

SAINT JEROME

COMMENTARY ON ZEPHANIAH

Commentariorum in Sophoniam

SABBATISMUS

Saint Jerome (347–420)
Commentariorum in Sophoniam · Commentary on Zephaniah

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S. EUSEBII HIERONYMI STRIDONENSIS
PRESBYTERI COMMENTARIORUM IN
SOPHONIAM PROPHETAM LIBER UNUS. (C)

Prologus.

Antequam Sophoniam aggrediar, qui nonus est in ordine duodecim prophetarum, respondendum videtur his qui me irridendum aestimant, quod [Al. quomodo] omis-
sis viris, ad vos scribam potissimum, o Paula et Eustochium. Qui si scirent Oldam,
viris tacentibus, prophetasse, et Debboram iudicem pariter et propheten, hostes Israel,
Barac timente, superasse (Judic. IV): et Judith et Esther, in typo Ecclesiae, et occidis-
se adversarios, et periturum Israel de periculo liberasse: numquam post tergum meum
manum curvarent in ciconiam. Taceo de Anna et Elisabeth, et caeteris sanctis mulie-
ribus, quarum velut siderum igniculos, clarum Mariae lumen abscondit. Ad gentiles
feminas veniam, ut et apud saeculi philosophos videant animorum differentias quaeri
solere, non corporum. Plato inducit Aspasiā disputantem: Sappho cum Pindaro
scribitur, et Alcaeo: Themista inter sapientissimos Graeciae philosophatur: Corne-
liam Gracchorum, id est, vestram, tota Romanae urbis turba miratur: Carneades
eloquentissimus philosophorum, acutissimus rhetorum, qui apud consulares viros
et in Academia plausus excitare consueverat, non erubuit in privata domo, audiente
matrona, de philosophia disputare. Quid referam Catonis filiam, Bruti conjugem,
cujus virtus facit ne patris maritique constantiam tantopere miremur? Plena est histo-
ria tam Graeca quam Latina virtutibus feminarum, et quae integros libros flagitent
[Al. flagitet]. Mihi tantum, quia aliud operis incumbit, in fine prologi dixisse sufficiat,
Dominum resurgentem primum apparuisse mulieribus (Mat. XXVIII, et Luc.), et
apostolorum illas fuisse apostolas, ut erubescerent viri non quaerere, quem jam fragi-
lior sexus invenerat.

(Cap. I.--Vers. 1.) Verbum Domini quod factum est ad Sophoniam filium Chusi,
filii Godoliae, filii Amariae, filii Ezechiae; in diebus Josiae, filii Ammon regis Juda.

LXX similiter.

BOOK ONE OF THE COMMENTARIES OF SAINT
EUSEBIUS HIERONYMUS OF STRIDON,
PRESBYTER, ON THE PROPHET ZEPHANIAH. (C)

Prologue.

Before I approach Zephaniah, who is the ninth in the order of the twelve prophets, it seems I must respond to those who think I should be ridiculed because, having passed over men, I write chiefly to you, O Paula and Eustochium. If they knew that Huldah prophesied while the men were silent, and that Deborah, both judge and prophetess, overcame the enemies of Israel while Barak was afraid (Judges 4); and that Judith and Esther, in the type of the Church, both slew their adversaries and delivered from peril the perishing Israel: they would never curve their hand behind my back into the shape of a stork's beak. I say nothing of Anna and Elizabeth, and the other holy women, whose little sparks, like stars, the bright light of Mary conceals. I will come to the gentile women, so that they may see that even among the philosophers of the world, it is the differences of minds, not of bodies, that are wont to be sought. Plato introduces Aspasia disputing; Sappho is written of with Pindar and Alcaeus; Themista philosophizes among the wisest men of Greece; the whole crowd of the Roman city admires Cornelia of the Gracchi, that is, your own; Carneades, the most eloquent of philosophers and the sharpest of rhetoricians, who was accustomed to excite applause among consular men and in the Academy, did not blush to dispute about philosophy in a private home, with a matron listening. Why should I mention the daughter of Cato, the wife of Brutus, whose virtue makes us not admire so greatly the constancy of her father and husband? History, both Greek and Latin, is full of the virtues of women, which would demand entire books. For me, since another work is pressing, let it suffice to have said at the end of this prologue that the risen Lord appeared first to women (Matt. 28, and Luke), and that they were apostles to the apostles, so that the men might be ashamed not to seek Him whom the more fragile sex had already found.

(Chapter I, Verse 1) The word of the Lord that came to Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah; in the days of Josiah, the son of Amon, king of Judah.

The Septuagint reads similarly.

Tradunt Hebraei cujuscumque prophetae pater aut avus ponatur in titulo, ipsos quoque prophetas fuisse. Unde et Amos unus de duodecim prophetis, qui dixerat: Non sum propheta, nec filius prophetae: sed pastor caprarum, vellicans sycamina (Amos VII, 14), patris nomen in titulo non habet. Hoc si verum est, Sophonias propheta, quem nunc conamur exponere, nomine, ut ita dicam, prophetico, et gloriosa majorum suorum stirpe generatus est; habuit enim patrem Chusi, avum Godoliam, proavum Amariam, atavum Ezechiam: et talem quadrigam ipse velut extremus auriga complevit.

Nomen Sophoniae alii speculam, alii arcanum Domini transtulerunt. Sive igitur specula, sive absconditum Domini interpretetur, utrumque prophetae convenit. Dicitur enim et ad Ezechiel: Fili hominis, speculatorem te posui domui Israel (Ezech. III, 17). Et in alio loco: Non faciet Dominus quidquam, nisi revelaverit disciplinam suam servis suis prophetis. Et noni Psalmi titulus, pro absconditis filii interpretatur.

Iste ergo propheta, qui erat in specula et in sublimibus constitutus, et noverat mysteria Domini, filius erat Chusi (qui interpretatur humilitas, vel Aethiops meus, de quo postea tractabimus), habebat quoque avum Godoliam, qui dicitur magnitudo Domini, et proavum Amariam, qui et ipse vertitur in sermonem Domini: et atavum Ezechiam, qui sonat fortitudinem Domini.

De fortitudine itaque Domini, natus est sermo Domini, et de sermone Domini nata est magnitudo Domini, et de magnitudine Domini nata est humilitas, ut cum pervenerit aliquis ad perfectum, dicat: Non sum dignus vocari apostolus (I Cor. IX). Et illud in Psalmis: Domine, non est exaltatum cor meum, neque elati sunt oculi mei (Ps. CXXX, 1).

Hucusque quasi prono lapsu, et per plana currentes, in eo quod Chusi etiam Aethiops meus interpretatur, impegimus. Nam post tantas virtutes quomodo nomen Aethiopis sonare poterit in laudem? Et siquidem Scriptura dixisset Chus, id est, Aethiops, videbatur indissolubilis quaestio; Chus quippe natus est de Cham. Sed in eo quod ait, Chusi, hoc est, Aethiops meus, videtur sonare mysterium: quod ille qui quondam Aethiops fuerat, versus in poenitentiam (secundum illud quod dicitur: Aethiopia praeveniet manus ejus Deo (Ps. LXVII, 32). Et in alio loco (Ps. LXXI, 9): In conspectu ejus procident Aethiopes) dicat cum sponsa in Cantico canticorum: Nigra sum, sed [Al. et] speciosa filia Jerusalem (Cant. I, 4).

The Hebrews hand down the tradition that whenever a prophet's father or grandfather is placed in the title, they themselves were also prophets. Hence Amos, one of the twelve prophets, who had said, "I am not a prophet, nor the son of a prophet, but a herdsman of goats, a dresser of sycamore trees" (Amos 7:14), does not have his father's name in his title. If this is true, the prophet Zephaniah, whom we are now attempting to expound, was born with, so to speak, a prophetic name and from the glorious stock of his ancestors; for he had as his father Cushi, his grandfather Gedaliah, his great-grandfather Amariah, his great-great-grandfather Hezekiah: and he himself, as the final charioteer, completed such a four-horse team.

Some have translated the name Zephaniah as "watchtower," others as "secret of the Lord." Therefore, whether it is interpreted as "watchtower" or "hidden thing of the Lord," both are fitting for a prophet. For it is also said to Ezekiel: "Son of man, I have made you a watchman for the house of Israel" (Ezek. 3:17). And in another place: "The Lord will do nothing, unless he has revealed his counsel to his servants the prophets." And the title of the ninth Psalm is interpreted, "for the hidden things of the son."

This prophet, therefore, who was set in a watchtower and in high places, and who knew the mysteries of the Lord, was the son of Cushi (which is interpreted as "humility," or "my Ethiopian," about which we will treat later), he also had as his grandfather Gedaliah, which is said to be "greatness of the Lord," and as his great-grandfather Amariah, which itself is translated as "word of the Lord," and as his great-great-grandfather Hezekiah, which means "strength of the Lord."

Thus, from the strength of the Lord was born the word of the Lord, and from the word of the Lord was born the greatness of the Lord, and from the greatness of the Lord was born humility, so that when someone has arrived at perfection, he says: "I am not worthy to be called an apostle" (I Cor. IX). And that passage in the Psalms: "Lord, my heart is not exalted, nor are my eyes lifted up" (Ps. 130:1).

Thus far, running as if on a downward slope and over level ground, we have stumbled upon the fact that Cushi is also interpreted as "my Ethiopian." For after so many virtues, how can the name of an Ethiopian sound like praise? And if Scripture had indeed said "Cush," that is, "Ethiopian," the question would have seemed insoluble; for Cush was born of Ham. But in that it says "Cushi," that is, "my Ethiopian," a mystery seems to be implied: that he who was once an Ethiopian, having turned to repentance (according to what is said: "Ethiopia shall soon stretch out her hands to God" (Ps. 67:32), and in another place (Ps. 71:9): "Before him the Ethiopians shall fall down"), might say with the bride in the Song of Songs: "I am black, but [or: and] beautiful, O daughter of Jerusalem" (Cant. 1:4).

Legimus et in Jeremia Abdimelec eunuchum Aethiopem placuisse Deo (Jer. XXXVIII): et in Actis apostolorum Aethiopem eunuchum reginae Candacis tantum habuisse studium Scripturarum et Legis Dei, ut in vehiculo legeret: et ad adorandum Dominum in Templo ejus veniret Jerusalem (Actor. VIII, 9). Unde talis fides digno praemio coronatur, et mittitur ad eum Philippus evangelista, statimque docetur, credit, baptizatur, et salvus est. Et non solum eunuchus; sed cum additamento viri ponitur, eunuchus vir Aethiops. Quia enim eunuchus erat Christi, et se eunuchizaverat propter regnum coelorum, propterea viri vocabulum non amiserat.

Recte quoque Sophonias quasi filius Chusi, id est, Aethiopis, in consequentibus libris de poenitentia scribit Aethiopum: Trans flumina, inquit, Aethiopiae, inde deferent hostias mihi.

Haec de genealogia Sophoniae, qui prophetavit in diebus Josiae. Quomodo autem dies dicuntur Eliae hi qui ab eo illuminati sunt: ita et dies Josiae qui se levaverat ad Dominum (quia Josias interpretatur elevatio Domini) et fuit vir justus, et de laudibus ejus, Regnorum quoque et Paralipomenon scribit historia (IV Reg. XXIII, et II Paral. XXXIV). Et habuit patrem Ammon, avum Manassen (IV Reg. XXI). Legimus, Manassen post multa scelera, et post captivitatem in Babylone, egisse poenitentiam, et ad meliora conversum Domini misericordiam consecutum. Unde et fidei suae, per quam crediderat Deo, filium vocavit ἐπώνυμον, id est, Ammon: siquidem AMMON () fides interpretatur. Simulque considera, quod nequaquam ut supra reges decem tribuum, id est, reges Israel ponantur; sed reges tantum Judae. Jam enim decem tribus ab Assyriis sub rege Ezechia patre Manasse deductae fuerant in captivitatem (IV Reg. 17).

Hoc in prooemio et in titulo Sophoniae generationis et temporis. Nunc videamus quid ipsa quoque prophetia contineat.

(Vers. 2, 3.) Congregans congregabo omnia a facie terrae, dicit Dominus, congregans hominem et pecus, congregans volatile coeli, et pisces maris: et ruinae impiorum erunt, et disperdam homines a facie terrae, dicit Dominus. LXX: Defectione deficiat a facie terrae, dicit Dominus: deficiat homo, et jumenta: deficiant volatilia coeli, et pisces maris ÷ et infirmabuntur impii ** et auferam iniquos a facie terrae, dicit Dominus.

We read also in Jeremiah that Abdemelech the Ethiopian eunuch pleased God (Jer. 38), and in the Acts of the Apostles that the Ethiopian eunuch of Queen Candace had such a zeal for the Scriptures and the Law of God that he would read in his chariot and would come to Jerusalem to worship the Lord in His Temple (Acts 8:9). Whence such faith is crowned with a worthy reward, and Philip the evangelist is sent to him, and at once he is taught, believes, is baptized, and is saved. And not only "eunuch," but it is stated with the addition of "man": "an Ethiopian man, a eunuch." For because he was a eunuch for Christ, and had made himself a eunuch for the sake of the kingdom of heaven, he had therefore not lost the name of "man."

Rightly, too, does Zephaniah, as the son of Cushi, that is, of the Ethiopian, write in the following books about the repentance of the Ethiopians: "From beyond the rivers," he says, "of Ethiopia, from there they shall bring me sacrifices."

This much concerning the genealogy of Zephaniah, who prophesied in the days of Josiah. Moreover, just as the days of Elijah are said to be those who were enlightened by him, so also are the days of Josiah, who had raised himself up to the Lord (for Josiah is interpreted as "elevation of the Lord") and was a just man, and of his praises the history of the books of Kings and also of Chronicles writes (4 Kings 23, and 2 Chron. 34). And he had as his father Amon, and as his grandfather Manasseh (4 Kings 21). We read that Manasseh, after many crimes and after captivity in Babylon, did penance and, having turned to better things, obtained the mercy of the Lord. Hence also, as an eponym of his faith, by which he had believed in God, he called his son Ammon; for AMMON () is interpreted as "faith." At the same time, consider that the kings of the ten tribes, that is, the kings of Israel, are by no means placed above; but only the kings of Judah. For the ten tribes had already been led into captivity by the Assyrians under King Hezekiah, the father of Manasseh (4 Kings 17).

This is in the prologue and in the title concerning the generation and time of Zephaniah. Now let us see what the prophecy itself also contains.

(Verses 2, 3) "Gathering, I will gather all things from the face of the earth, says the Lord, gathering man and beast, gathering the fowl of the air, and the fishes of the sea; and the ruins of the wicked shall be, and I will destroy men from the face of the earth, says the Lord." LXX: "By a failing let it fail from the face of the earth, says the Lord: let man fail, and cattle: let the birds of the air fail, and the fishes of the sea; and the wicked shall be weakened, and I will take away the iniquitous from the face of the earth, says the Lord."

Hoc quod posuimus in Septuaginta, et infirmabuntur impii, de Theodotionis translatione additum est: pro quo Symmachus interpretatus est, et scandala cum impiis, ut subaudiatur, congregabuntur, sive deficient: Quinta autem editio, et infirmitas cum impiis deficient. Debemus ergo, consuetudinem nostram sequentes, primum historiam texere, et postea de sublimioribus disputare. Extremum quippe regnum duarum tribuum, quae vocabantur Juda et Benjamin, sub Josia fuisse, nulli dubium est. Illo enim interfecto, filii ejus qui postea regnaverunt, et nepotes, non tam regnasse credendi sunt, quam ludibrio habiti fuisse ab Aegypto rege, et Chaldaeis, et variis captivitatibus, mortibusque cruciati. Quia igitur populus poterat se excusare 676 in regibus malis, et dicere: Nos volumus servire Deo, sed prohibemur a regibus, datur rex justus, quo zelante zelum Domini, et populo nihilominus in idolorum cultu perseverante, justa irae causa profertur a Domino, et prophetatur de eversione Jerusalem, et captivitate Juda, et victoria Nabuchodonosor. Dicitque Dominus per prophetam: Nequaquam ultra tribuam poenitentiam; sed a facie terrae universa consumam: non homo, non jumentum, non volatile, non pisces maris remanebunt. Iram quippe Domini etiam bruta sentiunt animalia: et vastatis urbibus, hominibusque interfectis, solitudinem et raritatem bestiarum quoque fieri et volatilium pisciumque, testis Illyricum [Mss. Illyricus] est, testis Thracia, testis [Al. teste] in quo ortus sum, solum, ubi praeter coelum et terram et crescentes vepres, et condensa silvarum, cuncta perierunt. Hoc autem, inquit propheta, accidet, quia impiorum fuit nimia multitudo. Corruent itaque impii et disperdentur homines, et erit solitudo super faciem terrae. Sed et de consummatione mundi idipsum accipere possumus: quod et homines, et pecora, et volatilia, et pisces maris et universa deficient, et infirmantur impii, et tollatur iniquitas a facie terrae. Quod si voluerimus et altius aliquid intelligere (propter hoc quod dicitur a Septuaginta, Defectione deficiat a facie terrae) et defectionem in bonam partem accipere juxta illud: Et deficiens mortuus est Abraham in senectute bona, senex et plenus dierum, et appositus est ad populum suum (Genes. XXV, 8), et de his quae de Isaac et Jacob Scriptura refert) videmus quomodo defectione deficiant a facie terrae, et hoc eos implere praeceptum: Qui habentes conversationem in coelis, et in carne, non secundum carnem militantes, eo quod sciant illos qui in carne vivunt, Deo placere non posse, quantum in se est omnia agunt ne sint in carne, sed in spiritu, et a terra recedentes aiunt: Consuscitavit, et consedere nos fecit in coelestibus in Christo (Rom. VIII).

This which we have placed in the Septuagint, "and the wicked shall be weakened," is added from Theodotion's translation; for which Symmachus has interpreted, "and scandals with the wicked," so that it is understood, "will be gathered," or "will fail"; but the Fifth edition has, "and infirmity with the wicked will fail." We must therefore, following our custom, first weave the history, and afterwards dispute about more sublime matters. For there is no doubt to anyone that the last kingdom of the two tribes, which were called Judah and Benjamin, was under Josiah. For when he was killed, his sons who reigned afterwards, and his grandsons, are not so much to be believed to have reigned, as to have been held in derision by the Egyptian king and the Chaldeans, and tormented by various captivities and deaths. Because, therefore, the people could excuse themselves under evil kings, and say: "We wish to serve God, but are prevented by the kings," a just king is given, and while he was zealous with the zeal of the Lord, the people nevertheless persevered in the cult of idols, a just cause for wrath is brought forth by the Lord, and it is prophesied concerning the overthrow of Jerusalem, the captivity of Judah, and the victory of Nebuchadnezzar. And the Lord says through the prophet: "By no means will I grant repentance any longer; but I will consume all things from the face of the earth: not man, not beast, not bird, not fish of the sea will remain." For even the brute animals feel the wrath of the Lord: and that with cities laid waste and men slain, a solitude and scarcity even of beasts and of birds and fishes occurs, Illyricum is a witness, Thrace is a witness, the land in which I was born is a witness, where, besides the sky and the earth and the growing briars and dense forests, all things have perished. But this, says the prophet, will happen because the multitude of the wicked was too great. Therefore the wicked will fall and men will be scattered, and there will be solitude upon the face of the earth. But we can also understand this same thing concerning the consummation of the world: that men, and cattle, and birds, and fishes of the sea, and all things will fail, and the wicked will be weakened, and iniquity will be taken away from the face of the earth. But if we should wish to understand something even deeper (on account of what is said by the Septuagint, "By a failing let it fail from the face of the earth") and to take "failing" in a good sense, according to that passage: "And failing, Abraham died in a good old age, an old man and full of days, and was gathered to his people" (Gen. 25:8), and from those things which Scripture relates of Isaac and Jacob), we see how by a failing they fail from the face of the earth, and how they fulfill this precept: those who, having their conversation in heaven, and being in the flesh, do not war according to the flesh, because they know that those who live in the flesh cannot please God, do all that is in their power not to be in the flesh, but in the spirit, and departing from the earth they say: "He has raised us up together, and made us sit together in the heavenly places in Christ" (Rom. VIII).

Quod si aliquis opposuerit adversum hoc quod in bonam partem accepimus, defectione deficiat a facie terrae, illud quod de Ismael scriptum est: 677 Hi sunt anni vitae Ismael, centum triginta septem, et deficiens mortuus est, et est appositus ad genus suum (Gen. XXV, 17): respondebimus ei primum, et ipsum Ismael filium esse Abraham, et accepisse dona et partes a patre, secundum mensuram suam: deinde absolute scriptum, deficiens mortuus est, et non addi (quod scriptum est de Abraham) in senectute bona, senex et plenus dierum, et appositus est ad populum suum. Sive de Isaac: Fuerunt autem dies Isaac quos vixit, anni centum octoginta quinque, et deficiens Isaac mortuus est, et appositus est ad genus suum senex et plenus dierum (Ib. XXXV, 28, 29). Nec non et de Jacob: Et cessavit Jacob praecipiens filiis suis, et levans pedes super lectum defecit, et appositus est ad populum suum (Gen. XLIX, 32). Ex quo intelligimus aliud esse tantum deficere, et aliud cum defectione plures pariter habere virtutes. Quod autem primum dixerat generaliter, defectione deficiat a facie terrae: postea in partes divisit Scriptura divina, deficiat homo, et jumenta, deficiant volatilia coeli, et pisces maris. Quatuor sunt quae jubentur deficere, primum homo rationalis, deinde tria quae subjecta sunt homini, jumenta, et volatilia, et pisces quae puto et in octavo psalmo poni: Insuper et pecora campi: volucres coeli et pisces maris, qui perambulant semitas maris (Psal. VIII, 8). Quod autem primum dixerat, oves et boves universas, quasi praecipua de jumentis separavit, et cum his quae mansere [Al. remansere] jumenta numerare ea noluit. Deficiat itaque homo, deficiant jumenta, deficiant volatilia coeli, deficiant pisces: et non dixit, deficiant bestiae, deficiant reptilia terrae. Hae enim non debent deficere, sed perire; verum deficiant ea quae possunt habere correctionem. Quomodo defecerunt Sarae muliebria, et jubetur Abraham ut audiat quaecumque Sara praeceperit (Genes. XVIII, XXI). Deficit quis ut homo, si contemnat humana, et non ultra moriatur ut homo, et audiat: Ego dixi, dii estis (Ps. LXXXI, 6). Deficit alius ut jumentum, qui ad [Al. in] altiora conscendens non accusatur sermone prophetico: Homo, cum in honore esset, non intellexit, comparatus est jumentis insipientibus, et similis [Al. assimilatus] factus est illis (Ps. XLVIII, 21). Deficit quasi 678 volatile coeli, qui facit sibi pennas aquilae, et revertitur ad domum praeceptoris sui dives, et omnem deserens paupertatem (Prov. XXIII).

But if someone should object against this, which we have taken in a good sense, "by a failing let it fail from the face of the earth," that which is written of Ishmael: "These are the years of the life of Ishmael, one hundred and thirty-seven, and failing he died, and was gathered to his kin" (Gen. 25:17): we will answer him first, that Ishmael himself was a son of Abraham, and received gifts and portions from his father, according to his measure; then, that it is written absolutely, "failing he died," and it is not added (as was written of Abraham) "in a good old age, an old man and full of days, and was gathered to his people." Or of Isaac: "And the days of Isaac which he lived were one hundred and eighty-five years, and failing, Isaac died, and was gathered to his kin, an old man and full of days" (Gen. 35:28-29). And also of Jacob: "And Jacob ceased from commanding his sons, and drawing up his feet upon the bed, he failed, and was gathered to his people" (Gen. 49:32). From which we understand that it is one thing merely to fail, and another to have many virtues together with that failing. But what it first said generally, "by a failing let it fail from the face of the earth," divine Scripture afterwards divided into parts: "let man fail, and cattle, let the birds of the air fail, and the fishes of the sea." There are four things which are commanded to fail: first, rational man; then the three which are subject to man: cattle, and birds, and fishes, which I think are also placed in the eighth psalm: "Moreover, the beasts of the field: the birds of the air, and the fishes of the sea, that pass through the paths of the seas" (Ps. 8:8). But what it had first said, "all sheep and oxen," it separated as if the principal ones from the cattle, and was unwilling to number them with those cattle that remained. Let man therefore fail, let cattle fail, let the birds of the air fail, let the fishes fail: and it did not say, let the beasts fail, let the reptiles of the earth fail. For these ought not to fail, but to perish; but let those things fail which can have correction. As the womanly things of Sarah failed, and Abraham is ordered to listen to whatever Sarah should command (Gen. 18, 21). One fails as a man if he contemns human things, and no longer dies as a man, and hears: "I have said: You are gods" (Ps. 81:6). Another fails as a beast, who, ascending to higher things, is not accused by the prophetic word: "Man, when he was in honour, did not understand; he is compared to senseless beasts, and is become like unto them" (Ps. 48:21). He fails as a bird of the air, who makes for himself the wings of an eagle, and returns to the house of his teacher rich, and deserting all poverty (Prov. 23).

Deficit quasi piscis maris, qui comprehensus sagenis Domini, cum bonis piscibus separatur (Matt. XIII). Cum haec juxta praeceptum Domini fuerint perpetrata, infirmabuntur impii, non habentes tantum roboris quantum prius. Sed et tollentur iniqui, non dixit, occidentur; sed, tollentur, ut ad meliora conversi, de impietate et iniquitate, ad pietatem, justitiamque translati, incipiant esse quod ante non fuerant. Haec secundum tropologiam. Debemus enim et Majorum interpretationem ponere. Jam [Al. Tamen] in lectoris arbitrio erit, utrum severitatem, an clementiam velit sonare quae dicta sunt.

(Vers. 4 seqq.) Et extendam manum meam super Judam et super omnes habitatores Jerusalem: et disperdam de loco hoc reliquias Baal, et nomina aedituorum cum sacerdotibus, et eos qui adorant super tecta militiam coeli, et adorant et jurant in Domino, et jurant in Melchom: et qui avertuntur de post tergum Domini, et qui non quaesierunt Dominum nec investigaverunt eum. LXX: Et extendam manum meam super Judam, et super omnes qui habitant Jerusalem: et auferam de loco hoc nomina Baalim, et nomina sacerdotum cum sacerdotibus, et eos qui adorant super tecta militiam coeli, et eos qui jurant in Domino, et jurant in rege suo, et eos qui declinant a Domino, et qui non requirunt Dominum, et qui non retinent Dominum.

Post impiorum ruinas, et iniquorum ablationes a facie terrae, consequenter adversus Judam et adversus Jerusalem ex persona Domini dicitur: Et extendam manum meam super Judam et super omnes habitatores Jerusalem (extensio quippe manus gestum percutientis ostendit): et disperdam de loco hoc reliquias Baal: Non quod secundum LXX nomina Baalim penitus eradenda sint; sed quod juxta Hebraicum cultores ejus e populo qui pauci de caede hostium remanserant in Juda et Jerusalem, se comminetur auferre. Nomina quoque aedituorum cum sacerdotibus, quia in tantam Judas 679 et Benjamin venerant impietatem, ut in Templo Domini (juxta quod scribit Ezechiel, et Regnorum quartus liber ostendit) statuam Baal, quam imaginem Zeli Dominus vocat, statuerint, et in eodem sanctuario idola et Dominum pariter venerati sint (Ezech. VIII). Unde signanter idolorum sacerdotes, non sacerdotes, sed *τεμενίτας*, id est, aedituos, vel fanaticos appellavit (IV Reg. X et XVII), quod Hebraice dicitur ACCHUMARIM.

He fails as a fish of the sea, who, caught in the Lord's dragnet, is separated with the good fishes (Matt. 13). When these things have been accomplished according to the precept of the Lord, the wicked will be weakened, not having as much strength as before. But the iniquitous will also be taken away; it did not say, "they will be killed," but "they will be taken away," so that, converted to better things, transferred from impiety and iniquity to piety and justice, they may begin to be what they were not before. These things according to the tropological sense (**secundum tropologiam**). For we must also set forth the interpretation of the Elders. Now it will be in the reader's judgment whether he wishes what has been said to sound of severity or of clemency.

(Vers. 4 seqq.) And I will stretch out my hand upon Judah and upon all the inhabitants of Jerusalem: and I will destroy from this place the remnants of Baal, and the names of the temple keepers with the priests, and those who adore the host of heaven upon the rooftops, and adore and swear by the Lord, and swear by Melchom: and those who turn away from behind the back of the Lord, and those who have not sought the Lord nor searched for him. LXX: And I will stretch out my hand upon Judah, and upon all who inhabit Jerusalem: and I will take away from this place the names of Baalim, and the names of the priests with the priests, and those who adore the host of heaven upon the rooftops, and those who swear by the Lord, and swear by their king, and those who decline from the Lord, and who do not require the Lord, and who do not retain the Lord.

After the ruins of the impious, and the removals of the iniquitous from the face of the earth, consequently it is said against Judah and against Jerusalem from the person of the Lord: And I will stretch out my hand upon Judah and upon all the inhabitants of Jerusalem (for the stretching out of the hand shows the gesture of one striking): and I will destroy from this place the remnants of Baal: Not that according to the LXX the names of Baalim are to be entirely eradicated; but that according to the Hebrew he threatens to take away its worshippers from the people who, being few, had remained from the slaughter of the enemies in Judah and Jerusalem. Also the names of the temple keepers with the priests, because Judah and Benjamin had come to such great impiety that in the Temple of the Lord (according to what Ezekiel writes, and the fourth book of Kings shows) they set up a statue of Baal, which image the Lord calls the image of Jealousy, and in the same sanctuary they worshipped idols and the Lord alike (Ezek. VIII). Wherefore he significantly called the priests of the idols not priests, but *temenitas*, that is, temple keepers (*aedituos*), or fanatics (IV Kings X and XVII), which in Hebrew is called *ACCHUMARIM*.

Et aedituos ergo et sacerdotes quondam Dei, et eos qui in domatibus adorabant militiam coeli, solem et lunam et astra reliqua, et qui jurabant in nomine Domini, et in nomine idoli Ammonitarum Melchom (quod a LXX in regem versum est) auferet Dominus de loco Jerusalem, sive disperdet, ἀπό κοινοῦ enim subauditur.

Et disperdam de loco hoc reliquias Baal, et disperdam nomina aedituorum cum sacerdotibus, et disperdam eos qui adorant super tecta militiam coeli, et disperdam eos qui adorant et jurant in Domino, et jurant in Melchom, et disperdam eos qui avertuntur, sive declinant de post tergum Domini, et qui non quaerunt eum, sive non retinent. Advertuntur autem post [Al. de post] tergum Domini Israel, qui relinquunt cultum ejus jurant in Melchom, et adorant militiam coeli, et venerantur Baal idolum Sidoniorum. Hucusque historiae sensus expositus est: videamus et anagogen. Propter Dominum qui de tribu Juda ortus est, et propter Jerusalem in qua regnavit Judas, hoc est, Dominus atque Salvator, dicamus quando multiplicata fuerit iniquitas, et refrixerit charitas multorum, et veniente Domino, rara fides apparuerit in terra, intantum ut tententur etiam electi Dei (Matth. XXIV, Luc. XVIII): tunc extendere Dominum ad supplicia peccatorum manum suam super Judam, qui sibi videtur nomen Domini confiteri, et super Jerusalem, Ecclesiam quae ex pace sortita vocabulum est, et auferre de Ecclesia nomina Baalim, quod interpretatur in sublimioribus.

Auferet autem Dominus nomina vanae gloriae et admirationis falsae, quae versantur in Ecclesia, in qua juxta Jacobum, honoratur annulum aureum habens, et contemnitur pauper, 680 cum ad adventum judicis et senatoris, et in commune omnium divitum, plebs universa consurgit, et sancto pauperi ne standi quidem inter catervas potentium, et consessiones eorum tribuitur locus; sed et nomina sacerdotum cum sacerdotibus qui frustra sibi applaudunt in episcopali nomine, et in presbyterii dignitate, et non in opere (Jacob. II). Unde signanter non ait, et opera sacerdotum cum sacerdotibus, sed, nomina: qui tantummodo falsa nomina praeferunt dignitatum, et malis operibus sua nomina destruunt, et eos qui adorant super tecta militiam coeli, qui elevantur adversus scientiam Dei;

Therefore both the temple keepers and the former priests of God, and those who adored the host of heaven upon the rooftops, the sun and moon and the rest of the stars, and those who swore in the name of the Lord, and in the name of the idol of the Ammonites, Melchom (which was turned into 'king' by the LXX), the Lord will take away from the place of Jerusalem, or will destroy, for 'in common' (apo koinou) is understood.

And I will destroy from this place the remnants of Baal, and I will destroy the names of the temple keepers with the priests, and I will destroy those who adore the host of heaven upon the rooftops, and I will destroy those who adore and swear by the Lord, and swear by Melchom, and I will destroy those who turn away, or decline from behind the back of the Lord, and who do not seek him, or do not retain him. But those of Israel turn away from behind the back of the Lord who, leaving his worship, swear by Melchom, and adore the host of heaven, and worship Baal the idol of the Sidonians. Up to this point the sense of history has been explained: let us also see the anagoge. For the sake of the Lord who rose from the tribe of Judah, and for the sake of Jerusalem in which Judah reigned, that is, the Lord and Savior, let us say that when iniquity has multiplied, and the charity of many has grown cold, and at the coming of the Lord, rare faith has appeared on earth, to such an extent that even the elect of God are tempted (Matt. XXIV, Luke XVIII): then the Lord will stretch out his hand for the punishment of sinners upon Judah, who seems to himself to confess the name of the Lord, and upon Jerusalem, the Church which has received its name from peace, and will take away from the Church the names of Baalim, which is interpreted as 'in the higher things'.

But the Lord will take away the names of vain glory and false admiration which are engaged in the Church, in which according to James, he who has a gold ring is honored, and the poor man is despised, when at the coming of the judge and senator, and in the common assembly of all the rich, the entire common people rises up, and to the holy poor man not even a place for standing is granted among the crowds of the powerful and their sittings; but also the names of the priests with the priests who applaud themselves in vain in the episcopal name, and in the dignity of the presbytery, and not in work (James II). Wherefore he significantly does not say, 'and the works of the priests with the priests', but, 'names': those who only display false names of dignities, and destroy their own names by bad works, and those who adore the host of heaven upon the rooftops, who are raised up against the knowledge of God;

et omne quod geritur in saeculo, fictam sibi scientiam pollicentes, referunt ad ortus stellarum et occubitus, et mathematicorum sequuntur errores, et eos qui adorant Dominum et Melchom, qui saeculo pariter et Domino putant se posse servire, et duobus dominis satisfacere, Deo et mammonae: qui militantes Christo, obligant se negotiis saecularibus, et eandem imaginem offerunt Deo et Caesari, et cum Christi sacerdotes se esse dicant, filios suos consecrant Melchom, id est, regi suo (II Tim. II). Recte enim habent regem hominem, qui regem Dominum perdiderunt, et qui per mala opera declinant a Domino, et non requirunt eum, retinent sua peccata fugientem. Si quis autem voluerit juxta interpretationem nominum Judae et Jerusalem super anima uniuscujusque hoc ipsum intelligere, non errabit, quod auferat Dominus universa quae diximus, vel in consummatione mundi, vel in singulorum exitu, quando audient: Stulte, hac nocte auferetur anima tua a te (Luc. XII). Et extendat manum suam super eum, qui Dominum non confitetur, et super eum qui sensum pacis se habere jactat, ut auferat atque disperdat de tali Jerusalem omnem superbiam, et falsos in Deum cultus, et variorum errores dogmatum, et servitutem in Deum pariter et mundum, et per quotidiana peccata, aversionem a Domino et neglectum in Deum.

(Vers. 7.) Silete a facie Domini Dei, quia juxta est dies Domini, quia praeparavit Dominus 681 hostiam: sanctificavit vocatos suos. LXX: Timete a facie Domini Dei, quia juxta est dies Domini, quia praeparavit Dominus victimam suam: sanctificavit vocatos suos.

Pro eo quod LXX transtulerunt, timete, et nos posuimus, silete, in Hebraeo interjectio est imperantis silentium, qua saepe utuntur et Comici; sed et absolute praecipitur in cunctis silentium, quod dies ventura sit Domini. Diem autem Domini, diem intelligamus captivitatis et ultionis in populum peccatorem, et hostiam subversionis Jerusalem, et sanctificationem eorum quos dedicavit interfectioni, secundum illud quod dicitur in Jeremia: Sanctifica eos in die interfectionis eorum (Jerem. XII, 3). Et est sensus: Venit contra impium populum olim praedicta captivitas, jam prope est. Sub Josia enim rege prophetia textitur: hoc interfecto, timete a facie Domini Dei, quia juxta est dies Domini, quia praeparavit Dominus victimam suam, sanctificavit vocatos suos. Tota vastitas venit, de qua et in Ezechiel: Venit, inquit, finis: finis venit (Ezech. VII, 2), et caetera. Haec mihi victima placet, has mihi hostias sanctificavi. Potest autem hoc quod ait, sanctificavit vocatos suos, et de Babylo niis accipi, quos in ultionem populi etiam servos suos vocat, vindicantes injuriam suam. Vocavi, inquit, Nabuchodonosor servum meum (Jer. XXV, 9).

and all that is done in the world, promising to themselves a feigned science, they refer to the rising and setting of the stars, and follow the errors of the mathematicians, and those who adore the Lord and Melchom, who think they can serve the world and the Lord alike, and satisfy two masters, God and Mammon: those who, serving as soldiers for Christ, bind themselves with secular business, and offer the same image to God and Caesar, and although they say they are priests of Christ, they consecrate their sons to Melchom, that is, to their king (II Tim. II). For they rightly have a man for king who have lost the Lord for king, and who through bad works decline from the Lord, and do not seek him, retaining their sins while fleeing from him. But if anyone should wish to understand this same thing regarding the soul of each one according to the interpretation of the names of Judah and Jerusalem, he will not err, that the Lord takes away all that we have said, either in the consummation of the world, or in the exit of each individual, when they shall hear: 'Fool, this night your soul will be taken from you' (Luke XII). And he stretches out his hand upon him who does not confess the Lord, and upon him who boasts that he has the sense of peace, so that he may take away and destroy from such a Jerusalem all pride, and false worships towards God, and errors of various dogmas, and servitude to God and the world alike, and through daily sins, aversion from the Lord and neglect towards God.

(Vers. 7.) Be silent before the face of the Lord God, for the day of the Lord is near, for the Lord has prepared a sacrifice: he has sanctified his guests. LXX: Fear before the face of the Lord God, for the day of the Lord is near, for the Lord has prepared his victim: he has sanctified his guests.

Instead of what the LXX translated as 'fear', and we have put 'be silent', in the Hebrew there is an interjection of one commanding silence, which the comic poets also often use; but also silence is absolutely commanded in all things, because the day of the Lord is to come. But by the day of the Lord, let us understand the day of captivity and vengeance upon the sinning people, and the sacrifice of the subversion of Jerusalem, and the sanctification of those whom he dedicated to slaughter, according to that which is said in Jeremiah: 'Sanctify them in the day of their slaughter' (Jer. XII, 3). And the sense is: The captivity long ago predicted comes against the impious people; it is now near. For under king Josiah the prophecy is woven: once he was slain, fear before the face of the Lord God, because the day of the Lord is near, because the Lord has prepared his victim, he has sanctified his guests. The whole devastation comes, of which also in Ezekiel it is said: 'The end comes,' he says, 'the end comes' (Ezek. VII, 2), and so forth. This victim pleases me, these sacrifices I have sanctified for myself. But this which he says, 'he has sanctified his guests', can also be understood of the Babylonians, whom he calls even his servants for the vengeance of the people, as they avenge his injury. I have called, he says, Nebuchadnezzar my servant (Jer. XXV, 9).

Et in eodem volumine, non solum servum, sed columbam eum quoque vocat: A facie gladii columbae (Ibid., 30).

Porro secundum tropologiam, quia facies Domini est super facientes mala, ut perdat de terra memoriam eorum, et prope est dies iudicii (quia ad comparisonem aeternitatis omne hujus saeculi tempus breve est) sive exitus singulorum: timeant omnes, et sileant, ne facies Domini (de qua sanctus ait (Ps. IV, 7): Signatum est super nos lumen vultus tui, Domine) peccatorum fenum, stipulam, ligna consumat. Praeparavit enim Dominus hostiam suam, totum Levitici mysterium, quando per ignem et effusionem sanguinis, et veram oblationem salvi fient, qui salvandi sunt, et sanctificabuntur vocati. Quidam de nostris, diem Domini et hostiam ejus, et sanctificationem vocatorum, in adventu Salvatoris intelligunt, quando immolatus est 682 Agnus, et in sanguine ejus sanctificati sunt apostoli, et caeteri qui per eos vocati sunt.

(Vers. 8, 9.) Et erit in die hostiae Domini, visitabo super principes, et super filios regis, et super omnes qui induti sunt veste peregrina. Et visitabo omnem qui arroganter ingreditur super limen in die illa: qui complent domum Domini Dei sui iniquitate et dolo. LXX: Et erit in die hostiae Domini, et ulciscar super principes, et super domum regis, et super omnes qui induti sunt vestimentis alienis: et ulciscar super omnes manifeste, qui sunt in vestibulis in die illa, qui complent domum Domini Dei sui impietate et dolo.

In die Judaicae captivitatis, quando totus populus immolandus est, visitabit Dominus, et super principes qui mane bibebant siceram, et super filios regis, vel omnes de stirpe regia, vel certe proprie filios Josiae, quos vel occisos vel captos legimus, et super omnes qui induti sunt veste peregrina, hoc est, qui pro Dei cultu venerati sunt idola. Et super omnes qui arroganter ingrediuntur super limen in die illa, hoc est, adversum superbos, qui cum quodam fastu et dignitatis supercilio, gradus templi et sanctuarii limen ascendunt. Porro quia in eo ubi nos interpretati sumus, qui arroganter ingrediuntur super limen, potest intelligi secundum Hebraicum, qui transiliunt limen: et hoc historice sentiendum est, vindicabo super eos, qui juxta Regnorum primum librum non calcant limen idolorum, superstitionibus servientes, qui repleverunt domum [Al. templum] Domini Dei sui non solum idolorum cultu, sed iniquitate et scelere et omni mendacio, ut ad errorem religionis iniquitas quoque in subjectos et in proximos mendacium jungeretur.

And in the same volume, he calls him not only a servant, but also a dove: 'Before the face of the sword of the dove' (Ibid., 30).

Furthermore, according to tropology, because the face of the Lord is upon those who do evil, that he may lose the memory of them from the earth, and the day of judgment is near (since in comparison with eternity all the time of this world is brief) or the exit of each individual: let all fear, and be silent, lest the face of the Lord (of which the saint says (Ps. IV, 7): 'The light of your countenance, O Lord, is signed upon us') consume the hay, stubble, and wood of sins. For the Lord has prepared his sacrifice, the entire mystery of Leviticus, when through fire and the pouring out of blood, and the true oblation, those who are to be saved will be saved, and the called will be sanctified. Some of ours understand the day of the Lord and his sacrifice, and the sanctification of the called, in the coming of the Savior, when the Lamb was sacrificed, and in his blood the apostles were sanctified, and the rest who were called through them.

(Vers. 8, 9.) And it shall be in the day of the sacrifice of the Lord, that I will visit upon the princes, and upon the sons of the king, and upon all who are clothed in strange apparel. And I will visit everyone who arrogantly enters over the threshold in that day: who fill the house of the Lord their God with iniquity and deceit. LXX: And it shall be in the day of the sacrifice of the Lord, and I will take vengeance upon the princes, and upon the house of the king, and upon all who are clothed in foreign garments: and I will take vengeance upon all manifestly, who are in the vestibules in that day, who fill the house of the Lord their God with impiety and deceit.

In the day of the Judaic captivity, when the entire people is to be sacrificed, the Lord will visit both the princes who drank strong drink in the morning, and the sons of the king, or all from the royal stock, or certainly and properly the sons of Josiah, whom we read were either killed or captured, and all who are clothed in strange apparel, that is, those who worshipped idols instead of the worship of God. And upon all who arrogantly enter over the threshold in that day, that is, against the proud, who with a certain haughtiness and brow of dignity ascend the steps of the temple and the threshold of the sanctuary. Furthermore, because in that where we have translated 'who arrogantly enter over the threshold', it can be understood according to the Hebrew, 'who leap over the threshold': and this must be felt historically, I will take vengeance upon those who, according to the first book of Kings, do not tread upon the threshold of idols, serving superstitions, who filled the house [Al. temple] of the Lord their God not only with the worship of idols, but with iniquity and crime and all lying, so that iniquity toward subjects and lying toward neighbors might be joined to the error of religion.

Sed quia semel et tropologice exponere coepimus: Visitabit Dominus in adventu et passione Salvatoris, id est, in die hostiae Filii sui super Pontifices et Sacerdotes populi Judaici, et super domum regiam. Usque ad illud enim tempus perseveraverunt reges Judae de stirpe David, secundum prophetiam Jacob: Non deficiet princeps ex Juda, neque dux de femoribus ejus, donec veniat cui repositum est, et ipse erit exspectatio gentium (Genes. XLIX, 10). Post hostiam enim 683 Domini ablatum est regnum a Judaeis. Et super omnes, inquit, qui induti sunt vestimentis alienis, qui recesserunt a protectione et indumento Dei, et suo errore cooperti sunt. Et ulciscar super omnes manifeste qui sunt in vestibulis, hoc est, qui egressi sunt de templo Dei: et cum deberent esse intrinsecus, propter peccata sua egressi sunt foras, et de Ecclesia Dei recesserunt, adimplentes templum ejus impietate et dolo.

Hoc intellectum sit in primo Salvatoris adventu. Quia autem de consummatione mundi et die judicii, quem omnes diem [Al. in die] interpretantur Domini, semel exposuimus: scire debemus, quod illo tempore visitet Dominus super principes, et super pastores, qui lac de ovibus comedunt, lanasque tondentes, non curant de contritione gregis, et super filios regis qui se jactant Christianos, et quod regis Christi sint filii, gloriantur: et super omnes qui induti sunt vestibus alienis. Vestis filiorum regis et principum indumentum, Christus est [Al. Christi et accepimus], quod accipimus in baptismo, juxta illud: Induite vos Christum Jesum (Rom. XIII, 14). Et: Induite vos viscera misericordiae, bonitatis, humilitatis, mansuetudinis, patientiae (Col. III, 12), et caetera. In quibus praecipitur, ut induamur novo homine coelesti, juxta Creatorem nostrum, et projiciamus indumentum veteris hominis cum operibus ejus (Ephes. IV). Cum ergo debeamus talibus indui vestimentis, pro misericordia induimur crudelitate; pro patientia, impatientia; pro justitia, iniquitate. Et ut semel dicam, pro virtutibus, vitiis; id est, pro Christo, Antichristo. Unde dicitur de istius modi homine: Et indutus est maledictione sicut vestimento (Ps. CVIII, 18).

Vindicabit quoque Dominus manifestissime in adventu suo, etiam super eos qui cum bonis operibus in Ecclesia esse deberent, ejecerunt se ob conversationem pessimam, et traditi Satanae versantur in vestibulis, immo nec in vestibulis, sed ante vestibula: quod significantius Graece dicitur ἐπὶ τὰ πρόπυλα. Et super omnes vindicabit, qui variis iniquitatibus atque peccatis implent Ecclesiam, et impietatibus atque mendacio, et miscent sanguinem sanguini.

But since we have already begun to explain tropologically: The Lord will visit in the coming and passion of the Savior, that is, in the day of the sacrifice of his Son, upon the Pontiffs and Priests of the Jewish people, and upon the royal house. For until that time the kings of Judah from the stock of David persevered, according to the prophecy of Jacob: 'A prince shall not fail from Judah, nor a leader from his thighs, until he comes for whom it is laid up, and he himself shall be the expectation of the nations' (Gen. XLIX, 10). For after the sacrifice of the Lord, the kingdom was taken away from the Jews. 'And upon all,' he says, 'who are clothed in foreign garments', who have withdrawn from the protection and garment of God, and are covered by their own error. And I will take vengeance upon all manifestly who are in the vestibules, that is, who have gone out from the temple of God: and when they ought to be within, on account of their sins they have gone out, and have withdrawn from the Church of God, filling his temple with impiety and deceit.

Let this be understood regarding the first coming of the Savior. But since we have already explained regarding the consummation of the world and the day of judgment, which all interpret as the day of the Lord: we must know that at that time the Lord will visit upon the princes, and upon the shepherds who eat the milk from the sheep, and shearing the wool, do not care for the crushing of the flock, and upon the sons of the king who boast that they are Christians, and glory that they are sons of King Christ: and upon all who are clothed in foreign garments. The garment of the sons of the king and the clothing of the princes is Christ, whom we receive in baptism, according to that: 'Put on Christ Jesus' (Rom. XIII, 14). And: 'Put on bowels of mercy, of goodness, of humility, of meekness, of patience' (Col. III, 12), and so forth. In which things it is commanded that we put on the new celestial man, according to our Creator, and cast away the garment of the old man with his works (Ephes. IV). Therefore, when we ought to be clothed in such garments, instead of mercy we are clothed in cruelty; instead of patience, in impatience; instead of justice, in iniquity. And to speak once for all, instead of virtues, in vices; that is, instead of Christ, in Antichrist. Whence it is said of a man of this sort: 'And he was clothed with cursing as with a garment' (Ps. CVIII, 18).

The Lord will also take vengeance most manifestly at his coming, even upon those who ought to be in the Church with good works, but cast themselves out on account of their very bad conduct, and delivered to Satan they are engaged in the vestibules, nay, not even in the vestibules, but before the vestibules: which is said more significantly in Greek 'epi ta propyla'. And he will take vengeance upon all who fill the Church with various iniquities and sins, and with impieties and lying, and mix blood with blood.

Quod si voluerimus hoc ipsum accipere super animabus singulorum, principes et domum regis, intelligamus λογισμούς [Al. addit καὶ αἰσθήσεις], id est, cogitationes et sensus, et ipsam animam, quae debet esse hospitium 684 regis: et juxta superiorem expositionem indumenta quoque aliena, et omnia quae sequuntur, referamus ad unumquemque credentium, qui cum debuerant induti esse Christo, et semper versari intrinsecus, variis se peccatorum operuerunt vestimentis, et egressi de Ecclesia, id est, congregatione sanctorum, pro virtutibus impleverunt templum corporis sui iniquitate et dolo.

(Vers. 10.) Et erit in die illa, dicit Dominus, vox clamoris a porta piscium, et ululatus a secunda, et contritio magna a collibus. LXX: Et erit in illa die, dicit Dominus, vox clamoris de porta compungentium, et ululatus a secunda, et contritio magna a collibus.

In die hostiae Domini quando extenderit manum suam super Judam et super omnes habitantes Jerusalem, et hostilis eam vallaverit exercitus, erit vos clamoris a porta piscium et ululatus a secunda, et contritio magna a collibus. Portam piscium eam vocabant, quae Diospolim ducit et Joppen, et vicinior mari erat inter cunctas vias Jerusalem, de qua et Esdras refert: Portam vero piscium aedificaverunt filii Asnaa, ipsi texerunt eam, et statuerunt valvas, et seras et vectes (II Nehem. III, 3). Quod autem ait, et ululatus a secunda, secundi muri in eodem climate portam significat, de qua et in Regnorum libro scriptum est: Et ivit Helchias Sacerdos, et Ahiham, et Achabor [Al. Achobor], et Saphan, et Asaias ad Oldam propheten, uxorem Sellum filii Thecucae, filii Haras, custodis vestium, et haec habitabat Jerusalem in secunda (IV Reg. XXII, 14). Contritionem autem magnam a collibus de mente Sion et excelsiore urbis parte loquitur: quia cum altiora et arx civitatis fuerint occupata, facilior est in prona descensus.

Si autem diem illam quam Dominus comminatur, diem iudicii ut supra voluerimus accipere, eo tempore quando Vetustus dierum sessurus est, et aperiendi libri, et pandendae conscientiae singulorum: tunc implebitur vox clamoris a porta compungentium (Dan. VII). Prima enim porta oculorum erit, qua [Al. quando] exhibebuntur nobis peccata ante oculos nostros, et omnis pompa et imago antiquorum scelerum et vitiorum atque luxuriae proferetur in medium. Tunc illud erit verum quod scriptum est: Ecce homo et opera ejus ante faciem ejus.

But if we should wish to take this same thing regarding the souls of individuals, by princes and the house of the king let us understand 'logismous' [Al. adds 'and senses'], that is, thoughts and senses, and the soul itself, which ought to be the guest house of the king; and according to the higher exposition, let us also refer the foreign garments and all that follows to each one of the believers, who, when they ought to have been clothed in Christ and always to be engaged within, covered themselves with various garments of sins, and having gone out of the Church, that is, the congregation of the saints, instead of virtues they filled the temple of their body with iniquity and deceit.

(Vers. 10.) And it shall be in that day, says the Lord, a voice of a cry from the fish gate, and a howling from the second, and a great crashing from the hills. LXX: And it shall be in that day, says the Lord, a voice of a cry from the gate of those who are compunct, and a howling from the second, and a great crashing from the hills.

In the day of the sacrifice of the Lord when he shall stretch out his hand upon Judah and upon all the inhabitants of Jerusalem, and the hostile army shall surround it, there shall be a voice of a cry from the fish gate and a howling from the second, and a great crashing from the hills. They called it the fish gate which leads to Diospolis and Joppa, and it was nearer to the sea among all the ways of Jerusalem, of which also Ezra reports: 'But the fish gate the sons of Hassenaah built; they covered it, and set up its valves, and its locks and bars' (II Nehem. III, 3). But as for what he says, 'and a howling from the second', it signifies the gate of the second wall in the same region, of which also in the book of Kings it is written: 'And Hilkiah the Priest, and Ahikam, and Achbor [Al. Achobor], and Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, the keeper of the garments, and she dwelt in Jerusalem in the second' (IV Kings XXII, 14). But he speaks of a great crashing from the hills regarding the mountain of Sion and the higher part of the city: because when the higher things and the citadel of the city have been occupied, the descent to the lower parts is easier.

But if we should wish to take that day which the Lord threatens as the day of judgment as above, at that time when the Ancient of Days shall sit, and the books be opened, and the consciences of each individual laid open: then shall the voice of a cry from the gate of those who are compunct be fulfilled (Dan. VII). For the first gate will be that of the eyes, through which [Al. when] our sins will be exhibited before our eyes, and all the pomp and image of old crimes and vices and luxury will be brought into the midst. Then that which is written will be true: 'Behold the man and his works before his face.'

Torquebit igitur eum conscientia, et postquam compunctus 685 clamaverit a prima oculorum porta, ululabit etiam a secunda, quam et aures intelligere possumus. Per hos enim vel maxime sensus, quibus vitia illapsa fuerant, eorum poena sentietur, quando cernemus quod fecimus et sermone docti, totumque audientes ordinem peccatorum, in ululatum compellemur, et conteretur [Al. compellimur et conteritur], in nobis quidquid fuerat excelsum, et propter caecitatem et surdas aures ignorabatur a nobis. Vel certe cum verba sublimia et eruditio de excelso veniens, conteret nos atque confringet, et opere complebitur: Rugiebam a gemitu cordis mei (Ps. XXXIX, 9), ut sit sacrificium Deo spiritus contribulatus (Ps. L); in nobis, qui homines sumus, et non tam grandia peccata fecimus, ut montibus comparentur, colles contriti sunt. In diabolo autem et angelis ejus, excelsa montium conterentur.

Multi putant juxta historiam quod ad Babyloniorum tempora retulimus, intelligendum esse de primo Salvatoris adventu, quando propter peccata nimia, et clamorem populi concrepantem: Sanguis ejus super nos, et super filios nostros (Matt. XXVII, 25), circumdata est ab exercitu Jerusalem, et a duobus ursis, Vespasiano videlicet et Tito, irradientium puerorum turba consumpta est (IV Reg. II). Quae quidem intelligentia magis fidei nostrae convenit, sed ita ut sciamus et priori historiae posse congruere, vel certe priorem captivitatem typum esse secundae et perfectae eversionis Jerusalem. Nec non et hoc animadvertendum (quia ADAGIM () manifeste in Hebraeo, non portam compungentium; sed portam piscium sonat) allegorice, portam piscium esse in Jerusalem, per quam inferuntur boni pisces qui a malis fuerint separati, et lugebunt, caeteris introeuntibus, qui foris remanserint. Vel certe in fine mundi et in consummatione lugebunt a porta piscium prima, qui suum baptismum non servaverunt; lugebunt a secunda, qui non egerunt pro peccatis dignam poenitentiam. Et erit magna contritio super colles, qui nec pro peccatis incurvati sunt ut cervicem suam submitterent, et sua scelera deplorarent. Per has enim duas portas baptismi et poenitentiae in Jerusalem, id est, in Ecclesiam Dei vel introitus vel reditus est.

(Vers. 11.) 686 Ululate, habitatores pilae: conticuit omnis populus Chanaan. LXX: Plangite qui habitatis concissam: quia assimilatus est omnis populus Chanaan.

Therefore conscience will torment him, and after he, being compunct, has cried out from the first gate of the eyes, he will also howl from the second, which we can understand as the ears. For through these senses especially, by which vices had glided in, their punishment will be felt, when we discern what we have done and, being taught by speech, and hearing the whole order of sins, we shall be compelled to howling, and whatever had been lofty in us will be crushed, which because of blindness and deaf ears was ignored by us. Or certainly when sublime words and erudition coming from on high shall crush and break us, and it will be fulfilled in work: 'I roared from the groaning of my heart' (Ps. XXXIX, 9), so that a crushed spirit may be a sacrifice to God (Ps. L); in us, who are men and have not committed such great sins that they may be compared to mountains, the hills are crushed. But in the devil and his angels, the heights of the mountains shall be crushed.

Many think that according to the history which we have referred to the times of the Babylonians, it is to be understood regarding the first coming of the Savior, when because of excessive sins, and the cry of the people sounding together: 'His blood be upon us, and upon our children' (Matt. XXVII, 25), Jerusalem was surrounded by an army, and by two bears, namely Vespasian and Titus, the crowd of mocking boys was consumed (IV Kings II). Which understanding indeed more suits our faith, but so that we may know that it can also agree with the prior history, or certainly that the prior captivity is a type of the second and perfect overthrow of Jerusalem. And also this is to be noticed (since ADAGIM clearly in Hebrew sounds not as 'the gate of those who are compunct', but 'the gate of fishes') that allegorically, the fish gate is in Jerusalem, through which the good fish are brought in who have been separated from the bad, and they shall mourn, while the others enter, who remain outside. Or certainly at the end of the world and in the consummation, they shall mourn from the first fish gate who have not kept their baptism; they shall mourn from the second who have not done worthy penance for their sins. And there shall be a great crashing upon the hills, which have not even been bowed down for their sins so that they might submit their neck and deplore their crimes. For through these two gates of baptism and penance there is either entrance or return into Jerusalem, that is, into the Church of God.

(Vers. 11.) 686 Howl, you inhabitants of the mortar: all the people of Canaan have been silent. LXX: Wail, you who inhabit the crushed: because all the people of Canaan have been likened.

Pila quae Hebraice dicitur MACHTHES (), et ab Aquila versa est, εἰς τὸν ὄλμον, non per brevem syllabam prima (Al. primam) legenda est, ne σφαῖραν putemus, sed productam, ut de pila sciamus dici, in qua frumenta tunduntur, vas concavum, et medicorum aptum usui, in quo proprie ptisanæ feriri solent. Dicat aliquis intellexisse se quid significat pila, sed scire velle cur in praesenti loco assumpta sit. Quia semel descriptio est captae urbis, et dicitur: Vox clamoris a porta piscium, et ululatus a secunda, et contritio magna a collibus: nunc idem descriptionis ordo servatur, et de ululatu dicitur eorum, qui habitant in valle Siloe. Et pulchre Scriptura non dixit, qui habitatis in valle, qui habitatis in gurgustio; sed qui habitatis in pila, quod scilicet quomodo frumenta feriente desuper vecte, contunduntur: ita de porta piscium, et de porta secunda, et de collibus proruens in vos decurret exercitus.

Populum autem Chanaan appellavit populum Judaeorum, juxta illud quod legimus in Daniele: Semen Chanaan et non Juda (Dan. XIII, 56); et ad Jerusalem: Pater tuus Amorrhæus, et mater tua Cethæa (Ezech. XVI, 3); et in alio loco: Chanaan, in manu tua, statera iniquitatis (Osee XII, 7). Quod si voluerimus juxta utramque translationem, tropologiam texere, recte ad ululatum et planctum concitantur qui in extremis peccatorum faecibus habitant, et in scelerum suorum ima demersi dicunt: Infixus sum in limo profundi, et non est, inquit, substantia (Ps. LXVIII, 2). Unde et additur: qui habitatis concissam, hoc est, animam multis iniquitatibus vulneratam, sive Ecclesiam, quae schismatibus, haeresibusque lacerata est, et ad singula vulnera plangit filios interfectos.

Quod autem dicit: Conticuit, sive assimilatus est omnis populus Chanaan, blasphemiam eorum in die judicii cessare significat, et os quod in altum posuerunt, linguamque ad terram usque penetrantem, aeterno silentio conticescere. Et quia peccatum peccavit Jerusalem, et ideo in commotionem facta est, populus dicitur Chanaan, quod interpretatur, 687 commotio. Non enim potest dicere: Statuit super petram pedes meos (Psal. XXXIX, 3); sed incertus et fluctuans semper in motu est. Unde et Noe vir sanctus, postquam evigilavit e somno, ex maledictione nomen imposuit Chanaan, dicens: Maledictus Chanaan puer, famulus erit fratrum suorum (Genes. IX, 25). Non solum autem Chanaan assimilantur peccatores, sed pro qualitate et diversitate peccati, alius assimilatur Pharaoni, alius Nemrod giganti. Et econtrario, per bona opera atque virtutes, quia et virtutum itinera sunt diversa, ille spiritum assumit Abraham, hic Moysi, alius Eliae; quamobrem ab Apostolo dicitur: Aemulamini charismata meliora (I Cor. XII, 31).

Mortar, which in Hebrew is called MACHTHES (), and by Aquila was translated 'eis ton holmon', is not to be read with the first syllable short, lest we think of a sphere (sphairan), but long, so that we may know it is said of the mortar (pila) in which grains are pounded, a concave vessel and fit for the use of physicians, in which ptisans are properly accustomed to be beaten. Someone might say that he has understood what the mortar signifies, but that he wishes to know why it has been employed in the present place. Because it is a description of the captured city, and it is said: 'A voice of a cry from the fish gate, and a howling from the second, and a great crashing from the hills': now the same order of description is preserved, and it is said regarding the howling of those who inhabit the valley of Siloam. And beautifully the Scripture did not say, 'who inhabit the valley', 'who inhabit the hovel'; but 'who inhabit the mortar', because just as grains are crushed by a pestle striking from above, so the army rushing down upon you from the fish gate, and from the second gate, and from the hills will run you down.

But he called the people of the Jews the people of Canaan, according to that which we read in Daniel: 'Seed of Canaan and not of Judah' (Dan. XIII, 56); and to Jerusalem: 'Your father was an Amorite, and your mother a Hittite' (Ezek. XVI, 3); and in another place: 'Canaan, in your hand, a balance of iniquity' (Hosea XII, 7). But if we should wish to weave a tropology according to both translations, rightly are they incited to howling and wailing who inhabit the extreme dregs of sins, and having been submerged in the depths of their crimes say: 'I am stuck in the deep mud, and there is no substance,' he says (Ps. LXVIII, 2). Whence also it is added: 'who inhabit the crushed,' that is, a soul wounded by many iniquities, or the Church, which has been lacerated by schisms and heresies, and at each wound wails for her slain children.

But what he says, 'they have been silent,' or 'all the people of Canaan have been likened,' signifies that their blasphemy will cease on the day of judgment, and the mouth which they placed on high, and the tongue penetrating all the way to the earth, will be silent in eternal silence. And because Jerusalem has sinned a sin, and therefore has been made into a commotion, the people is called Canaan, which is interpreted as 'commotion'. For he cannot say: 'He has set my feet upon a rock' (Psalm XXXIX, 3); but he is always uncertain and fluctuating in motion. Whence also Noah, a holy man, after he woke up from sleep, imposed the name Canaan from the curse, saying: 'Cursed be the boy Canaan, a servant he shall be to his brothers' (Genesis IX, 25). But not only are sinners likened to Canaan, but according to the quality and diversity of the sin, one is likened to Pharaoh, another to the giant Nimrod. And on the contrary, through good works and virtues, since the paths of the virtues are diverse, that one assumes the spirit of Abraham, this one of Moses, another of Elijah; wherefore it is said by the Apostle: 'Strive for the better charisms' (I Cor. XII, 31).

Qui vero perfectus est, juxta eam tamen perfectionem quam humana conditio potest capere, similitudine Dei signatur.

Disperierunt omnes involuti argento. LXX: Disperierunt omnes qui erecti sunt argento. Qui sibi, inquit, in divitiis confidebant, et tantas habebant opes, ut se quasi involutos et septos suis divitiis aestimarent. Vel certe secundum LXX, qui erecti erant in superbiam et pauperes despiciebant, ira veniente, vastati sunt. Simulque considera quod non dixerit: peribunt qui erecti sunt argento; sed jam nunc, antequam eis veniat supplicii dies, in eo ipso quod superbiant, et semper de thesauris suis cogitent et serviant eis, perierint atque corruerint. Quod qui intellexerit, puto eum non satis cupere divitias, in quibus non peribunt, sed perierunt qui erecti sunt. Neque vero aestimandum est eos solos periisse, qui argento erecti sunt, sed juxta hanc diffinitionem peribit et ille qui in generis nobilitate se jactat. Qui gloriatur in dignitatibus, peribit; qui inflatur, peribit; qui in fortitudine corporis gloriatur, peribit. peribit qui in femineo languore mollitus comam nutrit, vellit pilos, cutem polit, et ad speculum comitur, quae proprie passio et insania feminarum est. Si quis autem vult erigi et superbire sancta superbia, erigatur cum apostolis, quando dignus fuerit pro nomine Jesu Christi contumeliam pati, gloriatur cum Apostolo, qui exultabat in 688 tribulationibus, sciens quod tribulatio operetur patientiam, patientia spem, spes autem non confundat (Rom. V).

(Vers. 12.) Et erit in tempore illo, scrutabor Jerusalem in lucernis, et visitabo super viros defixos in faecibus suis; qui dicunt in cordibus suis, non faciet bene Dominus, et non faciet male. LXX: Et erit in die illa, scrutabor Jerusalem cum lucerna, et ulciscar super viros qui contemnunt custodias suas, et dicunt in cordibus suis, non faciet bene Dominus, et non faciet male.

In tempore et in die captivitatis Jerusalem vel a Babylo niis vel a Romanis (quia dereliquit legem Domini, et impie egit in Dominum Creatorem suum), scrutabitur Dominus cum lucerna omnia abscondita Jerusalem, et nullum inultum patietur effugere. Legamus Josephi historias, et ibi reperiemus scriptum, de cloacis quoque, et speluncis, et antris, et sepulcris, extractos principes et reges et potentes et sacerdotes, qui se in eis metu mortis absconderant.

But he who is perfect, according to that perfection indeed which the human condition can grasp, is signed with the likeness of God.

All those enveloped in silver have perished. LXX: All those who were elevated by silver have perished. He says that those who trusted in themselves in riches, and had such great wealth that they considered themselves as if enveloped and hedged in by their own riches. Or certainly according to the LXX, those who were elevated in pride and despised the poor were laid waste when wrath came. And at the same time consider that he did not say: "those who are elevated by silver shall perish"; but already now, before the day of punishment comes to them, in that very fact that they are proud, and always think of their treasures and serve them, they have perished and fallen. He who understands this, I think that he does not sufficiently desire riches, in which those who are elevated have not perished in the future, but have already perished. Nor indeed is it to be estimated that only those have perished who are elevated by silver, but according to this definition, he also will perish who boasts in the nobility of his race. He who glories in dignities shall perish; he who is puffed up shall perish; he who glories in the strength of his body shall perish. He shall perish who, softened in feminine languor, nourishes his hair, plucks his hairs, polishes his skin, and is adorned at the mirror, which is properly the passion and madness of women. But if anyone wishes to be elevated and to be proud with a holy pride, let him be elevated with the apostles, when he shall have been worthy to suffer reproach for the name of Jesus Christ, let him glory with the Apostle, who exulted in tribulations, knowing that tribulation works patience, patience hope, but hope does not confound (Rom. V).

(Vers. 12.) And it shall come to pass at that time, I will search Jerusalem with lamps, and I will visit upon the men settled on their dregs; who say in their hearts, the Lord will not do good, and he will not do evil. LXX: And it shall come to pass in that day, I will search Jerusalem with a lamp, and I will take vengeance upon the men who despise their guards, and say in their hearts, the Lord will not do good, and he will not do evil.

In the time and on the day of the captivity of Jerusalem either by the Babylonians or by the Romans (because she left the law of the Lord, and acted impiously against the Lord her Creator), the Lord will search with a lamp all the hidden things of Jerusalem, and will allow none to escape unpunished. Let us read the histories of Josephus, and there we shall find written that also from the sewers, and caves, and dens, and tombs, were dragged out princes and kings and powerful men and priests, who had hidden themselves in them for fear of death.

Et visitabo, inquit, super eos, qui confidunt in corporibus suis, et in viribus suis, quas διασυρτικῶς, faeces vocat, sive peccata, in quibus penitus fuere defixi: qui tollentes providentiam, nec boni nec mali Deum auctorem esse dixerunt: hoc est, quod nec bonis bona, nec mala malis redderet: sed quod fortunae cuncta regerentur arbitrio, et casu ferrentur incerto.

In consummatione autem mundi, quia dies Domini ipsa intelligitur, scrutabitur Dominus Jerusalem, id est Ecclesiam suam cum lucerna: et ulciscetur super viros contemptores, qui noluerunt suas servare custodias, id est, mandata Domini contempserunt, et insuper ratione se peccare, dicentes, blasphemaverunt in cordibus suis: quod nihil prodesset benefacere, nec obsesset male agere, quia nec bonorum operum praemium, nec malorum poenam restitueret Deus.

Recte autem Jerusalem, id est, Ecclesia (quae prius Jebus vocabatur, quod dicitur conculcata), quando conculcabatur a gentibus, et daemonum ludibrium erat, dicta est Jebus, et postquam coepit in ea pax habitare Domini, et factus est in pace locus ejus, nomen Jerusalem sortita est. Quia igitur in novissimo tempore, quod saepe 689 jam diximus, multiplicata iniquitate, refrigescet charitas, et solis lumen recedet ab Jerusalem, et tanta erit vastitas, ut difficile salventur etiam electi Dei (Matth. XXIV): tunc in lucerna sermonis sui atque rationis omnia vitia scrutabitur Dominus in Jerusalem, et in medium proferet, et de otioso quoque verbo fiet iudicium et vindicta, non in peccatores (poterat enim et peccatum veniam promereri), sed in contemptores, de quibus dicitur in Abacuc: Videte contemptores, et aspice (Abac. I, 5); et in alio loco: Quare non respicis ad contemptores; Ac deinde: Qui autem arrogans est, et contemptor, vir superbus, et caetera. Super his fiet ultio, qui custodias Domini non servaverunt, et dicunt in cordibus suis: Non faciet Dominus bene, et non faciet male: non quod male Deus faciat, sed quod mala videatur poena esse ei qui patitur.

Alioquin et scalpellus medici malus erit, quia resecat vulnera, et putridas amputat carnes. Et pater malus, caedens filium, ut a vitiis corrigat, et magister malus, corripiens discipulum ut erudiat: Omnis enim disciplina ad praesens non videtur gaudii esse, sed tristitiae: postea autem fructum pacificum his qui per eam eruditi sunt, reddet (Hebr. XII, 11).

And I will visit, he says, upon those who trust in their bodies, and in their strengths, which disparagingly (*diasyrtikos*) he calls dregs, or sins, in which they were deeply fixed: who, taking away providence, said that God was the author of neither good nor evil: that is, that he would not render good things to the good, nor evil things to the evil: but that all things were governed by the judgment of fortune, and were carried by uncertain chance.

But in the consummation of the world, because the day of the Lord itself is understood, the Lord will search Jerusalem, that is, his Church with a lamp: and he will take vengeance upon the contemptuous men, who were unwilling to keep their guards, that is, they despised the mandates of the Lord, and moreover blasphemed in their hearts, saying that they sinned with reason: that it would profit nothing to do well, nor would it hinder to act evilly, because God would restore neither the reward of good works, nor the punishment of evil ones.

But rightly Jerusalem, that is, the Church (which previously was called Jebus, which means "trodden down"), when she was trodden down by the nations, and was a mockery of demons, was called Jebus, and after peace began to dwell in her from the Lord, and his place was made in peace, she obtained the name Jerusalem. Since therefore in the latest time, which we have often 689 already said, iniquity being multiplied, charity will grow cold, and the light of the sun will recede from Jerusalem, and there will be such great devastation that even the elect of God will with difficulty be saved (Matth. XXIV): then in the lamp of his word and reason the Lord will search all vices in Jerusalem, and will bring them forth into the midst, and judgment and vengeance shall be made even concerning an idle word, not upon sinners (for even sin could merit pardon), but upon the contemptuous, of whom it is said in Habakkuk: "See, you despisers, and behold" (Habakk. I, 5); and in another place: "Why do you not look upon the despisers?" And then: "But he who is arrogant, and a despiser, a proud man," and so forth. Vengeance shall be made upon these, who have not kept the guards of the Lord, and say in their hearts: "The Lord will not do good, and he will not do evil": not that God does evil, but that punishment seems to be evil to him who suffers it.

Otherwise even the scalpel of the physician will be evil, because it cuts away wounds, and amputates rotten flesh. And a father evil, beating his son, so that he may correct him from vices, and a master evil, reproving his disciple so that he may instruct him: For all discipline for the present does not seem to be of joy, but of sorrow: but afterwards it will render the peaceful fruit of righteousness to those who have been instructed by it (Hebr. XII, 11).

(Vers. 13, 14.) Et erit fortitudo eorum in direptionem, et domus eorum in desertum. Et aedificabunt domos, et non inhabitabunt: et plantabunt vineas, et non bibent vinum earum. Juxta est dies Domini magnus: juxta est, et velox nimis. LXX: Et erit fortitudo eorum in rapinam, et domus eorum dissipabuntur. Et aedificabunt domos, et non habitabunt in eis, et plantabunt vineas, et non bibent vinum earum, quia juxta est dies Domini magnus: juxta et velox nimis.

Manifestum est quod juxta utramque captivitatem omnis eorum sit caesus exercitus, et domus dirutae, et agri vineaeque vastatae sint: nec ultra eos Dei distulerit patientia. Sed cum dicerent ad prophetas, hoc in tempus erit, et in dies longos, venerit eis dies Domini magnus et velox nimis.

Juxta tropologiam autem cum venerit tempus judicii, sive uniuscujusque mortis et egressionis a saeculo: tunc omnis fortitudo eorum in direptionem erit, ut quod male valebat, et erigebatur adversus Dominum, infirmum, fractumque vertatur ad melius. Velut si quis fortitudinem latronis et piratae et furis 690 diripiat, infirmosque eos reddat, prodest illis sua infirmitas: debilitata enim membra quibus prius non bene utebantur, a malo opere cessabunt.

Quod autem sequitur: Et domus eorum in desertum, multi sunt in Ecclesia aedificantes Sion in sanguine, et Jerusalem in iniquitate, quibus prodest tales domus destrui. Legamus Leviticum, ubi leprosa domus destrui jubetur (Levit. XIV). Et quia lepra permanens est et diffunditur, lapides ejus et ligna et omnis pulvis extra civitatem in locum immundum projici jubetur. Sed et in Jeremiae principio tale quid scribitur, Ecce dedi sermones meos in os tuum: ecce constitui te hodie super gentes, et regna: eradicare, et suffodere, et disperdere, et aedificare, et plantare (Jer. I, 9, 10). Destruitur aedificatio pessima, ut postea aedificatio bona construatur: eradicatur iniqua plantatio, ut plantatio juxta ponatur. Unde et in Salomone legimus: Melius est habitare sub divo, quam in calce litis cum iniquitate, et in domo nova (Prov. XXI, 9). Quasi bonus ergo Deus domos eorum, qui erant defixi in faecibus suis, et dixerant in corde suo: Non faciet bene Dominus, et non faciet male, destruit, nec eos in leprosis et immundis domibus habitare permittit: nec facit ut bibant vinum de vineis, quas plantaverant.

(Vers. 13, 14.) And their strength shall be for a spoil, and their houses for a desert. And they shall build houses, and shall not inhabit them: and they shall plant vineyards, and shall not drink the wine of them. The great day of the Lord is near: it is near, and exceeding swift. LXX: And their strength shall be for a plunder, and their houses shall be dissipated. And they shall build houses, and shall not dwell in them, and they shall plant vineyards, and shall not drink the wine of them, because the great day of the Lord is near: near and exceeding swift.

It is manifest that according to both captivities all their army was slain, and their houses demolished, and the fields and vineyards were laid waste: nor did the patience of God defer them any longer. But when they said to the prophets, this shall be in time, and in long days, the great and exceeding swift day of the Lord came upon them.

But according to tropology, when the time of judgment shall come, or the death and departure of each one from the world: then all their strength shall be for a spoil, so that what was evilly strong, and was raised up against the Lord, may be turned, weak and broken, to the better. Just as if someone should plunder the strength of a robber and a pirate and a thief, and render them weak, their weakness profits them: for the debilitated members which they previously did not use well, will cease from evil work.

But that which follows: "And their houses for a desert," there are many in the Church building Zion in blood, and Jerusalem in iniquity, for whom it profits that such houses be destroyed. Let us read Leviticus, where a leprous house is ordered to be destroyed (Levit. XIV). And because the leprosy is permanent and is spread, its stones and wood and all the dust are ordered to be cast out of the city into an unclean place. But also in the beginning of Jeremiah such a thing is written: "Behold, I have given my words in your mouth: behold, I have set you today over nations and kingdoms: to root out, and to pull down, and to destroy, and to build, and to plant" (Jer. I, 9, 10). The worst building is destroyed, so that afterwards a good building may be constructed: the iniquitous plantation is rooted out, so that a plantation may be placed nearby. Whence also we read in Solomon: "It is better to dwell in the open air, than in the lime of strife with iniquity, and in a new house" (Prov. XXI, 9). Therefore as a good God he destroys the houses of those who were fixed in their dregs, and had said in their heart: "The Lord will not do good, and he will not do evil," nor does he permit them to dwell in leprous and unclean houses: nor does he make them drink wine from the vineyards which they had planted.

Si enim plantassent vineam Sorec, et vineam electam totam veram, bibissent vinum suum, et inebriati essent cum patriarcha Noe et Joseph in meridie (Gen. IX et XLIII); sed quia dixerunt: Non faciet bene Dominus, et non faciet male (Deut. XXXII, 32, 33), et de vinea Sodomorum erat vinea eorum, et propago eorum de Gomorrha, Uva eorum uva fellis, et botrus amaritudinis eis: furor draconum, vinum eorum: et furor aspidum insanabilis (Jer. IX, 23), propterea plantaverunt vineas, et non bibent vinum earum.

Et mystice dicitur de Sodoma et Gomorrha, quod omnis plantatio eorum perierit. Si enim permansissent in eo quod coeperant, ut essent quasi paradisi Dei, et non finissent in malo, ut essent quasi terra Aegypti, plantatio eorum utique permansisset. Tale quid et illud super Aegyptiis sonat in Psalmis: Occidit in grandine vineas eorum, et moros eorum in pruina (Ps. LXXVII, 47). Quasi clementissimus quippe Deus, omnem Aegyptiam plantationem et arbusculas, quae in Aegypto radicatae sanguineos habent 691 fructus, interfecit et subvertit, ne bibant qui male plantaverunt, et comedant ex eis fructum.

Prope est dies Domini magnus et velox nimis, cui resistere nemo potest: prope autem est vel propter aeternitatem, quia nihil ei longum est, vel propter poenae magnitudinem, quia patienti numquam longe videtur supplicium quod inferendum est. Sive prope, ut supra diximus, cum exierimus a saeculo, et uniuscujusque mors consummationem mundi fecerit; et non solum prope, sed etiam velox nimis, ut velocitas adventus ejus in eo quod additur, nimis, ostendatur.

(Vers. 15, 16.) Vox diei Domini amara: tribulabitur ibi fortis: dies irae, dies illa, dies tribulationis et angustiae, dies calamitatis et miseriae, dies tenebrarum et caliginis, dies nebulae et turbinis, dies tubae et clangoris super civitates munitas, et super angulos excelsos. LXX: Vox diei Domini amara et dura posita est, fortis: dies irae, dies illa, dies tribulationis et necessitatis, dies miseriae et perditionis, dies tenebrarum et turbinis, dies nebulae et caliginis, dies tubae et clamoris super civitates munitas, et super angulos excelsos.

Juxta superiora, vel de Babylonica captivitate accipe, vel de extrema quam passi sunt a Romanis, super qua et Dominus flevit Jerusalem, dicens: Jerusalem, Jerusalem, quae occidis prophetas, et lapidas eos qui ad te missi sunt (Matth. XXIII, 37), et caetera.

For if they had planted the vineyard of Sorec, and a chosen vineyard all true, they would have drunk their wine, and would have been intoxicated with the patriarch Noah and Joseph at midday (Gen. IX and XLIII); but because they said: "The Lord will not do good, and he will not do evil" (Deut. XXXII, 32, 33), and their vineyard was of the vineyard of the Sodomites, and their offspring from Gomorrah, "Their grape is the grape of gall, and the cluster of bitterness to them: the fury of dragons, their wine: and the incurable fury of asps" (Jer. IX, 23), therefore they planted vineyards, and shall not drink the wine of them.

And it is said mystically of Sodom and Gomorrah, that all their plantation perished. For if they had remained in that which they had begun, so as to be as the paradise of God, and had not finished in evil, so as to be as the land of Egypt, their plantation certainly would have remained. Such a thing also that concerning the Egyptians sounds in the Psalms: "He killed their vineyards in hail, and their sycamores in frost" (Ps. LXXVII, 47). As if indeed a most clement God, he killed and subverted every Egyptian plantation and the little trees which, rooted in Egypt, have 691 bloody fruits, lest those who planted evilly should drink, and eat the fruit from them.

The great day of the Lord is near and exceeding swift, which no one can resist: but it is near either on account of eternity, because nothing is long to him, or on account of the magnitude of the punishment, because to the one suffering, the punishment which is to be inferred never seems far off. Or near, as we said above, when we shall have departed from the world, and the death of each one shall have made the consummation of the world; and not only near, but also exceeding swift, so that the swiftness of his coming may be shown in that which is added, "exceeding".

(Vers. 15, 16.) The voice of the day of the Lord is bitter: the strong man shall be troubled there: that day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and gloominess, a day of cloud and whirlwind, a day of the trumpet and alarm against the fenced cities, and against the high corners. LXX: The voice of the day of the Lord is set bitter and hard, the strong man: that day is a day of wrath, a day of tribulation and necessity, a day of misery and perdition, a day of darkness and whirlwind, a day of cloud and gloominess, a day of the trumpet and cry against the fenced cities, and against the high corners.

According to the above, receive it either concerning the Babylonian captivity, or concerning the last which they suffered from the Romans, over which also the Lord wept for Jerusalem, saying: "Jerusalem, Jerusalem, you who kill the prophets, and stone those who are sent to you" (Matth. XXIII, 37), and so forth.

Vere enim expetita vindicta est a sanguine Abel justi usque ad sanguinem Zachariae, quem occiderunt inter templum et altare (II Par. XXIV): et ad extremum de Dei Filio, dicentes: Sanguis ejus super nos, et super filios nostros, experti sunt diem amarum: quia ad amaritudinem Dominum provocaverant: diem a Domino constitutam, in qua non imbecillis quilibet, sed fortissimi viri deprimentur, et veniet super eos ira in finem. Saepe quippe et ante iram Domini sustinuerunt; sed ira illa non fuerat consummationis et finis (Matth. XXVII, 25).

Quid necesse est nunc describere quantas in utraque captivitate sustinuerint calamitates, et quomodo qui lucem Domini respuerunt, in tenebris et in caligine versati sint, et qui noluerunt solemnum dierum audire tubas, audierint clamorem [Al. clangorem] bellantium? De civitatibus autem munitis et excelsis angulis Judaeae, qui [Al. quod] ad 692 solum usque sunt diruti, puto oculorum magis esse quam aurium iudicium: nobis praesertim qui nunc in ista sumus provincia licet videre, licet probare quae scripta sunt. Vix ruinarum parva vestigia in magnis quondam urbibus cernimus. Silo, ubi tabernaculum et arca Testamenti Domini fuit, vix altaris fundamenta monstrantur. Gabaa illa civitas Saulis usque ad fundamenta diruta est (Josue XVIII). Rama et Bethoron et reliquae urbes nobiles a Salomone constructae, parvi viculi demonstrantur. Legamus Josephum et prophetiam Sophoniae, illius cernimus [Al. cernimus] historiam: et hoc non tantum de captivitate dicendum est, sed usque ad praesentem diem, perfidi coloni post interfectionem servorum, et ad extremum Filii Dei, excepto planctu, prohibentur ingredi Jerusalem, et ut ruinam suae eis flere liceat civitatis, pretio redimunt, ut qui quondam emerant sanguinem Christi, emant lacrymas suas: et ne fletus quidem eis gratuitus sit. Videas in die quo capta est a Romanis et diruta Jerusalem, venire populum lugubrem, confluere decrepitas mulierculas, et senes pannis annisque obsitos, in corporibus et in habitu suo iram Domini demonstrantes. Congregatur turba miserorum, et patibulo Domini coruscante, ac radiante ἀναστάσει ejus, de Oliveti monte quoque crucis fulgente vexillo, plangere ruinas templi sui populum miserum, et tamen non esse miserabilem: adhuc fletus in genis et livida brachia, et sparsi crines, et miles mercedem postulat, ut illis flere plus liceat;

For truly the vengeance was sought from the blood of Abel the just even to the blood of Zechariah, whom they killed between the temple and the altar (II Chron. XXIV): and at the last concerning the Son of God, saying: "His blood be upon us, and upon our children," they experienced the bitter day: because they had provoked the Lord to bitterness: the day appointed by the Lord, in which not any weakling, but the strongest men shall be depressed, and wrath shall come upon them to the end. For often also before they sustained the wrath of the Lord; but that wrath had not been of consummation and end (Matth. XXVII, 25).

What is necessary now to describe how great calamities they sustained in both captivities, and how those who rejected the light of the Lord have been turned in darkness and in gloominess, and those who were unwilling to hear the trumpets of the solemn days, have heard the cry [Al. alarm] of those fighting? But concerning the fenced cities and high corners of Judea, which 692 have been demolished even to the ground, I think it is a judgment rather of the eyes than of the ears: especially for us who are now in this province, it is permitted to see, it is permitted to prove what things have been written. Scarcely do we discern small vestiges of ruins in once great cities. Shiloh, where the tabernacle and the ark of the Testament of the Lord was, scarcely are the foundations of the altar shown. That city of Saul, Gibeah, has been demolished even to the foundations (Joshua XVIII). Rama and Beth-horon and the remaining noble cities constructed by Solomon, are shown as small hamlets. Let us read Josephus and the prophecy of Zephaniah, we shall discern his history: and this is to be said not only concerning the captivity, but even to the present day, the perfidious tenants after the killing of the servants, and at the last of the Son of God, are prohibited from entering Jerusalem, except for wailing, and that they may be permitted to weep for the ruin of their city, they redeem it at a price, so that they who once had bought the blood of Christ, may buy their own tears: and not even their weeping is free for them. You may see on the day in which Jerusalem was taken by the Romans and demolished, a mournful people coming, decrepit little women flocking together, and old men covered with rags and years, demonstrating in their bodies and in their habit the wrath of the Lord. A crowd of miserable people is gathered, and while the patibulum of the Lord is flashing, and his Resurrection (anastasei) is radiating, from the Mount of Olives also the banner of the cross is shining, the miserable people wails for the ruins of its temple, and yet is not to be pitied: still there are tears on the cheeks and livid arms, and scattered hair, and the soldier demands a reward, so that it may be permitted to them to weep more;

et dubitat aliquis, cum haec videat, de die tribulationis et angustiae, de die calamitatis et miseriae, de die tenebrarum et caliginis, de die nebulae et turbinis, de die tubae et clangoris? Habent enim et in luctu tubas, et, juxta prophetiam, vox solemnitis versa est in planctum. Ululant super cineres Sanctuarii, et super altare destructum, et super civitates quondam munitas, et super excelsos angulos templi, de quibus quondam Jacobum fratrem Domini praecipitaverunt.

Haec de captivitate dicta sint Judaeorum. Caeterum si diem Domini, ut supra, referamus ad consummationem mundi, sive ad uniuscujusque exitum vitae, manifesta 693 erit interpretatio, quod vox diei Domini amara sit, et necessitate plena et ira, et tribuletur ibi fortis: cum etiam qui sancti sunt, salventur quidem, sed tamen sic quasi per ignem. Dies illa dies tribulationis, et angustiae et calamitatis, et miseriae, in qua dicent: Vae nobis, quia miseri facti sumus. Dies tenebrarum: Omnis enim qui male operatur, odit lumen, et non venit ad lucem (Joan. III, 20); et necesse est ut qui lumen oderit, eum tenebrae consequantur. Dies erit nebulae et turbinis; veniet enim super eum tempestas Domini, et clangor tubae, quam Apostolus significat, dicens: In novissima tuba (I Cor. XV, 52). Erit enim dies tubae et clangoris super civitates munitas, quas sibi in multitudine peccatorum cum Cain aediverant. Et super angulos excelsos, opera perversa et a recta via Domini declinantia (Al. a recta via deviantia). Unde et a Salvatore arguuntur hypocritae Pharisei, quod adorent (Al. orent) in angulis platearum (Matth. VI). Via enim recta et tendens ad paradisum arcta, et angusta est quae ducit ad vitam. Via autem fracta habens angulos et tortuosa, lata, et spatiosa est, quae ducit ad mortem (Matth. VII). Simulque inter verba severitatis Domini cerne clementiam, quod propterea amara sit dies, et dies irae, et dies tribulationis, et dies tubae et clangoris, ut civitates male munitae et perversi anguli destruantur.

(Vers. 17, 18.) Et tribulabo homines, et ambulabunt ut caeci, quia Domino peccaverunt: et effundetur sanguis eorum sicut humus, et corpora eorum sicut stercora: sed et argentum eorum et aurum non poterit liberare eos in die irae Domini, et in igne zeli ejus devorabitur omnis terra: quia consummationem cum festinatione faciet cunctis habitantibus terram.

and does anyone doubt, when he sees these things, concerning the day of tribulation and distress, concerning the day of calamity and misery, concerning the day of darkness and gloominess, concerning the day of cloud and whirlwind, concerning the day of the trumpet and alarm? For they have trumpets even in mourning, and, according to the prophecy, the voice of solemnity has been turned into wailing. They howl over the ashes of the Sanctuary, and over the destroyed altar, and over the once fenced cities, and over the high corners of the temple, from which they once precipitated James the brother of the Lord.

Let these things be said concerning the captivity of the Jews. But if we refer the day of the Lord, as above, to the consummation of the world, or to the exit of the life of each one, the interpretation will be 693 manifest, that the voice of the day of the Lord is bitter, and full of necessity and wrath, and the strong man is troubled there: since even those who are holy, are saved indeed, but yet so as by fire. That day is a day of tribulation, and of distress and calamity, and of misery, in which they shall say: Woe to us, because we have been made miserable. A day of darkness: "For everyone who works evil, hates the light, and does not come to the light" (John III, 20); and it is necessary that those who have hated the light, darkness should follow them. It will be a day of cloud and whirlwind; for the tempest of the Lord will come upon him, and the alarm of the trumpet, which the Apostle signifies, saying: "In the last trumpet" (I Cor. XV, 52). For it will be a day of the trumpet and alarm against the fenced cities, which they had built for themselves in the multitude of sins with Cain. And against the high corners, perverse works and declining from the right way of the Lord (Al. deviating from the right way). Whence also the hypocrite (*hypocritai*) Pharisees are rebuked by the Savior, that they adore (Al. pray) in the corners of the streets (Matth. VI). For the right way and tending to paradise is strait, and narrow is the way which leads to life. But the broken way having corners and tortuous, is broad and spacious, which leads to death (Matth. VII). And at the same time discern clemency among the words of the severity of the Lord, because for this reason the day is bitter, and a day of wrath, and a day of tribulation, and a day of the trumpet and alarm, so that evilly fenced cities and perverse corners may be destroyed.

(Vers. 17, 18.) And I will distress men, and they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as the ground, and their bodies as dung; but also their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord, and in the fire of his zeal all the earth shall be devoured: because he will make a consummation with speed for all the inhabitants of the earth.

LXX: Et tribulabo homines, et ambulabunt ut caeci, quia Domino peccaverunt, et effundet sanguinem eorum sicut pulverem, et carnes eorum sicut stercus boum [Al. bubalum], et argentum eorum et aurum eorum non poterit eruere eos in die irae Domini, et in igne zeli ejus consumetur omnis terra: consummationem enim et festinationem faciet super omnes habitantes terram.

Non est difficile juxta priorem sensum haec fuisse perpressam dicere Jerusalem, quae propter crucem Domini sustinuit: recessit enim ab ea visitatio Domini, et tribulati sunt omnes 694 homines in tota Judaea, et propter magnitudinem pressurae ambulaverunt ut caeci, quid agerent ignorantes. Et haec passi sunt, quia Domino, id est, Dei Filio peccaverunt. Nam quia fuderunt sanguinem prophetarum et sanguinem Christi, fusus est sanguis eorum sicut humus in tota regione, et corpora eorum remanserunt insepulta, sicut stercora super faciem terrae. Divites quoque eorum qui argentum et aurum iniquitate nimia congregaverunt, opibus suis de die irae Domini non potuerunt liberari: ignis enim zeli Domini succensus adversus eos, devoravit omnem provinciam. Nec grande fuit tempus in medio: nam post quadraginta et duos annos Dominicae crucis, circumdata est ab exercitu Jerusalem, et consummatio illius facta est cum festinatione, et non solum illius, sed cunctis terrae Judaeae habitatoribus.

In consummatione autem vel mundi vel uniuscujusque tribulabuntur omnes homines, qui homines permanserunt, et mortui sunt quasi homines. Et ambulabunt ut caeci, quia lumen perdidere virtutum, et locum poenitentiae non habebunt: et haec patientur quia Domino peccaverunt. Si enim Dominus [Al. Domini] justitia est, veritas, sanctitas, caeteraeque virtutes, quisquis injuste fecit, et mentitus est, et scorta vitiaque sectatus est, Domino peccavit. But that which follows: Et effundetur sanguis eorum sicut humus, et corpora eorum sicut stercora boum, videtur absurdum, ut in resurrectione mortuorum, et in consummatione mundi atque judicio, dicamus effundi sanguinem et corpora jacere quasi stercora. Igitur illud quod ad Noe dicitur: Et sanguinem animarum vestrarum requiram de manu omnium bestiarum, et de manu hominis, et de manu fratris requiram animam hominis, qui effuderit sanguinem hominis: pro sanguine ejus effundetur sanguis illius (Genes. IX, 5, 6), et in resurrectione credere ridiculum est, et in vita haec stare non potest.

LXX: And I will distress men, and they shall walk like blind men, because they have sinned against the Lord, and he will pour out their blood as dust, and their flesh as the dung of oxen [Al. buffalo], and their silver and their gold shall not be able to rescue them in the day of the wrath of the Lord, and in the fire of his zeal all the earth shall be consumed: for he will make a consummation and speed upon all the inhabitants of the earth.

It is not difficult according to the former sense to say that Jerusalem suffered these things, which she sustained on account of the cross of the Lord: for the visitation of the Lord receded from her, and all 694 men in all Judea were distressed, and on account of the magnitude of the pressure they walked like blind men, not knowing what they should do. And they suffered these things because they sinned against the Lord, that is, against the Son of God. For because they shed the blood of the prophets and the blood of Christ, their blood was shed as the ground in the whole region, and their bodies remained unburied, like dung upon the face of the earth. Their rich men also, who gathered silver and gold with exceeding iniquity, could not be delivered by their riches from the day of the wrath of the Lord: for the fire of the zeal of the Lord, kindled against them, devoured the whole province. Nor was there a great time in the midst: for after forty and two years of the Lord's cross, Jerusalem was surrounded by an army, and her consummation was made with speed, and not only hers, but for all the inhabitants of the land of Judea.

But in the consummation either of the world or of each one, all men shall be distressed, who have remained men, and have died as men. And they shall walk like blind men, because they have lost the light of the virtues, and they shall not have a place of repentance: and they shall suffer these things because they have sinned against the Lord. For if the Lord [Al. of the Lord] is justice, truth, holiness, and the other virtues, whoever has acted unjustly, and has lied, and has followed harlots and vices, has sinned against the Lord. But that which follows: "And their blood shall be poured out as the ground, and their bodies as the dung of oxen," seems absurd, that in the resurrection of the dead, and in the consummation of the world and the judgment, we should say that blood is poured out and bodies lie as dung. Therefore that which is said to Noah: "And your blood of your souls I will require from the hand of all beasts, and from the hand of man, and from the hand of the brother I will require the soul of man, who shall have shed the blood of man: for his blood, his blood shall be shed" (Genes. IX, 5, 6), is both ridiculous to believe in the resurrection, and in life this cannot stand.

Quanti enim effuderunt sanguinem, et sanguis eorum effusus non est? et alii occiderunt hominem veneno, vel suspendio, et tamen cum homo mortuus sit, non est sanguis effusus? Quomodo ergo Dominus est effusus sanguinem eorum in talionem, cum ille 695 qui occidit, sanguinem non effuderit? Sanguis igitur hominis τὸ ζωτικὸν αἷτος, id est, vitale, quo vegetatur, et sustentatur, et vivit, debet intelligi: quod qui effuderit, sive per scandalum, sive perversitate doctrinae, in die iudicii effundetur ab eo, id est, quod sibi videbatur habere vitale, cogetur amittere. Juxta hujusmodi sanguinem, et caro intelligitur, de qua et Isaías ait: Omnis caro, fenum (Isai. XL, 6). Et in Genesi Dominus: Non permanebit spiritus meus in hominibus istis, quia caro sunt (Gen. VI, 3). Et Apostolus, de utroque: Caro et sanguis regnum Dei possidere non poterunt: neque corruptio incorruptionem Dei [Al. tacet Dei] haereditabit (I Cor. XV, 50).

In die ergo consummationis, vel generalis, vel specialis, omnis sanguis qui effusus est, clamabit ad Dominum, et apparebit in medio, et opera sanguinis atque terrena sicut pulvis jacebunt et stercora, et argentum et aurum divites de die irae non poterunt liberare, audiente eo, qui moritur: Stulte, hac nocte tolletur anima tua a te; quae autem parasti, cujus erunt (Luc. XII, 20)? Non quod negemus aurum et argentum divites liberare de morte: Redemptio enim viri animae, propriae divitiae (Prov. XIII, 8); sed quod eo tempore liberare non possint, quando divitias necessitate dimittunt. Omnis enim terra et universa quae terrena sunt, zelo Domini devorabuntur. Et quod ait, zelo, intellige adhuc amantem Dominum. Nisi enim amaret humanam animam, numquam zelaretur eam: et in similitudinem mariti, peccatum ulcisceretur uxoris, qui, si non amaret, nec de adulterio ejus irasceretur. Et hoc faciet Dominus cum festinatione cunctis habitantibus terram, his qui se penitus terrae dederunt, et non fuerunt advenae et peregrini, sicut justus qui loquitur: Advena sum ego in terra, et peregrinus sicut omnes patres mei (Ps. XXXVIII, 13). Et rursum alibi nolens diutius in tabernaculo carnis habitare, lacrymabili voce testatur, dicens: Heu mihi, quia peregrinatio mea prolongata est (Ps. CXIX, 5). Etenim qui sumus in tabernaculo corporis hujus, ingemiscimus conquerentes: Miser ego homo, quis me liberabit de corpore mortis hujus (Rom. VII, 24)?

For how many have shed blood, and their blood has not been shed? and others have killed a man by poison, or by hanging, and yet although the man is dead, blood has not been shed? How therefore is the Lord about to pour out their blood in retaliation, when he 695 who killed, did not shed blood? Therefore the blood of man, to *zotikon aitos*, that is, the vital [principle], by which he is vegetated, and sustained, and lives, ought to be understood: which he who shall have shed, either through scandal, or by the perversity of doctrine, in the day of judgment it shall be poured out from him, that is, that which he seemed to himself to have as vital, he shall be compelled to lose. According to this kind of blood, flesh also is understood, concerning which Isaiah also says: "All flesh is grass" (Isa. XL, 6). And in Genesis the Lord says: "My spirit shall not remain in these men, because they are flesh" (Gen. VI, 3). And the Apostle, concerning both: "Flesh and blood shall not be able to possess the kingdom of God: nor shall corruption inherit the incorruption of God" [Al. tacet of God] (I Cor. XV, 50).

In the day therefore of consummation, either general or special, all blood which has been shed shall cry out to the Lord, and it shall appear in the midst, and the works of blood and earthly things shall lie like dust and dung, and silver and gold shall not be able to deliver the rich from the day of wrath, hearing him who dies: "Fool, this night your soul shall be taken from you; but the things which you have prepared, whose shall they be?" (Luke XII, 20). Not that we deny that gold and silver deliver the rich from death: "For the redemption of a man's soul is his own riches" (Prov. XIII, 8); but that at that time they cannot deliver, when they leave their riches by necessity. For all the earth and all things which are earthly, shall be devoured by the zeal of the Lord. And what he says, "by zeal", understand as the Lord still loving. For unless he loved the human soul, he would never be jealous of it: and in the likeness of a husband, he would avenge the sin of the wife, who, if he did not love, would not be angry at her adultery. And this the Lord will do with speed to all the inhabitants of the earth, to those who have deeply given themselves to the earth, and were not strangers and pilgrims, like the just man who speaks: "I am a stranger on the earth, and a pilgrim as all my fathers were" (Ps. XXXVIII, 13). And again elsewhere, being unwilling to dwell longer in the tabernacle of the flesh, he testifies with a tearful voice, saying: "Woe to me, because my pilgrimage has been prolonged" (Ps. CXIX, 5). For indeed we who are in the tabernacle of this body, groan complaining: "Wretched man that I am, who shall deliver me from the body of this death?" (Rom. VII, 24).

(Cap. II.--Vers. 1, 2.) Convenite, congregamini, gens non amabilis: priusquam pariat jussio quasi pulverem transeuntem diem: antequam veniat super vos ira furoris Domini, antequam veniat super vos ira indignationis [Vulg. dies furoris] Domini. LXX: Congregamini et colligamini, gens inerudita: antequam sitis sicut flos pertransiens diem: antequam veniat ira Domini super vos: antequam super vos irruat dies irae furoris Domini.

Post descriptionem malorum, quae in die ventura sunt Domini (secundum duplicem captivitatis expositionem, quam supra diximus) populus ad poenitentiam provocatur, et dicitur ei: Convenite, et congregamini, sive, ut in LXX scriptum est, colligamini, id est, estote vobis (juxta Apostolum) charitatis vinculo copulati: gens non amabilis, quae amore Dei indigna es: sive gens inerudita, de qua dicitur in Deuteronomio: Populus stultus, et non sapiens (Deut. XXXII, 6). Et in Jeremia: Sine causa percussi filios vestros, disciplinam non recepistis (Jer. II, 30), antequam fiat quod prophetatum est, antequam praeceptum sequatur effectus (quod ita facile venit quasi pulvis pertransiens), antequam super vos furor Domini compleatur.

Simulque cerne Dei clementiam: suffecerat prudentibus malorum venientium impetum descripsisse; verum quia non vult inferre supplicia, sed tantum terrere passuros, ipse ad poenitentiam provocat, ne faciat quod minatus est. Generaliter autem tota multitudo credentium, et eorum qui Dei populus nuncupatur, in Ecclesiam congregatur, et dicitur ei: Convenite in Ecclesiam, sociamini vobis [Al. nobis] charitate et pace, o gens inerudita, quae non vis Dei recipere disciplinam, nec habere scientiam mandatorum ejus; sed divitiis et corporis sanitate et pulchritudine hujus saeculi, carnis quoque voluptatibus delectaris, quae transit quasi flos qui in una marcescit die. Propterea autem dico vobis, convenite, sociamini, ne cum iudicii tempus venerit, et omnis gloria vestra transierit: tunc velitis agere poenitentiam, quando locus non erit poenitentiae, sed poenarum.

(Chapter II, Verses 1, 2.) "Assemble yourselves, gather together, O nation not worthy to be loved: before the decree brings forth, before the day passes as dust: before the fierce anger of the Lord comes upon you, before the day of the Lord's indignation [Vulg. day of fury] comes upon you." LXX: "Gather together and be bound together, O uninstructed nation: before you become as a flower passing away in a day: before the anger of the Lord comes upon you: before the day of the anger of the Lord's fury rushes upon you."

After the description of the evils which are to come on the day of the Lord (according to the twofold exposition of the captivity which we have mentioned above), the people are called to repentance, and it is said to them: "Assemble yourselves, and gather together," or, as it is written in the LXX, "be bound together," that is, be joined to one another (according to the Apostle) by the bond of charity: "O nation not worthy to be loved," you who are unworthy of the love of God: or "uninstructed nation," of which it is said in Deuteronomy: "A foolish and unwise people" (Deut. 32:6). And in Jeremiah: "In vain have I smitten your children; they received no correction" (Jer. 2:30), before that which has been prophesied happens, before the effect follows the command (which will come as easily as passing dust), before the fury of the Lord is fulfilled upon you.

At the same time, behold the mercy of God: it would have sufficed to describe the onset of coming evils to the prudent; but because He does not wish to inflict punishments, but only to terrify those who are to suffer them, He Himself calls them to repentance, so that He may not do what He has threatened. Generally, however, the whole multitude of believers, and those who are called the people of God, are gathered into the Church, and it is said to them: "Assemble in the Church, be associated with one another in charity and peace, O uninstructed nation, you who do not wish to receive the discipline of God, nor to have knowledge of His commandments; but you delight in riches and bodily health and the beauty of this world, and also in the pleasures of the flesh, which pass away like a flower that withers in a single day." For this reason I say to you, assemble, be associated, lest when the time of judgment comes, and all your glory has passed away: you then wish to perform penance, when there will be no place for penance, but only for punishments.

Quaerat aliquis, quomodo hoc ipsum super unoquoque migrante de saeculo possit intelligi. Dicitur ergo ad singulos: O tu, qui saeculi negotiis occupatus, per diversa discurre, revertere in sanctorum Ecclesiam, et junde te eorum vitae et coetui quos vides placere Deo, et dissoluta membra animae tuae nec sibi cohaerentia in unam sapientiae coge compagem, et illius haere complexui, et audi mystice: Confortamini, manus dissolutae: genua debilia, solidamini (Isaias XL, 7): nec glorieris in bonis carnis, et ejus flore qui praeterit: Omnis enim caro fenum, et omnis gloria ejus quasi flos feni. Aruit fenum, et flos decidit: verbum autem Domini manet in aeternum.

Possumus hoc capitulo uti pro tempore: si quando viderimus aliquem honoribus saeculi [Al. addit. deditum] et congregandis divitiis occupatum, ad Ecclesiam vel raro, vel numquam venire, et dicere ad eum, congregare et conjungere populo Dei, qui Domini praecepta non audis, antequam gloria tua pertranseat, antequam dies tibi furoris Domini adveniat.

(Vers. 3, 4.) Quaerite Dominum, omnes mansueti terrae, qui judicium ejus estis operati: quaerite justum, quaerite mansuetum, si quomodo abscondamini in die furoris Domini. Quia Gaza destructa erit, et Ascalon in desertum. Azotum in meridie ejicient, et Accaron eradicabitur. LXX: Quaerite Dominum, omnes humiles terrae: judicium operamini, et justitiam quaerite, et respondete ea, ut protegami in die irae Domini, quia Gaza direpta erit, et Ascalon in desertum: et Azotus in meridie projicietur, et Accaron eradicabitur.

Humilis terrae appellatur, qui non humilitate, quae virtutem sonat, sed peccatis humiliatus est, nec potest cum Christo dicere: Discite a me, quia mitis sum, et humilis corde (Matth. XI, 29). Omnis enim qui se humiliat, exaltabitur. Et in alio loco sermo ad sanctum dirigitur: quanto major fueris, tanto magis humilia te ipsum, et coram Deo invenies gratiam (Eccl. III). Qui autem peccatis humiliatus est, et aggravatus est conscientia delictorum, ac loquitur: Sicut onus grave, gravatae sunt super me (Psal. XXXVII, 5), iste debet audire: Venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos (Mat. XI, 28).

Someone might ask how this very thing can be understood regarding each person departing from the world. It is said, therefore, to individuals: O you, who occupied with the business of the world, run about through diverse things, return to the Church of the saints, and join yourself to their life and assembly whom you see to be pleasing to God, and compel the dissolved members of your soul, which do not cohere with themselves, into one framework of wisdom, and cling to its embrace, and hear mystically: "Strengthen the weak hands, and confirm the feeble knees" (Isa. 35:3 [Jerome quotes as Isa. 40:7]): nor should you glory in the goods of the flesh, and in its flower which passes away: "For all flesh is grass, and all the glory thereof as the flower of grass." "The grass is withered, and the flower is fallen: but the word of the Lord endures forever" (Isa. 40:6-8).

We can use this chapter according to the occasion: if ever we see someone devoted to the honors of the world and occupied in gathering riches, coming to the Church either rarely or never, we may say to him: gather together and join yourself to the people of God, you who do not hear the commands of the Lord, before your glory passes away, before the day of the Lord's fury comes upon you.

(Verses 3, 4.) "Seek the Lord, all you meek of the earth, who have wrought His judgment: seek the Just One, seek the Meek One, if by any means you may be hidden in the day of the Lord's fury." "For Gaza shall be destroyed, and Ascalon shall be a desert. They shall cast out Azotus at noon, and Accaron shall be rooted out." LXX: "Seek the Lord, all you humble of the earth: work judgment, and seek justice, and respond with these things, that you may be protected in the day of the Lord's anger, because Gaza shall be plundered, and Ascalon shall be a desert: and Azotus shall be cast out at noon, and Accaron shall be rooted out."

He is called "humble of the earth" who is humbled not by humility, which signifies virtue, but by sins, nor can he say with Christ: "Learn of Me, for I am meek and humble of heart" (Matt. 11:29). For everyone who humbles himself shall be exalted. And in another place the word is directed to the saint: "The greater you are, the more humble yourself, and you shall find grace before God" (Ecclus. 3:18). But he who is humbled by sins, and is weighed down by the conscience of his offenses, and speaks: "As a heavy burden, they are become heavy upon me" (Ps. 37:5 [Vulg. Ps. 38:4]), he ought to hear: "Come to Me, all you who labor and are burdened, and I will refresh you" (Matt. 11:28).

Hoc dictum sit in principio secundum LXX interpretes. Caeterum juxta Hebraicum alter sensus est. Dicitur enim ad sanctos: O vos, qui mea praecepta custoditis, qui in terra positi, et scientes, quoniam omnis qui se humiliat exaltabitur, imitati estis mansuetudinem meam, et judicium estis operati, quaerite Dominum in mansuetudine vestra. Et si vultis scire quis iste sit Dominus, quaerite justum, quaerite mansuetum: Pater enim omne judicium dedit Filio (Joan. V, 22), qui juste judicaturus est. Et quia [Al. qui] mansueti estis, propterea quaerite mansuetum, ut quidquid in vestra mansuetudine minus est, ab eo qui fons est mansuetudinis, impleatur.

Hoc autem dico vobis: Si quomodo abscondamini in die furoris Domini, hoc est, si forte possitis ex eo, quod quaesistis Dominum, et justitiam ejus estis operati, iram diei vitare venientis, et effugere captivitatem, quae vel a Nabuchodonosor, vel a Romanis inferenda est populo Judaeorum. Si autem de his dubitat [Al. dubitant], qui ejus judicia fecerint, dicens [Al. dicentes]. Si quomodo abscondamini in die furoris Domini, quid fiet de peccatoribus? Tanta enim vastitas Judaeae terrae veniet, et tam sublimis victor huc Babylonius ascendet exercitus, ut etiam potentissimas urbes Philistinorum, quae semper vobis aequo certamine restiterunt, eadem captivitas apprehendat. Gaza enim destructa erit, et Ascalon in solitudinem redigetur, et Azotum, non furto, sed bello, id est, manifesta luce atque victory in captivitatem trahent: et Accaron, quae interpretatur eradicatio, hoc sustinebit, quod in suo vocabulo sonat, id est, eradicabitur.

Hoc juxta litteram et Hebraicam veritatem. Juxta Septuaginta autem praecipitur humilibus terrae, de quibus supra dictum est, ut operentur judicium, et quaerant justitiam, quam non puto aliam esse praeter Christum. Et quia omnis qui quaerit, inveniet (Mat. VII, 8), id quod invenerint, aliis respondeant, hoc est, alios doceant: Sapientia enim abscondita, et thesaurus non comparens, quae utilitas in ambobus (Eccl. XX, 32)? Et hoc, inquit, praecipio vobis, ut in die irae Domini protegimini, vel in consummatione mundi, vel in exitu uniuscujusque de saeculo.

Gaza enim et Ascalon, et Azotus, et Accaron diversa supplicia sustinebunt: Gaza enim interpretatur fortitudo ejus. Omnes ergo qui sibi applaudunt in fortitudine corporis et potentia saeculari, et dicunt cum diabolo, fortitudine faciam, diripientur in die irae Domini, et ad nihilum redigentur. Ascalon quoque, quae dicitur ponderata, vel ignis homicida, cum venerit dies irae Domini, sceleris sui mensuram sentiet, et eodem quo operata est, pondere deprimetur.

Let this be said at the beginning according to the LXX interpreters. Otherwise, according to the Hebrew, there is another sense. For it is said to the saints: O you, who keep My precepts, who being placed on the earth, and knowing that everyone who humbles himself shall be exalted, have imitated My meekness, and have wrought judgment, seek the Lord in your meekness. And if you wish to know who this Lord is, seek the Just One, seek the Meek One: "For the Father has given all judgment to the Son" (John 5:22), who is to judge justly. And because you are meek, therefore seek the Meek One, so that whatever is lacking in your meekness may be filled by Him who is the source of meekness.

But I say this to you: "If by any means you may be hidden in the day of the Lord's fury," that is, if perhaps you may be able, from the fact that you have sought the Lord and have wrought His justice, to avoid the anger of the coming day, and to escape the captivity which is to be inflicted upon the people of the Jews either by Nebuchadnezzar or by the Romans. But if those who have done His judgments are in doubt about these things, saying: "If by any means you may be hidden in the day of the Lord's fury," what will become of sinners? For such vastness will come upon the land of Judea, and so sublime a victor, the Babylonian army, will ascend hither, that the same captivity will seize even the most powerful cities of the Philistines, which always resisted you in equal combat. For Gaza shall be destroyed, and Ascalon shall be reduced to a wilderness, and Azotus, not by stealth but by war, that is, in manifest light and victory, they shall lead into captivity: and Accaron, which is interpreted as "rooting out" (*eradicatio*), shall sustain that which sounds in its own name, that is, "it shall be rooted out" (*eradicabitur*).

This is according to the letter and the Hebrew truth. But according to the Septuagint, it is commanded to the humble of the earth, of whom we spoke above, that they work judgment and seek justice, which I do not think is any other than Christ. And because everyone who seeks shall find (Matt. 7:8), that which they have found, let them respond to others, that is, let them teach others: "Wisdom that is hid, and treasure that is not seen, what profit is there in them both?" (Ecclus. 20:30 [Vulg. 20:32]). And this, He says, I command you, that you may be protected in the day of the Lord's anger, either at the end of the world, or at the departure of each one from the world.

For Gaza and Ascalon, and Azotus, and Accaron shall sustain diverse punishments: for Gaza is interpreted as "his fortitude" (*fortitudo ejus*). All those, therefore, who applaud themselves in the strength of the body and in secular power, and say with the devil, "By my strength I will do it," shall be plundered in the day of the Lord's anger, and shall be reduced to nothing. Ascalon also, which is called "weighted" (*ponderata*) or "homicidal fire" (*ignis homicida*), when the day of the Lord's anger comes, shall feel the measure of its own crime, and shall be weighed down by the same weight with which it wrought.

Et quia arsit ad effundendum sanguinem, et multas scandalizavit animas, et impletum est in ea: Virum sanguinum et dolosum abominabitur Dominus (Psal. V, 7), non diripietur ut Gaza, sed in solitudinem redacta, gehennae ignibus usque ad pulverem cremabitur.

Nec non et Azotus, quae Hebraice dicitur ESDOD (), et in lingua nostra sonat, ignis generationis, clara luce vastabitur: arsit enim libidine, et generationis incendio debacchata est. Et quia omnes adulterantes quasi clibanus corda eorum (Osee VII), et sagitis ardentibus vulnerati sunt, non in tenebris, non in occulto iudicio; sed in meridie, hoc est, quando sancti plenam recipient claritatem, projicientur in tenebras, et sanctorum consortium non habebunt. Sed Accaron, quae interpretatur sterilitas, vel eradicatio: quia nullos fructus habuit et perversitate doctrinae suae eradicavit plurimos, ipsa quoque eradicabitur. Has autem omnes varietates intellige in animarum vitiis atque peccatis, et quia uniuscujusque opus quale sit, in die iudicii ignis probabit (I Cor. III).

(Vers. 5-7.) Vae qui habitatis funiculum maris, gens perditorum: verbum Domini super vos, Chanaan, terra Philistinorum: et disperdam te ita ut non sit habitator [Vulg. inhabitator]. Et erit funiculus maris requies pastorum, et caulae pecorum: et erit funiculus ejus qui remanserit de domo Juda: ibi pascentur, in domibus Ascalonis ad vesperam requiescent: quia visitabit eos Dominus Deus eorum, et avertet captivitatem eorum. LXX: Vae qui habitatis funiculum maris, advenae Cretensium: verbum Domini super vos, Chanaan, terra Allophylorum, et perdam vos de habitatione. Et erit Creta pascua gregum, et ovile pecorum, et erit funiculus maris his, qui reliqui sunt de domo Juda: super ipsos pascentur in domibus Ascalonis: post meridiem divertent ÷ a facie filiorum Juda ** quia visitabit eos Dominus Deus eorum, et avertet captivitatem eorum.

Quantum ad historiam, non est difficile interpretari, quia in superioribus dixerat: Gaza destructa [Al. deserta] erit, et Ascalon in desertum: Azotum in meridie ejicient [Al. dejicient], et Accaron eradicabitur. Quatuor magnis Palaestinae urbibus nominatis, nunc ad ipsam generaliter provinciam patet sermonem Domini fieri, et praedici ei: Vae qui habitatis funiculum maris, Babylonio veniente; quia et ipsi qui juxta mare habitant, perient atque tollentur. Quod autem terra Palaestinorum terra sit Chanaan, nulli dubium est. Et disperdam te, inquit, ita ut nullus sit habitator: et in tantam venies vastitatem, quae laetabaris in eversione Judaeae, ut omnes tuae urbes munitissimae in ovilia sint pastorum.

And because it burned to shed blood, and scandalized many souls, and there was fulfilled in it: "The Lord will abhor the bloody and deceitful man" (Ps. 5:6 [Vulg. 5:7]), it shall not be plundered like Gaza, but being reduced to a wilderness, it shall be burned by the fires of Gehenna even to dust.

Moreover, Azotus, which in Hebrew is called Ashdod (*ESDOD*), and in our tongue sounds as "fire of generation" (*ignis generationis*), shall be laid waste in clear light: for it burned with lust, and raged with the fire of generation. And because "all of them are adulterers, as an oven" (Hos. 7:4) their hearts, and they are wounded by burning arrows, not in darkness, not in secret judgment; but at noon, that is, when the saints shall receive full clarity, they shall be cast out into darkness, and shall not have the fellowship of the saints. But Accaron, which is interpreted as "sterility" (*sterilitas*) or "rooting out" (*eradicatio*): because it had no fruits and by the perversity of its doctrine it rooted out very many, it also shall be rooted out. Understand all these varieties in the vices and sins of souls, and because "the fire shall try every man's work, of what sort it is" (1 Cor. 3:13) in the day of judgment.

(Verses 5-7.) "Woe to you who inhabit the sea coast, O nation of the lost: the word of the Lord is against you, O Canaan, land of the Philistines: and I will destroy you, so that there shall be no inhabitant." "And the sea coast shall be a resting place for shepherds, and folds for cattle: and it shall be the portion of him who shall remain of the house of Judah: there they shall feed, in the houses of Ascalon they shall rest in the evening: because the Lord their God will visit them, and will turn away their captivity." LXX: "Woe to you who inhabit the sea coast, strangers of the Cretans: the word of the Lord is against you, O Canaan, land of the Allophyli, and I will destroy you from your habitation." "And Crete shall be a pasture for flocks, and a fold for cattle, and the sea coast shall be for those who are left of the house of Judah: upon them they shall feed in the houses of Ascalon: after noon they shall turn away from before the face of the children of Judah, because the Lord their God will visit them, and will turn away their captivity."

As far as history is concerned, it is not difficult to interpret, for he had said in the preceding verses: "Gaza shall be destroyed, and Ascalon shall be a desert: they shall cast out Azotus at noon, and Accaron shall be rooted out." Having named four great cities of Palestine, it is now clear that the word of the Lord is directed to the province itself in general, and it is foretold to it: "Woe to you who inhabit the sea coast," when the Babylonian comes; because even those who dwell near the sea shall perish and be taken away. Moreover, that the land of the Philistines is the land of Canaan, no one doubts. "And I will destroy you," He says, "so that there shall be no inhabitant": and you shall come into such vastness, you who rejoiced in the overthrow of Judea, that all your most fortified cities shall be as folds for shepherds.

Et postquam Dominus visitaverit populum suum, et fecerit eos regredi sub Zorobabel et Jesu, et aedificaverint templum, et extruxerint Jerusalem, tu ita inculta eris, et sic vepribus urticisque operieris, ut pastores de reliquiis Judaeorum in Ascalone post meridiem requiescant, et in urbe quondam nobili greges suos faciant accubare, et hoc fiet, quia Dominus visitabit plebem suam, et avertet captivitatem ejus, quod factum nec ne sit, Deus viderit. Neque enim nunc nobis propositum est historiae texere veritatem; sed ea intimare nostris, quae accepimus ab Hebraeis.

Juxta spirituales autem sensum et translationem LXX difficilis intelligentia est, maxime quia et in interpretatione discordant. Ubi enim nos transtulimus, gens perditorum, illi dixerunt, advenae Cretensium: et quod Hebraice scriptum est GOI CHORETHIM (), pro GOI, id est, gente, legerunt GAR, hoc est, advenam: et pro CHORETHIM, quod dicitur, perditorum, nomen Cretae insulae putaverunt. Denique et Aquila, et quinta editio interpretati sunt, ἔθνος ὀλέθριον: Et Theodotio ἔθνος ὀλεθρίας: Symmachus quoque ἔθνος ὀλεθρευομενον, quae omnia cum interpretatione nostra faciunt. Rursum, ubi nos diximus, Et erit funiculus maris requies pastorum, et omnes interpretes huic translationi congruerunt, scribitur in LXX: Et erit Creta pascua gregis, et ovile pecorum.

Igitur spiritualibus spiritualia comparantes, et Vulgatae editionis coeptam semel tenentes semitam, quaerimus an alibi in Scripturis sanctis nomen Cretae legerimus. Et, ni fallor, illud in promptu est: Cretenses semper mendaces: malae bestiae, ventres pigri: testimonium hoc verum est (Tit. I, 12, 13). Qui fluctuant et circumferuntur omni vento doctrinae in deceptione hominum, in versutia erroris: isti cum debuerint in terra confessionis, hoc est, in terra habitare Judaeae, voluerunt magis advenae esse Cretensium, qui diversis maris fluctibus hinc inde tunduntur, et sonant aere Corybantio, et sunt, juxta Apostolum, quasi cymbalum tinniens (I Cor. XIII, 1). Et quia advenae sunt Cretensium, ideo sermo Dei, hoc est, comminatio fit ad illos: et dicuntur terra Chanaan semper in fluctu, semper in motu, et terra Allophylorum: alieni enim a Deo, in funiculo maris et in Cretae regione versantur.

Fit itaque ad eos sermo Dei, vel in consummatione et fine mundi, vel quotidie per ecclesiasticos viros, et qui possunt cum apostolo dicere: An experimentum quaeritis ejus qui in me loquitur Christus (II Cor. XIII, 3)? ut ejiciantur de Creta, et perdantur de pristinis habitationibus suis, et illa regio quae prius gregem perditum continebat, incipiat esse ovile pecorum Christi; et Judas, id est, vera confessio, habitet in funiculis maris.

And after the Lord has visited His people, and has caused them to return under Zerubbabel and Joshua, and they have built the temple and reconstructed Jerusalem, you shall be so uncultivated and so covered with briars and nettles, that the shepherds from the remnants of the Jews shall rest in Ascalon after noon, and in a city once noble they shall make their flocks lie down, and this shall happen because the Lord will visit His people and turn away their captivity; whether this has happened or not, God knows. For it is not our purpose now to weave the truth of history, but to intimate to our own people those things which we have received from the Hebrews.

But according to the spiritual sense and the translation of the LXX, the understanding is difficult, especially because they disagree even in interpretation. For where we translated "nation of the lost" (*gens perditorum*), they said "strangers of the Cretans" (*advenae Cretensium*): and what is written in Hebrew as *GOI CHORETHIM*, instead of *GOI*, that is, "nation," they read *GAR*, that is, "stranger": and for *CHORETHIM*, which means "of the lost," they thought it the name of the island of Crete. Finally, Aquila and the Fifth Edition translated it as *ethnos olethrion* (destructive nation); and Theodotion as *ethnos olethrias*; Symmachus also as *ethnos olethreuomenon* (a nation being destroyed), all of which agree with our interpretation. Again, where we said, "And the sea coast shall be a resting place for shepherds," and all the interpreters agreed with this translation, it is written in the LXX: "And Crete shall be a pasture for the flock, and a fold for cattle."

Therefore, comparing spiritual things with spiritual, and holding once for all to the path begun in the Vulgate edition, we ask whether we have read the name of Crete elsewhere in the Holy Scriptures. And, if I am not mistaken, that is at hand: "The Cretans are always liars, evil beasts, slow bellies: this testimony is true" (Titus 1:12-13). Those who fluctuate and are carried about by every wind of doctrine in the deception of men, in the craftiness of error: these, when they ought to have dwelt in the land of confession, that is, in the land of Judea, preferred to be strangers of the Cretans, who are tossed hither and thither by the diverse waves of the sea, and sound with Corybantian brass, and are, according to the Apostle, "as a tinkling cymbal" (1 Cor. 13:1). And because they are strangers of the Cretans, therefore the word of God, that is, a threat, is made to them: and they are called the land of Canaan always in fluctuation, always in motion, and the land of the Allophyls: for being alienated from God, they dwell on the sea coast and in the region of Crete.

The word of God, therefore, is made to them, either at the consummation and end of the world, or daily through ecclesiastical men, even those who can say with the Apostle: "Do you seek a proof of Him who speaks in me, Christ?" (2 Cor. 13:3); that they may be cast out of Crete, and perish from their former habitations, and that region which previously contained the lost flock may begin to be a fold for the sheep of Christ; and Judah, that is, true confession, may dwell on the sea coasts.

Cumque jam coeperit esse mundus ad vesperam, et de multis vocatis pauci electi, et qui nunc reliqui vocantur de domo Juda, paverint eos qui primum in mari, et in Creta, et in mendacio pascebantur: declinabunt in domibus Ascalonis, id est ubi prius ignis diaboli et interfectorum manabat cruor: Ascalon enim interpretatur ignis homicida. Et hoc fiet quia visitabit Dominus populum suum, et hi qui ante facile capiebantur sophismatibus haereticorum, quasi de captivitate venientes, vincent adversarios suos, et habitabunt in tabernaculis eorum. Quod autem legitur in LXX, A facie filiorum Juda, obelo prae-notavimus, nec in Hebraeo enim, nec apud ullum fertur interpretum, et contextum capituli sensumque conturbat: non quod difficile fuerit quomodocumque et hoc posito sententiam texere; sed semel decrevimus veritatem interpretationis, et lectoris magis eruditi, quam vulgi iudicium sequi.

(Vers. 8 seqq.) Audiavi opprobrium Moab, et blasphemias filiorum Ammon, quae exprobraverunt populo meo, et magnificati sunt super terminos eorum. Propterea vivo ego, dicit Dominus Deus [Vulg. tacet Deus] exercituum, Deus Israel: quia Moab ut Sodoma erit, et filii Ammon quasi Gomorrha: siccitas spinarum et acervi salis, et desertum usque in aeternum, reliquiae populi mei diripient eos: residui gentis meae possidebunt illos. Hoc eis eveniet pro superbia sua, quia blasphemaverunt, et magnificati sunt super populum Domini exercituum. Horribilis Dominus super eos: et attenuabit omnes deos terrae, et adorabunt eum viri [Al. vir] de loco suo, omnes insulae gentium.

LXX: Audiavi opprobrium Moab, et contumelias filiorum Ammon: in quibus exprobraverunt populo meo, et magnificati sunt super terminos meos. Propterea vivo ego, dicit Dominus [Al. Dominus Deus] virtutum, Deus Israel: quia Moab sicut Sodoma erit, et filii Ammon quasi Gomorrha, et Damascus derelicta quasi acervus areae, et dissipata usque in sempiternum. Et qui reliqui fuerint de populo meo, diripient eos, et residui gentis meae possidebunt eos. Hoc erit eis pro contumelia sua, quia exprobraverunt et magnificati sunt super Dominum omnipotentem. Manifestus erit Dominus super eos, et disperdet omnes deos gentium terrae, et adorabunt eum singuli de loco suo, omnes insulae gentium.

And when the world has already begun to be towards evening, and of the many called few are chosen, and those who are now called the remnant of the house of Judah have fed those who first were fed in the sea, and in Crete, and in falsehood: they shall turn aside into the houses of Ascalon, that is, where previously the fire of the devil and the blood of those slain flowed: for Ascalon is interpreted as "homicidal fire" (*ignis homicida*). And this shall happen because the Lord will visit His people, and those who previously were easily captured by the sophisms of heretics, as if coming from captivity, shall conquer their adversaries, and shall dwell in their tabernacles. But as for what is read in the LXX, "From the face of the children of Judah," we have marked it with an obelus, for it is neither found in the Hebrew nor mentioned by any of the interpreters, and it disturbs the context and sense of the chapter: not that it would have been difficult to weave a sentence even with this placed there, in whatever way; but we have once for all decided to follow the truth of the interpretation, and the judgment of the more learned reader rather than that of the common people.

(Verses 8 ff.) "I have heard the reproach of Moab, and the blasphemies of the children of Ammon, wherewith they have reproached my people, and have magnified themselves upon their borders. Therefore as I live, saith the Lord of hosts, the God of Israel, Moab shall be as Sodoma, and the children of Ammon as Gomorrha, the dryness of thorns, and heaps of salt, and a desert even for ever: the remnants of my people shall prepared them: the residue of my nation shall possess them. This shall befall them for their pride: because they have blasphemed, and have magnified themselves against the people of the Lord of hosts. The Lord shall be terrible upon them, and shall attenuate all the gods of the earth: and they shall adore him, every man from his own place, all the islands of the nations."

LXX: "I have heard the reproach of Moab, and the contumelies of the children of Ammon: wherewith they have reproached my people, and have magnified themselves against my borders. Therefore as I live, saith the Lord of hosts, the God of Israel: Moab shall be as Sodoma, and the children of Ammon as Gomorrha, and Damascus shall be left as a heap of the floor, and dissipated even for ever. And those who remain of my people shall plunder them, and the residue of my nation shall possess them. This shall be to them for their contumely, because they have reproached and magnified themselves against the Lord Almighty. The Lord shall be manifest upon them, and shall destroy all the gods of the nations of the earth, and they shall adore him, every one from his place, all the islands of the nations."

Quod excepto Daniele propheta, qui quatuor regnorum saepius cernit visiones, et eorum differentias sub aliis atque aliis imaginibus exponit (Dan. VIII), Isaïas, Jeremias, Ezechiel faciunt, ut post visionem Judae adversum caeteras nationes, quae in circuitu ejus sunt, vertant vaticinium, et juxta $\alpha\frac{1}{4}\hat{\Gamma}\alpha\frac{1}{2}\frac{1}{2}\hat{\Gamma}\alpha\hat{\Gamma}\pm\hat{\Gamma}$, singularum, quae eis ventura sunt, nuntient, atque in descriptione earum diutius immorentur: hoc nunc propheta Sophonias, quamquam breviter, eodem tamen ordine facit. Post Philisthiim enim contra quos supra comminatio praecurrit, 703 Gaza, inquit, destructa erit, et Ascalon in desertum, Azotum in meridie ejicient, et Accaron eradicabitur. Nunc adversus Moab, et filios Ammon, sive ut in LXX additum est, contra Damascus, quae in Isaïa (Cap. XVII) dicitur Aram, textitur prophetia, eo quod praebentes auxilia Nabuchodonosor, vastaverint Judam, conculcaverint sanctuarium ejus, templum quoque subverterint, et subjugato populo Israel, Dominum blasphemaverint. Nabuchodonosor quippe atque Chaldaei, Judaeorum urbibus subrutis, caeteras gentes oppresserunt, et ita factum est, ut qui insultaverant populo Dei, ipsi quoque eadem malorum angustia premerentur, et haberent conservum Judam, quem putaverunt se habere subjectum. Igitur antequam veniat captivitas sub Josia adhuc rege, necdum Jerosolymis temploque subversis, dirigitur adversum insultantes prophetia, ut mala quondam populi Dei, caeterarum gentium levarentur malo [Al. malis].

Audivi, inquit, opprobrium Moab, quae nunc Areopolis appellatur, et blasphemias filiorum Ammon, quae et ipsa urbs Arabiae secunda post Bosram Philadelphia dicitur: in quibus exprobraverunt populo meo, et ejectis Judaeis, dilataverunt in terra eorum fines suos. Propterea quia blasphemaverunt me, et exprobraverunt populo meo, ego Dominus exercituum, qui possum implere quod comminor, et Deus Israel, qui in populo meo ipse patior injuriam, faciam ut sit Moab quasi Sodoma, et filii Ammon quasi Gomorrha. Legamus hujusmodi visiones in Isaïa et Jeremia, et eadem quae nunc hic legimus, reperiemus.

Siccitas spinarum et acervi salis, et desertum usque in aeternum, pro quo nescio quid sibi volentes LXX Damascus evulsam et derelictam interpretati sunt, nisi fallor, verbi ambiguitate decepti: siccitas enim quod Hebraice dicitur MAMASAC (ממסע), excepta prima littera MEM si mutetur, et DALETH accipiatur, easdem litteras reliquas habet, quas et Damascus, et potest legi pro superiori verbo DAMASEC. Quaeritur autem quomodo istae urbes, hoc est, Moab et filii Ammon, redactae sint in Sodomam et Gomorrham, et quasi spinarum ariditas et acervi 704 salis, usque in aeternum non aedificentur?

With the exception of the prophet Daniel, who more frequently sees visions of the four kingdoms and explains their differences under various images (Dan. 8), Isaiah, Jeremiah, and Ezekiel do this: after the vision concerning Judah, they turn their prophecy against the other nations that are round about it, and according to the peculiarities (*idiómata*) of each, they announce what is to come upon them, and they dwell longer on their description. The prophet Zephaniah now does this, though briefly, in the same order. For after the Philistines, against whom a threat preceded above, saying: "Gaza shall be destroyed, and Ascalon shall be a desert: they shall cast out Azotus at noon, and Accaron shall be rooted out," now the prophecy is woven against Moab and the children of Ammon, or as is added in the LXX, against Damascus, which in Isaiah (Chapter 17) is called Aram. This is because, by offering aid to Nebuchadnezzar, they devastated Judah, trampled upon its sanctuary, also overthrew the temple, and having subjugated the people of Israel, they blasphemed the Lord. Indeed, Nebuchadnezzar and the Chaldeans, having demolished the cities of the Jews, oppressed the other nations; and so it happened that those who had insulted the people of God were themselves also pressed by the same distress of evils, and had Judah as a fellow-servant, whom they thought they held as a subject. Therefore, before the captivity comes while Josiah is still king, and the city and temple are not yet overthrown, the prophecy is directed against those who insult, so that the former evils of the people of God might be lightened by the evil of the other nations.

"I have heard," he says, "the reproach of Moab," which is now called Areopolis, "and the blasphemies of the children of Ammon," which city of Arabia is itself called Philadelphia, the second after Bozrah: "wherein they have reproached my people," and having cast out the Jews, they extended their borders in their land. Because they have blasphemed Me and reproached My people, "therefore I," the Lord of hosts, who can fulfill what I threaten, and the God of Israel, who in My people suffer the injury Myself, "will make Moab as Sodoma, and the children of Ammon as Gomorrha." Let us read such visions in Isaiah and Jeremiah, and we shall find the same things that we now read here.

"The dryness of thorns and heaps of salt, and a desert even for ever," for which the LXX, I know not what they were intending, interpreted as "Damascus torn up and forsaken," being deceived, if I am not mistaken, by the ambiguity of the word. For "dryness," which in Hebrew is called *MAMASAC*, except for the first letter *MEM*, if it be changed and *DALETH* be taken, has the same remaining letters as Damascus, and can be read instead of the preceding word *DAMASEC*. It is asked, however, how these cities, that is, Moab and the children of Ammon, have been reduced to Sodom and Gomorrah, and like the dryness of thorns and heaps of salt, are not to be built even for ever?

Et quod quidem vastatae sint quasi Sodoma et Gomorrha, exponendi nulla est difficultas. Verum hoc quod sequitur: Desertae erunt usque in aeternum, aut destructionem regni earum interpretabimur (quia postea subversae a Chaldaeis, regnum suum perdiderunt, et deinceps vel ab Antiochis, vel a Ptolemaeis tentae, novissime Romano imperio colla submiserint), aut certe אֶל־עַלְמֵי־לָאִלְמָנָא, dici accipiendum est: LOLAM () quippe et aeternitatem sonat et saeculum: ex quo et pro uno saeculo, et pro aliquanto tempore, et una aetate accipi potest. Et qui reliqui fuerint de populo Israel, vastabunt eos, et blasphemantia quondam Chaldaeorum auxilia possidebunt. Hoc autem eveniet eis pro superbia eorum, quia blasphemaverunt, et magnificati sunt contra populum Domini exercituum, qui Dominus exercituum erit horribilis super eos, et horror ejus non interficiet superbos: non blasphemantium sanguinem fundet; sed disperdet et attenuabit omnia idola eorum, ut qui prius tenebantur errore, et Domini beneficia non sentiebant, malorum necessitate pressi, sciant idola nihil prodesse, et adorent eum unusquisque de loco suo omnes insulae gentium. Hucusque juxta Hebraicum.

Nunc ad LXX interpretes revertamur, cogamusque Judaeos, qui tantum sequuntur historiam, exponere nobis quando Moab et filii Ammon facti sint quasi Sodoma et Gomorrha, et quasi acervi salis, et desertae usque in aeternum. Debent monstrare sulphureas pluvias, vineas, terram in cineres favillamque conversam, mare supra de puteis quondam salis, quod nunc Mortuum dicitur, inundasse: quando eos diriperint Judaei, quando residuae gentes Israeliticae possederint eos. Aut quae indignatio Domini est pro blasphemia et contumeliis attenuare et disperdere eos? Non Moab et Ammon, sed universam terram, ut adorent eum singuli de loco suo, omnes insulae gentium? quod magis pro beneficio tribuet blasphemantibus, ut ab errore redeant ad salutem. Quod si voluerint dicere, post regressionem de Babylone has gentes populo Israel fuisse subjectas, 705 primum auctoritatem postulabimus Scripturarum, unde hoc factum probent. Deinde cum minime potuerint demonstrare, concedemus eis ex superfluo, atque dicemus: Esto accidisse quod dicitis: quae justitia Dei esset blasphemasse avos, et exprobrasse atavos, et postea nepotibus redditum? cum utique illa sententia, qua antea dicebatur in Lege, peccata patrum in filios in tertia et in quarta generatione restitui (Exod. XX), per Ezechielem soluta sit. Vivo ego, dicit Dominus: nequaquam dicetur haec parabola; sed anima quae peccaverit, ipsa morietur (Ezec. XVIII, 20). Et simul animadvertite, parabolam esse quod dictum est, nec id sonare quod in superficie litterae proferunt.

And as to the fact that they were devastated like Sodom and Gomorrah, there is no difficulty in explaining. But this which follows: "They shall be deserts even for ever," we shall either interpret as the destruction of their kingdom (because afterwards, being overthrown by the Chaldeans, they lost their kingdom, and subsequently being held either by the Antiochi or the Ptolemies, they finally submitted their necks to the Roman Empire), or certainly it is to be understood as being said hyperbolically. For *LOLAM* sounds both "for eternity" and "for an age" (*saeculum*): from which it can be understood for one age, and for some time, and for one generation. And those who remain of the people of Israel shall devastate them, and shall possess the former aids of the Chaldeans who blasphemed. But this shall befall them for their pride, because they have blasphemed and magnified themselves against the people of the Lord of hosts, which Lord of hosts shall be terrible over them, and His horror shall not kill the proud: He shall not shed the blood of the blasphemers, but He shall destroy and attenuate all their idols, so that those who were previously held by error and did not feel the benefits of the Lord, being pressed by the necessity of evils, may know that idols profit nothing, and every one from his place, all the islands of the nations, may adore Him. Thus far according to the Hebrew.

Now let us return to the LXX interpreters, and let us compel the Jews, who follow only the history, to explain to us when Moab and the children of Ammon became as Sodom and Gomorrah, and as heaps of salt, and deserted even for ever. They ought to show sulphurous rains, vineyards, the land turned into ashes and embers, the sea overflowing from the former pits of salt, which is now called the Dead Sea: when the Jews plundered them, when the remaining nations of Israel possessed them. Or what indignation of the Lord is it to attenuate and destroy them for blasphemy and contumelies? Not Moab and Ammon, but the whole earth, so that every one from his place, all the islands of the nations, may adore Him? Which He will rather grant as a benefit to the blasphemers, that they may return from error to salvation. But if they wish to say that after the return from Babylon these nations were subject to the people of Israel, we will first demand the authority of the Scriptures, whence they may prove that this was done. Then since they will be least able to demonstrate it, we will grant it to them as a superfluity and say: Suppose it happened as you say: what justice of God would it be that the grandfathers blasphemed and the great-grandfathers reproached, and afterwards it was repaid to the grandsons? Since surely that sentence, which was previously said in the Law, that the sins of the fathers are restored upon the children in the third and fourth generation (Exod. 20), has been annulled through Ezekiel. "As I live, saith the Lord: this parable shall by no means be said; but the soul that sinneth, it shall die" (Ezek. 18:20). And at the same time observe that what was said is a parable, and does not sound like what they bring forth on the surface of the letter.

Quod si injustum est nepotibus reddere quod deliquerint avi: quanto injustius pro stultitia Judaeorum hoc ipsum sperare in consummatione mundi fieri, quando non Christus eorum, ut putant; sed est venturus Antichristus. Sicubi enim arctati fuerint in historia, ut doceant completum esse quod dictum est, statim transiliunt ad futura Christi tempora, et omnia quae non possunt exponere, post multa saecula sibi repromittunt, et dicunt, et Moab, et filios Ammon, et Aegyptum, et Philisthiim, et Idumaeam, quae nunc insultant Judaeis, eo tempore puniendas. Interrogemus ergo eos, quare has potissimum gentes Deus puniat, et non totum orbem in quo Judaei longe lateque dispersi sunt. Si enim meretur Moab corripiri, Judaeis insultans, et filii Ammon et reliquae gentes in circuitu, quare Gallia non corripitur? quare Britannias in comminatione non ponit? cur Hispaniae a poena alienae sunt? quam ob causam de Italia nihil dicitur? de Africa cur tacetur? Et ut semel dicam, cum totus orbis Judaeos captivos teneat, quid solae gentes tantum commisere flagitii, quae in circuitu ejus sunt, ut solae potissimum nominentur? Haec contra Judaeos, et generalem in omnibus prophetis ubicumque adversum gentes aliqua prophetia dicitur, explanationem.

Nunc quod supra diximus, Damascus Hebraice non haberi, nec apud quemquam alium interpretem, etiam ex ipso Scripturae ordine comprobabimus. 706 Ad id enim quod dixerat: Audiavi opprobrium Moab, et blasphemias filiorum Ammon, postea retulit: Quia Moab et Sodoma erit, et filii Ammon quasi Gomorrha. Quod ergo sequitur: Et Damascus deserta, quasi acervus areae, debuerat et de Damasco aliquid praemisisse. Ut quomodo de duabus gentibus dixerat: Moab ut Sodoma erit, et filii Ammon ut Gomorrha, quarum peccata ante jam dixerat: sic et Damasci vel opprobria, vel blasphemias descripsisset, ut postea digne supplicium videretur inferre. Sed et hoc ipsum quod dicitur: Quasi acervus areae, quod Graece dicitur $\acute{\alpha}\frac{1}{2}\acute{\iota}$, $\acute{\iota}\acute{\iota}\frac{1}{4}\acute{\iota}\%0\acute{\iota}\frac{1}{2}\acute{\alpha}\frac{1}{2}\cdot\acute{\iota}\pm\acute{\alpha}\frac{1}{4}\acute{\iota}\gg\acute{\alpha}\frac{1}{2}\acute{\iota}$, putamus LXX $\acute{\alpha}\frac{1}{4}\acute{\iota}\gg\acute{\alpha}\frac{1}{2}\acute{\iota}$, interpretatos, id est, salis. Sed ab imperitis qui $\acute{\iota}\acute{\iota}\frac{1}{4}\acute{\iota}\%0\acute{\iota}\frac{1}{2}\acute{\alpha}\frac{1}{2}\cdot\acute{\iota}\pm\acute{\iota}\frac{1}{2}$, hoc est, acervum frumenti vel frugum putaverunt, pro $\acute{\alpha}\frac{1}{4}\acute{\iota}\gg\acute{\alpha}\frac{1}{2}\acute{\iota}$, additis duabus litteris $\acute{\iota}\%0$ et $\acute{\iota}\frac{1}{2}$, quasi ad consequentiam frugum, $\acute{\alpha}\frac{1}{4}\dots\acute{\iota}\gg\acute{\iota}\%0\acute{\iota}\frac{1}{2}\acute{\iota}\zeta\acute{\iota}$, hoc est, areae, positum. Hoc de interpretationis varietate et errore sit dictum, et de difficultate historiae.

But if it is unjust to repay to the grandsons what the grandfathers have transgressed: how much more unjust is it, on account of the foolishness of the Jews, to hope for this very thing to happen at the consummation of the world, when not their Christ, as they think, but Antichrist is to come. For whenever they are squeezed in history, so that they might teach that what was said has been fulfilled, they immediately leap across to the future times of Christ, and all things which they cannot explain they promise to themselves after many ages, and they say that Moab, and the children of Ammon, and Egypt, and the Philistines, and Edom, which now insult the Jews, are to be punished at that time. Let us therefore ask them why God should punish these nations in particular, and not the whole world in which the Jews are dispersed far and wide. For if Moab deserves to be corrected, insulting the Jews, and the children of Ammon and the other nations round about, why is Gaul not corrected? Why does He not place the Britains in the threat? Why are the Spains exempt from punishment? For what reason is nothing said of Italy? Why is there silence concerning Africa? And to say it once for all, since the whole world holds the Jews captive, what have these nations alone committed of so great a crime, being round about it, that they alone in particular are named? This is against the Jews, and a general explanation in all the prophets wherever any prophecy is spoken against the nations.

Now that we have said above that Damascus is not found in the Hebrew, nor in any other interpreter, we will also prove it from the very order of the Scripture. 706 For to that which he had said: "I have heard the reproach of Moab, and the blasphemies of the children of Ammon," he afterwards referred: "Because Moab shall be as Sodoma, and the children of Ammon as Gomorrha." Therefore that which follows: "And Damascus forsaken, as a heap of the floor," he ought to have premised something concerning Damascus also. Just as he had said of the two nations: "Moab shall be as Sodoma, and the children of Ammon as Gomorrha," whose sins he had already mentioned before: so he should have described either the reproaches or the blasphemies of Damascus, so that afterwards He might seem worthily to bring in the punishment. But even this very thing which is said: "As a heap of the floor," which in Greek is said **hōs thimōnia halos**, we think the LXX interpreted **halos**, that is, "of salt". But by the unlearned who thought **thimōnian**, that is, a "heap" of corn or fruits, instead of **halos**, with the addition of two letters **ō** and **n**, as if for the consequence of fruits, **halōnos**, that is, "of the floor," it was placed. Let this be said concerning the variety and error of the interpretation, and concerning the difficulty of the history.

Qui autem doctus vir est, et spiritualibus spiritualia comparat, et non quaerit quae deorsum sunt, sed ea quae sursum, et cum Christo resurgit ab inferis, et veterem hominem deponens induitur novo, opprobria [Al. opprobrium] Moab, et blasphemias [Al. contumelias] filiorum Ammon, ad magistros contrariorum Ecclesiae dogmatum referet. qui et ipsi videntur de genere esse Abraham, et effugisse incendium Sodomae et Gomorrhae, et habitare in Segor parvula. Sed quia generatio eorum in tenebris est, et lumen veritatis non possunt aspicere (declinaverunt enim a Deo Patre, quod interpretatur ex nominibus Lot et Moab) et Dei esse filii cessaverunt (quod dicitur populus meus) et in tenebrosa spelunca concepti de incestis nuptiis substiterunt. Propterea usque hodie simplicitati filiorum Judae insultantes, magnificare cupiunt super terminos ejus possessionem suam, de quibus in Proverbiis dicitur: Non transferas terminos sempiternos, quos posuerunt patres tui (Prov. XXII, 28). Vide haereticos in dialectica sibi et rhetorica et omnium sophismatum dogmatibus applaudentes, contemnere Ecclesiae rusticitatem, et quasi indignam mysteriis suis, quae sibi quasi idola confinxerunt, 707 despicere, et habere pro nihilo. Et non quaeres quae sint opprobria Moab, et contumeliae filiorum Ammon, in quibus exprobraverunt populo Dei. Juravit itaque Dominus per semetipsum dicens: Vivo ego, dicit Dominus. Et pulchre ad distinctionem mortuorum deorum, qui appellantur idola, se viventem dicit Deus Israel, hoc est, populi videntis Deum. Quod blasphemantes hae gentes, id est, Moab et filii Ammon, de quibus supra diximus: Sicut Sodoma et Gomorrha erunt. Videntur quidem sibi in eo quod gentiles non sunt, exisse de Sodomis et Gomorrhis, sed quia blasphemant populum Dei, et contra Israel faciunt, in Sodomam reputabuntur et Gomorrham, et ita delebuntur ut illae deletae sunt ante, nullum in se habentes vestigium viroris [Al. vigoris] et vitae. Nec mirum si hoc de haereticis intelligamus, cum reputentur quasi Sodoma et Gomorrha, cum etiam ad Ecclesiasticos, qui Dei non observare mandata, et egressi sunt a praeceptis ejus, dicatur per Isaïam: Audite verbum Domini, principes Sodomorum, et attendite in legem Domini, populus Gomorrhae (Isai. I, 10). Et ad presbyteros cupientes sub figura Susannae Ecclesiae corrumpere castitatem, dicat Daniel: Hoc est judicium Dei: semen Chanaan, et non Juda (Dan. XIII).

But he who is a learned man, and compares spiritual things with spiritual, and seeks not the things which are below but those which are above, and rises with Christ from the lower regions, and laying aside the old man is clothed with the new, will refer the reproaches of Moab and the blasphemies of the children of Ammon to the teachers of dogmas contrary to the Church. who themselves also seem to be of the race of Abraham, and to have escaped the fire of Sodom and Gomorrah, and to dwell in the little Segor. But because their generation is in darkness, and they cannot behold the light of truth (for they have turned aside from God the Father, which is interpreted from the names of Lot and Moab) and have ceased to be children of God (which is called "my people") and having been conceived in a dark cave they subsisted from incestuous nuptials. Therefore even unto this day insulting the simplicity of the children of Judah, they desire to magnify their own possession above his borders, of whom it is said in Proverbs: "Remove not the ancient landmarks which thy fathers have set" (Prov. 22:28). See the heretics applauding themselves in dialectics and rhetoric and the dogmas of all sophisms, condemning the rusticity of the Church, and as if unworthy of their mysteries, which they have fashioned for themselves like idols, despising her and holding her for nothing. And you will not seek what are the reproaches of Moab, and the contumelies of the children of Ammon, wherein they have reproached the people of God. Therefore the Lord swore by Himself, saying: "As I live, saith the Lord." And beautifully for the distinction from the dead gods, who are called idols, God says that He is living, the God of Israel, that is, of the people seeing God. Because these blaspheming nations, that is, Moab and the children of Ammon, of whom we have spoken above: "They shall be as Sodom and Gomorrah." They seem indeed to themselves in that they are not Gentiles to have gone out from Sodom and Gomorrah, but because they blaspheme the people of God and act against Israel, they shall be accounted as Sodom and Gomorrah, and shall be so destroyed as those were destroyed before, having in themselves no trace of greenness and life. Nor is it strange if we understand this of the heretics, that they should be accounted as Sodom and Gomorrah, when even to the Ecclesiastics who have not observed the mandates of God and have gone out from His precepts, it is said through Isaiah: "Hear the word of the Lord, ye princes of Sodom, and give ear to the law of the Lord, ye people of Gomorrah" (Isa. 1:10). And to the presbyters desiring under the figure of Susanna to corrupt the chastity of the Church, Daniel says: "This is the judgment of God: seed of Canaan, and not of Judah" (Dan. 13).

Et ut sciatis quotiescumque Sodoma et Gomorrha et Aegyptus nominantur, non de his dici provinciis, quas oculis cernimus, sed de aliis spiritualibus, quibus sermo propheticus comminatur: legite in Apocalypsi Joannis: Locus autem in quo Dominus crucifixus est, vocatur spiritualiter Sodoma et Aegyptus (Apoc. XI, 8). Si ergo Jerosolyma in qua crucifixus est Dominus, vocatur spiritualiter Sodoma et Aegyptus, quare non econtrario Aegyptus et Sodoma et Gomorrha, si opera fecerunt Jerusalem, et terrae Judae, in terram sortis Domini transferantur? Denique et David non erat de sacerdotibus, nec licebat ei comedere panes propositionis (I Reg. XXI), sed quia per singula crescebat opera, et persecutio Saul virtutum illius profectus erat, propterea in fuga sua dum nescit, subito antistes efficitur, et accipit panes propositionis, et non violat mandatum Dei. Hoc totum diximus, quia Moab ut Sodoma erit, et filii Ammon, ut Gomorrha. Damascus quoque quae interpretatur, sanguinem bibens, aut sanguis sacci, 708 erit derelicta a Dei misericordia, quasi acervus salis. Quia enim princeps ejus est rex Aretha, et Damasceni Paulum occidere cupiunt, et per murum in sporta dimittitur (Act. IX). Non dicitur ad Damascum: Vos estis, sal mundi; nec illud sal vocatur, quod semper offertur in victimis. Sed quod infatuatum est, et de quo in Evangelio scribitur: Si autem sal infatuatum fuerit, in quo salietur? ad nihilum est utile, neque in terram, neque in sterquilinum, sed foras projiciunt illud, ut ab hominibus conculcetur (Matth. V, 13). Et Moab igitur, et Ammon et Damascus, qui sese adversus Domini scientiam paraverunt, et blasphemaverunt populum Dei. Et dixerunt in eum plurimas contumelias, et voluerunt dilatare terminos suos in terra Ecclesiae, et populum Dei possidere, desertae erunt et destructae [Al. destitutae]. Et reliqui de populo Dei, hoc est, viri Ecclesiastici in Scripturis Dominicis eruditi diripient eos, et residui gentis Dominicae possidebunt eos, et hoc eis erit pro contumelia, quia [Al. qua] exprobraverunt et magnificati sunt contra Dominum omnipotentem. Vide clementiam, vide misericordiam Domini: contumeliam patitur, blasphematur, diripiuntur termini ejus: et ille quid facit? Mittit ad reliquias populi sui, de quibus diximus, ut sibi blasphemantes dividat, et in suam ducat possessionem. Multo enim stulto melius est servire sapienti, et fatuitatem ejus Domini sapientia corrigi, quam suae eum stultitiae derelinqui.

And that you may know that as often as Sodom and Gomorrah and Egypt are named, it is not said of these provinces which we discern with our eyes, but of other spiritual ones which the prophetic word threatens: read in the Apocalypse of John: "And the place where the Lord was crucified is called spiritually Sodom and Egypt" (Rev. 11:8). If therefore Jerusalem, in which the Lord was crucified, is called spiritually Sodom and Egypt, why on the contrary should not Egypt and Sodom and Gomorrah, if they have done the works of Jerusalem and of the land of Judah, be transferred into the land of the Lord's lot? Finally, David also was not of the priests, nor was it lawful for him to eat the loaves of proposition (1 Sam. 21), but because he grew through each individual work, and the persecution of Saul was the progress of his virtues, therefore in his flight, while he knows it not, he is suddenly made a priest and receives the loaves of proposition, and does not violate the mandate of God. All this we have said because Moab shall be as Sodoma, and the children of Ammon as Gomorrha. Damascus also, which is interpreted as "drinking blood" or "blood of the sack," shall be forsaken by the mercy of God, as a heap of salt. For because its prince is king Aretas, and the Damascenes desire to kill Paul, and he is let down through the wall in a basket (Acts 9). It is not said to Damascus: "Ye are the salt of the earth"; nor is that called salt which is always offered in the sacrifices. But that which has lost its savor, and of which it is written in the Gospel: "But if the salt have lost its savor, wherewith shall it be salted? it is profitable for nothing, neither for the land nor for the dunghill, but they cast it out to be trodden under foot by men" (Matt. 5:13). And therefore Moab, and Ammon, and Damascus, who prepared themselves against the knowledge of the Lord and blasphemed the people of God. And spoke very many contumelies against Him, and wished to extend their borders in the land of the Church, and to possess the people of God, shall be deserted and destroyed. And those who remain of the people of God, that is, Ecclesiastical men learned in the Lord's Scriptures, shall plunder them, and the residue of the Lord's nation shall possess them, and this shall be to them for contumely, because they have reproached and magnified themselves against the Lord Almighty. Behold the clemency, behold the mercy of the Lord: He suffers contumely, He is blasphemed, His borders are plundered: and what does He do? He sends to the remnants of His people, of whom we have spoken, that He may divide to Himself those who blaspheme, and lead them into His own possession. For it is much better for the fool to serve the wise man, and for his fatuity to be corrected by the wisdom of the Lord, than for him to be left to his own foolishness.

Veniet itaque Dominus omnipotens, et manifestius erit super eos, quem nunc nesciunt, quem ignorant: et disperdet omnia dogmata, id est, deos eorum, et diversarum gentium idola, ut postquam simulacra, quae de suo sibi sensu composuerant, eversa fuerint, convertantur gentes ad Dominum, et unusquisque in loco suo adoret eum quem nesciebat ante.

(Vers. 12 seqq.) Sed et vos, Aethiopes, interfecti gladio meo eritis: et extendet manum suam super Aquilonem, et perdet Assur: et ponet speciosam in solitudinem et in invium et quasi desertum. Et accubabunt in medio ejus greges: omnes bestiae gentium, et onocrotalus, et hericius in liminibus ejus morabuntur: vox cantantis in fenestra, corvus in superliminari: quoniam attenuabo robur ejus. Haec est civitas gloriosa, habitans in confidentia, quae dicebat in corde suo: Ego sum, et extra me non est alia 709 amplius: quomodo facta est in desertum cubile bestiae? omnis qui transit [Al. transibit] per eam, sibilabit, et movebit manum suam.

LXX: Et vos, Aethiopes, vulnerati gladio meo eritis: et extendam manum meam super Aquilonem, et perdam Assyrium, et ponam Niniven in solitudinem, et inaquosam quasi desertum. Et pascentur in medio ejus greges, et omnes bestiae terrae: et chamaeleontes et hericii in praesepibus ejus cubabunt, et bestiae clamabunt in foveis suis [Al. ejus], et corvi in portis ejus: quia cedrus altitudo ejus: haec est civitas malis dedita, quae habitat in spe, quae dicit in corde suo: Ego sum, et non est post me amplius: quomodo facta est in solitudinem pascua bestiarum? omnis qui transit per eam, sibilabit, et movebit manus suas.

Judaei totum hoc capitulum et duo superiora contra Philisthiim, et Moab, et filios Ammon ad adventum Christi referunt, quem putant in consummatione mundi esse venturum, qui exstruat Jerusalem, et populum suum liberet de manu gentium, qua tenentur: et hoc sonare quod dicitur: Et adorabunt eum viri de loco suo, omnes insulae gentium. Non solum autem superiores gentes, sed Aethiopes quoque et Assyrios et Niniven urbem Assyriorum eo tempore ponendam esse in solitudinem, et cubaturas [Al. cubituras] in ea omnes bestias terrae, sive ut in Hebraeo scriptum est, omnes bestias gentium: ex quo significari putant de cunctis nationibus, quae eversurae sunt Niniven. Et quia Ninive, speciosa interpretatur, in praesenti loco speciosam referunt ad Babylonem. Et omne quod sequitur: Onocrotalus et hericius in liminibus ejus morabuntur, et caetera, Babylo ni potius convenire, cujus et in Isaia eadem solitudo praedicatur.

Therefore the Lord Almighty will come, and He will be more manifest over them, whom now they know not, whom they are ignorant of: and He will destroy all the dogmas, that is, their gods, and the idols of the diverse nations, so that after the images which they had fashioned for themselves from their own sense have been overthrown, the nations may be converted to the Lord, and every one in his own place may adore Him whom he knew not before.

(Verses 12 ff.) "But you also, O Ethiopians, shall be slain by my sword: and he will stretch out his hand upon the north, and will destroy Assur: and he will make the beautiful into a wilderness, and into a pathless place, and as a desert. And flocks shall lie down in the midst thereof: all the beasts of the nations, and the bittern and the urchin shall stay in the thresholds thereof: the voice of the singing one in the window, the raven in the upper threshold: because I will attenuate its strength. This is the glorious city, dwelling in confidence, which said in her heart: I am, and there is none other beside me anymore: how is she become a desert, a lair for the beast? every one that passes by her shall hiss, and shall move his hand."

LXX: "And you, O Ethiopians, shall be wounded by my sword: and I will stretch out my hand upon the north, and will destroy the Assyrian, and will make Nineveh a wilderness, and waterless as a desert. And flocks shall feed in the midst thereof, and all the beasts of the earth: and the chameleons and urchins shall lie in the mangers thereof, and beasts shall cry in their dens, and ravens in its gates: because the cedar is its height: this is the city given to evils, which dwells in hope, which says in her heart: I am, and there is none after me anymore; how is she become a wilderness, a pasture for beasts? every one that passes by her shall hiss, and shall move his hands."

The Jews refer this entire chapter and the two above against the Philistines, Moab, and the children of Ammon, to the coming of Christ, whom they think will come at the consummation of the world, who shall build up Jerusalem and free His people from the hand of the nations by which they are held: and that this is the meaning of what is said: "And men shall adore him from his place, all the islands of the nations." And not only the nations above, but also the Ethiopians and the Assyrians and Nineveh the city of the Assyrians, are at that time to be placed in solitude, and all the beasts of the earth shall lie in it, or as it is written in the Hebrew, "all the beasts of the nations": from which they think it is signified concerning all the nations that are to overthrow Nineveh. And because Nineveh is interpreted as "beautiful," in the present place they refer "the beautiful" to Babylon. And all that follows: "The bittern and the urchin shall stay in the thresholds thereof," and the rest, they say suits Babylon better, whose same solitude is foretold in Isaiah.

Et econtrario alii affirmant, manifeste de Assyrio dici, de quo jam praecesserat: Et extendet manum suam super Aquilonem, et perdet Assur, et ponet Niniven in solitudinem. Per [Al. Post] Assyrios enim magis Niniven intelligi, quam Babylonem, quae civitas Chaldaeorum est. Quod autem ait: Onocrotalum et hericium in cardinibus ejus, et corvum in superliminari, solitudinis esse indicia [Al. judicia], et onocrotalorum duo genera: aliud aquatile, 710 aliud solitudinis. Et quod ait, vox cantantis [Al. cantici] in fenestra, vel daemones intelligi, vel variarum voces volucrum, quae solent in desertis urbibus commorari. Praeterea quod et nos et LXX similiter transtulimus: Corvus in superliminari, in Hebraeo ponitur, HAREB (), quod secundum lectionis diversitatem (), vel siccitas, vel gladius, vel corvus accipitur. Unde et Aquila, gladium, alii siccitatem interpretati sunt. Et post eversionem quasi insultans ruinae ejus, sermo propheticus loquitur: Haec est civitas gloriosa, habitans in confidentia, quae dicebat in corde suo: Ego sum, et extra me non est alia amplius; quomodo facta est in desertum cubile bestiae? Omnis qui transit [Al. transierit] per eam, sibilabit, et movebit manum suam. Juxta hoc autem quod supra diximus, aut vere [Al. verae] in deserta urbe habitabunt bestiae, aut certe sub bestiarum figura multarum nationum varietas indicatur. Quod si quispiam quaesierit, quomodo juxta historiam ad tempora Nabuchodonosor haec prophetia referatur: Aethiopibus etiam nuncupatis et Assyriis, quibus Medi et Persae nihil fecerint, legat historias, et videbit Assyrios quoque et Aethiopes Medis fuisse subjectos, et Cambysis regnum, et Cyri potentiam, et omnia quae deinceps sint secuta. Haec Judaice dicta sint.

Caeterum si notaverimus in omnibus Scripturis Aethiopes eos appellari, qui penitus in vitia sunt demersi, secundum illud quod in Jeremia legimus: Simutabit Aethiops pellem suam (Jer. XIII, 23), Aethiopibus ad meliora conversis spes erit, nullum qui voluerit agere poenitentiam, a salute alienum fore. Unde et prius anima polluta, et delictorum sordibus inquinata, dicit: Nigra sum (Cant. I, 4). Et postea in fine Cantici canticorum, de eadem jam purgata et lota per poenitentiam scribitur: Quae est ista, quae ascendit dealbata (Cant. VIII, 5); Moyses quoque, id est, Lex Domini spiritualis, Aethiopissam de gentibus duxit uxorem (Exod. II): et Maria, id est, synagoga Judaeorum, et Aaron, id est, carnale sacerdotium, et non secundum ordinem Melchisedech, murmurant adversus Legem, sed frustra. Statim enim synagoga perfunditur 711 lepra, et extra castra projecta, completo tempore, ipso orante Moyse, in castra reducitur. Aethiopiae enim manus jam praevenerat Deum (Ps. LXVII).

And on the contrary others affirm that it is manifestly said of the Assyrian, concerning whom it had already preceded: "And he will stretch out his hand upon the north, and will destroy Assur, and will make Nineveh a wilderness." For by Assur Nineveh is better understood than Babylon, which is a city of the Chaldeans. But as to what it says: "The bittern and the urchin in the hinges thereof, and the raven in the upper threshold," these are indications of solitude; and there are two kinds of bitterns: one aquatic, the other of the wilderness. And what it says, "the voice of the singing one in the window," either demons are understood, or the voices of various birds that are accustomed to dwell in deserted cities. Moreover, what both we and the LXX have similarly translated: "The raven in the upper threshold," in the Hebrew is placed *HAREB*, which according to the diversity of reading is taken as either "dryness," or "sword," or "raven." Whence also Aquila interpreted it as "sword," others as "dryness." And after the overthrow, as if insulting its ruin, the prophetic word speaks: "This is the glorious city, dwelling in confidence, which said in her heart: I am, and there is none other beside me anymore; how is she become a desert, a lair for the beast?" Every one that passes by her shall hiss, and shall move his hand." According to this which we have said above, either beasts will truly dwell in the deserted city, or certainly under the figure of beasts the variety of many nations is indicated. But if anyone asks how according to the history this prophecy is referred to the times of Nebuchadnezzar: the Ethiopians and Assyrians also being named, against whom the Medes and Persians did nothing, let him read the histories, and he will see that the Assyrians also and the Ethiopians were subject to the Medes, and the kingdom of Cambyses, and the power of Cyrus, and all that followed thereafter. Let these things be said in a Jewish manner.

Otherwise, if we note that in all the Scriptures those are called Ethiopians who are deeply submerged in vices, according to that which we read in Jeremiah: "If the Ethiopian can change his skin" (Jer. 13:23), there will be hope for the Ethiopians converted to better things, that no one who wishes to do penance shall be a stranger to salvation. Whence also the soul previously polluted and defiled with the filth of transgressions says: "I am black" (Cant. 1:4). And afterwards at the end of the Song of Songs, it is written of the same soul now purged and washed through penance: "Who is this that comes up whitened" (Cant. 8:5); Moses also, that is, the spiritual Law of the Lord, took an Ethiopian wife from the nations (Exod. 2): and Miriam, that is, the synagogue of the Jews, and Aaron, that is, the carnal priesthood and not according to the order of Melchizedek, murmur against the Law, but in vain. For immediately the synagogue is covered with leprosy, and being cast out of the camp, when the time was completed, at the prayer of Moses himself, she is brought back into the camp. For the hand of Ethiopia had already preceded God (Ps. 67).

Comminatur itaque nunc sermo divinus his qui peccatis inhaerentes, et obliti sordibus delictorum, nolunt ad meliora converti, et tenebrosum colorem eluere, et comminatur eis gladium, de quo puto scribi et in Genesi: Statuit Cherubim, et flammeum gladium, qui vertit ad custodiendam viam ligni vitae. Et in Isaia: Inducet gladium magnum et sanctum super draconem colubrum tortuosum, et interficiet illum in die illa (Isai. XXVII, 1, sec. LXX). Et dicit eos vel vulnerandos vel interficiendos gladio, ut timentes poenas, imitentur Niniven, et agant poenitentiam (Jonae III), et non sustineant quae Dominus comminatur. Quod quidem et Jeremiae propheta sonat: Loquar, inquit, super gentem, et super regnum, et auferam et disperdam eos: et si poenitentiam egerint, et ego poenitentiam agam de omnibus malis quae locutus sum, ut facerem eis (Jer. XVIII, 7, 8). Et ut sciatis propterea nunc Dominum comminari Aethiopibus gladium, ut eos ad meliora convertat, post paululum in hoc ipso libro de Aethiopibus infert: Ultra flumina Aethiopiae, inde supplices mei filii dispersorum meorum deferent munus mihi (Infra III, 10): sive, ut in LXX habetur: De finibus fluviorum Aethiopiae suscipiam dispersos meos, et offerent hostias mihi.

Post haec non loquitur Dominus ut supra; sed propheticus spiritus de eo: Et extendet manum suam super Aquilonem, et perdet Assur (Jer. I, 14). Aquilonem de quo Jeremias scripsit: Ab aquilone exardescunt mala super omnes habitatores terrae. Et de quo Salomon commemorat: Aquilo durus ventus: nomine autem dexter vocatur (Prov. XXV, 23). Propterea autem extendit inferentem supplicia Deus manum suam, ut et Aquilo sentiat poenas, et hi qui in terra ejus sunt, ad quam juxta Zachariam pergunt equi nigri, de quibus dicitur: Erant [Al. In quo erant] equi nigri, ibant in terram Aquilonis (Zach. VI, 6). Et pulchre qui moverit pedes suos, et recesserit ab Oriente, de quo idem propheta ait: Ecce vir, Oriens nomen ejus (Ibid., 12), et ad Occidentem respexerit, statim pergit ad Aquilonem, qui non est dexter, sed nomine dexter vocatur. Quod quidem et corporaliter intelligitur, 712 ut quicumque in Oriente steterit, et verterit se ad Occidentem respiciens, ad dexteram habeat Aquilonem, quem dextrum vocant qui flatu illius refrixerunt, qui tantum nomine dexter est, caeterum re et opere potius in sinistra est. Postquam autem extenderit manum suam super Aquilonem Dominus, perdet etiam Assur, qui interpretatur $\hat{\text{I}}\mu\acute{\alpha}\frac{1}{2}\hat{\text{I}},\acute{\alpha}\frac{1}{2}\gg\hat{\text{I}}\frac{1}{2}\hat{\text{I}}\%0\hat{\text{I}}\frac{1}{2}$, quem multi putant dirigentem dici, sed falsum est: $\hat{\text{I}}\mu\acute{\alpha}\frac{1}{2}\hat{\text{I}},\acute{\alpha}\frac{1}{2}\gg\hat{\text{I}}\frac{1}{2}\hat{\text{I}}\%0\hat{\text{I}}\frac{1}{2}$ enim coarguens dicitur, atque convincens. Et quoniam diabolus ipse est inimicus et ultor, et ipse peccata suggerit, et postea in peccatis coarguit peccatores, idcirco $\hat{\text{I}}\mu\acute{\alpha}\frac{1}{2}\hat{\text{I}},\acute{\alpha}\frac{1}{2}\gg\hat{\text{I}}\frac{1}{2}\hat{\text{I}}\%0\hat{\text{I}}\frac{1}{2}$ vocatur.

Therefore the divine word now threatens those who, adhering to sins and forgotten in the filth of transgressions, do not wish to be converted to better things and to wash away the dark color, and it threatens them with the sword, concerning which I think it is written also in Genesis: "He placed the Cherubim and a flaming sword, which turned to keep the way of the tree of life." And in Isaiah: "He shall bring a great and holy sword upon the dragon, the crooked serpent, and shall slay him in that day" (Isa. 27:1, sec. LXX). And it says that they are either to be wounded or slain by the sword, so that fearing the punishments, they may imitate Nineveh and do penance (Jonah 3), and not endure what the Lord threatens. Which indeed the prophecy of Jeremiah also sounds: "I will speak," he says, "upon a nation and upon a kingdom, and I will take away and destroy them: and if they do penance, I also will do penance for all the evils which I spoke to do to them" (Jer. 18:7, 8). And that you may know that for this reason the Lord now threatens the Ethiopians with the sword, to convert them to better things, after a little while in this very book he brings in concerning the Ethiopians: "Beyond the rivers of Ethiopia, from thence my suppliants, the children of my dispersed ones shall bring a gift to me" (Infra 3:10): or, as it is had in the LXX: "From the boundaries of the rivers of Ethiopia I will receive my dispersed ones, and they shall offer victims to me."

After these things the Lord does not speak as above; but the prophetic spirit speaks of Him: "And he will stretch out his hand upon the north, and will destroy Assur" (Jer. 1:14). The north of which Jeremiah wrote: "From the north shall evils flame out upon all the inhabitants of the earth." And of which Solomon makes mention: "The north is a hard wind: but by name it is called the right" (Prov. 25:23). But for this reason God stretches out His hand bringing punishments, so that the north also may feel the penalties, and those who are in its land, towards which according to Zechariah the black horses go, of whom it is said: "In which were black horses, they went into the land of the north" (Zech. 6:6). And beautifully, he who moves his feet and withdraws from the East, of whom the same prophet says: "Behold the man, the East is his name" (ibid., 12), and looks toward the West, immediately proceeds to the north, which is not the right, but is called the right by name. Which indeed is understood also corporally, so that whoever stands in the East and turns himself looking toward the West, has the north on his right, which those call right who have grown cold by its blast, which is right only in name, but in fact and in work is rather on the left. But after the Lord has stretched out His hand upon the north, He will also destroy Assur, which is interpreted as **euthynōn**, which many think means "directing," but it is false: for **euthynōn** is said as "refuting" and "convincing." And since the devil himself is the enemy and the avenger, and he himself suggests sins, and afterwards in sins refutes sinners, therefore he is called **euthynōn**.

Hunc ego esse reor principem Assyriorum, qui habitat ad Aquilonem, et metropolim habet Niniven, et dicit in Isaia: Fortitudine faciam, et sapientia intellectus auferam terminos gentium, et vires earum depascar (Isai. X, sec. LXX). Porro quod sequitur de Ninive vastata: Et pascentur in ea greges, et omnes bestiae terrae, et chamaeleontes, et hericii in praesepibus ejus accubabunt, et bestiae requiescent in cardinibus ejus, et corvi in fenestris ejus, et caetera: videtur mihi juxta illud intelligi debere, quod vel in Jona, vel in Naum propheta scriptum est. Et in Jona quidem Niniven, id est, speciosa, quae ad praedicationem Jonae, id est, columbae, egerit poenitentiam, Ecclesiam interpretati sumus de gentibus congregatam. In Naum vero super mundo intelligentiam temperavimus: et de mundo quidem non difficile est interpretari et dicere, quod quando Aethiopes vulnerati gladio Domini fuerint, et extenderit manum suam super Aquilonem, et perdidit Assyrium principem mundi, etiam ipse mundus cum principe suo pereat, et ad maximam solitudinem redigatur, et nulli miserabilis sit, sed omnes ad ruinam ejus sibilent, et moveant manus suas.

De Ecclesia autem videtur prima fronte esse blasphemum, quod ea futura sit invia et deserta, et bestiae habitent in ea, et postea ei cum insultatione dicatur: Haec est civitas malis dedita, quae habitabat in spe, quae dicebat in corde suo: Ego sum, et non est praeter me amplius, quomodo facta est in solitudinem, pascua bestiarum? Sed qui 713 consideraverit illud Apostolicum in quo dicitur: In novissimis temporibus instabunt tempora pessima, et erunt homines sui amatores, avari, arrogantes, superbi, blasphemi, parentibus non obediens, ingrati, scelesti, sine affectione, sine pace, accusatores, intemperantes, crudeles, odio habentes bonum, proditores, temerarii, inflati, voluptatum amatores magis quam Dei: habentes formam pietatis, virtutem autem ejus denegantes (II Tim. III, 1, seqq.). Necnon et hoc quod in Evangelio scriptum est, quod multiplicata iniquitate, refrigescat charitas multorum, intantum ut in illo tempore compleatur: Verumtamen veniens Filius hominis putas inveniet fidem super terram (Matth. XXIV, 12)? non mirabitur de extrema Ecclesiae vastitate, quod, regnante Antichristo, redigenda sit in solitudinem, et tradenda bestiis, et passura quaecumque nunc propheta describit.

This one I believe to be the prince of the Assyrians, who dwells in the north, and has Nineveh as his metropolis, and says in Isaiah: "By strength I will do it, and by the wisdom of understanding I will take away the borders of the nations, and will feed upon their strengths" (Isa. 10, sec. LXX). Furthermore, what follows concerning Nineveh devastated: "And flocks shall feed in her, and all the beasts of the earth, and chameleons, and urchins shall lie in her mangers, and beasts shall rest in her hinges, and ravens in her windows," and the rest: it seems to me that it ought to be understood according to that which is written either in Jonah or in the prophet Nahum. And in Jonah indeed we have interpreted Nineveh, that is, "the beautiful," which at the preaching of Jonah, that is, "the dove," did penance, as the Church gathered from the nations. But in Nahum we tempered the understanding upon the world: and concerning the world indeed it is not difficult to interpret and to say, that when the Ethiopians have been wounded by the sword of the Lord, and He has stretched out His hand upon the north, and has destroyed Assur the prince of the world, the world itself also shall perish with its prince, and be reduced to the greatest solitude, and be miserable to no one, but all shall hiss at its ruin and move their hands.

But concerning the Church it seems at first sight to be blasphemous, that she is to be pathless and a desert, and beasts should dwell in her, and afterwards it should be said to her with insult: "This is the city given to evils, which dwelt in hope, which said in her heart: I am, and there is none besides me anymore, how is she become a wilderness, a pasture for beasts?" But he who shall consider that Apostolic word in which it is said: "In the last times perilous times shall press, and men shall be lovers of themselves, covetous, arrogant, proud, blasphemous, disobedient to parents, ungrateful, wicked, without affection, without peace, accusers, intemperate, cruel, haters of the good, traitors, reckless, puffed up, lovers of pleasures more than of God: having a form of piety, but denying the power thereof" (2 Tim. 3:1, ff.). Also that which is written in the Gospel, that iniquity being multiplied, the charity of many shall grow cold, so that in that time it may be fulfilled: "Nevertheless when the Son of man comes do you think he shall find faith on the earth" (Matt. 24:12)? he will not wonder at the extreme devastation of the Church, that, Antichrist reigning, she is to be reduced to a wilderness, and delivered up to beasts, and to suffer whatever the prophet now describes.

Si enim Deus propter infidelitatem ramis naturalibus non pepercit, sed fregit eos, et posuit flumina in desertum, et fontes aquarum in sitim, terram fructiferam in salsuginem, propter malitiam habitatorum ejus. cur non econtrario eos de quibus dixerat: Posuit desertum in paludes aquarum, et terram sine aqua in fontes aquarum, et habitare fecit ibi esurientes, et caetera, et quos inseruit de oleastro in radicem bonae olivae, si immemores beneficii recesserint a conditore suo, et adoraverint Assyrium, evertat et ad eamdem sitim reducat, in qua prius fuerant? Quod cum generaliter in adventu Antichristi, sive in fine mundi possit intelligi: tamen quotidie in his qui simulant se esse de Ecclesia Dei, et operibus negant, auditoresque legis sunt, et non factores, accipi potest. qui frustra speciosos se esse jacent, cum habitent in eis greges, vitiorum scilicet multitudo, et bruta animalia corpori servientia, et omnes bestiae terrae, quae corda eorum comedunt. et chamaeleontes qui non habent unum colorem; sed diversis peccatis, nunc avaritia, nunc luxuria, nunc crudelitate, nunc libidine, nunc tristitia, nunc exultatione per momenta mutantur. Et hericii in praesepibus eorum, animal spinosum et plenum sentibus, et vulnerans quidquid contigerit. Sed et bestiae cubabunt in foraminibus, id est, in cordibus eorum, et corvi immundae 714 aves in portis eorum, vel in ore, vel in auribus, quo aut loquantur semper, aut audiant mala. Post quae infertur et dicitur: ideo Ecclesiam haec passuram fore, vel esse perpessam, quod in superbiam se elevaverit, et quasi cedrus suum cacumen erexerit, malis operibus dedita, et nihilominus futuram sibi beatitudinem repromittens, et in corde suo caeteros despiciens, nec putans quemquam esse praeter se, et dicens: Ego sum, et non est alia praeter me ultra: quomodo ergo facta est in solitudinem pascua bestiarum? Ubi enim prius habitabat Pater, et Filius et Spiritus sanctus, et angeli ejus ministeriis praesidebant, tunc habitabunt bestiae, de quibus et propheta complorat dicens: Ne tradas bestiis animam confitentem tibi (Ps. LXXIII, 19). Omnis qui transibit per eam, sibilabit et movebit manus suas. Quod si de angelis intellexerimus, ita interpretabimur: cum transierint per eam angeli, et non manserint in ea, ut prius facere consueverant, stupebunt et mirabuntur: et non eam fulcient, et sustentabunt ruentem manu sua, sed levabunt manus et pertransient.

For if God because of infidelity did not spare the natural branches, but broke them, and made the rivers into a desert, and the fountains of waters into thirst, the fruitful land into saltiness, because of the malice of the inhabitants thereof. why should He not on the contrary overthrow those of whom He had said: "He turned the desert into pools of waters, and the land without water into fountains of waters, and made the hungry to dwell there," and the rest, and whom He grafted from the wild olive into the root of the good olive, if being unmindful of the benefit they withdraw from their founder and adore Assur, and reduce them to the same thirst in which they were previously? While this can be understood generally at the coming of Antichrist, or at the end of the world: yet daily it can be accepted in those who feign themselves to be of the Church of God and deny it by their works, and are hearers of the law and not doers. who in vain boast that they are beautiful, while flocks dwell in them, namely a multitude of vices, and brute animals serving the body, and all the beasts of the earth which eat their hearts. and chameleons which have not one color; but by diverse sins, now by avarice, now by luxury, now by cruelty, now by lust, now by sadness, now by exultation, are changed through the moments. And urchins in their mangers, a prickly animal and full of thorns, and wounding whatever it touches. But also beasts shall lie in the holes, that is, in their hearts, and ravens, unclean birds, in their gates, either in their mouth or in their ears, by which they either always speak or hear evil things. After which it is brought in and said: therefore the Church is to suffer these things, or has suffered them, because she has lifted herself up in pride, and like a cedar has raised up her top, being given to evil works, and nonetheless promising to herself future beatitude, and in her heart despising the others, nor thinking anyone to be beside her, and saying: "I am, and there is no other beside me further": how then is she become a wilderness, a pasture for beasts? For where previously the Father, and the Son, and the Holy Spirit dwelt, and His angels presided over the ministries, then beasts shall dwell, concerning whom also the prophet laments saying: "Deliver not to beasts the soul that confesses to thee" (Ps. 73:19). "Every one that shall pass by her shall hiss and move his hands." Which if we understand concerning the angels, we shall interpret thus: when the angels pass by her and do not remain in her, as they were previously accustomed to do, they shall be stunned and wonder: and they shall not support her and sustain her as she falls with their hand, but they shall lift up their hands and pass through.

Vel certe cum sibilo attollent manus, et quasi plangentes in morem lugentium concrepabunt. Si autem hoc de diabolo et angelis ejus voluerimus accipere, qui vineam quoque, quae de Aegypto translata fuerat, vastaverunt: dicemus, per animam de qua Christus recesserit, et quae prius templum Dei fuerat, et esse desivit, transire serpentem, et sibilare in ea, et venena suae malitiae evomere: et non solum hoc facere, sed opera quoque sua quae יָמִינֵי עֹלָם, manus vocantur, movere. Ac ne putes quia colubrum nominavimus, violenter nos manus colubri, pro opere intelligere, accipe testimonium Salomonis: Mors, et vita in manibus linguae (Prov. XVIII, 21). Haec diximus, ut potuimus interpretationi allegoricae servientes. Si quis autem magis verisimilia, et habentia rationem quam a nobis sunt disserta repererit, illius magis lector auctoritate ducatur.

(Cap. III.---Vers. 1 seqq.) Vae provocatrix et redempta civitas: columba non audivit vocem, et non suscepit disciplinam: in Domino non est confisa, ad Dominum [Vulg. Deum] suum non appropinquavit. Principes ejus in medio ejus, quasi 715 leones rugientes: iudices ejus lupi vespераe, non relinquebant in mane. Prophetae ejus vesani, viri infideles: Sacerdotes ejus polluerunt sanctum, injuste egerunt contra legem. Dominus justus in medio ejus non faciet iniquitatem. Mane mane iudicium suum dabit in luce, et non abscondetur: nescivit autem iniquus confusionem: disperdidi gentes, et dissipati sunt anguli earum: desertas feci vias eorum, eo quod non [Vulg. dum non] est qui transeat: desolatae sunt civitates eorum, non remanente viro, neque ullo habitatore. Dixi, attamen timebis me, suscipies disciplinam, et non peribit habitaculum ejus propter omnia in quibus visitavi eam. Verumtamen diluculo surgentes corruerunt omnes cogitationes suas.

LXX: O illustris et redempta civitas, columba non audivit vocem, non suscepit disciplinam: in Domino non est confisa, et ad Dominum suum non appropinquabit. Principes ejus in ea veluti rugientes leones: iudices ejus sicut lupi Arabiae, non dimittebant in mane: prophetae ejus portantes spiritum, viri contemptores: Sacerdotes ejus polluunt sancta, et impie agunt in legem: Dominus autem justus in medio ejus, et non faciet iniquitatem. Mane mane iudicium suum dabit in luce, et non est absconditus, et nescit iniquitatem in exactione, nec in sempiternum injustitiam: detraxi superbos, dissipati sunt anguli eorum: destruxi vias eorum ut penitus non transeant: defecerunt civitates eorum, eo quod nullus subsisteret, neque habitaret. Dixi, verumtamen timebitis me, et suscipietis disciplinam, et non peribitis de oculis ejus in omnibus in quibus ultus sum super eam. Praeparare, consurge diluculo: disperierunt omnes racemi eorum.

Or certainly with a hiss they shall raise their hands, and as if wailing in the manner of those mourning they shall make a sound. But if we wish to accept this concerning the devil and his angels, who also devastated the vine which had been transferred from Egypt: we shall say that through the soul from which Christ has withdrawn, and which previously had been the temple of God and has ceased to be so, the serpent passes, and hisses in her, and vomits out the poisons of his malice: and not only does this, but also moves his works which are tropologically called hands. And lest you think that because we named the serpent, we violently understand the hands of the serpent for work, receive the testimony of Solomon: "Death and life are in the hands of the tongue" (Prov. 18:21). All this we have said, as we were able, serving the allegorical interpretation. But if anyone finds more likely things, and having reason, than what have been discussed by us, let the reader be led rather by his authority.

(Chapter III.---Verses 1 ff.) "Woe to the provoking and redeemed city: the dove has not heard the voice, and has not received discipline: in the Lord she has not trusted, to her Lord [Vulg. God] she has not approached. Her princes in the midst of her, as roaring lions: her judges evening wolves, they left nothing until the morning. Her prophets insane, faithless men: her priests have polluted the sanctuary, they have acted unjustly against the law. The just Lord in the midst of her will not do iniquity. Every morning he will give his judgment in light, and it shall not be hidden: but the iniquitous has not known confusion: I have destroyed the nations, and their corners are dissipated: I have made their ways deserted, because there is none that passes by: their cities are desolated, no man remaining, nor any inhabitant. I said, surely thou wilt fear me, thou wilt receive discipline, and her dwelling shall not perish for all the things in which I have visited her. But rising early they corrupted all their thoughts."

LXX: "O illustrious and redeemed city, the dove has not heard the voice, has not received discipline: in the Lord she has not trusted, and to her Lord she will not approach. Her princes in her as roaring lions: her judges as wolves of Arabia, they did not leave until the morning: her prophets carrying the spirit, contemptuous men: her priests pollute the sanctuary, and act impiously against the law: but the just Lord is in the midst of her, and will not do iniquity. Every morning he will give his judgment in light, and he is not hidden, and he knows not iniquity in extortion, nor iniquity forever: I have brought down the proud, their corners are dissipated: I have destroyed their ways so that they do not pass through at all: their cities have failed, because no one subsisted, nor dwelt there. I said, surely you will fear me, and you will receive discipline, and you will not perish from his eyes in all the things in which I have avenged upon her. Prepare yourself, rise early: all their clusters have perished."

Multi putant propter consequentiam sermonis dici adversum Niniven, de qua supra: Et perdet Assyrium, et ponet Niniven in solitudinem. Sed numquam Scriptura Niniven columbam vocaret: licet in Jeremia, a facie gladii columbae de Nabuchodonosor quidam dictum putent (Jer. XV). Sed sciendum quod alii econtrario asserant, pro columba, ibi posse intelligi 716 $\acute{a}\frac{1}{4}\text{TM}\hat{\text{I}}\rightarrow\acute{a}\frac{1}{2}\pm\hat{\text{I}}\hat{\text{I}}\pm$, id est, Graeciam, ut sit sensus, a facie gladii Jona, id est, a facie gladii Graecia: Jona enim tam columbam quam Graeciam significat. Unde et usque hodie Graeci Jones, et mare appellatur Jonium, et apud Hebraeos permanet eorum vetus vocabulum. Sed et principes Romani apud barbarian nationes antiquum vocabulum retinentes, Caesares appellantur. Omnis itaque contra Jerusalem sermo est: Vae civitas quondam columba, semper peccans, et captivitatibus tradita, et rursum redempta a Domino. Vae civitas provocatrix: quod significantius Hebraice dicitur MARA (), id est, $\hat{\text{I}}\hat{\text{E}}\hat{\text{I}}\pm\hat{\text{I}}\pm\hat{\text{I}}\hat{\text{E}}\hat{\text{I}}\hat{\text{I}}\pm\acute{a}\frac{1}{2}\cdot\hat{\text{I}}\frac{1}{2}\hat{\text{I}}\hat{\text{I}}\dots\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\pm$: quod nos possumus dicere, Deum amarum faciens, id est, tuo vitio dulcem Dominum atque clementem vertens in amaritudinem, ut qui misereri vult, punire cogatur. Non audivit praeceptum Domini, et correpta noluit suscipere disciplinam; nec prementibus malis aliquando confisa est in Domino Deo suo; nec ambulavit post tergum ejus; nec dicente eo: Ego Dominus appropinquans, et non de longe (Jer. XXIII, 23), ipsa ei appropinquare voluit. Describuntur quoque principes ejus, et iudices, et prophetae, et sacerdotes, ut in civitate populum, et in his quae dixi, nominibus dignitatum, principes accipiamus. Principes igitur ejus quasi leones semper versabantur in praedis, et ad effundendum sanguinem subjectorum: iudices ejus rapaces, non dimittentes aliis quod possint rapere. Prophetae ejus insanientes, sive stupentes, quod Hebraice dicitur PHOEZIM, et Aquila transtulit $\hat{\text{I}}\hat{\text{I}}\pm\hat{\text{I}}\frac{1}{4}\hat{\text{I}}\hat{\text{I}}\dots\hat{\text{I}}\hat{\text{I}}\pm\acute{a}\frac{1}{2}\text{J}$, loquebantur quasi ex ore Domini, et omnia contra Dominum praedicabant. Sacerdotes in loco sanctuarii commiserere sacrilegium, et cum contra legem facerent, ex lege victimas offerebant. Propterea quia illi egerunt injuste, Dominus justus non faciet iniquitatem; sed restituet urbi pessimae quae meretur. Mane, mane, id est, manifeste et absque 717 aliqua ambiguitate faciet de ea iudicium, nec erit quod ab eo possit abscondi. Et hoc faciet Dominus, ut correpta civitas convertatur ad melius. Sed iniquus Israel non cognovit confusionem suam, nec intellexit idcirco sibi illatas plagas, ut ageret poenitentiam. Vindicavi te, inquit postea de gentibus, et destruxi imperia earum, ut qui per plagas me non senseras, saltem per beneficia cognosceres.

Many think because of the consequence of the speech that it is said against Nineveh, concerning which above: "And he will destroy the Assyrian, and will make Nineveh a wilderness." But the Scripture would never call Nineveh a "dove": although in Jeremiah, "from the face of the sword of the dove" some think it is said of Nebuchadnezzar (Jer. 15). But it must be known that others on the contrary assert that for "dove," *Helláda*, that is, Greece, can be understood there, so that the sense is "from the face of the sword Jonah," that is, "from the face of the sword Greece": for *Jonah* signifies both a dove and Greece. Whence even to this day the Greeks are called Ionians, and the sea is called Ionian, and among the Hebrews their ancient name remains. But also the Roman princes among barbarian nations, retaining the ancient name, are called Caesars. Therefore the entire speech is against Jerusalem: Woe to the city formerly a dove, always sinning, and delivered to captivities, and again redeemed by the Lord. Woe to the provoking city: which is said more significantly in Hebrew *MARA*, that is, *parapikrainousa*: which we can say, "making God bitter," that is, by your vice turning the sweet and clement Lord into bitterness, so that He who wishes to have mercy is compelled to punish. She has not heard the precept of the Lord, and being corrected she did not wish to receive discipline; nor while evils were pressing did she ever trust in the Lord her God; nor did she walk after His back; nor when He said: "I am a Lord approaching, and not from afar" (Jer. 23:23), did she wish to approach Him. Her princes also are described, and judges, and prophets, and priests, so that in the city we may understand the people, and in those names of dignities which I have said, the princes. Her princes therefore as lions were always occupied in preys, and in shedding the blood of subjects: her judges rapacious, not leaving to others what they can seize. Her prophets insane, or stunned, which in Hebrew is called *PHOEZIM*, and Aquila translated *thambeutai*, spoke as if from the mouth of the Lord, and preached all things against the Lord. The priests in the place of the sanctuary committed sacrilege, and while they acted against the law, they offered victims from the law. Because they acted unjustly, therefore the just Lord will not do iniquity; but He will restore to the worst city what she deserves. "Every morning," that is, manifestly and without any ambiguity, He will make judgment concerning her, nor will there be anything that can be hidden from Him. And the Lord will do this so that the corrected city may be converted to better things. But iniquitous Israel did not know her confusion, nor did she understand that the plagues were inflicted upon her for this reason, so that she might do penance. I have avenged you, He says afterwards from the nations, and I have destroyed their empires, so that you who had not felt Me through plagues, might at least know Me through benefits.

Vel certe sic intelligendum: Disperdidi omnes civitates tuas, o Juda, et omnes subjectos tibi pagos et tribus, et diversa confinia, et tanta hominum vastitas fuit, ut non esset qui habitaret in urbibus tuis; et postquam hoc feci, misi prophetas meos consurgens diluculo, et ad poenitentiam provocans, dixique: Feci quidem tibi haec, o Jerusalem, sed feci ut timeres me, et susciperes disciplinam, et non periret habitaculum tuum, hoc est, templum, propter omnia scelera quae gesseras. At econtrario, habitatores Jerusalem, me eos ad poenitentiam provocante, quasi de industria et ex contentione diluculo surrexerunt, ut festinatione qua ad me redire debuerant complerent omnes cogitationes suas, et opere demonstrarent, quod mente conceperant. Hoc juxta Hebraicum.

Caeterum illustris et redempta civitas Christi sanguine, iuxta superiora perspicue Ecclesia intelligitur, quae et vocatur columba, propter simplicitatem multitudinis in ea credentium. Haec non audivit vocem Domini, neque suscipere voluit disciplinam, nec confisa est in Domino, quia noluit appropinquare ad Dominum Deum suum, ut mereretur veniam peccatorum. Frustra enim quis vocem Domini Dei sui audire se dicit, et confidere in Domino, quando operibus fidem destruit, et magis mammonae jungitur quam Domino Deo suo, et duplici corde accedit ad eum, et duobus Dominis, saeculo et Deo militare posse se credit. Hujus principes sunt sicut leones rugientes. Non ambigimus de rugitu leonum et discursu: quando viderimus principes ejus ita in subjectos populos detonare, et voce tyrannica rabidisque conviciis plebem conterere, ut non pastorem in grege, sed leonem inter oviculas putes frendere. Judices quoque ejus quasi lupi Arabiae, occidentes vespere, et nil relinquentes in mane: non aspicientes ad ortum solis, sed morantes semper in tenebris, et possessiunculas Ecclesiae, et ea quae in Dei donaria conferuntur, vertentes in lucrum suum, ut non habeant pauperes quod mane comedant, qui quasi in nocte, et nullo vidente, omnia populantur; et cum luporum more cuncta diripiant, ne parvos quidem cibos indigentibus derelinquunt. Prophetæ etiam, id est magistri qui se putant docere populos, et de Scripturis sermocinari, id est $\hat{I}\epsilon\hat{I}\frac{1}{2}\hat{\mu}\check{\dots}\hat{I}\frac{1}{4}\hat{I}\pm\check{\dots}\hat{I}, \hat{I}, \hat{I}\ddot{\vdash}\acute{\alpha}\frac{1}{2}\hat{I}\hat{I}^1$, id est, portantes spiritum, sive spirituales (et hoc $\hat{I}\mu\acute{\alpha}\frac{1}{4}\hat{I}\hat{I}^0\hat{I}\frac{1}{2}\hat{I}\hat{I}^1\hat{I}^2\hat{I}$, legendum) sunt viri contemptores: non enim docere, sed facere in Ecclesia convenit, non factis verba destruere. Caeterum tu cum alium doceas, et ipse non facias, non tam doctor quam contemptor vocandus es, de quo et in Habacuc scribitur: Videte contemptores et respicite, et admiramini mirabilia, et disperdimini (Abac. I, 5).

Or certainly it is to be understood thus: I have destroyed all your cities, O Judah, and all the villages and tribes subject to you, and the diverse borders, and so great was the vastness of men that there was no one who dwelt in your cities; and after I did this, I sent My prophets rising early, and provoking to penance, and I said: I have indeed done these things to you, O Jerusalem, but I did them so that you might fear Me, and receive discipline, and your dwelling might not perish, that is, the temple, because of all the crimes which you had committed. But on the contrary, the inhabitants of Jerusalem, when I was provoking them to penance, as if by industry and from contention rose early, so that with the haste by which they ought to have returned to Me they might fulfill all their thoughts, and demonstrate by work what they had conceived in mind. This according to the Hebrew.

Otherwise, the illustrious and redeemed city by the blood of Christ, according to the things above, is clearly understood as the Church, which is also called a dove because of the simplicity of the multitude of believers in her. She has not heard the voice of the Lord, nor did she wish to receive discipline, nor has she trusted in the Lord, because she did not wish to approach to the Lord her God, that she might merit the pardon of sins. For in vain does someone say he hears the voice of the Lord his God, and trusts in the Lord, when he destroys faith by works, and is joined more to mammon than to the Lord his God, and approaches Him with a double heart, and believes he can serve two masters, the world and God. Her princes are as roaring lions. We do not doubt concerning the roaring of lions and their running about: when we see her princes so thundering against the subject peoples, and with tyrannical voice and rabid reproaches crushing the common people, that you would think not a shepherd in the flock, but a lion among the little sheep to be gnashing his teeth. Her judges also as wolves of Arabia, killing in the evening, and leaving nothing in the morning: not looking to the rising of the sun, but always dwelling in darkness, and turning the little possessions of the Church, and those things which are brought into the gifts of God, into their own gain, so that the poor have nothing to eat in the morning, who as if in the night, and no one seeing, devastate all things; and since in the manner of wolves they plunder all things, they do not even leave small portions of food to the needy. The prophets also, that is, teachers who think they teach the peoples, and talk about the Scriptures, *pneumatophoroi*, that is, carrying the spirit, or spiritual (and this is to be read ironically) are contemptuous men: for it is appropriate not to teach, but to do in the Church, not to destroy words by deeds. Otherwise you, when you teach another, and do not do it yourself, are to be called not so much a teacher as a contemptuous man, of whom it is written also in Habakkuk: "Behold, ye despisers, and look, and wonder at marvelous things, and perish" (Hab. 1:5).

Sacerdotes quoque qui Eucharistiae serviunt et sanguinem Domini populus ejus dividunt, impie agunt in legem Christi, putantes $\hat{I}\mu\acute{a}\frac{1}{2}\hat{I}\hat{I}\pm\hat{I}\hat{I}'\hat{I}\hat{f}\hat{I}\text{,,}\acute{a}\frac{1}{2}\hat{I}\pm\hat{I}\frac{1}{2}$ imprecantis facere verba, non vitam, et necessariam esse tantum solemnem orationem, et non sacerdotum merita, de quibus dicitur: Et sacerdos in quo fuerit macula, non accedet offerre oblationes Domino (Levit. XXI, juxta LXX). Cum haec faciant principes, judices, prophetae, sacerdotes Jerusalem, nihilominus clemens et justus est Dominus. Clemens, in eo quod a sua Ecclesia non recedit: justus, in eo quod reddit unicuique quod meretur. Postquam enim advenerit mane, et nox hujus saeculi pertransierit, dabit in luce judicium suum, et non abscondetur vel ipse, vel judicium ejus. Et cum coeperit a singulis exigere pecuniam quam eis commiserat, non erit injustus, nec faciet in perpetuum valere injustitiam; sed superbos principes, quibus resistit Deus, detrahet de cathedris suis, et de culmine quod tenebant, et dissipabuntur anguli eorum, id est pravae voluntates, et a recto itinere declinantes, in quibus semper et Pharisei orare consueverant, angulari lapide contempto. Puto autem quod et superbis prosit detrahi eos de arrogantia sua, et dissipari angustias et angulos eorum, ut postea recto itinere gradientur. Denique sequitur: Et desertas faciam vias eorum, eo quod non sit qui pertranseat: secundum illud quod in primo psalmo scriptum est: Et iter impiorum peribit (Ps. I, 6). Necnon et in Osee, ubi de Jerusalem dicitur fornicante: Ecce ego claudam vias ejus spinis, et obstruam itinera ejus, et semitam suam non inveniet, et persequetur amatores suos, et non apprehendet eos, et quaeret eos, et non inveniet; et dicet: Vadam, et revertar ad virum meum priorem, quoniam bene mihi erat tunc magis quam nunc (Osee, II, 6, 7). Animadvertite quod nisi clausae fuissent viae, et obsepta itinera, et nisi destruxisset Dominus vias ejus, numquam dicere potuisset anima fornicans: Vadam, et revertar ad virum meum priorem. Dissipantur ergo itinera superbiorum et anguli eorum, ne ambulent in superbia et in pravitate, et urbes eorum quae male aedificatae fuerant in arrogantia et superbia, destruuntur, ne subsistant et habeant habitatores pessimos. Ac ne quis putet nos vim facere Scripturae, discat ex consequentibus: Haec autem, inquit, feci, ut dicerem eis: Ecce destructa sunt itinera malitiae, de caetero timete me, et discite [Al. suscipite] disciplinam, ne et disciplina mea pereat, fructum in vobis conversionis non inveniens; et omnia irrita sint, per quae vos volui corripere, et ille vobis sermo qui in Jeremia scriptus est, possit aptari: Sine causa percussi filios vestros, disciplinam non recepistis (Jer. II, 30).

The priests also who serve the Eucharist and divide the blood of the Lord to His peoples, act impiously against the law of Christ, thinking that the Eucharist is made by the words of the one praying, not by his life, and that only solemn prayer is necessary, and not the merits of the priests, of whom it is said: "And the priest in whom there shall be a blemish, shall not approach to offer oblations to the Lord" (Lev. 21, according to LXX). While the princes, judges, prophets, and priests of Jerusalem do these things, nonetheless the Lord is clement and just. Clement, in that He does not withdraw from His Church: just, in that He renders to each one what he deserves. For after the morning has come, and the night of this world has passed away, He will give His judgment in the light, and neither He nor His judgment shall be hidden. And when He begins to demand from each the money which He had committed to them, He will not be unjust, nor will He make injustice to prevail forever; but the proud princes, whom God is resisting, He will pull down from their seats and from the height which they held, and their corners shall be dissipated, that is, perverse wills, and those turning aside from the right path, in which the Pharisees also were always accustomed to pray, the corner stone being contemned. But I think that it profits even the proud that they be pulled down from their arrogance, and their alleys and corners be dissipated, so that afterwards they may walk in the right path. Finally it follows: "And I will make their ways deserted, because there is none that passes through": according to that which is written in the first psalm: "And the way of the impious shall perish" (Ps. 1:6). Also in Hosea, where it is said of Jerusalem playing the harlot: "Behold I will hedge up her ways with thorns, and will block up her paths, and she shall not find her path, and she shall follow after her lovers, and shall not overtake them, and she shall seek them, and shall not find them; and she shall say: I will go and return to my former husband, because it was better with me then than now" (Hos. 2:6, 7). Observe that unless the ways had been closed and the paths obstructed, and unless the Lord had destroyed her ways, the soul playing the harlot could never have said: "I will go and return to my former husband." Therefore the paths of the proud and their corners are dissipated, lest they walk in pride and in perversity, and their cities which had been ill-built in arrogance and pride are destroyed, lest they subsist and have the worst inhabitants. And lest anyone think that we are doing violence to the Scripture, let him learn from the consequences: "These things," he says, "I have done, that I might say to them: Behold the paths of malice are destroyed, henceforth fear me, and learn [Al. receive] discipline, lest my discipline also perish, not finding the fruit of conversion in you; and all things be in vain, by which I wished to correct you, and that word which is written in Jeremiah might be adapted to you: In vain have I struck your children, you have not received discipline" (Jer. 2:30).

Or certainly: fear Me, and receive discipline, so that all things may not perish from the sight of Jerusalem, nor she be brought entirely to solitude over these evils, in which [Al. by which] I have threatened her. Nor let it move anyone (as I have already often said) that I interpret these things as said against the Church, since he knows that Jerusalem in the holy Scriptures always has the type of the Church: from which he who sins is either led away into Babylon, or if he wishes to descend voluntarily, he is wounded by robbers in Jericho. For what is so illustrious as the Church, which is founded in the whole world: so redeemed by the blood of Christ and a dove because of the grace of the Holy Spirit, as the Church gathered from the nations? in which very many who say they believe in Christ have neither heard His voice, nor received discipline, nor wished to be near Him. But as to what is said: "Her princes in her like roaring lions," I know that I shall offend very many, because I interpret this over bishops and presbyters, since also the evil presbyters who desired to violate Susanna do not condemn the other presbyters who lived well. And the evil princes, whom the prophetic word describes, are not contumelies to good princes: "For when the fool is scourged, the unwise will be wiser" (Prov. 19:15): but if the unwise becomes wiser, how much more he who is wise? But her judges and princes taking gifts, and selling justice, are they not rightly called wolves of Arabia, or of the evening, as Symmachus translated? For they do not deserve to be called wolves of Benjamin, who seize in the morning and give food at evening (Gen. 49); but evening wolves, who eat in the nights and leave nothing in the morning. But what follows: "Her prophets *pneumatophoroi*, that is, carrying the spirit, contemptuous men," let it move no one that interpreting over teachers, we call the same both prophets and despisers, since also the Apostle commands: "Grieve not the Holy Spirit of God, in whom you are sealed in the day of redemption" (Eph. 4:30). And David speaks in the fiftieth psalm: "Take not thy Holy Spirit from me" (Ps. 50:13). For unless the Holy Spirit, being grieved, were accustomed to flee the host first and to leave his dwelling, never would both Paul have commanded what I said above; and David after adultery would have feared lest he lose what he had received, concerning which also it is written to the Hebrews: "How much more do you think he deserves worse punishments who has trampled upon the Son of God, and has counted the blood of the testament unclean, in which he was sanctified, and has done contumely to the spirit of grace" (Heb. 10:29)?

Sed et in tertio Regnorum libro scriptum est: hominem Dei, haud dubium quin prophetam, qui ad altare dixerat in Samaria: Altare, altare, haec dicit Dominus: Ecce filius nascetur 721 David (III Reg. XIII, 2), et caetera; quia contempserit verba Domini, et comederit apud pseudopropheta (sic enim locum istum exponens Iosephus interpretatus est), interfectum esse a leone. Et ne putaretur casus et non iudicium Domini, et pseudopropheta qui eum deceperat, hoc futurum esse praedixit, et ipse leo contemptorem puniens, asinum reservavit. Non ergo mirum si doctores qui sancto Spiritu pleni fuerant, possint fieri contemptores, cum apud negligentes et non omni custodia conservantes cor suum, haec ipsa causa frequenter soleat superbiae in Dominum et contemptus existere, quod habeant scientiam Dei, et noverint multam bonitatem ejus, quam abscondit timentibus se, et contemnunt divitias bonitatis ejus thesaurizantes sibi iram in die irae et revelationis. Sacerdotes quoque (qui dant baptismum et ad Eucharistiam Domini imprecantur adventum: faciunt oleum chrismatis: manus imponunt; catechumenos erudiunt: Levitas et alios constituunt sacerdotes) non tam indignantur nobis haec exponentibus et prophetis vaticinantibus, quam Dominum deprecentur, et studiose agant ne de sacerdotibus qui violant sancta Domini, esse mereantur. Non enim dignitas et nomina dignitatum, sed opus dignitatis, et principes, et iudices, et prophetas, et sacerdotes salvare consuevit: Qui episcopatum, inquit, desiderat, bonum opus desiderat (I Tim. III). Videte quid dixerit: bonum opus desiderat, Opus non dignitatem. Si autem, despecto opere, solam aspexerit dignitatem, cito corrui turris in Siloa, et excelsa cedri fulmine feriuntur, et erecta cervix frangitur, et cygnus, extento collo, et in sublime se tendens, inter immundas volucres computatur. Porro quod exposuimus juxta Hebraicum: Verumtamen diluculo surgentes corruerunt omnes cogitationes suas, pro quo in Septuaginta scribitur: praeparare, consurge diluculo, dissipata est omnis frondositas eorum, quia multum ab Hebraico discrepat, et magis videtur juxta LXX cum posterioribus concordare, in sequentibus exponemus.

(Vers. 8, 9.) Quapropter exspecta me, dicit Dominus, 722 in die resurrectionis meae in futurum: quia iudicium meum ut congregem gentes, et colligam regna, ut [Vulg. et] effundam super eas [Vulg. eos] indignationem meam, omnem iram furoris mei: in igne enim zeli mei devorabitur omnis terra: quia tunc reddam populis labium electum, ut invocent omnes nomen [Vulg. in nomine] Domini, et serviant ei humero uno.

But also in the third book of Kings it is written: a man of God, no doubt but a prophet, who had said at the altar in Samaria: "Altar, altar, thus saith the Lord: Behold a son shall be born to the house of David" (1 Kings 13:2), and the rest; because he contemned the words of the Lord, and ate at the house of a false prophet (for so Josephus interpreting this place explained it), was killed by a lion. And lest it be thought chance and not the judgment of the Lord, even the false prophet who had deceived him foretold that this would come to pass, and the lion itself punishing the despiser, reserved the ass. Therefore it is not strange if teachers who had been full of the Holy Spirit can become despisers, since among the negligent and those not keeping their heart with all custody, this very cause of pride against the Lord and contempt is frequently wont to exist, that they have the knowledge of God, and have known His great goodness which He hides from those who fear Him, and they condemn the riches of His goodness treasuring up for themselves wrath in the day of wrath and revelation. The priests also (who give baptism and at the Eucharist of the Lord implore His advent: make the oil of chrism: impose hands; instruct catechumens: constitute Levites and other priests) let them not so much be indignant at us explaining these things and the prophets foretelling them, as let them pray to the Lord, and act studiously lest they deserve to be of the priests who violate the holy things of the Lord. For not dignity and the names of dignities, but the work of dignity is wont to save both princes, and judges, and prophets, and priests: "He who desires the episcopate," he says, "desires a good work" (1 Tim. 3). See what he said: "desires a good work," a work not a dignity. But if, the work being contemned, he looks only to the dignity, quickly the tower in Siloa falls, and the high cedars are struck by lightning, and the erect neck is broken, and the swan, with neck extended and stretching himself on high, is counted among unclean birds. Furthermore, what we explained according to the Hebrew: "But rising early they corrupted all their thoughts," for which in the Septuagint it is written: "prepare yourself, rise early, all their leafiness is dissipated," because it differs much from the Hebrew, and seems rather according to the LXX to agree with the later things, we shall explain in the following things.

(Verses 8, 9.) "Therefore wait for me, saith the Lord, in the day of my resurrection in the future: because my judgment is to gather the nations, and to assemble the kingdoms, that I may pour out upon them my indignation, all the wrath of my fury: for in the fire of my zeal all the earth shall be devoured: because then I will restore to the people a chosen lip, that all may invoke the name of the Lord, and may serve him with one shoulder."

LXX: Propterea expecta me, dicit Dominus, in die resurrectionis meae in testimonium: quia iudicium meum in congregationes gentium, ut suscipiam reges, ut effundam super eos iram meam omnem, iram furoris mei; quia in igne zeli mei consumetur omnis terra, quia tunc convertam super populos linguam in generationem ejus, ut invocent omnes nomen Domini, ut serviant ei sub iugo uno.

Haec Judaei interpretantur in adventu Christi, quem sperant venturum esse, et dicunt universis gentibus congregatis, et effuso super eas furore Domini, in igne zeli ejus terram devorandam. Et sicut ante aedificationem turris fuit, quando una lingua omnes populi loquebantur, ita conversis omnibus ad cultum veri Dei, locuturos Hebraice, et totum orbem Domino servitutum. Nos autem qui non sequimur occidentem litteram, sed spiritum vivificantem, nec Judaicas fabulas, audimus a Domino: Praeparare, consurge diluculo: dissipati sunt omnes racemi eorum; et praeparati dicimus: Paratum cor meum, Deus, paratum cor meum (Ps. LVI, 8). Audimusque in Proverbiis imperatum: Praepara in egressu opera tua (Prov. XXIV, 27). Et illud quod in Levitico (Cap. XVI) sacrate dicitur, ubi septimo mense, decima die mensis offert Aaron pro populo hircum emissarium, atque viventem, et ponens manus super caput ejus, imprecatur ei cuncta peccata populi Israel, traditque eum in manus hominis praeparati, et mittit in eremum (intelligimus in nobis) et praeparantes nos veri imperio sacerdotis, tollimus malum de medio Ecclesiae. Cumque haec fecerimus, nox praeterit, appropinquat dies, et quasi in die honeste ambulantes, dicimus: Deus, Deus meus, ad te de luce vigilo (Psal. LXII, 1). Statimque inferimus: Mane exaudies orationem meam, mane assistam tibi, et videbo (Psal. V, 4, 5). Nisi enim praeparati fuerimus, 723 non nobis orietur sol justitiae. Orto autem sole, omnes racemi de vinea Sodomorum dissipantur et pereunt, ut non solum grandes botri, sed etiam quod parvum esse videbatur in nobis, Christi lucerna radiante, dispereat. Et pro his omnibus mercedem nobis pollicens Deus, ait: Exspecta me in die resurrectionis meae in testimonium: post vitia enim atque peccata Deus resurget in nobis. Et juxta quod in alio loco praecipit: Estote mihi testes, et ego testis, dicit Dominus Deus: et puer quem elegi (Isai. XLIII, 10): testis est nobis Pater cum Filio et Spiritu sancto, ut in ore duorum vel trium testium, stet omne verbum (Deut. XVII). Et magis mihi videtur sic stare sententia, et sub his tribus testibus veritas confirmari, quam per [Al. secundum] litteram. Duo enim fuerunt testes contra Susannam (Dan. XIII), et contra ipsum Dominum Salvatorem (Matt. XXVI), et tamen non stetit verbum in ore eorum.

LXX: "Therefore wait for me, saith the Lord, in the day of my resurrection for a testimony: because my judgment is in the congregations of the nations, that I may receive the kings, that I may pour out upon them all my wrath, the wrath of my fury; because in the fire of my zeal all the earth shall be consumed, because then I will turn upon the peoples a tongue for its generation, that all may invoke the name of the Lord, that they may serve him under one yoke."

The Jews interpret these things at the coming of Christ, whom they hope will come, and they say all the nations being gathered, and the fury of the Lord being poured out upon them, the earth is to be devoured in the fire of His zeal. And just as it was before the building of the tower, when all peoples spoke one language, so all being converted to the worship of the true God, they will speak Hebrew, and the whole world will serve the Lord. But we who do not follow the killing letter, but the quickening spirit, nor Jewish fables, hear from the Lord: "Prepare yourself, rise early: all their clusters have been dissipated"; and being prepared we say: "My heart is ready, O God, my heart is ready" (Ps. 56:8). And we hear commanded in Proverbs: "Prepare thy works at thy going out" (Prov. 24:27). And that which is said sacredly in Leviticus (Chapter 16), where in the seventh month, on the tenth day of the month Aaron offers for the people a scapegoat, and a living one, and placing his hands upon its head, he prays upon it all the sins of the people of Israel, and delivers it into the hands of a prepared man, and sends it into the desert (we understand in ourselves) and preparing ourselves by the command of the true priest, we take away the evil from the midst of the Church. And when we have done these things, the night passes, the day approaches, and as if walking honestly in the day, we say: "O God, my God, to thee do I watch from the light" (Ps. 62:1). And immediately we bring in: "In the morning thou shalt hear my prayer, in the morning I will stand before thee, and will see" (Ps. 5:4, 5). For unless we have been prepared, the sun of justice will not rise for us. But the sun having risen, all the clusters from the vine of Sodom are dissipated and perish, so that not only the great bunches, but even what seemed small in us, the lamp of Christ radiating, may perish. And for all these things God promising us a reward, says: "Wait for me in the day of my resurrection for a testimony": for after vices and sins God will rise again in us. And according to what He commands in another place: "Be ye witnesses to me, and I am a witness, saith the Lord God: and the servant whom I have chosen" (Isa. 43:10): the Father is a witness to us with the Son and the Holy Spirit, so that in the mouth of two or three witnesses, every word may stand (Deut. 17). And it seems to me rather that the sentence stands thus, and the truth is confirmed under these three witnesses, than according to the letter. For there were two witnesses against Susanna (Dan. 13), and against the Lord Savior Himself (Matt. 26), and yet the word did not stand in their mouth.

Contra Naboth quoque pene tota civitas dixit testimonium, consensusque testium pessimorum non firmitatem habuit veritatis, sed sceleris conjurationem (III Reg. XXI). Quia iudicium, ait, meum in congregationes gentium, ut suscipiam reges, in loco videlicet suppliciorum suorum, ut effundam super eos iram meam, omnem iram furoris mei. Qui minor est, cito meretur veniam, et misericordiae proximus est: Potentes autem potenter tormenta patientur (Sapien. VI, 6). Unde gentes et gentium multitudo congregatur ad iudicium; reges autem, id est, principes dogmatum perversorum adducentur in poenam, ut effundatur super eos omnis ira furoris Domini. Et hoc non crudelitate fit aliqua, ut arbitrantur sanguinarii Iudaei. sed misericordia, et consilio medicantis. Sequitur enim: In igne enim zeli mei consumetur omnis terra. Gentibus quippe ad iudicium congregatis, et regibus ad supplicium, ut effundatur super eos ira, et non ex parte, sed tota, et ira ac furore sociato, consumatur in toto orbe quidquid terrenum est, quidquid ad opera terrae, id est, carnis pertinet: omnes ejus vepres et spinosa fruteta vastans, zeli mei vorabit incendium. Et tunc convertam super populos linguam in generationem suam, ut unusquisque errore deposito ad antiquum confessionis Domini eloquium revertatur: et in nomine Jesu omne genu flectatur, coelestium, terrestrium, et infernorum, et omnis 724 lingua confiteatur Dominum Jesum in gloria Dei Patris (Philipp. II, 10). Abiectisque lateribus, et bitumine quae habebamus pro lapidibus et luto, quibus erroris nostri superbiam exstruebamus contra Dominum, recipiamus linguam quam ante perdidimus, et simus sub iugo Christi, dicentis: Jugum meum suave est, et onus meum leve est (Mat. XI, 30). Notandum autem quod in eo loco, ubi nos interpretati sumus: reddam populis labium electum, pro electo, Septuaginta dixerunt, in generationem ejus, ut subaudiatur, terrae. Et hinc error exortus est, quod verbum Hebraicum BARURA (), quod Aquila et Theodotio electum, Symmachus mundum interpretatus est: Septuaginta legerunt BADURA (), RES litteram DALETH existimantes, propter elementi nimiam similitudinem, quod parvo apice distinguitur. Necnon ubi nos transtulimus, In die resurrectionis meae in futurum, et omnes interpretati sunt, in testimonium.

Against Naboth also almost the whole city spoke testimony, and the consensus of the worst witnesses did not have the firmness of truth, but the conspiracy of crime (1 Kings 21). Because He says, My judgment is in the congregations of the nations, that I may receive the kings, in the place namely of their punishments, that I may pour out upon them My wrath, all the wrath of My fury. He who is minor, quickly merits pardon, and is nearest to mercy: "But the powerful shall powerfully suffer torments" (Wisd. 6:6). Whence the nations and the multitude of nations is gathered to judgment; but the kings, that is, the princes of perverse dogmas shall be led into punishment, so that all the wrath of the fury of the Lord may be poured out upon them. And this is not done with any cruelty, as the bloodthirsty Jews think, but with mercy, and by the counsel of the one healing. For there follows: "For in the fire of my zeal all the earth shall be consumed." The nations indeed being gathered to judgment, and the kings to punishment, so that wrath may be poured out upon them, and not in part, but all, and with wrath and fury associated, whatever is earthly in the whole world, whatever pertains to the works of the earth, that is, of the flesh, may be consumed: the fire of My zeal shall devour, wasting all its briers and thorny thickets. And then I will turn upon the peoples a tongue for its generation, so that each one, error being laid aside, may return to the ancient speech of the confession of the Lord: and in the name of Jesus every knee should bow, of things in heaven, on earth, and under the earth, and every tongue should confess that the Lord Jesus is in the glory of God the Father (Phil. 2:10). And the bricks being cast away, and the bitumen which we had instead of stones and mud, with which we built the pride of our error against the Lord, let us receive the tongue which we lost before, and let us be under the yoke of Christ, saying: "My yoke is sweet, and my burden is light" (Matt. 11:30). But it is to be noted that in that place where we have interpreted: "I will restore to the peoples a chosen lip," for "chosen," the Seventy said, "into its generation," so that "of the earth" may be understood. And hence the error arose, that the Hebrew word *BARURA*, which Aquila and Theodotion interpreted "chosen," Symmachus "clean," the Seventy read *BADURA*, thinking the letter *RESH* was *DALETH*, because of the excessive similarity of the element, which is distinguished by a small apex. Also where we translated, "In the day of my resurrection in the future," and all interpreted, "for a testimony."

Hebraeus qui me in Scripturis instituit, asserebat LAED () in praesenti loco magis $\hat{\text{I}}\mu\acute{\alpha}^{1/4}\text{°}\hat{\text{I}}$, $\acute{\alpha}^{1/4}\text{°}\hat{\text{I}}$, $\hat{\text{I}}^1$ id est, in futurum, debere intelligi, quam in testimonium, ED enim, quod scribitur per litteras AIN et DALET, $\acute{\alpha}^{1/4}\text{°}\hat{\text{I}}$, $\hat{\text{I}}^1$, et $\hat{\text{I}}^{1/4}\hat{\text{I}}\pm\hat{\text{I}}\hat{\text{I}}$, $\acute{\alpha}^{1/2}\text{°}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^{1/2}$, id est, futurum, et testimonium, intelligi. Possumus hunc locum et de primo Christi adventu exponere, quando, omni errore sublato, daemonibusque calcatis, et terrenis operibus destructis, apostoli universis linguis locuti sunt (Act. II), et veteri errore sublato, unum confessionis redditum est labium. Sed et reges qui destruuntur, et divino consumuntur ardore, perversorum dogmatum principes sentiendi sunt.

(Vers. 10 seqq.) Ultra flumina Aethiopiae, inde supplices mei, filii [Al. filia] dispersorum meorum, deferent munus mihi. In die illo non confunderis super cunctis adinventionibus tuis, quibus praevaricata es in me: quia tunc auferam de medio tui magniloquos superbiae tuae, et non adjicies exaltari amplius in monte sancto meo, et derelinquam in medio tui populum pauperem et egenum, et sperabunt in nomine Domini. Reliquiae Israel non facient iniquitatem, neque loquentur mendacium, et non invenietur in ore eorum lingua dolosa, quoniam ipsi pascentur et accubabunt, et non erit qui exterreat.

LXX: De finibus fluminum Aethiopiae suscipiam dispersos meos: afferent victimas mihi. In die illa non confunderis ex omnibus adinventionibus tuis, 725 quibus impie egisti in me, quia tunc auferam a te detractionem contumeliae tuae, et ultra non adjicies ut magnificeris super montem sanctum meum: et relinquam in te populum mansuetum et humilem, et revereantur nomen Domini, qui fuerint reliqui de Israel, et non facient iniquitatem, et non loquentur vana, et non invenietur in ore eorum lingua dolosa, quoniam ipsi pascentur et accubabunt, et non erit qui exterreat eos.

Cum reddiderit Dominus credentium populis labium electum, et invocaverint omnes nomen Domini, et portaverint jugum ejus tunc etiam ultra flumina Aethiopiae (unde venit regina Saba audire sapientiam Salomonis (III Reg. X) deferent victimas Domino: Et Aethiopia praeveniet manus ejus Deo (Psal. LXVII, 32): veroque legifero, qui decem plagis percussit Aegyptum (Exod. II), nubet Aethiopissa, invidente synagoga Hebraeorum.

The Hebrew who instructed me in the Scriptures, asserted that *LAED* in the present place ought rather to be understood as *eis éti* that is, "in the future," than "for a testimony," for *ED* indeed, which is written through the letters *AYIN* and *DALETH*, is understood as *éti* and *martyrion*, that is, "future" and "testimony." We can expose this place also concerning the first coming of Christ, when, all error being taken away, and demons being trampled under foot, and earthly works being destroyed, the apostles spoke in all tongues (Acts 2), and the old error being taken away, one lip of confession was restored. But also the kings who are destroyed, and are consumed by divine heat, are to be understood as the princes of perverse dogmas.

(Verses 10 ff.) "Beyond the rivers of Ethiopia, from thence my suppliants, the children [Al. daughter] of my dispersed ones, shall bring a gift to me. In that day thou shalt not be confounded for all thy inventions, wherewith thou hast transgressed against me: for then I will take away out of the midst of thee thy proud braggarts, and thou shalt no more be exalted in my holy mountain, and I will leave in the midst of thee a poor and needy people, and they shall hope in the name of the Lord. The remnants of Israel shall not do iniquity, nor speak a lie, and there shall not be found in their mouth a deceitful tongue, for they shall feed and lie down, and there shall be none to make them afraid."

LXX: "From the boundaries of the rivers of Ethiopia I will receive my dispersed ones: they shall bring victims to me. In that day thou shalt not be confounded for all thy inventions, wherewith thou hast acted impiously against me, for then I will take away from thee the detraction of thy contumely, and thou shalt no more be added to be magnified above my holy mountain: and I will leave in thee a meek and humble people, and those who shall be the remnants of Israel shall revere the name of the Lord, and they shall not do iniquity, and they shall not speak vain things, and there shall not be found in their mouth a deceitful tongue, for they shall feed and lie down, and there shall be none to make them afraid."

When the Lord shall have restored to the peoples of believers a chosen lip, and all shall have invoked the name of the Lord and shall have borne His yoke, then also beyond the rivers of Ethiopia (whence the queen of Sheba came to hear the wisdom of Solomon (1 Kings 10)) they shall bring victims to the Lord: "And Ethiopia shall anticipate her hands to God" (Ps. 67:32): and to the true Lawgiver, who struck Egypt with ten plagues (Exod. 2), the Ethiopian woman shall be married, while the synagogue of the Hebrews envies.

Quod autem ait juxta Hebraicum: Inde supplices mei filia dispersorum meorum, deferent munus mihi, hujusmodi est: O Israel, o synagoga quondam filia, quam in toto orbe dispersi, licet invidias [Al. invidia], licet aemulatione crucieris, tamen de Aethiopia mihi victimae deferentur, id est, de gentilium populo. In die illa, id est, quando gentium crediderit multitudo, etiam tu non penitus confunderis super cunctis erroribus tuis, quibus praevericata es in me, eligendo Barabbam, et Dei Filium crucifigendo (Joan. VI). Tunc auferam de medio tui Scribas, et Sacerdotes, et Phariseos, magniloquos superbiae tuae, et nequaquam te in monte sancto meo ultra jactabis; sed habebis populum pauperem, homines illitteratos, et piscatores, qui sperabunt in nomine Domini. Reliquiae Israel, non multitudo quae clamavit: Crucifige, crucifige eum (Joan. XIX, 6): non pontifices et optimates; sed reliquiae nequaquam facient iniquitatem, nec loquentur mendacium in Christo, veritati credentes: nec invenietur in ore eorum lingua dolosa, scientes quod omne mendacium de diabolo est (Joan. VIII); quoniam ipsi pascentur, et dicent: Dominus pascit me, et nihil mihi deerit: in loco pascuae ibi me collocavit. Super aquam refectionis educavit me, animam meam convertit (Psal. XXII, 1): et non erit qui exterreat, vincente fide credentium persecutorum superbiam.

Hoc de primo 726 adventu Christi intellectum sit, quod Judaei sibi in fine promittunt, et sperant se habitaturos in Jerusalem, et in morem pecorum corporalibus donis Judae opibusque complendos et pascendos herbis viridibus, et deletis cunctis gentibus, sibi subjectis, nullum posse residere qui eos exterreat. Nos autem accipientes ex hac fabula occasionem verae historiae, dicimus [Al. dicemus], omnem nigredinem animae, et tetrum colorem, ac draconis venenum, quo tincti fuimus vitiis atque peccatis, reddito nobis labio electo, sive mundo, et candido (ut interpretatus est Symmachus) derelinquere nos in fluminibus Aethiopiae perversorum dogmatum magistros, quibus ante irrigabamur, et cum disperso [Al. dispersis] quondam Israel Christo munera delaturos. In die illa, qua nobis Christi lumen fuerit exortum, dicetur ad singulos nostrum: non confunderis ex omnibus tuis adinventionibus, cogitationibus videlicet pessimis, quibus impie agebamus contra Dominum, et tolletur universa superbia et contumelia per quam erigebamur contra Dominum, et contra montem sanctum ejus Dominum nostrum et Salvatorem. et pro superbis vanisque nominibus relinquetur in nobis populus mansuetum et humilis, ut nihil arrogans, nihil tumens, nihil quod Deo displiceat, cogitemus.

But what He says according to the Hebrew: "From thence my suppliants, the daughter of my dispersed ones, shall bring a gift to me," is of this kind: O Israel, O synagogue formerly a daughter, whom I have dispersed in the whole world, although thou enviest, although thou art tortured by emulation, yet from Ethiopia victims shall be brought to Me, that is, from the people of the Gentiles. In that day, that is, when the multitude of the Gentiles shall have believed, even thou shalt not be entirely confounded for all thy errors, wherewith thou hast transgressed against Me, in choosing Barabbas and crucifying the Son of God (John 6). Then I will take away from the midst of thee the Scribes, and the Priests, and the Pharisees, the proud braggarts of thy pride, and by no means shalt thou boast thyself in My holy mountain any more; but thou shalt have a poor people, illiterate men, and fishermen, who shall hope in the name of the Lord. The remnants of Israel, not the multitude which cried out: "Crucify, crucify him" (John 19:6): not the pontiffs and nobles; but the remnants shall by no means do iniquity, nor speak a lie in Christ, believing in the truth: nor shall there be found in their mouth a deceitful tongue, knowing that every lie is from the devil (John 8); for they shall feed, and shall say: "The Lord feedeth me, and nothing shall be wanting to me: in a place of pasture there he hath set me." Above the water of refreshment he hath brought me up, he hath converted my soul" (Ps. 22:1): and there shall be none to make them afraid, the faith of believers conquering the pride of persecutors.

Let this be understood of the first advent of Christ, which the Jews promise to themselves at the end, and hope that they will dwell in Jerusalem, and in the manner of cattle be filled with corporal gifts and the riches of Judea and feed upon green herbs, and all nations being deleted and subjected to them, no one can remain who may make them afraid. But we, receiving from this fable the occasion of true history, say that all the blackness of the soul, and the foul color, and the poison of the dragon, with which we had been stained by vices and sins, the chosen lip being restored to us, or clean and white (as Symmachus interpreted), we leave the teachers of perverse dogmas in the rivers of Ethiopia, by whom we were previously irrigated, and with the formerly dispersed Israel we shall bring gifts to Christ. In that day, in which the light of Christ shall have arisen for us, it shall be said to each of us: thou shalt not be confounded for all thy inventions, namely the worst thoughts, wherewith we acted impiously against the Lord, and all pride and contumely through which we were raised up against the Lord and against His holy mountain, our Lord and Savior, shall be taken away. and instead of proud and vain names there shall be left in us a meek and humble people, so that we may think nothing arrogant, nothing swelling, nothing that may displease God.

Simulque considera quod in die iudicii, et in consummatione mundi tollantur universa nomina dignitatum, et unus populus remaneat, et grex sub pastore bono, qui sit mansuetus et humilis. Tunc etiam populus Israel, plenitudine gentium subintrante (Quia conclusit Deus omnes sub peccato, ut omnibus misereatur (Rom. XI, 32)) timebunt nomen Domini. Et reliquiae Israel non facient ultra iniquitatem, per quam Dominum negaverunt, nec loquentur vana: ineptas sibi fabulas promittentes: nec invenietur in ore eorum lingua mendacii, Christo per eos, qui veritas est, loquente. Tunc enim pascentur, et ipsi in uno grege, et accubabunt in Ecclesia, et veri Nabuchodonosor impetus non timebunt. Haec videntes et legentes tanta mysteria, clamemus cum Apostolo, atque dicamus: O profundum divitiarum sapientiae et scientiae Dei, quam 727 inscrutabilia sunt iudicia tua, et investigabiles viae tuae (Rom. XI, 33). Quod quidem et propheta sentiens, et secum volvens, de Dei judiciis suspicatur. In nocte cum corde meo exercebar, et scopebam spiritum meum, et dicebam: Numquid in sempiternum abjiciet Deus, aut non addet ut misereatur ultra: aut continebit in ira sua misericordias suas? et dixi: Nunc coepi: haec est immutatio dexterarum excelsi (Psal. LXXVI, 7, seqq.). Et est sensus: Hoc quod putabam Dominum in aeternum relinquere peccatores, et misericordias suas ira succedente cohibere, intellexi idcirco factum, ut immutatione dexterarum suarum, quae excelsi est dextera, universa mutaret, et misereretur his quos ante projecerat. Et nos igitur et reliquiae Israel, scientes quod reddituri sumus rationem pro omni otioso verbo (Matt. XII), et quod disperdet Dominus universa labia mendacia, non loquamur vanitatem. Vanitas quippe vanitatum, et omnia vanitas (Eccl. I, 2). Et: Universa vanitas omnis homo vivens (Psal. 38). Nec ore nostro mendacium proferamus; sed accepta potestate calcandi super serpentes et scorpiones, et super omnem virtutem inimici (Luc. X), nullam timeamus formidinem, nec luporum, Christo custode, vereamur insidias: sed dicamus, Dominus illuminatio mea, et salvator meus; quem timebo (Psal. XXVI, 1)? et caetera, quae in vicesimo sexto psalmo continentur.

(Vers. 14 seqq.) Lauda filia Sion, jubila [Vulg. jubilate], Israel, laetare et exulta in omni corde, filia Jerusalem. Abstulit Dominus iudicium tuum, avertit inimicos tuos: rex Israel Dominus in medio tui, non timebis malum ultra. In die illa, dicetur, Jerusalem, noli timere: Sion, non dissolvantur manus tuae: Dominus Deus tuus in medio tui fortis ipse salvabit, gaudebit super te in laetitia, silebit in dilectione tua [Vulg. sua]: exultabit super te in laude. Nugas quae [Vulg. qui] a lege recesserunt, congregabo, quia ex te erant: ut non ultra habeas super eis opprobrium.

And at the same time consider that in the day of judgment and in the consummation of the world all names of dignities are taken away, and one people remains, and a flock under the good shepherd, which may be meek and humble. Then also the people of Israel, the fullness of the Gentiles having entered in (Because God hath concluded all under sin, that He may have mercy upon all (Rom. 11:32)), they shall fear the name of the Lord. And the remnants of Israel shall no more do iniquity, through which they denied the Lord, nor shall they speak vain things: promising to themselves inept fables: nor shall there be found in their mouth a tongue of lying, Christ speaking through them, who is the truth. For then they shall feed, even they in one flock, and shall lie down in the Church, and they shall not fear the attacks of the true Nebuchadnezzar. Seeing and reading these so great mysteries, let us cry out with the Apostle, and say: "O the depth of the riches of the wisdom and of the knowledge of God, how inscrutable are thy judgments, and thy ways unsearchable" (Rom. 11:33). Which indeed the prophet also sensing and revolving with himself, suspects concerning the judgments of God. "In the night I exercised myself with my heart, and I swept my spirit," and I said: "Will God cast off forever, or will he not add to have mercy any more: or will he contain his mercies in his wrath?" and I said: "Now I have begun: this is the change of the right hand of the Most High" (Ps. 76:7, ff.). And the sense is: This which I thought, that the Lord would leave sinners forever and restrain His mercies, wrath succeeding, I understood was done for this reason, that by the change of His right hand, which is the right hand of the Most High, He might change all things, and have mercy on those whom He had cast off before. And we therefore and the remnants of Israel, knowing that we are to render an account for every idle word (Matt. 12), and that the Lord will destroy all lying lips, let us not speak vanity. "Vanity of vanities, and all is vanity" (Eccl. 1:2). And: "Every living man is all vanity" (Ps. 38). Nor let us bring forth a lie with our mouth; but having received the power of treading upon serpents and scorpions, and upon all the power of the enemy (Luke 10), let us fear no dread, nor let us fear the snares of wolves, Christ being the guardian: but let us say, "The Lord is my illumination and my savior; whom shall I fear" (Ps. 26:1)? and the rest, which are contained in the twenty-sixth psalm.

(Verses 14 ff.) "Praise daughter of Sion, shout [Vulg. shout ye], Israel, be glad and exult with all thy heart, daughter of Jerusalem. The Lord hath taken away thy judgment, he hath turned away thy enemies: the king of Israel the Lord is in the midst of thee, thou shalt not fear evil anymore. In that day, it shall be said, Jerusalem, fear not: Sion, let not thy hands be dissolved: The Lord thy God in the midst of thee the strong one himself will save, he will rejoice over thee with gladness, he will be silent in thy [Vulg. his] love: he will exult over thee with praise. The trifles [Vulg. those who] have withdrawn from the law, I will gather, because they were of thee: that thou mayest no more have reproach over them."

LXX: Gaude, filia Sion; praedica, filia Jerusalem, exsulta et delectare de toto corde tuo, filia Jerusalem. Abstulit Dominus iniquitates tuas, redemit te de manu inimicorum tuorum, rex Israel Dominus in medio tui: non videbis mala ultra. In tempore illo, dicit Dominus Jerusalem, confide, Sion, non dissolvantur manus tuae: Dominus Deus tuus in te fortis salvabit te: adducet super te laetitiam, et innovabit te in charitate sua, et laetabitur in te 728 in delectatione, quasi in die solemni: congregabo confractos tuos. Vae qui accepit super eam opprobrium.

Non videatur mirum, ut saepe diximus, aliter Hebraica capitula, et aliter LXX Graeca videlicet Latinaque finiri. Ubi enim in sensu diversa translatio est, ibi necesse est diversa esse vel principia vel fines. Judaei cum Christo, quem putant esse venturum, haec sibi omnia repromittunt, quae nos qui Christum suscepimus, jam cum ipso sumus omnia consecuti. Si quis ergo Christianorum, et maxime novorum prudentium, quorum nomina taceo, ne quemquam laedere videar, existimat necdum prophetiam esse completam, sciat falso Christi portare se nomen, et Judaicam animam, circumcisionem tantum corporis non habere. Si enim haec necdum facta sunt, sed futura, frustra credidimus Salvatoris adventum: frustra autem non credentes intelligimus in nobis esse completum mysterium, quod temporibus aeternis tacitum est, et nunc manifestatum est per Scripturas propheticas et adventum Domini nostri Jesu Christi (Coloss. I). Denique consideremus ordinem lectionis, et videbimus, quod dicitur non ad Judaeos, sed Christi Ecclesiam pertinere. Post hoc enim quod praecesserat (Judicium meum in congregationes gentium, ut suscipiam reges, usque ad eum locum, ubi ait: Ut invocent omnes nomen Domini, et serviant ei sub jugo uno: Et, ultra flumina Aethiopiae suscipiam in dispersis meis qui afferent mihi victimas: et post reliquias populi Israel, credentes in Christo atque salvatas, de quibus dicitur: Et timebunt nomen Domini qui sunt reliqui de Israel, et non erit qui exterreat eos). Spiritus sanctus de generali mundi consummatione praedicans loquitur: Gaude, filia Sion, praedica, filia Jerusalem, laetare et delectare de toto corde tuo, filia Jerusalem. Omnis quippe Ecclesiastica anima, quae in specula constituta est, et contemplatur pacem, laetatur et gaudet iniquitates a se esse sublatas, et redemptas ab eo qui pretioso sanguine omnes redemit. Christus enim factus est sapientia nobis a Deo, et justitia, et sanctificatio, et redemptio (I Cor. I, 30).

LXX: "Rejoice, daughter of Sion; preach, daughter of Jerusalem, exult and be delighted with thy whole heart, daughter of Jerusalem. The Lord hath taken away thy iniquities, he hath redeemed thee from the hand of thy enemies, the king of Israel the Lord is in the midst of thee: thou shalt not see evils anymore. In that time, the Lord saith to Jerusalem, trust, Sion, let not thy hands be dissolved: the Lord thy God in thee the strong one will save thee: he will bring gladness upon thee, and will innovate thee in his charity, and will rejoice in thee 728 in delight, as in a solemn day: I will gather thy broken ones. Woe to him who received reproach upon her."

Let it not seem strange, as we have often said, that the Hebrew chapters and the LXX Greek and Latin ones are finished differently. For where there is a diverse translation in sense, there the beginnings or ends must necessarily be diverse. The Jews with Christ, whom they think is to come, promise all these things to themselves, which we who have received Christ, have already attained all things with Him. If therefore any of the Christians, and especially of the new prudent ones, whose names I keep silent, lest I seem to hurt anyone, thinks that the prophecy is not yet completed, let him know that he bears the name of Christ falsely, and having a Jewish soul, lacks only the circumcision of the body. For if these things have not yet been done, but are future, in vain have we believed the advent of the Savior: in vain however not believing do we understand the mystery to be completed in us, which was silent for eternal times, and is now manifested through the prophetic Scriptures and the advent of our Lord Jesus Christ (Coloss. 1). Finally let us consider the order of the reading, and we shall see that what is said pertains not to the Jews, but to the Church of Christ. For after this which had preceded ("My judgment is in the congregations of the nations, that I may receive the kings," up to that place where he says: "That all may invoke the name of the Lord, and serve him under one yoke": And, "beyond the rivers of Ethiopia I will receive in my dispersed ones who shall bring victims to me": and after the remnants of the people of Israel, believing in Christ and saved, of whom it is said: "And they shall fear the name of the Lord who are the remnants of Israel, and there shall be none to make them afraid"). The Holy Spirit preaching concerning the general consummation of the world speaks: "Rejoice, daughter of Sion, preach, daughter of Jerusalem, be glad and be delighted with thy whole heart, daughter of Jerusalem." Indeed every Ecclesiastical soul, which is set in a watchtower and contemplates peace, rejoices and is glad that iniquities have been taken away from her, and redeemed by Him who redeemed all by His precious blood. "For Christ is made wisdom to us from God, and justice, and sanctification, and redemption" (1 Cor. 1:30).

Et redemit nos rex Israel, qui habitat in medio nostri, dicens: Ego et Pater meus veniemus, et mansionem apud eum faciemus (Joan. XIV, 23); et habitabo et inambulabo in eis (Levit. XXVI, 12): 729 et ultra non videbimus mala, solas virtutes cogitantes atque facientes. In illa die, dicit Lord, videntibus nobis pacem, et in sublimi positus, ne dissolvantur manus tuae, qui et per Isaiam dixit: Confortamini manus dissolutae, et opera tua robusta sint (Isai. XXXV, 3). Dominus enim fortis, cui nemo potest resistere: salvator tuus, ipse tibi reddet laetitiam quam perdidisti, et veteri homine projecto, in novo ambulare te faciet, et haec faciet in dilectione sua: non tuo merito, sed misericordia sua. Et laetabitur in te, et delectabitur, quasi pinguissimam solemnitatis tuae hostiam suscipiens salutem tuam: et ipse tibi dicet: congregabo contritos tuos: Cor, quippe, contritum et humiliatum Deus non despiciet (Psal. L, 19); et, Calamum contritum non confringet (Isai. XLII). Haec interim si voluerimus de secundo adventu accipere Salvatoris. Porro quia propheta Zacharias ad similem laetitiam cohortatur Sion et Jerusalem, et hanc ipsam prophetiam Matthaeus dicit in primo adventu Christi esse completam (Matth. XXI), necessitate compellimur, immo ordine ipso ducimur veritatis, quod in Sophonia dicitur, non futurum sperare, sed factum. Scriptum est enim in Zacharia: Gaude vehementer, filia Sion; praedica, filia Jerusalem: ecce rex tuus venit tibi justus et salvator: ipse humilis et ascendens super jugalem (Al. subjugalem) et pullum novum (Zach. IX, 9). Haec juxta Septuaginta dicta sint.

Caeterum juxta Hebraicum, laudare jubetur Ecclesia et jubilaré Israel, sensu videns Deum, et exsultare atque laetari in omni corde locus pacis, ad quem dictum est: Pacem meam do vobis, pacem meam relinquo vobis (Joan. XIV, 27). Abstulit enim in fine et in consummatione mundi judicium ejus, nequaquam eam judicans atque corripiens, sed salvans: et avertit inimicos ejus, daemonum turbas. Rex Israel Dominus in medio ejus erit: non timebit ultra malum. In die illa dicetur ad Jerusalem liberam: non quae servit cum filiis suis, sed quae est mater sanctorum (Galat. IV): Noli timere, Sion (ipsa 730 quippe est et Jerusalem), nequaquam tua opera dissolventur: nec facies quae te fecisse lugebis (Al. lugebus). Dominus Deus tuus, qui salvabit te, fortis et potens, ipse habitabit in medio tui, gaudebit super te in exultatione et laetitia, et silebit peccata tua in charitate (Al. in pace), qua te dilexit: et exultabit super te in laude, vel quia laudabilis sis, vel quia cum tuis laudibus canas.

And the king of Israel hath redeemed us, who dwells in the midst of us, saying: "I and my Father will come, and will make an abode with him" (John 14:23); and "I will dwell and walk in them" (Lev. 26:12): 729 and we shall not see evils anymore, thinking and doing only virtues. In that day, saith the Lord, we seeing peace and being placed in the high, let not thy hands be dissolved, who also said through Isaiah: "Be comforted ye dissolved hands, and let thy works be robust" (Isa. 35:3). For the strong Lord, whom no one can resist: thy savior, he himself will restore to thee the gladness which thou hast lost, and the old man being cast away, he will make thee to walk in the new, and he will do these things in his love: not by thy merit, but by his mercy. And he will rejoice in thee, and be delighted, as if receiving thy salvation as the fattest victim of thy solemnity: and he himself will say to thee: I will gather thy contrite ones: "For a contrite and humbled heart God will not despise" (Ps. 50:19); and, "The bruised reed he will not break" (Isa. 42). These things meanwhile if we wish to accept concerning the second advent of the Savior. Furthermore, because the prophet Zechariah exhorts Sion and Jerusalem to similar gladness, and Matthew says this very prophecy was completed in the first advent of Christ (Matt. 21), we are compelled by necessity, indeed we are led by the order itself of truth, that what is said in Zephaniah is not to be hoped for as future, but as done. For it is written in Zechariah: "Rejoice greatly, daughter of Sion; preach, daughter of Jerusalem: behold thy king cometh to thee just and a savior: he himself humble and ascending upon a beast of burden [Al. subjugal] and a new foal" (Zech. 9:9). Let these things be said according to the Septuagint.

Otherwise according to the Hebrew, the Church is commanded to praise and Israel to shout, seeing God in sense, and the place of peace to exult and be glad in all heart, to which it was said: "My peace I give to you, my peace I leave to you" (John 14:27). For He took away in the end and in the consummation of the world her judgment, by no means judging and correcting her, but saving: and He turned away her enemies, the crowds of demons. The king of Israel the Lord shall be in the midst of her: she shall not fear evil anymore. In that day it shall be said to Jerusalem the free: not which serves with her children, but which is the mother of the saints (Gal. 4): Fear not, Sion (for she 730 is also Jerusalem), by no means shall thy works be dissolved: nor shalt thou do what thou shalt mourn having done. The Lord thy God, who will save thee, strong and powerful, he himself will dwell in the midst of thee, he will rejoice over thee in exultation and gladness, and he will be silent about thy sins in the charity [Al. in peace] wherewith he loved thee: and he will exult over thee in praise, either because thou art laudable, or because thou singest with thy praises.

Nugas, sive, ut Aquila interpretatus est, translatos, qui a te recesserunt, congregabo, quia ex te erant, hoc est, hi qui per vitia atque peccata de tuo sinu fugerant, et facti erant sub daemonum potestate, redintegrato omnium statu, venient ad te, et nequaquam ultra super perditis filiis tuis patieris opprobria. Id quod diximus nugas (), sciamus in Hebraeo ipsum Latinum esse sermonem, et propterea a nobis ita ut in Hebraeo erat, positum: ut nosse possimus linguam Hebraicam omnium linguarum esse matricem, quod non est huius temporis disserere. Miror autem Aquilam et Septuaginta, pro eo quod nos interpretati sumus erant, in eo videlicet loco ubi diximus: Congregabo quia ex te erant: pro, erant, interpretati voluisse vae, sive $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}$: quod semper Aquila non pro plangendo, sed pro vocando et inclamando ponit: HAJA () enim, cujus verbi initium est, sum, praeteritum tempus numero plurali significat, erant, vel fuerant. Haec scio molesta esse lectori, qui si animadverterit non me controversias et declamationes scribere, nec in locis exsultare communibus: sed Commentarios, et Commentarios prophetarum, reprehendet potius sicubi rhetorum more ludere voluero, quam arguet in tantis obscuritatibus ut dignum est immorantem.

(Vers. 19, 20.) Ecce ego interficiam omnes qui afflixerunt te in tempore illo: et salvabo claudicantem, et eam quae ejecta fuerat congregabo: et ponam eos in laudem et in nomen in omni terra confusionis eorum. In tempore illo quo adducam vos; et in tempore quo congregabo vos: dabo enim vos in nomen et in laudem omnibus populis terrae, 731 cum convertero captivitatem vestram coram oculis vestris, dicit Dominus.

LXX: Ecce ego faciam in te, propter te, in tempore illo, et salvabo expressam, et repulsam suscipiam, et ponam eos in gloriam, et nominatos in omni terra. Et confundentur in tempore illo, quando bene vobis fecero: et in tempore cum suscepero vos, quia dabo vos nominatos, et in gloria in cunctis populis terrae; quando convertero captivitatem vestram coram vobis, dicit Dominus.

Et hoc synagoga quae non claudicat, sed utroque truncata est pede, pollicetur sibi in adventu Christi sui, quem sperant esse venturum: et putat, omnes gentes interficiendas a Domino, quae afflixerunt Israel, et salvandam synagogam, et eam quae acceperat libellum repudii colligendam, et ponendos eos in laudem, et in nomen in omni terra captivitatis suae, in qua fuerant ante confusi. Et hoc fieri tempore, quando captivitas reducta fuerit Jerusalem, et exstructum templum, et reliquus caeremoniarum ordo servatus.

"The trifles," or as Aquila interpreted, "the translated," who have withdrawn from thee, I will gather, because they were of thee, that is, these who through vices and sins had fled from thy bosom, and were made under the power of demons, the state of all being reintegrated, they shall come to thee, and no more shalt thou suffer reproaches over thy lost children. That which we said "trifles" (*nugas*), let us know that in the Hebrew it is the same Latin word, and for that reason it was placed by us as it was in the Hebrew: so that we may be able to know the Hebrew language to be the matrix of all languages, which is not for this time to discuss. But I wonder that Aquila and the Septuagint, for that which we interpreted "they were," namely in that place where we said: "I will gather because they were of thee": for "they were," they wished to interpret "woe," or *oi*: which always Aquila places not for mourning, but for calling and shouting: for *HAJA* indeed, of which word the beginning is "sum," signifies the past tense in the plural number, "they were" or "had been." These things I know are troublesome to the reader, who if he shall observe that I do not write controversies and declamations, nor exult in common places: but Commentaries, and Commentaries of the prophets, he will rather reprehend if anywhere I shall wish to play in the manner of rhetoricians, than argue in such obscurities as is worthy of one dwelling in them.

(Verses 19, 20.) "Behold I will slay all that have afflicted thee in that time: and I will save her that halteth, and will gather her that was cast out: and I will set them in praise and in name in all the land of their confusion. In that time wherein I will bring you; and in the time wherein I will gather you: for I will give you for a name and for a praise to all the peoples of the earth, 731 when I shall have turned thy captivity before your eyes, saith the Lord."

LXX: "Behold I will do in thee, for thy sake, in that time, and I will save the oppressed one, and the repulsed one I will receive, and I will set them in glory, and named in all the earth. And they shall be confounded in that time, when I shall have done well to you: and in the time when I shall have received you, because I will give you named, and in glory in all the peoples of the earth; when I shall have turned thy captivity before you, saith the Lord."

And this the synagogue which does not halt, but is truncated in both feet, promises to herself at the coming of her Christ, whom she hopes is to come: and she thinks, all nations are to be slain by the Lord, which have afflicted Israel, and the synagogue is to be saved, and she who had received the bill of divorce is to be gathered, and they are to be set in praise, and in name in all the land of their captivity, in which they had been confounded before. And this to be done at the time when the captivity shall have been led back to Jerusalem, and the temple built, and the rest of the order of ceremonies served.

Haec sibi repromittit, et propterea non agit poenitentiam, et dum sperat incerta, perdit certam salutem. Nec miror synagogam haec dicere, quae quia non recipit Christum, oculos dolet, et cum Lia lippescit, et non amatur a Jacob, et Rachel succedente, negligitur (Gen. XXIX). Christianos miror, immo semi-Judaeos, qui sibi videntur esse de Ecclesia, ita dicere et ea profiteri, quae si vera sunt, frustra credimus in Christum, et omne nostrum tollitur sacramentum, et miserabiliores sumus omnibus hominibus, credentes eum venisse qui non venit. Quia autem sper nostra certa est, et Judaeorum cassa sunt vota, secundum priorem intelligentiam jam texamus praesens extremumque capitulum, et de Jesu filio Sirach testimonium proferamus: Qui mittit lapidem in excelsum, super caput suum mittit (Eccl. XXIII). Quia enim Sion et Jerusalem in excelso positae sunt, quicumque Sion detrahit et Jerusalem, et mittit in eam contumeliarum lapides, in suum eos caput jacet, et revertetur opprobrium ejus in caput suum: Et dolor ejus et iniquitas super verticem ejus descendet (Ps. VII, 17). Quanti hodie exprobraverunt animae, 732 Dei mysteria consecrantes, volentique videre pacem ejus, et dicunt: Insanus est, et ebrius, et musto plenus: hominum coetus fugit: delicias aspernatur: aurum pro luto computat: solam diligit paupertatem. Qui autem infideles sunt, etiam crucem Christi exprobraverunt ei, et si quando eum in angustia viderint et in tentatione, dicunt: Ubi sunt misericordiae tuae, et justitiae quas operatus es? Quid loquar de infidelibus, cum Ecclesiarum nonnulli principes hujusmodi hominibus exprobrent, et vitam ipsorum arbitrentur amentiam, et non praesentem laudent conversationem, sed vetera peccata exprobrent? nec audiunt esse praeceptum: Noli improperare homini qui convertitur a peccatis suis (Eccl. VIII). Vae igitur ei, qui tulit opprobrium atque suscepit, et hujusmodi se officio mancipavit, ut detraheret Sion, et civitati Dei: quia pro hac injuria urbis suae ultor est Dominus, et dicet ad Sion: Ecce ego faciam in te propter te, id est, faciam ultionem tuam, et salvabo afflictam, sive ut in Graeco dicitur, expressam; ut sit sensus: Ego salvabo eam, quae in praesentiarum quasi uva et oliva, ita tentationibus atque pressuris, ut praelo et trabe pressa est et afflictata, ut vinum faceret et oleum, et de vino biberet Jesus in regno Patris sui; de oleo autem ungeretur prae participibus suis.

These things she promises to herself, and therefore she does not do penance, and while she hopes for uncertain things, she loses certain salvation. Nor do I wonder that the synagogue says these things, which because she does not receive Christ, her eyes ache, and with Leah she grows blear-eyed, and is not loved by Jacob, and Rachel succeeding, she is neglected (Gen. 29). I wonder at the Christians, rather semi-Jews, who seem to themselves to be of the Church, thus to say and to profess those things, which if they are true, in vain have we believed in Christ, and all our sacrament is taken away, and we are more miserable than all men, believing Him to have come who has not come. Because however our hope is certain, and the vows of the Jews are empty, according to the former understanding let us now weave the present and extreme chapter, and bring forth testimony from Jesus the son of Sirach: "He that casteth a stone on high, casteth it upon his own head" (Eccl. 23). For because Sion and Jerusalem are placed on high, whoever detracts from Sion and Jerusalem, and casts stones of contumelies against her, casts them upon his own head, and his reproach shall return upon his own head: "And his sorrow and iniquity shall descend upon his own vertex" (Ps. 7:17). How many today reproach the soul following the mysteries of 732 God, and wishing to see His peace, and they say: He is insane, and drunk, and full of new wine: he flees the assembly of men: he spurns delicacies: he counts gold for mud: he loves only poverty. But those who are infidels, even reproach the cross of Christ to him, and if whenever they shall see him in distress and in temptation, they say: Where are thy mercies, and the justices which thou hast wrought? What shall I say of infidels, when some princes of the Churches reproach men of this kind, and think their life madness, and do not praise the present conversation, but reproach old sins? nor do they hear it to be a precept: "Upbraid not a man that turneth himself from his sins" (Eccl. 8). Woe therefore to him, who bore the reproach and received it, and gave himself up to an office of this kind, so that he might detract from Sion, and the city of God: because for this injury of His city the Lord is the avenger, and will say to Sion: "Behold I will do in thee for thy sake," that is, I will do thy vengeance, "and I will save the afflicted one," or as it is said in the Greek, "the oppressed one"; so that the sense may be: I will save her, who in the present is like the grape and the olive, so pressed and afflicted by temptations and pressures, as by the press and the beam, that she might make wine and oil, and of the wine Jesus might drink in the kingdom of His Father; but of the oil He might be anointed above His participants.

Ego puto propter expressionem talis vini et olei, Job multa perpeßum: postquam autem vinum, et oleum fecerat, audisse a Dominum; Putas me aliter tibi respondisse, nisi ut appareres justus? (Job. XL, sec. LXX). Quasi ad uvam et olivam loqueretur; Existimas me aliter te pressisse et afflixisse atque contrivisse, nisi ut vinum de te et oleum exprimerem? Sequitur: Et eam quae repulsa fuerat, suscipiam. Videtur nos Deus repellere quando relinquit tentationi. Unde et Job, Visitatio, inquit, Domini respexit [Al. despexit] me (Job. X, 12). Et non solum justı loquuntur, et dicunt, Nunc autem repulisti et confudisti nos, sicut in quadagesimo tertio psalmo scriptum est; sed ipse Dominus atque Salvator, ex persona hominis quem assumpserat, Tu autem, ait, repulisti et despexisti: distulisti Christum tuum; subvertisti testamentum 733 servi tui. Quod autem justorum persona sit in quadagesimo tertio psalmo dicentium: Nunc autem repulisti et confudisti nos, ex sequentibus approbatur: Haec omnia venerunt super nos, nec obliiti sumus te, neque inique egimus in testamento tuo: nec recessit retro cor nostrum. Eam igitur quae in tentationibus videbatur abjecta, suscipiet Dominus in fine: et ponet eos in gloriam et nominatos in universa terra, filios videlicet expressae et repulsaе, id est, Ecclesiae. Quos autem alios possumus intelligere filios Ecclesiae nominatos, nisi apostolos? Vide mihi Petrum et Paulum et Matthaeum et Joannem; et considera hoc quod ad Abraham repromissum est: Magnificabo nomen tuum, in illis opere perpetratum. Quotidie nominatur in Ecclesia, quotidie magnificatur nomen eorum: non quod ipsis prosit a nobis in Ecclesia nominari: sed quod nos magnificantes nomen eorum, et quae scripserunt lectitantes, consequamur salutem. In tempore, inquit, illo, quando expressa et repulsa suscepta fuerit, et filii ejus positi in gloriam (gloriatur [Al. gloriabitur] 734 quippe Dominus in athletic suis, cum eos viderit coronari, sicut gloriatus est adversus diabolum de Job: unde et Apostolus in profectu discipulorum suorum exsultans, ait: Etiam per vestram gloriam) confundentur qui adversarii vestri fuerant, et tulerant contra vos opprobrium: et tunc videbunt eos quos miseros putaverant, esse felices, et quos pauperes existimabant atque dejectos, potentes fieri atque gloriosos.

I think because of the expression of such wine and oil, Job suffered many things: after however he had made wine and oil, he heard from the Lord; "Thinkest thou that I answered thee otherwise, than that thou mightest appear just?" (Job 40, sec. LXX). As if He spoke to the grape and the olive; Dost thou think I have otherwise pressed and afflicted and bruised thee, except that I might express wine from thee and oil? There follows: "And her who had been repulsed, I will receive." God seems to repulse us when He leaves us to temptation. Whence also Job, "The visitation," he says, "of the Lord hath looked back [Al. despised] me" (Job 10:12). And not only the just speak, and say, "But now thou hast repulsed and confounded us," as it is written in the forty-third psalm; but the Lord and Savior Himself, from the person of the man whom He had assumed, says, "But thou hast repulsed and despised: thou hast delayed thy Christ; thou hast subverted the testament 733 of thy servant." But that it is the person of the just in the forty-third psalm saying: "But now thou hast repulsed and confounded us," is approved from the following: "All these things have come upon us, nor have we forgotten thee, nor have we acted iniquitously in thy testament: nor has our heart withdrawn back." Her therefore who in temptations seemed abject, the Lord will receive in the end: and will set them in glory and named in the whole earth, namely the children of the oppressed and repulsed one, that is, of the Church. Whom else can we understand children of the Church named, except the apostles? See for me Peter and Paul and Matthew and John; and consider this which was promised again to Abraham: "I will magnify thy name," in them performed in work. Daily their name is named in the Church, daily it is magnified: not that it profits them to be named by us in the Church: but that we magnifying their name, and frequently reading what they wrote, may follow salvation. In that time, he says, when the oppressed and repulsed one shall have been received, and her children set in glory (for 734 the Lord rejoices in His athletes, when He sees them being crowned, just as He rejoiced against the devil concerning Job: whence also the Apostle exulting in the progress of his disciples, says: even through your glory) those who had been your adversaries, and had borne reproach against you, shall be confounded: and then they shall see those whom they had thought miserable, to be happy, and those whom they esteemed poor and dejected, to become powerful and glorious.

Tunc cernent captivitatem eorum per quam in hoc saeculo duro fuerant imperio subjugati, reduci in coelestem Jerusalem: seque resurgere in opprobrium et in confusionem aeternam. Tribue nobis, Jesu Christe, expressis et afflictis et repulsis in isto saeculo, ut nos recipias et ponas in gloriam: confundatur in tempore excetra, cessent sibila, venena torpeant, et confusio ejus proficiat ad salutem. Haec juxta Septuaginta. Hebraicum autem, quia excepto principio, de quo in fine superioris capituli diximus, non multum ab eorum translatione discordat, indigere expositione non arbitror.

Then they shall discern their captivity through which in this world they had been subjugated by a hard empire, to be led back into the celestial Jerusalem: and themselves to rise again in reproach and in eternal confusion. Grant to us, Jesus Christ, oppressed and afflicted and repulsed in this world, that Thou mayest receive us and set us in glory: let the viper be confounded in time, let the hisses cease, let the poisons be torpid, and let his confusion profit toward salvation. These things according to the Septuagint. But the Hebrew, because with the exception of the beginning, concerning which we spoke at the end of the superior chapter, it does not differ much from their translation, I do not think needs exposition.