

SAINT JEROME

COMMENTARY ON ZECHARIAH

Commentariorum in Zachariam

SABBATISMUS

Saint Jerome (347–420)
Commentariorum in Zachariam · Commentary on Zechariah

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CONTENTS

TWO BOOKS OF COMMENTARIES ON THE PROPHET ZECHARIAH BY THE
BLESSED EUSEBIUS HIERONYMUS, PRESBYTER OF STRIDON, ADDRESSED
TO EXSUPERIUS, BISHOP OF TOULOUSE. 5
BOOK ONE. 9
BOOK TWO. 87

S. EUSEBII HIERONYMI STRIDONENSIS
PRESBYTERI COMMENTARIORUM IN
ZACHARIAM PROPHETAM AD EXSUPERIUM
TOLOSANUM EPISCOPUM LIBRI DUO.

Prologus.

Ultimo jam autumni tempore frater noster, filius tuus, Sisinnius monachus, tuae mihi dignationis epistolam reddidit: qua lecta, gavisus sum esse te sospitem, et memorem mei, omniumque fratrum qui in sanctis locis Domino serviunt, in quorum refrigeriis facis tibi amicos de iniquo mammona, et praeparas aeterna tabernacula, ut possis cum David dicere: Quam dilecta tabernacula tua, Domine virtutum: concupiscit et deficit anima mea in atria Domini (Ps. LXXXIII, 1). Si enim Passer invenit sibi domum, et turtur nidum ubi ponat pullos suos (Ibid.): cur tu qui pontifex Domini es, et calcas in fine mundi torcularia, ut sitientibus populis sanguinis Christi vinum tribuas, non libere proclamabis ac dices: Cor meum et caro mea exultaverunt in Deum vivum: beati qui habitant in domo tua (Ps LXXXIII, 3).

Audio te in valle lacrymarum, in loco quem Deus posuit ad certamen, ut vincen-
tibus coronam daret, ascensiones in tuo corde disponere, et ire de virtute in virtutem, et imitari Domini paupertatem, ut cum illo dives fias, et in te reclinet caput, et per singulos dies suscipiatur, visitetur, alatur, vestiatur, et praecipue sanctarum Scripturarum lectione fervere.

Cumque tibi cuperem ingenioli mei aliquod offerre munusculum, et coepta in duodecim prophetas explanatio perveniret ad calcem, susceptum opus deserere nolui, sed quod et absque te dictaturus eram, tuo potissimum nomini consecravi; et gaudeo quod obscurissimus liber Zachariae prophetae, et inter duodecim longissimus, eo tempore disserendus est, quo ob festinationem ejus qui reversurus est, nullam moram patitur interpretatio: sed velim nolim, saltem lucrativis per noctem horis atque furtivis dictare compellor, quod tibi dirigam.

Scripsit in hunc prophetam Origenes duo volumina, usque ad tertiam partem libri a principio. Hippolytus quoque edidit Commentarios, et Didymus quoque Explanationum libros, me rogante, dictavit, quos cum aliis tribus in Osee et mihi *προσεφώνησεν*: sed tota eorum *ἐξήγησις* allegorica fuit, et historiae vix pauca tetigerunt.

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PROPHET ZECHARIAH BY THE BLESSED
EUSEBIUS HIERONYMUS, PRESBYTER OF
STRIDON, ADDRESSED TO EXSUPERIUS, BISHOP
OF TOULOUSE.

Prologue.

At the very end of this autumn, our brother, your son, the monk Sisinnius, delivered to me a letter from your dignity. Having read it, I rejoiced that you are well and mindful of me and of all the brethren who serve the Lord in the holy places, in whose refreshment you make for yourself friends from the mammon of iniquity, and prepare eternal tabernacles, so that you can say with David: "How lovely are your tabernacles, O Lord of hosts! My soul longs, yes, faints for the courts of the Lord" (Ps 83:1). For if "the sparrow finds a home, and the turtledove a nest where she may lay her young" (Ibid.), why should you, who are a pontiff of the Lord and tread the winepresses at the end of the world to give the wine of Christ's blood to thirsty peoples, not freely proclaim and say: "My heart and my flesh sing for joy to the living God: blessed are those who dwell in your house" (Ps 83:3)?

I hear that you, in the valley of tears, in the place which God has appointed for the contest to give a crown to the victors, are arranging ascents in your heart, and going from virtue to virtue, and imitating the poverty of the Lord, so that with Him you may become rich, and that He may recline His head in you, and be received, visited, fed, and clothed each day, and that you are especially fervent in the reading of the Holy Scriptures.

And since I wished to offer you some small gift of my modest talent, and the explanation of the twelve prophets which I had begun was nearing its end, I was unwilling to abandon the work I had undertaken; but what I was going to dictate even without you, I have consecrated especially to your name; and I rejoice that the very obscure book of the prophet Zechariah, the longest among the twelve, is to be discussed at a time when, on account of the haste of him who is to return, the interpretation allows no delay: but whether I will or not, I am compelled to dictate what I shall send to you, at least during the profitable and stolen hours of the night.

Origen wrote two volumes on this prophet, up to the third part of the book from the beginning. Hippolytus also published Commentaries, and Didymus too, at my request, dictated books of Explanations, which, along with three others on Hosea, he also addressed to me (προσεφώνησεν). But their entire exegesis (ἐξήγησις) was allegorical, and they barely touched upon a few points of history.

Itaque imitari cupiens illum patremfamilias, qui profert de thesauro suo nova et vetera (Matt. III, 52): et sponsam de Cantico canticorum, quae dicit: Nova cum veteribus fratruelis meus servavi tibi (Cant. VII): historiae Hebraeorum tropologiam nostrorum miscui, ut aedificarem super petram et non super arenam (Matth. VII), ac stabile jacerem fundamentum, quod Paulus architectus posuisse se scribit (I Cor. III).

Tuae benevolentiae erit, non eruditionem nostram, quae vel nulla, vel parva est; sed pronam in te suscipere voluntatem: ut nos ad caetera provoces, et in longo Scripturarum campo currere cohorteris.

Si qui autem sunt, quibus interpretationem et horum, et aliorum voluminum ante promisi, ignoscant incredibili in te amoris meo, et quidquid tibi scripsi, sibi scriptum arbitrentur: Charitas enim benigna est, charitas non aemulatur, non quaerit quae sua sunt.

Sed jam tempus est, ut Zachariae verba ponentes, Spiritui sancto interpretationis vela pandamus.

Therefore, wishing to imitate that householder who brings out of his treasure new and old things (Matt. 13:52), and the bride from the Song of Songs, who says: "New and old, my kinsman, I have kept for you" (Cant. 7:13), I have mixed the tropology of our writers with the history of the Hebrews, so that I might build upon rock and not upon sand (Matt. 7), and lay a stable foundation, which Paul the architect writes that he has laid (1 Cor. 3).

It will be for your benevolence to receive not our erudition, which is either non-existent or small, but our ready goodwill towards you, so that you may provoke us to other things and encourage us to run in the long field of the Scriptures.

If, however, there are any to whom I have previously promised the interpretation of these and other volumes, let them forgive my incredible love for you, and consider whatever I have written to you as written to them. For "charity is kind, charity does not envy, it does not seek its own."

But now it is time that, setting forth the words of Zechariah, we should spread the sails of interpretation to the Holy Spirit.

LIBER PRIMUS.

(Cap. I.--Vers. 1.) In mense octavo, in anno secundo Darii , factum est verbum Domini ad Zachariam, filium Barachiae, filium (Vulg. filii) Addo, prophetam dicens. LXX: In octavo mense anni secundi sub Dario, factum est verbum Domini ad Zachariam Barachiae, filium Addo prophetam, dicens. Secundo anno Darii filii Hystaspis, septuagesimum desolationis templi annum, qui ab Jeremia (Cap. XXV et XXIX) praedictus est, fuisse completum, ipse Zacharias testis est, dicens, Domine exercituum, usquequo non misereberis Jerusalem et urbium Juda, quibus iratus es? Ecce iste septuagesimus annus est (Zach. I, 12): nullique dubium quin Cyrus, rex Persarum, qui Chaldaeorum destruxit imperium, primo anno regni sui, quinquaginta circiter millia hominum captivorum de Babylone remiserit in Judaeam: qui vasa quoque quae Nabuchodonosor abstulerat, reddidit, et templum reaedificari [Al. aedificari] jussit in Jerusalem: principesque populi qui reversus est, constituit Zorobabel, filium Salathiel, et Jesum, filium Josedec sacerdotem magnum. Interfecto igitur apud Massagetarum Cyro, qui triginta annis regnavit in Persis, a Tomyri regina Massagetarum, Cambyses filius ejus successit in regnum, qui expletis octo annis, duos magos fratres habuit successores: quibus occisis a populo, Darius, filius Hystaspis, ex sententia septem familiarum rex Persarum constitutus est. Cujus regni anno secundo factus est sermo Domini ad Aggaeum prophetam, et ad Zachariam, filium Barachiae, filium Addo. Super Aggaeo jam diximus, de Zachariae titulo pauca dicenda sunt. Qui cum sit filius Barachiae quaeritur quare dicatur filius Addo. Nec ambigitur juxta Paralipomenon librum, quin ipse sit Addo, qui missus est ad Jeroboam, filium Nabath (II Par. XII), sub quo altare dirutum [Al. diruptum] est, et manus regis aruit, rursumque ad preces illius restituta est (III Reg. XIII): Igitur a primo anno Cyri regis, usque 779 ad secundum annum Darii, filii Hystaspis, supputantur anni quadraginta, in quibus tantum altare fuerat exstructum, et jacta templi fundamenta, vicinis in circuitu nationibus opus prohibentibus, et Cambyse rege Persarum, qui [Al. quod] super hac re ad principes Syriae κοίλης, et Phoenicis, ac Samariae litteras miserat. Super quo plenius Esdras scribit historiam. Sed Aggaeus in mense sexto in die prima ejusdem mensis prophetare exorsus est.

BOOK ONE.

CHAPTER I. Verse 1. In the eighth month, in the second year of Darius, the word of the Lord came to Zechariah, the son of Berechiah, the son (Vulgate: of the son) of Iddo, the prophet, saying. LXX: In the eighth month of the second year under Darius, the word of the Lord came to Zechariah of Berechiah, the son of Iddo the prophet, saying. In the second year of Darius, son of Hystaspes, Zechariah himself is a witness that the seventieth year of the temple's desolation, which was foretold by Jeremiah (Chapters 25 and 29), was completed, saying, "O Lord of hosts, how long will you not have mercy on Jerusalem and on the cities of Judah, with which you have been angry?" "Behold, this is the seventieth year" (Zech. 1:12): and there is no doubt that Cyrus, king of the Persians, who destroyed the empire of the Chaldeans, in the first year of his reign sent back about fifty thousand captives from Babylon to Judea; he also returned the vessels which Nebuchadnezzar had taken away, and ordered the temple to be rebuilt in Jerusalem, and appointed as leaders of the people who returned, Zerubbabel, the son of Shealtiel, and Joshua, the son of Jozadak, the high priest. Therefore, after Cyrus, who had reigned for thirty years in Persia, was killed among the Massagetae by Tomyris, queen of the Massagetae, his son Cambyses succeeded to the kingdom; and when he had completed eight years, he had two magi brothers as successors: after they were killed by the people, Darius, the son of Hystaspes, was established as king of the Persians by the decision of the seven families. In the second year of his reign, the word of the Lord came to Haggai the prophet, and to Zechariah, the son of Berechiah, the son of Iddo. We have already spoken about Haggai; a few things must be said about the title of Zechariah. Since he is the son of Berechiah, it is asked why he is called the son of Iddo. Nor is it doubted, according to the book of Chronicles, that he himself is Iddo, who was sent to Jeroboam, the son of Nebat (2 Chron. 12), under whom the altar was destroyed, and the king's hand withered, and was restored again at his prayers (1 Kings 13): Therefore, from the first year of King Cyrus up to the second year of Darius, son of Hystaspes, forty years are reckoned, in which only the altar had been built and the foundations of the temple laid, with the neighboring nations round about prohibiting the work, and Cambyses, king of the Persians, who had sent letters on this matter to the princes of Coele-Syria, and Phoenicia, and Samaria. Concerning which Ezra writes the history more fully. But Haggai began to prophesy in the sixth month, on the first day of the same month.

Zacharias vero in eodem quidem anno, sed non in eodem mense: nam post duos menses octavo anni mense fudit vaticinium. Unde recte juxta ordinem duodecim prophetarum, ille decimus, et hic undecimus ponitur. Magnaeque confidentiae est, immo spei fideique in Dominum, ut quod tanto tempore praetermissum est, vel rege prohibente, vel gentibus, ad commonitionem duorum hominum facere incipiant. Haec juxta historiam solito more praemisimus. Nunc secundum ἀναγωγὴν breviter disserendum est. Octavus apud Hebraeos mensis qui apud illos MARESVAN (), apud Aegyptios Athir, apud nos November dicitur, hyemis exordium est: in quo aestatis calore consumpto, omnis terra virore nudatur, et mortalium corpora contrahuntur, nec est ulla ex lege solemnitas. Scriptum est enim quod ter per annum apparere debeat omne generis masculini coram Domino Deo nostro (Exod. XXXIV). Prima festivitas est Azymorum, Phase, quod apud nos Graeco Latinoque sermone Pascha dicitur. Secunda Pentecostes post septem hebdomadas, in qua panes propositionis de novis primum frugibus offeruntur. Tertia, in mense septimo, tubarum propitiationis et tabernaculorum, id est, σκηνοπηγίας, cujus extrema dies egressionis appellatur et terminus. Ergo in captivitate populus constitutus, et adhuc sub rege Persarum, necdum aedificato templo, necdum moenibus murisque urbis exstructis, non videt prophetiam tempore laetitiae, sed post laetitiam. Et tamen qui habebat memoriam Domini, et propter memoriam, benedictionem, 780 et ob benedictionem, testimonium: idcirco ad eum Zacharias, filius Barachiae, filius Addo mittitur. Zacharias interpretatur memoria Domini: Barachia, benedictio Domini: Addo, testimonium ejus. Videamus ergo, sermo Domini qui erat in principio apud Deum Patrem, quid in Zacharia propheta sit locutus ad populum.

(Vers. 2, 3.) Iratus est Dominus super patres vestros iracundia, et dices ad eos: Haec dicit Dominus exercituum: Convertimini ad me, ait Dominus exercituum, et convertar ad vos, dicit Dominus exercituum. Ne sitis sicut patres vestri ad quos clamabant prophetae priores, dicentes. LXX: Iratus est Dominus super patres vestros ira magna, et dices ad eos: Haec dicit Dominus omnipotens: Convertimini ad me, dicit Dominus virtutum, et convertur ad vos, dicit Dominus virtutum: et nolite fieri sicut patres vestri, quos arguerunt prophetae, qui prius fuerant, dicentes. Ira Domini non perturbationem ejus significat qui irascitur; sed eorum merita atque peccata, in quos ira Dei desaevit: alioquin Dominus numquam iratus ulciscitur; sed ad hoc corripit, ut emendet. Unde et propheta precatur in Psalmis: Domine, ne in furore tuo arguas me neque in ira tua corripas me (Psal. VI, 1). Et in alio loco legimus: Corripe nos, Domine: verumtamen non in furore tuo, sed in misericordia (Jer. X, 24). Iratus est ergo Dominus super patres eorum qui nunc corripiuntur, non juxta Septuaginta interpretes ira magna; sed ira simpliciter.

Zechariah, however, prophesied in the same year, but not in the same month: for after two months, in the eighth month of the year, he poured forth his prophecy. Whence, according to the order of the twelve prophets, the former is rightly placed tenth, and the latter eleventh. And it is a matter of great confidence, indeed of hope and faith in the Lord, that what had been neglected for so long, whether because the king or the nations forbade it, they should begin to do at the admonition of two men. We have premised these things according to history, in our usual manner. Now we must briefly discuss according to the anagogical sense (*anagogen*). The eighth month among the Hebrews, which they call Marheshvan, the Egyptians Athyr, and we call November, is the beginning of winter: in which, the heat of summer being consumed, all the earth is stripped of its greenness, and the bodies of mortals are contracted, and there is no solemnity according to the law. For it is written that three times a year every male shall appear before the Lord our God (Exod. 34). The first festival is that of the Unleavened Bread, Phase, which among us is called Pascha in the Greek and Latin tongue. The second is Pentecost, after seven weeks, in which the bread of the Presence is offered from the first new fruits. The third, in the seventh month, is that of the trumpets of propitiation and of tabernacles, that is, *skenopegia*, whose last day is called the departure and the end. Therefore, the people, being in captivity, and still under the king of the Persians, with the temple not yet built, nor the walls and ramparts of the city constructed, do not see the prophecy in a time of joy, but after the joy. And yet, he who had the memory of the Lord, and on account of memory, blessing, and on account of blessing, testimony: for this reason Zechariah, the son of Berechiah, the son of Iddo, is sent to him. Zechariah is interpreted as "memory of the Lord"; Berechiah, "blessing of the Lord"; Iddo, "his testimony." Let us see, therefore, what the Word of the Lord, who was in the beginning with God the Father, has spoken to the people in the prophet Zechariah.

(Verses 2, 3.) The Lord was angry with your fathers with indignation, and you shall say to them: Thus says the Lord of hosts: Turn to me, says the Lord of hosts, and I will turn to you, says the Lord of hosts. Do not be like your fathers, to whom the former prophets cried, saying. LXX: The Lord was angry with your fathers with great anger, and you shall say to them: Thus says the Lord almighty: Turn to me, says the Lord of powers, and I will turn to you, says the Lord of powers: and do not become like your fathers, whom the prophets who were before rebuked, saying. The anger of the Lord does not signify a disturbance in Him who is angry, but the merits and sins of those upon whom the wrath of God rages; otherwise, the Lord never punishes in anger, but corrects for this purpose, that He may amend. Hence the prophet also prays in the Psalms: O Lord, do not rebuke me in your fury, nor correct me in your anger (Psalm 6:1). And in another place we read: Correct us, O Lord, yet not in your fury, but in mercy (Jeremiah 10:24). Therefore, the Lord was angry with the fathers of those who are now being corrected, not with great anger according to the Septuagint interpreters, but simply with anger.

Si enim ira magna esset iratus, numquam per Danielelem et Ezechielem captivos ad poenitentiam provocasset. Cumque in illos iratus sit, ad vos loquitur Dominus exercituum, pro quo in Hebraico positum est SABAOTH (), quod interdum Septuaginta omnipotentem, interdum virtutum transtulerunt. Et loquitur: Convertimini ad me, et convertar ad vos, juxta illud quod legimus: Accedite ad Dominum, et accedet ad vos. Quibus hoc contrarium est: Recessistis a me, et ego recessi a vobis. Praecipit autem eis, ut revertantur ad Dominum qui de Babylonia sunt reversi, ut et Dominus revertatur ad eos, ne incipiant sustinere filii, quod quondam sustinuerunt patres, ad quos similiter prophetae illius temporis sunt locuti. Notandum quod in paucis versiculis brevibusque sententiis semper in Aggaeo et Zacharia addatur, dicit Dominus exercituum, ut sciant, Dominus esse qui praecipit adversus regis imperium et hostes circumfrementes; et hac ad aedificationem templi fiducia concitentur.

(Vers. 4.) Haec dicit Dominus exercituum: Convertimini de viis vestris malis, et cogitationibus vestris pessimis: et non audierunt, neque attenderunt ad me, dicit Dominus. LXX: Haec dicit Dominus omnipotens: Convertimini a viis vestris pessimis, et ab adinventionibus vestris malis: et non attenderunt ut audirent me, dicit Dominus. Ex superioribus pendet sententia, et quae sequuntur prioribus coaptanda sunt. Non enim Zacharias ad populum loquitur; sed ostendit quid priores prophetae ad patres eorum locuti sunt, ad quod clamaverunt, dicentes: Haec dicit Dominus exercituum: Convertimini de viis vestris malis et cogitationibus vestris pessimis. Hoc clamabat Isaïas, hoc Osee, Joel, Amos, et Jeremias, ut vias malas desererent, et cogitationes pessimas derelinquerent, quibus et opere, et mente peccabant: et nihilominus per prophetas Dominum commonentem non audierunt, neque attenderunt, nequaquam prophetas qui eis loquebantur, sed me, dicit Dominus: In illis enim ego eram qui loquebar et contemnebar. Unde et Dominus in Evangelio: Qui vos, inquit, recipit, me recipit (Matth. X, 40).

(Vers. 5, 6.) Patres vestri ubi sunt, et prophetae? numquid in sempiternum vivent? Verumtamen verba mea et legitima mea, quae mandavi servis meis prophetis, numquid non comprehenderunt patres vestros? et conversi sunt, et dixerunt: Sicut cogitavit Dominus exercituum facere nobis [Al. nobiscum] secundum vias nostras et secundum adinventiones nostras, fecit nobis.

LXX: Patres vestri ubi sunt, et prophetae? numquid in sempiternum vivent? Verumtamen sermones meos, et legitima mea suscipite, quae ego praecipio in spiritu meo servis meis prophetis, qui comprehenderunt patres vestros: et responderunt atque dixerunt: Sicut praeparatus est Dominus omnipotens ut faceret nobis secundum vias nostras, et secundum adinventiones nostras, sic fecit nobis.

For if He had been angry with great anger, He would never have called the captives to repentance through Daniel and Ezekiel. And while He is angry with them, the Lord of hosts speaks to you, for which in Hebrew is placed SABAOTH, which the Septuagint sometimes translated as almighty, and sometimes as of powers. And He speaks: Turn to me, and I will turn to you, according to that which we read: Draw near to the Lord, and He will draw near to you. To which this is the contrary: You have withdrawn from me, and I have withdrawn from you. Moreover, He commands those who have returned from Babylon to return to the Lord, so that the Lord may also return to them, lest the sons begin to suffer what the fathers once suffered, to whom the prophets of that time similarly spoke. It should be noted that in a few short verses and brief sentences, in Haggai and Zechariah, it is always added, says the Lord of hosts, so that they may know that it is the Lord who commands against the king's decree and the roaring enemies around; and by this confidence they may be stirred up to the building of the temple.

(Verse 4.) Thus says the Lord of hosts: Turn from your evil ways, and your wicked thoughts: and they did not hear, nor did they attend to me, says the Lord. LXX: Thus says the Lord almighty: Turn from your wicked ways, and from your evil devices: and they did not attend so as to hear me, says the Lord. The meaning depends on what precedes, and what follows must be fitted to what came before. For Zechariah is not speaking to the people, but he shows what the former prophets said to their fathers, to which they cried, saying: Thus says the Lord of hosts: Turn from your evil ways and your wicked thoughts. This is what Isaiah cried, this Hosea, Joel, Amos, and Jeremiah, that they should forsake their evil ways and abandon their wicked thoughts, by which they sinned in both deed and mind: and nevertheless, they did not hear the Lord admonishing them through the prophets, nor did they attend, not to the prophets who spoke to them, but to me, says the Lord: for in them it was I who was speaking and was being despised. Hence the Lord also says in the Gospel: He who receives you, receives me (Matthew 10:40).

(Verses 5, 6.) "Your fathers, where are they? And the prophets, shall they live forever? Nevertheless, my words and my statutes, which I commanded my servants the prophets, did they not overtake your fathers? And they returned and said: As the Lord of hosts thought to do to us [Al. with us] according to our ways and according to our inventions, so has he done to us."

LXX: "Your fathers, where are they? And the prophets, shall they live forever? Nevertheless, receive my words and my statutes, which I command in my spirit to my servants the prophets, who overtook your fathers: and they answered and said: As the Lord almighty was prepared to do to us according to our ways, and according to our inventions, so has he done to us."

Ubi sunt, inquit, patres vestri, qui non audierunt, neque attenderunt me? ubi prophetae vestri? ἀπὸ κοινῶν enim audiendum est: patres vestri ubi sunt, et prophetae vestri ubi sunt? id est, pseudoprophetae: numquam enim de sanctis prophetis diceret: numquid in sempiternum vivent? Et his ergo qui peccaverunt, et noluerunt ad me reverti [Al. converti], et his qui peccantes falsis pollicitationibus, deceperunt, morte subtractis, verba mea, quae per prophetas meos locutus sum, permanent in aeternum, quae comprehenderunt patres vestros, et ostenderunt vera esse quae dixi. Qui patres vestri rerum exitu prophetarum meorum in se vaticinia comprobantes, conversi sunt ad poenitentiam atque dixerunt: Sicut praedixit Dominus exercituum ut faceret nobis, secundum opera nostra atque peccata reddidit nobis. Legamus Danielem ex persona sua, et populi, Domino confitentem, quod eum audire noluerint, et juste sibi acciderint quaecumque perpeSSI sunt (Dan. III).

(Vers. 7.) In die vicesima quarta undecimi mensis Sabat: in anno secundo Darii, factum est verbum Domini ad Zachariam, filium Barachiae, filium [Vulg. filii] Addo, prophetam, dicens.

LXX: Quarta et vicesima, undecimo mense, qui est mensis Sabat: in secundo anno sub Dario, factus est sermo Domini ad Zachariam Barachiae filium Addo prophetam dicens.

Quidam pro undecimo mense ponunt duodecimum: et vicesimum quartum diem ejusdem mensis arithmetice rationibus interpretantes, quadrangulum firmum et stabilem numerum suspicantur, volentes certa esse et stabilia quae scribuntur; nos autem dicamus quod in eodem anno Darii regis secundo, tertio mense post primam Visionem, id est, undecimo post octavum, qui apud Hebraeos appellatur SABAT (), rursus ad Zachariam factus sit sermo Domini. Secundum numerum esse immundum, et ad conjunctionem carnis, et rerum saeculi, ad materiae pertinentem, saepe docuimus. Mensis autem undecimus qui appellatur SABAT, et lingua nostra in virgam vertitur, austeritatem et correptionem sonat, juxta illud Apostoli: Quid vultis? in virga veniam ad vos (I Cor. IV, 21)? Et Psalmistae dicentis: Virga tua et baculus tuus, ipsa me consolata sunt (Psal. XXII, 5). Et est in acerrimo tempore hyemis, qui ab Aegyptiis Mechir, a Macedonibus περίτιος, a Romanis Februarius appellatur. Vicesima quoque quarta mensis dies illustrem noctis umbram significat, deficiente luna in tenebras, et caeco ac perpetuo noctis horrore crescente. Unde congrue qui adhuc in captivitate erant, et majore sui parte in Medis atque Chaldaeis, et Assyriis exsulabant, in secundo anno et undecimi mensis gravissimo frigore, et in vicesima quarta die ejusdem mensis, cernunt Judaico populo quae sequuntur.

Where, he says, are your fathers, who did not hear, nor attend to me? Where are your prophets? For it is to be understood **apo koinou**: where are your fathers, and where are your prophets? That is, the false prophets: for he would never say of the holy prophets: "shall they live forever?" And so, both those who sinned and were unwilling to return to me, and those who, sinning with false promises, deceived, having been removed by death, my words, which I spoke through my prophets, remain forever; they overtook your fathers and showed that what I said was true. Which fathers of yours, proving the prophecies of my prophets in themselves by the outcome of events, were converted to repentance and said: As the Lord of hosts foretold that he would do to us, according to our works and sins he has rendered to us. Let us read Daniel confessing to the Lord on behalf of himself and the people, that they were unwilling to hear him, and that whatever they suffered happened to them justly (Dan. 3).

(Verse 7.) "On the twenty-fourth day of the eleventh month, Shebat: in the second year of Darius, the word of the Lord came to Zechariah, the son of Berechiah, the son of [Vulg. sons of] Iddo, the prophet, saying."

LXX: "On the twenty-fourth, in the eleventh month, which is the month of Shebat: in the second year under Darius, the word of the Lord came to Zechariah the son of Berechiah, the son of Iddo the prophet, saying."

Some put the twelfth month instead of the eleventh; and interpreting the twenty-fourth day of the same month by arithmetic ratios, they suspect a square, firm, and stable number, wishing the things that are written to be certain and stable; but let us say that in the same second year of king Darius, in the third month after the first vision, that is, the eleventh after the eighth, which among the Hebrews is called SHEBAT, the word of the Lord came again to Zechariah. We have often taught that the second number is unclean, and pertains to the joining of the flesh, and the things of the world, and to matter. But the eleventh month, which is called SHEBAT, and in our language is turned into "rod" (**virga**), sounds of austerity and correction, according to that of the Apostle: "What do you wish? Shall I come to you with a rod (**in virga**)?" (1 Cor. 4:21). And of the Psalmist saying: "Your rod and your staff, they have comforted me" (Psalm 22:5). And it is in the bitterest time of winter, which is called Mechir by the Egyptians, **Peritios** by the Macedonians, and February by the Romans. The twenty-fourth day of the month also signifies the illustrious shadow of the night, with the moon failing into darkness, and the blind and perpetual horror of the night increasing. Hence, fittingly, those who were still in captivity, and for the most part were exiles among the Medes and Chaldeans and Assyrians, in the second year and in the gravest cold of the eleventh month, and on the twenty-fourth day of the same month, see for the Jewish people the things that follow.

(Vers. 8 seqq.) Vidi per noctem: et ecce vir ascendens super equum rufum, et ipse stabat inter myrteta, quae erant in profundo, et post eum equi rufi, varii et albi, et dixi: Quid sunt isti, domine mi? Et dixit ad me angelus qui loquebatur in me: Ego ostendam tibi quid sint haec. Et respondit vir qui stabat inter myrteta, et dixit: Isti sunt quos misit Dominus, ut perambulant terram. Et responderunt angelo Domini, qui stabat inter myrteta, et dixerunt: Perambulavimus terram, et ecce omnis terra habitatur et quiescit. Et respondit angelus Domini, et dixit: Domine exercituum, usquequo tu non misereberis Jerusalem, et urbium Juda, quibus iratus es? Iste septuagesimus annus est. Et respondit Dominus angelo qui loquebatur in me, verba bona, et verba consolatoria.

LXX: Vidi in nocte: et ecce vir ascendens super equum rufum, et ipse stabat inter duos montes umbrosos, et post eum equi rufi, et varii, et albi, et dixi: Quid sunt isti, domine? Et dixit ad me angelus qui loquebatur in me: Ego ostendam tibi quid sint haec. Et respondit vir qui stabat inter montes, et dixit ad me: Isti sunt quos misit Dominus, ut circuissent terram. Et responderunt angelo Domini, qui stabat inter montes, atque dixerunt: Circuivimus omnem terram, et ecce omnis terra habitatur et quiescit. Et respondit angelus Domini, et dixit: Domine omnipotens, usquequo non misereberis Jerusalem, et urbium Juda, quibus iratus es? Iste est septuagesimus annus. Et respondit Dominus angelo qui loquebatur in me, verba bona, et sermones consolatorios.

Primum disseramus historiam: Vidi, inquit, per noctem: non in die, sicut Moyses, qui Deum facie videbat ad faciem: et Isaias qui loquebatur: Vidi Dominum super thronum excelsum et elevatum (Isai. VI, 1): antequam populus duceretur in captivitatem, antequam Jerusalem destrueretur et templum; sed adhuc in servitutis malis populo constituto, ea quae pro eis videt, cernit in tenebris. Et ecce vir ascendens super equum rufum. Hunc Hebraei Michaellem angelum putant, qui ultor iniquitatum et peccatorum sit Israel. Et quod steterit inter myrteta quae erant in profundo, Myrtos intelligi volunt prophetas et sanctos, qui in medio captivi populi versabantur, et erant in profundo. virum autem, id est, Michaellem, equi rufi et varii, et albi sequebantur, ordine, ut existimant, commutato. ut albi Medos Persasque significant, quia sub ipsis dimissa captivitas et templum instauratum est. varii, Macedonas, quorum nonnulli amici, alii persecutores fuerunt (plenissime super hoc Danielis (Cap. 8) ultima visio loquitur). Rufi vero regnum Romanorum cruentum et sanguinarium, quod populum interfecerit, templumque subverterit.

(Verses 8 ff.) "I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were red horses, speckled, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will show thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth. And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest. Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? This is the seventieth year. And the Lord answered the angel that talked with me with good words and comfortable words."

LXX: "I saw in the night, and behold a man riding upon a red horse, and he stood between two shady mountains, and behind him were red horses, and speckled, and white. Then said I, What are these, lord? And the angel that talked with me said unto me, I will show thee what these be. And the man that stood between the mountains answered and said unto me, These are they whom the Lord hath sent to go round the earth. And they answered the angel of the Lord that stood between the mountains, and said, We have gone round all the earth, and, behold, all the earth is inhabited and is at rest. Then the angel of the Lord answered and said, O Lord almighty, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation? This is the seventieth year. And the Lord answered the angel that talked with me, good words, and comfortable speeches."

First let us discuss the history: "I saw," he says, "by night": not in the day, like Moses, who saw God face to face; and Isaiah who spoke: "I saw the Lord sitting upon a throne, high and lifted up" (Isa. 6:1): before the people were led into captivity, before Jerusalem was destroyed and the temple; but while the people were still situated in the evils of servitude, he sees in darkness those things which he discerns on their behalf. "And behold a man riding upon a red horse." The Hebrews think this is the angel Michael, who is the avenger of the iniquities and sins of Israel. And because he stood among the myrtle trees which were in the deep, they want the myrtles to be understood as the prophets and saints, who were conversant in the midst of the captive people, and were in the deep. but the man, that is, Michael, red and speckled and white horses followed, in an order, as they think, changed. so that the white signify the Medes and Persians, because under them the captivity was dismissed and the temple restored. the speckled, the Macedonians, of whom some were friends, others persecutors (the last vision of Daniel [Ch. 8] speaks most fully about this). the red indeed the bloody and sanguinary kingdom of the Romans, which killed the people and subverted the temple.

Alii vero ordinem qui scriptus est, conservantes, virum qui ascenderit super equum rufum, et equos rufos, varios et albos, quatuor regna interpretantur. Primum et secundum sanguinarium, Assyrios et Chaldaeos, quorum primi decem tribus sub Salmanasar duxere captivas. Secundi Judam et Benjamin, incensa Jerusalem civitate, temploque subverso. Tertios et quartos varios et albos, Medos significari putant et Persas: quorum alii clementes fuerunt, ut Cyrus, et Darius filius Hystaspis, et Assueus, quem Graeci Artaxerxem vocant, sub quo Esther impletur historia: alii crudeles, ut Cambyeses, et caeteri.

Vidente ergo propheta virum ascendentem super equum rufum, et post eum equos rufos, varios, et albos, et ignorante quod viderat, visionisque suae cupiente scire rationem, atque dicente: Quid sunt isti, domine mi? Angelus qui loquebatur in eo, promittit se esse dicturum: et illo reticente, vir qui stabat inter myrteta, commemorat. Ista sunt regna quibus praecepit Dominus, ut perambularent terram, et suae eam subjicerent potestati. Denique angeli qui regnis et nationibus praesidebant, non ad alium veniunt, sed ad ipsum virum et angelum Domini, qui stabat inter myrteta, et dicunt: Perambulavimus terram, et ecce omnis terra habitatur et quiescit. Et est sensus: Omnia sub nobis regna tuta sunt et pacata, nec aliqua premuntur angustia.

Ex qua responsione angelus, qui interpellabat pro Israel, occasionem accipit pro populo deprecandi, et dicit ad Dominum: Cum omnis orbis quietus sit et pacatus, quare, Domine, non misereris Jerusalem et urbium Juda: maxime cum secundum promissa tua captivitatis tempus expletum sit? Responditque Dominus angelo qui loquebatur in propheta verba bona, verba consolatoria: bona, de futurorum promissione: consolatoria, de praesentium necessitate. Haec juxta litteram, ne videremus celare nostros, quae a peregrinae linguae magistris didicimus.

Caeterum Ecclesiarum magistri, noctem in qua cernitur visio, obscuritatem mysticae visionis intelligunt. Posuit enim Deus tenebras latibulum suum (Psal. XVII, 12). Et juxta Septuaginta interpretes de eo dicitur: Abyssus sicut vestimentum amictus ejus (Ps. CIII, 6). Vir autem qui ascendebat super equum rufum, Dominus Salvator est, qui dispensationem nostrae carnis assumens, audit in Isaia: Quare rubra sunt vestimenta tua (Isai. LXIII, 2)? Hic qui nunc captivo populo rufus ostenditur, in Apocalypsi Joannis in candidis vestibus, et in candido equo sedere describitur (Apoc. III et VI).

Others, however, preserving the order which is written, interpret the man who rode upon the red horse, and the red, speckled, and white horses, as four kingdoms. The first and second as sanguinary, the Assyrians and Chaldeans, of whom the first led the ten tribes captive under Shalmaneser. The second, Judah and Benjamin, the city of Jerusalem having been burned and the temple subverted. The third and fourth, speckled and white, they think signify the Medes and Persians: of whom some were clement, as Cyrus, and Darius the son of Hystaspes, and Ahasuerus, whom the Greeks call Artaxerxes, under whom the history of Esther is fulfilled; others cruel, as Cambyes and the rest.

Therefore, the prophet seeing the man riding upon the red horse, and after him red, speckled, and white horses, and being ignorant of what he had seen, and desiring to know the reason of his vision, and saying: "What are these, my lord?" The angel who spoke in him promises that he will tell him: and while he is silent, the man who stood among the myrtle trees mentions it. These are the kingdoms to which the Lord commanded that they should walk through the earth, and subject it to his power. Finally, the angels who presided over the kingdoms and nations do not come to another, but to the man himself and the angel of the Lord, who stood among the myrtle trees, and say: "We have walked through the earth, and behold all the earth is inhabited and is at rest." And the sense is: All the kingdoms under us are safe and peaceful, nor are they pressed by any distress.

From which response the angel, who interceded for Israel, takes the opportunity of praying for the people, and says to the Lord: Since all the world is quiet and peaceful, why, Lord, dost thou not have mercy on Jerusalem and the cities of Judah: especially since according to thy promises the time of captivity is fulfilled? And the Lord answered the angel who spoke in the prophet good words, comfortable words: good, concerning the promise of future things; comfortable, concerning the necessity of present things. These things according to the letter, lest we should seem to hide from our own what we have learned from teachers of a foreign language.

Furthermore, the teachers of the Churches understand the night in which the vision is discerned as the obscurity of the mystical vision. For God has made darkness his hiding place (Psalm 18:11). And according to the Septuagint interpreters it is said of him: "The deep like a garment is his clothing" (Psalm 104:6). But the man who rode upon the red horse is the Lord Savior, who assuming the dispensation of our flesh, hears in Isaiah: "Why is thy apparel red?" (Isa. 63:2). He who is now shown as red to the captive people, is described in the Apocalypse of John as sitting in white garments and on a white horse (Rev. 3 and 6).

Quod autem stare dicitur inter duos montes umbrosos (licet in Hebraeo non habeatur duos), novum et vetus sentiunt Instrumentum, quod densissimis foliis, et nemore, et umbrosis silvis dicitur esse coopertum, quia multis obscuritatibus involutum est. Myrteta autem quae erant in profundo, inter quae stare describitur, angelicas intelligunt potestates, quae ei etiam in carne posito ministrarunt. Vel certe montes (ut tollamus quod scriptum non est, duo) absolute et absque numero, plurimos sanctos sentire possumus et apostolos atque apostolicos viros, qui totum orbem rufi, et varii, et albi peragrasse memorantur. Quorum alii martyrio coronati sunt, et appellantur rufi. Alii operibus et doctrine, et varietate signorum, varii nuncupantur. Alii virginitatis integrorumque dogmatum, et puri cordis, quod cernit Deum, praemia susceperunt.

Denique interrogat propheta eundem virum et angelum qui stabat inter myrteta, et dicit: Qui [Al. Quid] sunt isti, domine mi? Et angelus qui loquebatur in eo, sensus videlicet prophetalis, promittit se ostensurum esse quod cernitur [Al. cernit]. Cumque promiserit, non ipse respondit, sed alter qui stabat inter myrteta, et dicit: Isti sunt quos misit Dominus, ut perambularent terram. A Domino enim missi sunt apostoli, ut totum orbem Evangelica praedicatione complerent, qui postquam expleverunt opus, reversi sunt ad magni consilii angelum qui stabat inter eos, qui cum Apostolo loquebantur: Christi bonus odor sumus in his qui salvi fiunt, et in his qui pereunt (I Cor. II, 15), et inter utriusque vocationis populos. Et dixerunt ad eum: Perambulavimus terram, implevimus opus quod nobis injunctum est, et ecce omnis terra habitatur et quiescit, quae ante deserta erat a Deo: nunc habitatio ejus est, quiescit a bellis, a vitiorum praeliis atque peccatis. quia haereditatem Domini suscepit revertentis ad Patrem, atque dicentis: Pacem meam do vobis, pacem meam relinquo vobis (Joan. XIV, 27).

Quod autem plena misericordia postulatur, ut instante anno septuagesimo, misereatur Deus Jerusalem, et urbium Juda, ad illam intelligentiam referunt: Quod quamdiu vera pax veniat, et sabbatismus, et septem decadarum numerus, id est, annus septuagesimus impleatur, nec Jerusalem plenam recipiat libertatem, quae interpretatur visio pacis, et est Ecclesia, nec urbes Juda, animae Dominum confitentes. Denique Dominus repromittit verba bona, verba consolatoria: quod nunc ex parte cernimus, et ex parte prophetamus (I Cor. XIII, 12). Cum autem venerit quod perfectum est, destruantur quae ex parte sunt: et liberati de Babylone hujus saeculi, clamemus: In convertendo Dominus captivitatem Sion, facti sumus sicut consolati (Psal. CXXV, 1).

That he is said to stand between two shady mountains (although "two" is not in the Hebrew), they feel is the New and Old Testament, which is said to be covered with very thick leaves, and groves, and shady woods, because it is involved in many obscurities. The myrtle trees, however, which were in the deep, among which he is described to stand, they understand as the angelic powers, which ministered to him even when he was placed in the flesh. Or certainly mountains (that we may take away what is not written, "two") absolutely and without number, we can feel as the many saints and apostles and apostolic men, who are recorded to have traversed the whole world as red, and speckled, and white. Of whom some were crowned with martyrdom, and are called red. Others are called speckled by their works and doctrine, and variety of signs. Others received the rewards of virginity and of sound dogmas, and of a pure heart, which sees God.

Finally, the prophet asks the same man and angel who stood among the myrtle trees, and says: "What are these, my lord?" And the angel who spoke in him, namely the prophetic sense, promises that he will show what is discerned. And although he promised, he himself did not answer, but another who stood among the myrtle trees, and says: "These are they whom the Lord hath sent to walk to and fro through the earth." For the apostles were sent by the Lord, that they might fill the whole world with Evangelical preaching, who after they fulfilled the work, returned to the angel of great counsel who stood among them, who spoke with the Apostle: "We are a sweet savor of Christ in them that are saved, and in them that perish" (2 Cor. 2:15), and among the people of both callings. And they said to him: We have walked through the earth, we have filled the work which was enjoined on us, and behold all the earth is inhabited and is at rest, which before was deserted by God: now it is his habitation, it rests from wars, from the battles of vices and sins. because it has received the inheritance of the Lord returning to the Father, and saying: "My peace I give unto you, my peace I leave with you" (John 14:27).

But that which is asked with full mercy, that as the seventieth year is at hand, God may have mercy on Jerusalem and the cities of Judah, they refer to that understanding: That as long as true peace comes, and the sabbatism, and the number of seven decades, that is, the seventieth year is fulfilled, neither does Jerusalem receive full liberty, which is interpreted as the vision of peace, and is the Church, nor the cities of Judah, souls confessing the Lord. Finally, the Lord promises back good words, comfortable words: because now we see in part, and we prophesy in part (1 Cor. 13:12). But when that which is perfect is come, let those things which are in part be destroyed: and liberated from the Babylon of this world, let us cry out: "When the Lord turned again the captivity of Zion, we were like them that are comforted" (Psalm 126:1).

(Vers. 14 seqq.) Et dixit ad me angelus, qui loquebatur in me: Clama, dicens: Haec dicit Dominus exercituum: zelatus sum Jerusalem et Sion zelo magno, et ira magna ego irascor [Al. irascar] super gentes opulentas: quia ego iratus sum parum, ipsae [Vulg. ipsi] vero adjuverunt in malum. Propterea haec dicit Dominus: Revertar ad Jerusalem in misericordiis: et domus mea aedificabitur in ea, ait Dominus exercituum: et perpendiculum extendetur super Jerusalem.

LXX: Et dixit ad me angelus, qui loquebatur in me: Clama, dicens: Haec dicit Dominus omnipotens: zelatus sum Jerusalem et Sion zelo magno, et ira magna ego irascor super gentes quae superimpositae sunt: pro eo quod ego quidem iratus sum modicum, ipsi vero superpositi sunt in mala. Propterea haec dicit Dominus; convertar ad Jerusalem in misericordia, et domus mea instaurabitur in ea, dicit Dominus omnipotens: et mensura extendetur super Jerusalem.

Adhuc verba bona, et verba consolatoria haec sunt, quae nunc propheta clamare praecipitur: quod zelatus sit Dominus Jerusalem et Sion zelo magno. Qui autem zelatur, amare se eam quam zelatur, ostendit, nequaquam dicens per Jeremiam: Sicut despexit mulier virum suum, ita despexit me domus Israel (Jerem. III, 20). Cui per Ezechielem Dominus loquebatur: Irascens jam non irascar tibi, et zelus meus recessit a te (Ezech. XVI, 42). Qui ergo zelatus est Jerusalem, et Sion (una est autem atque eadem civitas), nunc irascitur super gentes opulentas, quas supra equos rufos et albos et varios nominavit: quod ipse tradiderit eos ad corripiendum: illae vero saevierint in traditos; hic ut filium a paedagogo voluerit emendari; illae ut hostem interficere, et punire conatae sint. Cui simile est illud in Isaia: Ego dedi eos in manus tuas: tu autem non fecisti eis misericordiam. Senis aggravasti jugum, et dixisti, ero in sempiternum domina (Isai. XLVII, 6). Zelus autem  sic accipitur, ut ira. Ex quo loco convincuntur haeretici, qui veteri detrahunt Testamento, quod irascens Deus non perdere cupiat eos in quos irascitur; sed emendare. Quia ergo, inquit, zelatus sum Jerusalem, et Sion zelo magno, quas adversarii plusquam volueram, depresserunt: idcirco haec dicit Dominus: Revertar non in una misericordia, sed in multis misericordiis ad Jerusalem, et domus mea, id est, templum, aedificabitur in ea sub Zorobabel, et Jesu filio Josedec: et perpendiculum caementariorum extendetur super Jerusalem.

(Verses 14 ff.) "So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem."

LXX: "And the angel that talked in me said to me, Cry, saying, Thus saith the Lord almighty; I have been jealous for Jerusalem and Zion with a great jealousy. And I am very angry with the nations that have attacked her: for whereas I was indeed a little angry, they for their part attacked her for evil. Therefore thus saith the Lord; I will return to Jerusalem with mercy, and my house shall be rebuilt in it, saith the Lord almighty: and a measure shall be stretched forth upon Jerusalem."

These are still the "good words and comfortable words" which the prophet is now commanded to cry: that the Lord has been jealous for Jerusalem and Zion with a great jealousy. Now he who is jealous shows that he loves that for which he is jealous, by no means saying through Jeremiah: "As a woman despiseth her husband, so hath the house of Israel despised me" (Jer. 3:20). To whom the Lord spoke through Ezekiel: "Being angry, I will no longer be angry with thee, and my jealousy has departed from thee" (Ezek. 16:42). He, therefore, who was jealous for Jerusalem and Zion (for it is one and the same city), is now angry with the opulent nations, whom he named above as red, white, and speckled horses: because he himself delivered them to be corrected, but they raged against those delivered; he willed as a son to be amended by a tutor, but they attempted to kill and punish as an enemy. To which is similar that in Isaiah: "I gave them into thy hands: but thou didst show them no mercy. Upon the ancient hast thou very heavily laid thy yoke, and thou saidst, I shall be a lady forever" (Isa. 47:6). Moreover, jealousy is taken **anthropopathos** (human-like), as is anger. From which place the heretics are convicted, who detract from the Old Testament, because God when angry does not desire to destroy those with whom he is angry, but to amend them. Because, he says, I was jealous for Jerusalem and Zion with a great jealousy, whom the adversaries depressed more than I had willed: therefore thus saith the Lord: I will return not in one mercy, but in many mercies to Jerusalem, and my house, that is, the temple, shall be built in it under Zerubbabel and Joshua the son of Josedech: and the plumb-line of the masons shall be stretched forth upon Jerusalem.

Potest Jerusalem et Sion, visio pacis et specula, quae non bella huius saeculi, nec humilia atque terrena, sed pacem atque concordiam, et coelorum excelsa considerat, Ecclesia intelligi. Cui propter vitia atque peccata, et reffrigescentem quotidie charitatem irascens Dominus (Matth. XXIV), tradet eam persecutionibus, ut quasi in conflatorio mundum aurum appareat, et argentum. Adversarii vero quibus tradita est, eam delere innitentes, implent Jerusalem cruore caesorum a porta usque ad portam. Unde Dominus pacem et misericordiam repromittens, rursum eam aedificaturum esse se dicit. Et perpendicularum sive funiculum secundum mensuras et ordines singulorum in ea esse tendendum. Quid sit autem funiculus, sequenti capitulo demonstratur, ubi dicit propheta: Levavi oculos meos et vidi: et ecce vir, et in manu ejus funiculus mensorum. Templum autem Dei quod adversarii destruxerunt, potest et Domini venerabile corpus intelligi, de quo ipse dicebat: Solvite templum hoc, et ego in triduo suscitabo illud (Joan. II, 19). Quod in passione destructum, in resurrectione suscitatum est, et omnium templorum seminarium atque exordium fuit, de quibus et Apostolus loquitur: Vos estis templum Dei, et Spiritus sanctus habitat in vobis (II Cor. VI, 16).

(Vers. 17.) Adhuc clama dicens: Haec dicit Dominus exercituum: adhuc affluent civitates meae bonis; et consolabitur adhuc Dominus Sion, et eliget adhuc Jerusalem.

LXX: Et dixit ad me angelus qui loquebatur in me: Adhuc clama, dicens: Haec dicit Dominus omnipotens: adhuc diffundentur civitates in bonis, et miserebitur Dominus adhuc Sion, et eliget adhuc Jerusalem.

Angelus qui supra dixerat ad prophetam: Clama: Haec dicit Dominus exercituum, nunc quoque impellit ut clamet, non vocis intensione, sed mentis: et hoc est quod clamandum praecipit: Adhuc affluent civitates meae bonis quas nunc cernis a Babylonio igne vastatas, rursum rebus omnibus abundabunt, et praesentibus bonis praeteritam miseriam Dominus consolabitur, et eliget Jerusalem, quam paulo ante projecerat. Quod si referimus ad Ecclesiam, cui vera bona et perpetua pollicetur, illa bona esse credenda sunt, de quibus scriptum legimus: Videas bona Jerusalem (Ps. CXXVII, 5). Et in alio loco: Si volueritis et audieritis me, quae bona sunt terrae, comedetis (Isai. I, 19). Et illud: Fidens eris in Domino, et elevabit te super bona terrae. Quae sibi vir sapiens, cui Dominus incerta et obscura suae sapientiae revelarat, spe futurorum promittit, et dicit: Credo videre bona Domini, in terra viventium (Psal. XXVI, 13). His bonis post saevissimae persecutionis incendia, quae et a gentilibus, et ab haereticis Arianis Ecclesiae Domini pertulerunt, pace reddita, videmus Domini Ecclesias affluere, et consolatam Sion, et electam Jerusalem, quas dudum abjecerat.

Jerusalem and Zion, the "vision of peace" and the "watchtower," which considers not the wars of this world, nor low and earthly things, but peace and concord, and the heights of heaven, can be understood as the Church. To which the Lord, being angry because of vices and sins, and charity daily growing cold (Matt. 24), will deliver her to persecutions, that as if in a furnace pure gold and silver may appear. But the adversaries to whom she was delivered, striving to destroy her, fill Jerusalem with the blood of the slain from gate to gate. Wherefore the Lord, promising back peace and mercy, says that he will build her again. And the line or cord according to the measures and orders of each is to be stretched in her. What the cord is, however, is demonstrated in the following chapter, where the prophet says: "I lifted up mine eyes and looked: and behold a man, and in his hand a measuring line." Moreover, the temple of God which the adversaries destroyed can also be understood as the venerable body of the Lord, of which he himself said: "Destroy this temple, and in three days I will raise it up" (John 2:19). Which, destroyed in the passion, was raised in the resurrection, and was the nursery and beginning of all temples, of which the Apostle also speaks: "Ye are the temple of God, and the Spirit of God dwelleth in you" (2 Cor. 6:16).

(Verse 17.) "Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem."

LXX: "And the angel that talked in me said to me, Cry yet, saying, Thus saith the Lord almighty; yet shall cities be spread abroad in good things, and the Lord shall yet have mercy on Zion, and shall yet choose Jerusalem."

The angel who had said above to the prophet: "Cry: Thus saith the Lord of hosts," now also impels him to cry, not by intensity of voice, but of mind; and this is what he commands to be cried: "My cities through prosperity shall yet be spread abroad," which you now see devastated by Babylonian fire, they shall again abound in all things, and with present goods the Lord shall comfort past misery, and he shall choose Jerusalem, which a little before he had cast away. But if we refer this to the Church, to which he promises true and perpetual goods, those goods are to be believed of which we read written: "That thou mayest see the good things of Jerusalem" (Psalm 128:5). And in another place: "If ye be willing and obedient, ye shall eat the good things of the land" (Isa. 1:19). And that: "Thou shalt be trusting in the Lord, and he shall lift thee up over the good things of the land." Which a wise man, to whom the Lord had revealed the uncertain and obscure things of his wisdom, promises to himself by hope of future things, and says: "I believe to see the good things of the Lord in the land of the living" (Psalm 27:13). With these goods, after the fires of most cruel persecution which the Churches of the Lord endured both from the Gentiles and from the Arian heretics, peace being restored, we see the Churches of the Lord abound, and Zion comforted, and Jerusalem chosen, which he had long since cast away.

Hoc ipsum et de templo Domini, et de unoquoque credentium intelligere possumus. Quidam consolatam Sion, et electam Jerusalem et caetera quae in hunc modum a prophetis omnibus praedicantur, ad coelestem Jerusalem referunt, quae destructa per ruinam, per virtutes aedificanda sit. Quae nos omnia rectius super Ecclesia interpreta-
bimur.

(Vers. 18, 19.) Et levavi oculos meos et vidi: et ecce quatuor cornua, et dixi ad angelum qui loquebatur in [Al. ad] me: Quid sunt haec? Et dixit ad me: Haec sunt cornua quae ventilaverunt Judam, et Israel et Jerusalem. Et ostendit mihi Dominus quatuor fabros, et dixi: Quid isti veniunt facere? Qui ait, dicens: Haec sunt cornua quae ventilaverunt Judam per singulos viros, et nemo eorum levavit caput suum, et venerunt isti deterere ea, ut dejiciant cornua gentium quae elevaverunt cornu super terram Juda, ut dispergerent eam.

LXX: Et levavi oculos meos et vidi: et ecce quatuor cornua, et dixi ad angelum qui loquebatur in me: Quid sunt haec, Domine? Et dixit ad me: Haec sunt cornua quae disperserunt Judam, et Israel, et Jerusalem. Et ostendit mihi Dominus quatuor fabros, et dixi: Quid isti veniunt facere? Et dixit: Haec sunt cornua quae disperserunt Judam, et Israel confregerunt: et nullus eorum levavit caput: et egressi sunt isti ut exacuant ea in manibus suis. Quatuor cornua, gentes sunt quae elevaverunt cornu super terram Domini, ut dispergerent eam.

Quatuor cornua quae ventilaverunt, et disperserunt Judam, et Israel, et Jerusalem, quatuor gentes esse, Babylonios, Medos atque Persas, et Macedonas, ac Romanos, et nunc Dominus a propheta interrogatus exponit, et Daniel plenissime replicat. Qui in Visione imaginis quae habebat aureum caput, et pectus argenteum, et subumbilicum aeneum, et crura, ac pedes ferreos et fictiles, has quatuor gentes interpretatus est (Dan. II). Et rursum in alia visione quatuor bestias, leonem et ursum, et pardum, et aliam horribilem bestiam, cujus nomen non posuit, easdem gentes sub alia figura monstravit. Medos autem et Persas unum regnum esse post victoriam Cyri, non ambiget [Al. ambigit], qui et saeculares et sacras litteras legerit. Et rectissime pro regnis cornua posuit, hanc habente Scriptura sancta consuetudinem, ut regnum semper interpretetur in cornibus, ut est illud: Et exaltavit cornu Christi sui (Psal. CXLVIII, 14). Et in alio loco: Et crexit cornu salutis nobis, in domo David pueri sui (Luc. I, 69). Et decem cornua in ultimo regnatura, idem Daniel propheta testatur (Dan. VII). Eo ergo tempore quo haec visio cernebatur, jam Babyloniorum regnum praeterierat, instabat Persarum atque Medorum, futurum erat Graecorum atque Macedonum, et Romanorum. Quae Babylonii, quae Medi atque Persae, quae Graeci, id est, Macedones fecerint Judae, Israel, et Jerusalem, vir eruditus agnoscit, maxime sub Antiocho, cognomento Βελσαζαρ, sub quo Machabaeorum historia textitur.

This same thing we can understand both of the temple of the Lord and of each of the believers. Some refer the comforted Zion and chosen Jerusalem, and the other things which are preached in this manner by all the prophets, to the heavenly Jerusalem, which, destroyed by ruin, is to be built up by virtues. All of which we shall more rightly interpret concerning the Church.

(Verses 18, 19.) "Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with [Al. to] me, What be these?" And he answered me, "These are the horns which have scattered Judah, Israel, and Jerusalem." And the Lord showed me four carpenters [fabros]. Then said I, "What come these to do?" And he spake, saying, "These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray [deterere] them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it."

LXX: "And I lifted up mine eyes, and saw, and behold four horns. And I said to the angel that talked in me, What are these, Lord?" And he said to me, "These are the horns that have scattered Judah, and Israel, and Jerusalem." And the Lord showed me four smiths [fabros]. And I said, "What are these coming to do?" And he said, "These are the horns that scattered Judah, and broke Israel: and none of them lifted up his head: and these are gone forth to sharpen them in their hands." The four horns are the nations that lifted up the horn over the land of the Lord, to scatter it."

That the four horns which tossed and scattered Judah, and Israel, and Jerusalem, are four nations—the Babylonians, the Medes and Persians, and the Macedonians, and the Romans—the Lord himself now explains when asked by the prophet, and Daniel repeats most fully. Who in the vision of the image which had a golden head, and a silver breast, and a bronze belly, and iron and clay legs and feet, interpreted these four nations (Dan. 2). And again in another vision of four beasts—a lioness, and a bear, and a leopard, and another horrible beast whose name he did not set down—he showed the same nations under another figure. But that the Medes and Persians were one kingdom after the victory of Cyrus, he who has read both secular and sacred letters will not doubt. And most rightly he placed horns for kingdoms, the holy Scripture having this custom, that a kingdom is always interpreted in horns, as is that: "And he has exalted the horn of his Christ" (Psalm 148:14). And in another place: "And has raised up a horn of salvation for us in the house of David his servant" (Luke 1:69). And that ten horns are to reign at the last, the same prophet Daniel testifies (Dan. 7). Therefore, at that time when this vision was seen, the kingdom of the Babylonians had already passed away, that of the Persians and Medes was at hand, and that of the Greeks and Macedonians, and of the Romans, was to come. What the Babylonians, what the Medes and Persians, what the Greeks—that is, the Macedonians—did to Judah, Israel, and Jerusalem, the learned man recognizes, especially under Antiochus, surnamed Epiphanes, under whom the history of the Maccabees is woven.

Post adventum quoque Domini Salvatoris, quando circumdata est Jerusalem, quae sustinuerint Israelitae, et Evangelium ante denuntiat (Luc. XIX), et Iosephus historiae Judaicae scriptor vernaculus plenissime edocet. Ista cornua ventilaverunt, et disperserunt Judam, per singulos propemodum viros, ut nemo eorum gravi malorum ponderere depressus levaret caput. Quatuor quoque fabros, sive artifices quos Graeci ἀρχιτεκτονῶν αἱ τε τέχναι vocant, non ipse propheta conspicit, sed ei Dominus ostendit, et exponit qui sint fabri et artifices, quos nos angelos intelligimus obediētes Dominicae potestati ut quod gentes destruxerant, isti aedificent. Hoc autem, pro quo nos ex Hebraeo interpretati sumus: Venerunt isti deterere ea, regna videlicet, Septuaginta interpretati sunt: Venerunt isti exacuere ea, in manibus suis. Exacuere ea autem, pro deterere accipiendum est. Vel certe deterere, ut omnia sub Christi iugo colla submittant, et non (ut quidam interpretatus est) cum exacuta fuerint, pejora fiant. Si enim ad hoc veniant angeli, ut malos peiores faciant, non fabri appellandi sunt, id est, destructores malorum, et aedificatores bonorum; sed et ipsi pro malis et destructoribus accipiendi. Et hoc notandum quod ista quatuor cornua gentium, unum contra populum Dei cornu elevaverint; non enim regnaverunt pariter, et simul oppresserunt Israel, sed sibi invicem successerunt, Babylonii, Medi et Persae. Persarum regno, regnum Macedonum; regno Macedonum, imperium Romanorum.

Haec sequentes historiae ordinem diximus. Quod autem oculos propheta levasse se dicit, illi spiritualiter sensui coaptandum est: Levavi oculos meos in montes, unde veniet auxilium mihi (Ps. CXX, 1). Et: Levate oculos vestros, et videte regiones, quoniam jam albae sunt ad metendum (Joan. IV, 35). Et quod in Isaia legimus: Dixit sanctus, Levate oculos vestros, et videte quis ostendit haec omnia (Isai. LI, 6)? Elevatione ergo oculorum opus est et intelligentia spirituali, ut videamus contrarias fortitudines, quae contra nos elevaverunt cornu suum: et de quibus Apostolus loquitur: Non est nobis colluctatio adversus carnem, et sanguinem: sed adversum principatus, adversum potestates, adversum mundi hujus rectores tenebrarum istarum, adversum spiritualia nequitiae in coelestibus (Ephes. VI, 12). Hos quatuor adversarios, qui contra Sanctos semper dimicabant, Christus oppressit adveniens. Et de his Psalmista congeminat: Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem (Ps. XC, 13). Possumus quatuor cornua, quae regnaverunt contra populum Dei, et quatuor  accipere, quae eruditi non verbum de verbo exprimentes          

After the coming of the Lord Savior also, when Jerusalem was surrounded, what the Israelites endured, both the Gospel previously announces (Luke 19) and Josephus, the vernacular writer of Jewish history, most fully teaches. These horns tossed and scattered Judah, almost man by man, so that none of them, depressed by the heavy weight of evils, lifted up his head. The four smiths also, or artisans, whom the Greeks call *tektonas*, the prophet himself does not behold, but the Lord shows them to him, and explains who the smiths and artisans are, whom we understand as angels obedient to the Lord's power, so that what the nations had destroyed, these may build up. But this, for which we have interpreted from the Hebrew: "These are come to fray [deterere] them," namely the kingdoms, the Septuagint interpreted: "These are come forth to sharpen them in their hands." To sharpen them, however, is to be taken for to wear them down [deterere]. Or certainly to wear them down, so that they may submit all necks under the yoke of Christ, and not (as some have interpreted) that when they have been sharpened, they should become worse. For if the angels come for this, to make the bad worse, they are not to be called smiths, that is, destroyers of evils and builders of goods; but they themselves would be taken for evil ones and destroyers. And this should be noted, that these four horns of the nations lifted up one horn against the people of God; for they did not reign at the same time and oppress Israel together, but succeeded one another: the Medes and Persians after the Babylonians; after the kingdom of the Persians, the kingdom of the Macedonians; after the kingdom of the Macedonians, the empire of the Romans.

These things we have said following the order of history. But that the prophet says he lifted up his eyes, that is to be fitted to the spiritual sense: "I lifted up mine eyes unto the hills, from whence cometh my help" (Psalm 121:1). And: "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). And what we read in Isaiah: "The Holy One said, Lift up your eyes on high, and behold who hath created all these things" (Isa. 40:26). There is need, therefore, of the lifting up of the eyes and spiritual intelligence, that we may see the contrary powers which have lifted up their horn against us: and of which the Apostle speaks: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). These four adversaries, who were always fighting against the Saints, Christ oppressed at his coming. And of these the Psalmist doubles: "Thou shalt tread upon the asp and the basilisk; the lion and the dragon shalt thou trample under feet" (Psalm 91:13). We can take the four horns which reigned against the people of God as the four *pathe*, which the learned, not expressing word for word *kakozelos* as "passions," but interpret as "perturbations": sickness of mind and joy; two present and two future: fear and desire, of which also the illustrious poet signifies (Aeneid 6): "Hence they fear and desire, they grieve and rejoice."

Adversum has, quatuor fabri, et (ut ita dicam) medici, bonique artifices, non cernuntur a propheta, necdum enim absque ostensione Dei per se eos videre poterat, sed ostenduntur ei a Domino, quatuor scilicet virtutes, prudentia, justitia, fortitudo, temperantia, de quibus plenissime in *Officiorum* libris Tullius disputat, scribens proprium quoque de quatuor virtutibus librum. Qui ergo vitia destruunt, virtutes aedificant, omnesque sancti, qui haec remedia possidentes instaurant semper Ecclesiam, fabri appellandi sunt. Unde et Apostolus loquebatur: Quasi sapiens architectus fundamentum posui (I Cor. III, 10). Et iratus Dominus de Jerusalem ablaturum esse se dicit architectum et virum sapientem (Isai. III). Et ipse Dominus, Dei omnipotentis Filius et Creatoris [Al. Creator] omnium, fabri filius appellatur. Legi in cujusdam Commentariis, quatuor fabros, quatuor Evangelistas intelligi, qui oppressum Israel, sensum videlicet videntem Deum, et Judam Dominum confitentem, et Jerusalem visionem pacis, in pristinam sedem restituant, et quos vitiorum gentes disperserant de Ecclesia, per praedicationem Evangelii retraxerunt ad salutem.

(Cap. II.---Vers. 1, 2.) Et levavi oculos meos, et vidi: et ecce vir, et in manu ejus funiculus mensorum. Et dixi: Quo tu vadis? Et dixit ad me, ut metiar Jerusalem, et videam quanta sit latitudo ejus, et quanta longitudo ejus [Al. altitudo illius].

LXX: Et levavi oculos meos, et vidi: et ecce vir, et in manu ejus funiculus geometrae, et dixi ad eum: Quo tu vadis? Et dixit ad me, ut dimetiar Jerusalem, et videam quanta sit latitudo ejus, et quanta longitudo.

Qui prius oculis elevatis in quatuor cornibus tristia viderat, nunc rursum oculos levat, ut videat virum, de quo scriptum est: Ecce vir, Oriens nomen ejus (Zach. VI, 12); de quo et supra legimus: Et ecce vir ascendens super equum rufum, et stabat inter myrteta quae erant in profundo, sive, inter montes umbrosos (Zach. I, 8). Et de quo Pater loquitur: Hic aedificavit civitatem meam (Heb. XI), cujus artifex et conditor, Deus est. Hic et ab Ezechiele cernitur, habens funiculum in manu, et calamus ad mensuram cubiti virilis, ut metiatur Jerusalem, cujus descriptionem, id est, latitudinem, et longitudinem, idem propheta mystico sermone prosequitur (Ezech. XL). Quidam putant hoc ex parte completum sub Zorobabel, et Jesu, et Esdra, et Nehemia, et caeteris ducibus sive regibus, qui usque ad adventum Domini Salvatoris populum rexerunt Israel. Alii vero, et maxime Judaei in mille annorum regno interpretantur, corporales corporalia requirentes.

Against these, four smiths and (so to speak) physicians, and good artisans, are not discerned by the prophet—for he could not yet see them by himself without the showing of God—but they are shown to him by the Lord, namely the four virtues: prudence, justice, fortitude, temperance, about which Tully [Cicero] disputes most fully in the books of **Offices**, writing also a proper book about the four virtues. Those, therefore, who destroy vices, build up virtues; and all the saints, who possessing these remedies always restore the Church, are to be called smiths. Whence also the Apostle spoke: "As a wise masterbuilder I have laid the foundation" (1 Cor. 3:10). And the Lord being angry says that he will take away from Jerusalem the masterbuilder and the wise man (Isa. 3). And the Lord himself, the Son of the almighty God and the Creator of all things, is called the son of a smith [fabri]. I read in someone's commentaries that the four smiths are understood as the four Evangelists, who restore the oppressed Israel—namely the sense seeing God—and Judah confessing the Lord, and Jerusalem the vision of peace, to their former seat, and those whom the nations of vices had scattered from the Church, they drew back to salvation through the preaching of the Gospel.

(Chapter 2.—Verses 1, 2.) "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof [Al. the height thereof]."

LXX: "And I lifted up mine eyes, and looked, and behold a man with a geometer's line in his hand. And I said to him, Whither goest thou? And he said to me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof."

He who had previously seen sorrowful things with eyes lifted up upon the four horns, now again lifts up his eyes, that he may see the man of whom it is written: "Behold the man whose name is the Orient" (Zech. 6:12); of whom also we read above: "And behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom," or "between the shady mountains" (Zech. 1:8). And of whom the Father speaks: "He hath built my city" (Heb. 11), whose builder and maker is God. This man is also seen by Ezekiel, having a line in his hand, and a reed for the measure of a man's cubit, that he may measure Jerusalem, whose description, that is, the breadth and the length, the same prophet pursues in mystical speech (Ezek. 40). Some think this was partially completed under Zerubbabel, and Joshua, and Ezra, and Nehemiah, and the other leaders or kings who ruled the people of Israel until the coming of the Lord Savior. Others indeed, and especially the Jews, interpret it in the kingdom of a thousand years, carnal men seeking carnal things.

Nostrorum autem plerique referunt ad coelestem Jerusalem, et hanc dicunt iterum extruendam, quae ruina animarum peccatricum fuerat destituta. Hoc haeretici suspicentur. Caeterum nos montem Sion, et matrem primitivorum atque sanctorum interpretemur Ecclesiam, quae aedificata est in passione Domini et resurrectione, et quotidie aedificatur ab eo qui novit mensuras, et merita singulorum. Quod de Ecclesia diximus, potest et de animabus accipi credentium, quae quotidie aedificantur a Domino, et cernunt pacem ejus quae apostolis est relicta.

(Vers. 4 seqq.) Et ecce angelus qui loquebatur in me, egrediebatur; et angelus alius egrediebatur in occursum ejus, et dixit ad eum: Curre, loquere ad puerum istum, dicens: Absque muro habitabitur Jerusalem, prae multitudine hominum et jumentorum in medio ejus. Et ego ero ei, ait Dominus, murus ignis in circuitu, et in gloria ero in medio ejus.

LXX: Et ecce angelus qui loquebatur in me stabat, et angelus alius egrediebatur in occursum ejus, et dixit ad eum dicens: Curre et loquere adolescentulo illi, dicens: Frugifera habitabitur Jerusalem a multitudine hominum et jumentorum in medio ejus. Et ego ero illi, dicit Dominus, murus ignis in circuitu, et in gloriam ero in medio ejus.

Angelum qui loquebatur in propheta, et stabat, sive ut in Hebraico legitur, egrediebatur, hoc enim significat JASA (), Hebraei Michaellem putant. Et alterum angelum qui egrediebatur et veniebat in occursum ejus, Gabrielem suspicantur, qui loquitur ad Michaellem, ut loquatur prophetae, quantam rerum omnium abundantiam, et multitudinem hominum, et jumentorum, firmitatemque murorum habitura sit Jerusalem, quae in praesentiarum usque ad favillam, et cineres videatur esse destructa.

Nos autem juxta spiritualem 794 sensum, haec omnia interpretemur in Ecclesia, quae absque muro, sive ut Septuaginta transtulerunt, *κατάκαρπος*, id est, frugum omnium abundantia habitetur, et habeat multitudinem hominum, ac jumentorum, et Dominus ignis sit in circuitu ejus, et ipse in medio illius versetur in gloria. Ista est civitas de qua alibi legimus: Gloriosa dicta sunt de te, civitas Dei (Ps. LXXXVI, 2). Et rursum: Magnus Dominus et laudabilis nimis, in civitate Dei nostri, in monte sancto ejus (Ps. VII, 1). In hac quicumque habitat, dicere potest: Ego autem sicut oliva frugifera in domo Dei (Ps. LI, 10). Et: Dominus regit me, et nihil mihi deerit: in loco pascuae ibi me collocavit. Super aquas refectionis educavit me (Ps. XXII, 1). Et habitabitur, inquit, Jerusalem prae multitudine hominum et jumentorum absque muro, sive frugum omnium abundantia.

But most of our own refer it to the heavenly Jerusalem, and they say this is to be built up again, which had been destitute by the ruin of sinful souls. Let the heretics suspect this. Furthermore, let us interpret the mountain of Zion and the mother of the firstborn and of the saints as the Church, which was built in the passion and resurrection of the Lord, and is daily built by him who knows the measures and merits of each. What we have said of the Church can also be received of the souls of believers, which are daily built by the Lord, and discern his peace which was left to the apostles.

(Verses 4 seqq.) And behold, the angel who talked with me went forth, and another angel went forth to meet him, and said to him: Run, speak to this young man, saying: Jerusalem shall be inhabited without a wall, for the multitude of men and cattle in the midst thereof. And I will be to her, saith the Lord, a wall of fire round about, and I will be in glory in the midst thereof.

LXX: And behold, the angel who talked with me stood, and another angel went forth to meet him, and said to him, saying: Run and speak to that youth, saying: Jerusalem shall be inhabited as a fruitful place by the multitude of men and cattle in the midst thereof. And I will be to her, saith the Lord, a wall of fire round about, and I will be in glory in the midst thereof.

The angel who spoke in the prophet and stood, or as it is read in Hebrew, went forth—for this is what JASA signifies—the Hebrews think is Michael. And the other angel who went forth and came to meet him, they suspect is Gabriel, who speaks to Michael, so that he may speak to the prophet, how great an abundance of all things, and a multitude of men and cattle, and firmness of walls Jerusalem is to have, which at present seems to be destroyed down to embers and ashes.

But let us, according to the spiritual sense, interpret all these things in the Church, which is inhabited without a wall—or as the Seventy translated, *katakarpos*, that is, an abundance of all fruits—and has a multitude of men and cattle; and the Lord is a fire round about her, and he himself dwells in the midst of her in glory. This is the city of which we read elsewhere: "Glorious things are spoken of thee, thou city of God" (Ps. 86:2). And again: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness" (Ps. 47:1). In this city, whoever dwells can say: "But I am like a fruitful olive tree in the house of God" (Ps. 51:10). And: "The Lord ruleth me, and I shall want nothing: in a place of pasture he hath set me. He hath brought me up on the water of refreshment" (Ps. 22:1). And Jerusalem, he says, shall be inhabited without a wall because of the multitude of men and cattle, or rather, with an abundance of all fruits.

Quidam, homines et jumenta duos populos interpretantur, Judaeorum atque Gentilium, quod illi qui in Lege versati venerint ad fidem Christi, homines appellati sint: nos autem qui post idololatriam quasi in deserto Legis et solitudine fuimus prophetarum, et ejus recepimus passionem, jumenta dici debeamus. Alii autem rationabiles quosque et Scripturarum eruditos scientia, homines intelligi volunt: jumenta vero simplices quosque credentium, et de his dici: Homines et jumenta salvos facies (Al. salvabis), Domine (Ps. XXXV, 7). Haec jumenta, et haec animantia audiunt boni pastoris vocem, et cognoscunt, et sequuntur eum: qui ipse est et pastor, quia regit nos; et ostium, quia per illum in Ecclesiam, et ad Patrem ingredimur (Joan. X); et murus ignis in circuitu, ut credentes et habitantes in medio calefaciat (Al. calefiant), qui prius frigore charitatis intepuerant, et possint spiritu esse ferventes. Lupos autem et saevissimas bestias (de quibus scriptum est: Ne tradas bestiis animam confitentem tibi (Ps. LXXIII, 19): et quorum fructus est, fenum, ligna, stipula (I Cor. III, 12): et afferunt tribulos et spinas) suo igne consumat; et qui adversariis ignis est, sit in medio credentium gloria. Quod autem murus Jerusalem sit Dominus, et in alio loco legimus: Montes in circuitu ejus, et Dominus in circuitu populi sui (Ps. CXXIV, 2).

Haec omnia Judaei sub ἡλείμηνω, quem sibi spe vanissima repromittunt, putant carnaliter esse ventura, quod tantam Jerusalem habitura sit beatitudinem, 795 ut prae multitudine hominum et omnium jumentorum, murum habere non possit; sed murus sit ipsius Domini defensio, et illius in medio habitantis gloria perfruatur.

(Vers. 6 seqq.) O o fugite de terra Aquilonis, dicit Dominus: quoniam in quatuor ventos [Al. ventis] coeli dispersi vos, dicit Dominus. O Sion, surge quae habitas apud filiam Babylonis. Quia haec dicit Dominus exercituum, post gloriam misit me ad gentes, quae spoliaverunt vos: qui enim tetigerit vos, tangit pupillam oculi ejus. Quia ecce ego levo manum meam super eos, et erunt praedae his qui serviebant sibi, et cognoscetis quia Dominus exercituum misit me.

LXX: O o fugite de terra Aquilonis, dicit Dominus, quia de quatuor ventis coeli congregabo vos, dicit Dominus. In Sion salvamini, qui habitatis filiam [Al. in filia] Babylonis. Haec enim dicit Dominus omnipotens: post gloriam misit me ad gentes quae spoliaverunt vos: quia qui tetigerit vos, quasi qui tangat pupillam oculi ejus: Ecce ego inferam manum meam super eos, et erunt praedae his qui servierant eis, et cognoscetis quia Dominus omnipotens misit me.

Some interpret the "men" and "cattle" as two peoples, the Jews and the Gentiles; that those who were versed in the Law and came to the faith of Christ are called "men"; while we, who after idolatry were as if in the desert of the Law and the solitude of the prophets, and received his passion, should be called "cattle." Others, however, wish "men" to be understood as those who are rational and learned in the knowledge of the Scriptures, while "cattle" as the simple among the believers; and of these it is said: "Men and cattle thou shalt save, O Lord" (Ps. 35:7). These cattle and these living creatures hear the voice of the Good Shepherd, and know and follow him; who is himself both the shepherd, because he rules us, and the door, because through him we enter into the Church and to the Father (John 10); and a wall of fire round about, that he may warm those believing and dwelling in the midst, who before had grown lukewarm in the cold of charity, and that they may be fervent in spirit. But the wolves and most savage beasts—of whom it is written: "Deliver not the soul that confesseth thee to the beasts" (Ps. 73:19); and whose fruit is hay, wood, stubble (1 Cor. 3:12); and who bring forth thistles and thorns—he consumes with his fire; and he who is a fire to his adversaries is glory in the midst of the believers. Moreover, that the Lord is the wall of Jerusalem, we read also in another place: "Mountains are round about it, and the Lord is round about his people" (Ps. 124:2).

The Jews think that all these things under the Anointed (eleimmeno), whom they promise to themselves with the vainest hope, are to come carnally; that Jerusalem shall have such blessedness that, because of the multitude of men and of all cattle, it cannot have a wall; but the wall is the defense of the Lord himself, and it shall enjoy the glory of him dwelling in the midst.

(Verses 6 seqq.) Ho, ho, flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds [Al. in the four winds] of the heaven, saith the Lord. Ho, Zion, deliver thyself, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts: After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.

LXX: Ho, ho, flee from the land of the north, saith the Lord, for I will gather you from the four winds of heaven, saith the Lord. Save yourselves in Zion, ye who dwell in the daughter [Al. in the daughter] of Babylon. For thus saith the Lord Almighty: After the glory hath he sent me to the nations which spoiled you: for he that toucheth you is as he who touches the apple of his eye: Behold, I will bring my hand upon them, and they shall be a spoil to those who served them, and ye shall know that the Lord Almighty hath sent me.

Plagae orbis, quas Graeci appellant κλίματα, juxta situm Jerusalem intelliguntur et templi. Assyrii ergo et Babylonii, qui Dei populum vastaverunt, habitant in terra Aquilonis. Denique in Jeremia (Cap. I), olla quae juxta Ezechiel (Cap. XXIV) plena est carnibus (intelligitur autem urbs Jerusalem) a facie Aquilonis accenditur. Quia igitur angelus praeceperat qui occurrerat angelo prophetanti in Zacharia, ut loqueretur ad puerum (ad comparisonem enim angelicae dignitatis, omnis humana natura pueritia nuncupatur, quia non angeli in nos, sed nos in angelos proficimus), et diceret ei: Absque muro habitabunt [Al. habitabitur] Jerusalem, et reliqua. Nunc idem ad eos fit sermo Domini qui habitant in Aquilone: ut a ventis quatuor congregentur, in quos fuerant in toto orbe dispersi, et revertantur in Sion qui habitabant in Babylone. Vel certe ita: Qui in quatuor plagis [Al. partes] coeli dispersi estis, fugite de terra Aquilonis, et, o Sion, quae nunc habitas in Babylone, fuge et revertere ad pristinam sedem. Quod autem tertio, casu vocativo dicitur o, exhortatio ad fugam est, ut non semel, 796 sed crebrius ad fugiendum sciant se esse commonitos.

Dicendum et aliter: Aquilo ventus durissimus est, qui durissima habitatorum suorum corda facit, et a quo succenduntur mala super omnes qui habitant in terra, et ad quem juxta hunc ipsum Zachariam prophetam, egrediuntur equi nigri, ut in sua regione consistent (Zach. I et VI). Ille quoque qui in Isaia gloriabundus dixerat: In coelum ascendam, super sidera coeli ponam thronum meum, sedebo in monte sublimi, super montes excelsos in Aquilone (Isai. XIV, 13), in frigidissimo terrarum loco regnum habere se jactat. Legimus in alio loco: Ecce fumus ab Aquilone venit (Ibid., 31): et qui procul a sancta urbe discesserant, dicitur de eis: Ecce isti de longe veniunt ab Aquilone et mari (Ibid., XLIX, 12). Et per Jeremiam Spiritus sanctus loquitur, provocans eos qui in captivitate sunt, ut redeant Jerusalem: Vade et lege sermones meos istos ad Aquilonem, et dices: Reverte ad me, habitatio Israel, dicit Dominus (Jer. XLVI). Praecipitur itaque nobis qui habitavimus ad Aquilonem, et calorem Dominici fervoris amisimus, qui dispersi sumus in orbe terrarum, et de quibus Evangelium praedicat, quod in quatuor ventos mittat angelos suos Dominus (Marc. XIII), et congreget nos, et qui in hujus saeculi vitiis et confusione versamur: ut fugiamus in Sion Ecclesiam Domini, et humilia relinquentes, in specula ejus et sublimitate dogmatum consistamus.

The quarters of the world, which the Greeks call klimata, are understood according to the position of Jerusalem and the temple. Therefore, the Assyrians and Babylonians, who laid waste the people of God, dwell in the land of the North. Finally, in Jeremiah (Chapter 1), the pot which according to Ezekiel (Chapter 24) is full of flesh (by which is understood the city of Jerusalem) is kindled from the face of the North. Because, therefore, the angel who had met the angel prophesying in Zechariah had commanded that he should speak to the youth (for in comparison to angelic dignity, all human nature is called "youth," because not the angels progress into us, but we into angels), and should say to him: "Jerusalem shall be inhabited without a wall," and so forth. Now the same word of the Lord comes to those who dwell in the North: that they may be gathered from the four winds, into which they had been dispersed throughout the whole world, and may return to Zion, who were dwelling in Babylon. Or certainly thus: You who are dispersed in the four quarters [Al. parts] of heaven, flee from the land of the North, and, O Zion, who now dwellest in Babylon, flee and return to thy pristine seat. That "ho" is said a third time in the vocative case is an exhortation to flight, so that they may know they have been admonished to flee not once, but more frequently.

It must also be said otherwise: The North is a most harsh wind, which makes the hearts of its inhabitants most harsh, and from which evils are kindled over all who dwell on the earth, and toward which, according to this same prophet Zechariah, the black horses go forth, that they may stand in their own region (Zech. 1 and 6). He also who in Isaiah had said boastfully: "I will ascend into heaven, I will exalt my throne above the stars of heaven: I will sit also upon the mount of the congregation, in the sides of the North" (Isai. 14:13), boasts that he has his kingdom in the coldest place of the earth. We read in another place: "Behold, there shall come from the North a smoke" (Isai. 14:31): and of those who had departed far from the holy city, it is said: "Behold, these shall come from far: and, lo, these from the North and from the sea" (Isai. 49:12). And through Jeremiah the Holy Spirit speaks, provoking those who are in captivity that they should return to Jerusalem: "Go and proclaim these words toward the North, and say, Return, thou backsliding Israel, saith the Lord" (Jer. 3:12). We are therefore commanded, we who have dwelt in the North and have lost the heat of the Lord's fervor, who are dispersed in the world, and of whom the Gospel proclaims that the Lord sends his angels into the four winds (Mark 13) and gathers us, and we who are involved in the vices and confusion of this world: that we should flee into Zion, the Church of the Lord, and leaving humble things, we should stand in her watchtower and in the loftiness of her dogmas.

Quod autem sequitur: Haec dicit Dominus exercituum, post gloriam misit me, et reliqua, vox Salvatoris loquentis inducitur, qui omnipotens Deus a Patre omnipotente missum se esse dicit, non juxta id quod omnipotens est; sed juxta id quod post gloriam missus est. Qui cum in forma Dei esset, non rapinam arbitratus est aequalem se esse Deo, sed semetipsum exinanivit formam servi accipiens, et factus est obediens Patri usque ad mortem, et mortem crucis (Philip. II, 6). Nec mirum quod Christus dicatur omnipotens, ex cujus persona legimus in Apocalypsi Joannis: Haec dicit testis fidelis, initium creaturae Dei, qui est, et erat, et venturus est, Dominus Deus omnipotens (Apoc. I, 4, 5). Illud quoque quod in vicesimo tertio psalmo legimus: Levate portas, principes, vestras, et 797 elevamini, portae aeternales, et introibit rex gloriae (Vers. 7): rursumque ab aliis angelis dicitur ignorantibus mysterium carnis [Al. incarnationis] assumptae: Quis est iste rex gloriae? Dominus virtutum ipse est rex gloriae, refertur ad Christum. Ubi enim nos legimus Dominus virtutum, in Hebraico scriptum est SABAOTH (), quod a LXX interpretibus in omnipotentem vertitur. Ex quo intelligimus, ubicumque Dominus virtutum de Christo dicitur, omnipotentem eum debere intelligi. Nec mirum si Christus dicatur omnipotens: Cui tradita est omnis potestas in coelo et in terra (Mat. XXVIII, 18). Et qui dicit: Omnia quae Patris sunt, mea sunt (Joan. XVII, 10). Si autem omnia, id est, Deus ex Deo, Dominus ex Domino, lumen de lumine, ergo et ex omnipotente omnipotens: neque enim fieri potest, ut quorum una natura est, diversa sit gloria.

Missus est ergo post gloriam divinae majestatis ad gentes, quae spoliaverunt populum Dei, ut qui eos fuerant ante praedati, praedae sint servientibus sibi, et omnis quondam servientium turba cognoscat, quoniam omnipotens Deus miserit eum.

Quod autem dicit: Qui tetigerit vos, tangit pupillam oculi ejus; tactum pro vexatione et injuria accipe, juxta illud quod legimus: Nolite tangere christos meos, et in prophetis meis nolite malignari (Ps. CIV, 15). Qui enim sanctos Domini tetigerit, sic est quasi vexare cupiat pupillam oculi ejus, et illum nitatur clara luce privare, de qua loquitur in Evangelio: Vos estis lux mundi (Mat. V, 14). Elevat autem Deus manum suam, ut percutiat gentes adversarias, et populum suum, vel in Jerusalem reducat, vel in Ecclesiam. Gentes adversarias juxta tropologiam, contrarias accipe fortitudines, quae quotidie peccatores suae subjiciunt potestati, et sibi eos servire compellunt.

What follows, "Thus saith the Lord of hosts, After the glory hath he sent me," and so forth, the voice of the Savior speaking is introduced, who, being Almighty God, says that he has been sent by the Almighty Father, not according to that which he is almighty, but according to that which he was sent after the glory. "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made obedient to the Father unto death, even the death of the cross" (Phil. 2:6). Nor is it a wonder that Christ is called Almighty, from whose person we read in the Apocalypse of John: "These things saith the faithful witness, the beginning of the creation of God, who is, and was, and is to come, the Lord God Almighty" (Rev. 1:4, 5). That also which we read in the twenty-third psalm: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in" (v. 7): and again it is said by other angels ignorant of the mystery of the flesh [Al. incarnation] assumed: "Who is this King of glory?" The Lord of hosts, he is the King of glory," refers to Christ. For where we read "Lord of hosts," in the Hebrew it is written SABAOTH, which is translated by the LXX interpreters as "Almighty." From which we understand that wherever "Lord of hosts" is said of Christ, he ought to be understood as Almighty. Nor is it a wonder if Christ is called Almighty: "Unto whom all power is given in heaven and in earth" (Matt. 28:18). And who says: "All things that the Father hath are mine" (John 16:15). But if all things, that is, God from God, Lord from Lord, light from light, then also from the Almighty, Almighty: for it cannot be that those whose nature is one, their glory should be different.

He was sent, therefore, after the glory of the divine majesty to the nations which spoiled the people of God, so that they who had previously plundered them should be a spoil to those serving them, and all the once-serving crowd may know that the Almighty God sent him.

What he says, "He that toucheth you toucheth the apple of his eye," take "touch" for vexation and injury, according to what we read: "Touch not mine anointed, and do my prophets no harm" (Ps. 105:15). For he who touches the saints of the Lord is as if he desired to vex the apple of his eye, and struggled to deprive it of that clear light of which he speaks in the Gospel: "Ye are the light of the world" (Matt. 5:14). But God lifts up his hand that he may strike the adversary nations, and either bring back his people into Jerusalem or into the Church. Take the adversary nations according to tropology as the contrary powers, which daily subject sinners to their power and compel them to serve them.

(Vers. 10 seqq.) Lauda et laetare, filia Sion, quia ecce ego venio, et habitabo in medio tui, ait Dominus. Et applicabuntur gentes multae ad Dominum in die illa, et erunt mihi in populum, et habitabo in medio tui, et scies quia Dominus exercituum misit me ad te. Et possidebit Dominus Judam partem suam in terra sanctificata, et eligit adhuc Jerusalem.

LXX Laetare et gaude, filia Sion, quia ecce veniam, et 798 habitabo in medio tui, dicit Dominus: et confugient gentes multae ad Dominum in die illa, et erunt ei in populum, et habitabunt in medio tui: et scies quoniam Dominus omnipotens misit me ad te, et possidebit Dominus Judam partem suam in terra sancta, et eligit adhuc Jerusalem.

Et haec adhuc ex persona Domini intelligenda: quod hortetur populum suum de captivitate in sedem pristinam restitutum gaudere atque laetari, quod ipse Dominus veniat, et habitet in medio ejus, et multae gentes crediturae sint in eum, de quibus dicitur: Postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae (Ps. II, 8). Et habitet in medio ejus loquens ad discipulos: Ecce ego vobiscum sum omnibus diebus, usque ad consummationem saeculi (Mat. XXVIII, 20). Et possideat Dominus Judam partem suam confitentem, et credentem nomini suo, et non alibi possideat, nisi in terra sancta, quae interpretatur Ecclesia, et eligat adhuc Jerusalem, quam tentationi in persecutionibus dereliquerat.

Judaeorum alii putant sub Zorobabel et Jesu, Esdra et Nehemia, haec ex parte completa, maxime quoniam Jerusalem eligitur, et possidetur Judas: duae videlicet tribus quae reversae sunt de captivitate Babylonica, et appellatae sunt Judas, et non Israel, qui [Al. quia] apud Medos huc usque versantur. Alii vero in futurum differunt, quod tunc crediturae sint gentes in eum qui mittatur a Domino, et eligenda sit Jerusalem, cum utique jam omnes gentes crediderunt in Dominum Salvatorem, nec possit eligi quae omnino destructa est. Recte autem post captivitatem filia Sion provocatur ad gaudium, de qua et in psalmo dicitur: Cum converterit Dominus captivitatem populi sui, exsultabit Jacob, et laetabitur Israel (Ps. LII, 7).

(Vers. 13) Sileat omnis caro a facie Domini, quia consurrexit de habitaculo sancto suo. LXX: Timeat omnis caro a facie Domini, quoniam surrexit de nubibus sanctis suis. Cum haec ita se habeant, et possessurus sit Dominus Judam partem suam, et electurus Jerusalem, omne hominum genus Domini formidet adventum, quia surrexit de habitaculo sancto suo. Surgere autem Dominus 799 dicitur, et quasi evigilare de somno, quando consurgit in vindictam populi sui, juxta illud quod scriptum est: Exsurge, ut quid dormis, Domine (Ps. XLIII, 23)?

(Verses 10 seqq.) Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

LXX: Rejoice and be glad, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord: and many nations shall flee for refuge to the Lord in that day, and shall be his people, and they shall dwell in the midst of thee: and thou shalt know that the Lord Almighty hath sent me unto thee, and the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

And these things are still to be understood from the person of the Lord: that he exhorts his people, restored from captivity to their former seat, to rejoice and be glad, because the Lord himself comes and dwells in their midst, and many nations are to believe in him, of whom it is said: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. 2:8). And he dwells in their midst, speaking to the disciples: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). And let the Lord possess Judah as his portion—that is, the soul that confesses and believes in his name—and let him possess it nowhere else but in the holy land, which is interpreted as the Church; and let him choose Jerusalem again, which he had left to temptation in persecutions.

Some of the Jews think that these things were partially completed under Zerubabel and Joshua, Ezra and Nehemiah, especially since Jerusalem is chosen and Judah is possessed: namely, the two tribes which returned from the Babylonian captivity and were called Judah, and not Israel, who until now remain among the Medes. Others, however, defer it to the future, saying that then the nations will believe in him who is sent by the Lord, and Jerusalem is to be chosen; although all nations have already believed in the Lord Savior, and that which is entirely destroyed cannot be chosen. But rightly after the captivity is the daughter of Zion provoked to joy, of whom it is also said in the psalm: "When the Lord turneth the captivity of his people, Jacob shall rejoice, and Israel shall be glad" (Ps. 53:6).

(Vers. 13) Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation. LXX: Let all flesh fear before the Lord, for he has risen from his holy clouds. Since these things are so, and the Lord is to possess Judah as his portion and to choose Jerusalem, let every kind of man dread the coming of the Lord, because he has risen from his holy habitation. Now the Lord is said to "rise," and as it were to "awake from sleep," when he rises up for the vengeance of his people, according to that which is written: "Arise, why sleepest thou, O Lord?" (Ps. 44:23).

Sive juxta LXX qui dixerunt, surrexit de nubibus sanctis suis, patriarchas, prophetas, et apostolos intellige, quibus mandavit Dominus ne pluant super Israel imbrem. Istae sunt nubes, de quibus scriptum est: Et nubes spargant justitiam (Isai. XLV, 8): neque enim nubes istae corporeae, in quas aer densior cogitur, possunt pluere justitiam. In his et cum his nubibus Dominus in Evangelio venturum se esse dicit (Luc. XXI). Et in Isaia legimus, quod Dominus in Aegyptum venerit in nube levi (Isai. XIX). Aegyptus mundus accipitur, in quem Dominus descendisse memoratur in carne, quae edita de utero virginali, nullo humani seminis et peccatorum pondere gravabatur.

Quod autem omnis caro, non absolute hominum, et bestiarum, et volatilium, et piscium; sed specialiter hominum accipiat, illa Scriptura significat: Exaudi orationem meam, ad te omnis caro veniet (Ps. LXIV, 3). Neque enim ad Dominum omnis caro irrationabilium ventura est animantium; sed illa quae donum sancti Spiritus susceptura est, et de qua dicitur: Effundam de spiritu meo super omnem carnem, et prophetabunt filii vestri et filiae vestrae (Joel. II, 28).

(Cap. III.---Vers. 1 seqq.) Et ostendit mihi Jesum sacerdotem magnum stantem coram angelo Domini: et Satan stabat a dextris ejus, ut adversaretur ei. Et dixit Dominus ad Satan: Increpet Dominus in te, Satan, et increpet Dominus in te qui eligit Jerusalem. Numquid non iste torris est erutus de igne?

Et Jesus erat indutus vestibus sordidis, et stabat ante faciem angeli, qui respondit, et ait ad eos qui stabant coram se, dicens: Auferte vestimenta sordida ab eo. Et dixit ad eum: Ecce abstuli a te iniquitatem tuam, et indui te mutatoriis. Et dixit: Ponite cidarim mundam super caput ejus, et posuerunt cidarim mundam super caput ejus, et induerunt eum vestibus.

LXX: Et ostendit mihi Dominus Jesum sacerdotem magnum, stantem ante faciem angeli Domini, et diabolus stabat a dextris ejus, ut adversaretur ei. Et dixit Dominus ad diabolum: Increpet Dominus in te, diabole, et increpet in te Dominus qui eligit Jerusalem. Nonne iste ut torris est 800 erutus de igne?

Et Jesus indutus erat vestibus sordidis, et stabat ante faciem angeli, et respondit, et ait ad astantes coram facie sua, dicens: Auferte vestimenta sordida ab eo. Et dixit ad eum: Ecce abstuli a te iniquitates tuas; et induite eum poderem, et imponite cidarim mundam super caput ejus, et imposuerunt cidarim mundam super caput ejus, et circumdederunt eum vestimentis.

Or according to the LXX who said, "he has risen from his holy clouds," understand the patriarchs, prophets, and apostles, to whom the Lord commanded that they should not rain rain upon Israel. These are the clouds of which it is written: "Let the clouds drop down righteousness" (Isai. 45:8); for neither can those corporeal clouds, into which the denser air is gathered, rain righteousness. In these and with these clouds the Lord says in the Gospel that he will come (Luke 21). And in Isaiah we read that the Lord came into Egypt in a light cloud (Isai. 19:1). Egypt is taken as the world, into which the Lord is remembered to have descended in the flesh, which, brought forth from the virginal womb, was weighed down by no weight of human seed or of sins.

Moreover, that "all flesh" is taken not absolutely of men, and beasts, and birds, and fish, but specifically of men, that Scripture signifies: "O thou that hearest prayer, unto thee shall all flesh come" (Ps. 65:2). For not all flesh of irrational animals will come to the Lord; but that which is to receive the gift of the Holy Spirit, and of which it is said: "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy" (Joel 2:28).

(Chapter 3.---Verses 1 seqq.) And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And he said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments.

LXX: And the Lord showed me Jesus the high priest standing before the face of the angel of the Lord, and the devil stood at his right hand to resist him. And the Lord said to the devil, The Lord rebuke thee, O devil; and the Lord who has chosen Jerusalem rebuke thee. Is not this as a brand plucked out of the fire?

And Jesus was clothed with filthy garments, and stood before the face of the angel, and he answered and said to those standing before his face, saying, Take away the filthy garments from him. And he said to him, Behold, I have taken away thine iniquities; and clothe ye him with a long robe (podere), and set a fair mitre upon his head. And they set a fair mitre upon his head, and clothed him with garments.

Antequam veniamus ad intelligentiam spiritualem, quomodo Hebraei locum istum edisserant, strictim breviterque dicendum est. Jesum sacerdotem magnum, quem Graeci ἀρχιερέα, Latini pontificem vocant, filium Josedec intelligi volunt, qui cum Zorobabel populo praefuit. Ex cujus dextris stabat adversarius (hoc enim interpretatur Satan) ut adversaretur ei. Et recte stabat a dextris illius, non a sinistris, quia vera erat accusatio, eo quod et ipse cum caeteris alienigenam accepisset uxorem, quod in Esdrae XII, et Malach. II). Dixitque Dominus ad Satan, ad accusatorem, et ad adversarium ejus, ipse est enim inimicus et vindex, ac accusator fratrum suorum: Increpet Dominus in te, Satan: ut, pluit Dominus a Domino: et increpet Dominus in te, qui elegit Jerusalem. Cum ergo de cunctis Judae urbibus nunc electa sit Jerusalem, nequaquam ei imputante Domino peccata quae fecit, cur quasi torrem, quem vulgo titionem vocant, Jesum conaris obruere, qui de Babylonia captivitate quasi semiustus evasit?

Quod autem sequitur: Jesus erat indutus vestibus sordidis, tripliciter interpretantur. Vel ob conjugium illicitum, vel ob peccata populi, vel propter squalorem captivitatis. Angelus autem ante cujus faciem stabat Jesus, praecepit caeteris angelis ex persona Domini, ut auferrent ab eo sordida vestimenta, de quibus supra diximus. Qui cum praeceptum opere complerent rursum idem angelus loquitur ad Jesum: Ecce abstuli a te iniquitatem tuam: haec sunt sordida vestimenta, et indui te mutatoriis, hoc est, Israelitem tibi conjugem copulavi, pro quo Septuaginta transtulerunt ποδήρη quam nos tunicam talarem possumus dicere, eo quod usque ad talos et pedes [Al. ad pedes et talos] defluat. Quodque 801 sequitur: Ponite cidarim mundam super caput ejus, pro cidari in Hebraeo legimus SANIPH (), quae mitra a plerisque dicitur, et in hac volunt intelligi sacerdotii dignitatem, quod, ablatis sordibus peccatorum, mundum habuerit sacerdotium. Haec Judaei.

Nostri autem ita disserunt, sacerdotem esse magnum, ad quem dicitur: Tu es Sacerdos in aeternum, secundum ordinem Melchisedec (Ps. CIX, 4). Qui quoniam per se videri non potest, a Domino prophetae ostenditur stans coram angelo Domini, quem volunt magni consilii esse angelum, non quod alter et alter sit, aut duas personas recipiamus in Filio; sed quod idem atque unus, et quasi homo sordidatus ostenditur, et quasi angelus mediator hominum et Dei apparere dicatur.

Before we come to the spiritual understanding, how the Hebrews explain this place must be said briefly and succinctly. Joshua the high priest—whom the Greeks call *archiereia*, the Latins *pontificem*—they wish to be understood as the son of Jozadak, who with Zerubbabel presided over the people. At whose right hand stood the adversary—for this is what Satan is interpreted as—to resist him. And rightly he stood at his right hand, not at his left, because the accusation was true, in that he himself with others had taken a foreign wife; which is written very fully in Ezra and in Malachi, who follows this prophet (1 Ezra 10 and Mal. 2). And the Lord said to Satan, to the accuser and to his adversary—for he himself is the enemy and the avenger, and the accuser of his brethren—"The Lord rebuke thee, O Satan": as in "the Lord rained from the Lord": "and the Lord who has chosen Jerusalem rebuke thee." Since, therefore, out of all the cities of Judah Jerusalem has now been chosen, the Lord by no means imputing to her the sins she committed, why dost thou attempt to overwhelm Joshua as a brand—which is commonly called a firebrand—who escaped from the Babylonian captivity like something half-burned?

What follows, "Joshua was clothed with filthy garments," they interpret in three ways. Either because of the illicit marriage, or because of the sins of the people, or because of the squalor of the captivity. Now the angel before whose face Joshua stood commanded the other angels in the person of the Lord to take away from him the filthy garments, of which we spoke above. When they had completed the command in deed, again the same angel speaks to Joshua: "Behold, I have taken away thine iniquity from thee"—these are the filthy garments—"and I have clothed thee with change of raiment," that is, I have joined to thee an Israelite wife; for which the Seventy translated *podere*, which we can call a "robe reaching to the heels," because it flows down to the heels and the feet. And what follows, "Set a fair mitre upon his head," for "mitre" (*cidari*) in the Hebrew we read *SANIPH*, which is called a *mitra* by many; and in this they wish the dignity of the priesthood to be understood, so that, the filth of sins having been taken away, he might have a clean priesthood. Thus the Jews.

But our people argue thus: that he is the great priest to whom it is said, "Thou art a priest for ever after the order of Melchizedek" (Ps. 110:4). Who, since he cannot be seen by himself, is shown to the prophet by the Lord standing before the angel of the Lord, whom they wish to be the Angel of Great Counsel; not that there is one and another, or that we receive two persons in the Son, but that the same and one is shown both as a defiled man and is said to appear as an angel, the mediator between men and God.

Non autem esse Jesum filium Josedec, ex hoc conantur ostendere, quod non sit appositum in praesenti loco, filius Josedec, qui in aliis locis, et ubi vere de Jesu dicitur filio Josedec, semper patris cognomine censeatur. Stans igitur cernitur Jesus, et stabili consistens gradu: et Satan stabat a dextris ejus, ut adversaretur ei. Tentatus enim est per omnem modum absque peccato. Et in Evangelio ad eum tentator accedit, quaerens semper dextris ejus et virtutibus contraire. Quodque sequitur: Increpet Dominus in te, Satan, et increpet Dominus in te qui eligit Jerusalem, sic edisserunt, quia Pater et Filius Dominus est, et in centesimo nono psalmo legimus: Dixit Dominus Domino meo, sede a dextris meis: Dominus de altero Domino loquitur, non quod ipse Dominus qui loquitur, increpare non possit; sed quod ex unitate naturae, cum alter increpaverit, increpet ipse qui loquitur. Qui enim videt Filium, videt et Patrem (Joan. XIV, 9): et iste est qui elegit Jerusalem, Ecclesiam quae pacem Domini contemplatur. Torris autem de igne erutus, rectissime intelligi potest, qui cum in Babylone fuerit, non est Babylonio igne consumptus, nec flamma saeculi hujus attactus. Unde et Moyses in solitudine cernit visionem magnam, in qua ardebat rubus, et non comburebatur (Exod. III). Hic Jesus erat indutus vestibus sordidis; qui cum non fecisset peccatum, pro nobis peccatum factus est, et ipse infirmitates nostras portat, 802 et pro nobis dolet, et nos reputavimus eum esse in dolore, et in plaga, et in angustia. Ipse vero vulneratus est, propter peccata nostra (Isai. LIII, 4). Et in Apostolo legimus: Christus redemit nos de maledicto Legis, factus pro nobis maledictum (Galat. III, 13). Hic in vicesimo primo psalmo loquitur: Longe a salute mea verba delictorum meorum (Psal. XXI, 1). Et in sexagesimo octavo psalmo: Deus, tu scis insipientiam meam, et delicta mea a te non sunt abscondita (Psal. LXVIII, 6). Quae universa appellantur sordida vestimenta, et auferentur ab eo cum peccata nostra deleverit, ut quia ille sordidis indutus est vestibus, nos resurgentes in eo audiamus post baptismum: Candida sint semper vestimenta tua (Eccl. IX, 8): credentiumque omnis Ecclesia audit per Isaiam: Lavamini, mundi estote (Isai. I, 16). Et de ipsa prophetatur in Cantico canticorum: Quae est ista quae ascendit dealbata (Cant. III, 6)? *Ποδήρη* autem, incarnationem ejus accipe, quae de terra est, et significatur in pedibus. Cidarim mundam super caput illius, splendorem divinae majestatis intellige, ut unus atque idem secundum hominem *ποδήρη*, secundum Deum cidari ornatus esse videatur.

(Vers. 6, 7.) Et angelus Domini stabat, et contestabatur angelus Domini Jesum, dicens: Haec dicit Dominus exercituum: Si in viis meis ambulaveris, et custodiam meam custodieris, tu quoque judicabis domum meam, et custodies atria mea, et dabo tibi ambulantes de his qui nunc hic assistunt.

But that it is not Joshua the son of Jozadak, they attempt to show from this: that "son of Jozadak" is not added in the present place, who in other places, and where it is truly said of Joshua the son of Jozadak, is always reckoned by the father's surname. Jesus, therefore, is seen standing, and standing with a firm step: "and Satan stood at his right hand to resist him." For he was tempted in every way without sin. And in the Gospel the tempter approaches him, seeking always to oppose his right hand and his virtues. And what follows, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee," they explain thus: because the Father and the Son are Lord, and in the hundred and ninth psalm we read, "The Lord said unto my Lord, Sit thou at my right hand." The Lord speaks of another Lord, not that the Lord himself who speaks cannot rebuke, but that from the unity of nature, when the one has rebuked, he himself who speaks rebukes. "For he that hath seen the Son hath seen the Father" (John 14:9); and this is he who has chosen Jerusalem, the Church which contemplates the peace of the Lord. A brand plucked out of the fire can most correctly be understood as he who, although he was in Babylon, was not consumed by the Babylonian fire, nor touched by the flame of this world. Whence also Moses in the solitude sees a great vision, in which the bush burned and was not consumed (Exod. 3). This Jesus was clothed with filthy garments; who, although he had done no sin, was made sin for us, "and he himself bears our infirmities, and grieves for us, and we esteemed him smitten, stricken of God, and afflicted. But he was wounded for our transgressions" (Isai. 53:4). But he was wounded for our transgressions (Isai. 53:4). And in the Apostle we read: "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). He speaks here in the twenty-first psalm: "The words of my sins are far from my salvation" (Ps. 22:1). And in the sixty-eighth psalm: "O God, thou knowest my foolishness; and my sins are not hid from thee" (Ps. 69:5). All these things are called "filthy garments," and shall be taken away from him when he shall have blotted out our sins; so that because he was clothed with filthy garments, we, rising again in him, may hear after baptism: "Let thy garments be always white" (Eccl. 9:8); and the whole Church of believers hears through Isaiah: "Wash you, make you clean" (Isai. 1:16). And of her it is prophesied in the Song of Songs: "Who is this that cometh up bleached white?" (Cant. 3:6). Moreover, take the podere (the long robe) as his incarnation, which is from the earth and is signified in the feet. Understand the fair mitre upon his head as the splendor of the divine majesty, so that one and the same may be seen according to the man adorned with the podere, and according to God with the mitre.

(Vers. 6, 7.) And the angel of the Lord stood, and the angel of the Lord protested unto Joshua, saying: Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

LXX: Et angelus Domini stabat: et contestabatur angelus Domini ad Jesum, dicens: Haec dicit Dominus omnipotens: Si in viis meis ambulaveris, et praecepta mea custodieris, et tu judicabis domum meam; et si custodieris atrium meum, dabo tibi qui conversentur in medio stantium istorum.

Hebraei coepae interpretationis ordinem prosequentes, ad Jesum filium Josedec ab angelo Domini haec dicta intelligunt: quod post ablationem vestium sordidarum, et restitutam mundi sacerdotii dignitatem, praecipiat ei juxta illud quod in Evangelio scriptum est: Ecce sanus factus es, ultra noli peccare, ne quid tibi deterius fiat (Joan. V, 14). Et repromittitur ei praemium, si in viis Domini ambulaverit, et ejus praecepta servaverit, quod et ipse judex sit domus ejus, id est, pontifex perseveret in templo, et custodiat atria ejus, atque vestibula, 803 et det ei Dominus ex angelorum numero (qui eo tempore stabant ante conspectum ejus) quorum circumvalletur auxilio, et ab omni hostium fraude securus sit.

Juxta nostros, qui haec omnia referunt ad Dominum Salvatorem, hoc videtur esse difficile, quod Jesu ab angelo dicitur: Si ambulaverit in viis Domini, et ejus praecepta servaverit, ipse quoque judicet domum ejus, et custodiat atria illius, et det ei Dominus ambulantes de his qui assistant ei. Quod facile solvitur, si consideremus eum, qui formam servi est dignatus assumere (Philip. II). Et cum dives esset, pro nobis pauper factus est (II Cor. VIII, 9). Quidquid igitur de membris dicitur, refertur ad corpus: noster profectus, Domini victoria est. Cumque nos pervenerimus in virum perfectum, in mensuram aetatis plenitudinis Christi (Ephes. IV), ille judicabit domum Dei, secundum id quod Apostolus dixit: Christus autem sicut filius super domum ejus, cujus domus sumus nos (Hebr. III, 6). Et ad Timotheum: Si tardavero, ut scias quomodo debeas in domo Dei conversari, quae est Ecclesia Dei viventis, columna et firmamentum veritatis (I Tim. III, 15). Et non solum judicabit domum ejus; sed custodiet atria Domini, de quibus scriptum est: Adorate Dominum in atrio sancto ejus (Ps. XXVIII, 2). Judicabit autem, sive dijudicabit, dominum ejus, et pro meritis singulorum, alii dans decem civitates, et alii quinque (Luc. XIX). Et alios in Ecclesia constituens prophetas, et alios apostolos, alios doctores, alios signa facientes (I Cor. XII). Alios pro oculis habens, alios pro manibus, alios pro pedibus, juxta illud quod legimus: Deus stetit in synagoga deorum, in medio autem deos dijudicat (Ps. LXXXI, 1).

LXX: And the angel of the Lord stood: and the angel of the Lord protested to Jesus, saying: Thus saith the Lord Almighty: If thou wilt walk in my ways, and if thou wilt keep my commands, then thou shalt also judge my house; and if thou wilt keep my court, I will give thee those to converse in the midst of these that stand here.

The Hebrews, following the order of the interpretation they have begun, understand these things as said to Joshua the son of Jozadak by the angel of the Lord: that after the removal of the filthy garments and the restoration of the dignity of the clean priesthood, it is commanded him according to what is written in the Gospel: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee" (John 5:14). And a reward is promised him, if he walks in the ways of the Lord and keeps his commands: that he himself should be the judge of his house—that is, he should continue as high priest in the temple—and should keep its courts and vestibules; and that the Lord should give him from the number of the angels (who at that time stood before his sight) those by whose help he might be surrounded, and be secure from every fraud of enemies.

According to our people, who refer all these things to the Lord Savior, this seems to be difficult: that it is said to Jesus by the angel, "If he walks in the ways of the Lord and keeps his commands, he himself also shall judge his house, and keep his courts, and the Lord shall give him those to walk from among these that assist him." Which is easily solved, if we consider him who deigned to take the form of a servant (Phil. 2). "And though he was rich, yet for our sakes he became poor" (2 Cor. 8:9). Whatever, therefore, is said of the members is referred to the body: our progress is the Lord's victory. And when we have come unto a perfect man, unto the measure of the stature of the fullness of Christ (Eph. 4), he shall judge the house of God, according to that which the Apostle said: "But Christ as a son over his own house; whose house are we" (Heb. 3:6). And to Timothy: "If I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). And not only shall he judge his house, but he shall keep the courts of the Lord, of which it is written: "Worship the Lord in his holy court" (Ps. 29:2). Now he shall judge, or discern, his house, and according to the merits of each, giving to some ten cities, and to others five (Luke 19). And appointing some in the Church as prophets, and others as apostles, others as teachers, others as workers of miracles (1 Cor. 12). Having some for eyes, others for hands, others for feet, according to that which we read: "God standeth in the congregation of the mighty; he judgeth among the gods" (Ps. 82:1).

Dedit quoque ei de angelorum numero ministros, qui in carne constituti, similes angelorum sunt, et de quibus Apostolus loquebatur: Noster municipatus in coelestibus est (Phil. III, 20). Si enim angeli non nubunt neque nubuntur, et qui in virginali continentia perseverant, similes angelorum sunt (Matth. XXII), cur non putemus angelicae dignitatis apostolos, et sanctos quosque datos Jesu, qui assistant ei in Ecclesia, et numquam fluctuantes habeant pedes, sed cum stante stent Domino?

(Vers. 8, 9.) Audi, Jesu sacerdos magne, tu et amici tui qui habitant coram te, quia viri portendentes sunt. Ecce enim ego adducam servum meum Orientem, quia ecce lapis quem dedi coram Jesu, super lapidem unum septem oculi sunt. LXX: Audi ergo, Jesu sacerdos magne, et proximi tui qui sedent ante faciem tuam, quia viri *τερατοσκόποι*, id est, portentorum spectatores sunt, quia ecce ego adducam servum meum Orientem, quia lapis quem dedi ante faciem Jesu super lapidem unum, septem oculi sunt.

Nostri in hoc loco arctantur a Judaeis, quod juxta consequentiam textumque sermonis magis debeant Jesum sacerdotem intelligere filium Josedec, quam Dominum Salvatorem. Si enim ad Dominum sermo est, et ad Christum dicitur: Audi, Jesu sacerdos magne: quis est de quo infertur: Ecce ego adducam servum meum Orientem, qui alio nomine lapis appellatur, et datus est coram Jesu, et super hoc lapide septem sunt oculi? Econtrario nostri nituntur asserere, et Jesum sacerdotem magnum, et Orientem, et lapidem, secundum diversas intelligentias Christum appellari. Sed hoc quomodo de ipso [Al. seipso] dicatur ad eum quasi de altero, exponere difficillimum est.

Qui igitur Jesum volunt esse filium Josedec sacerdotem magnum, amicos ejus qui habitant, vel sedent coram eo, et qui viri sunt portendentes, discipulos ejus interpretantur et prophetas. Prophetæ enim in signum sunt positi futurorum. Quid est igitur quod Jesus et amici ejus coguntur audire: Adducam servum meum orientem, et reliqua? Supra promiserat [Al. permiserat] Deus Jesus filio Josedec sacerdoti magno, quod si in viis ejus ambulasset, et ejus praecepta servasset, ipse dijudicaret domum ejus, et atria ejus custodiret, et daret ei ministros angelicae dignitatis: nunc ei dicit et amicis illius, plenam felicitatem, et perfectam beatitudinem tunc futuram, quando venerit Oriens, de quo scriptum est: Ecce vir Oriens nomen ejus (Zach. VI, 12). Et in Malachia: Orietur in [Al. tacet in] vobis timentibus nomen meum sol justitiae, et sanitas in pennis ejus (Mala. IV, 2). Et in Numeris: Orietur stella ex Jacob, et homo ex Israel (Num. XXIV, 17).

He gave him also ministers from the number of the angels, who, being established in the flesh, are like angels, and of whom the Apostle spoke: "Our citizenship is in heaven" (Phil. 3:20). For if angels neither marry nor are given in marriage, and those who persevere in virginal continence are like angels (Matt. 22), why should we not think that the apostles and all the saints given to Jesus are of angelic dignity, who assist him in the Church, and never have wavering feet, but stand with the Lord who stands?

(Verses 8, 9.) "Hear, O Jesus, thou great priest, thou and thy friends that dwell before thee, for they are portending men." "For behold, I will bring my servant the East (Orient), for behold the stone that I have given before Jesus, upon one stone there are seven eyes." LXX: "Hear then, O Jesus, thou great priest, and thy neighbors who sit before thy face, for they are *teratoscopoi* (τερατοσκόποι), that is, observers of portents, for behold I will bring my servant the East, for the stone that I have given before the face of Jesus, upon one stone there are seven eyes."

Our people are pressed in this place by the Jews, because according to the sequence and text of the discourse they ought rather to understand Jesus the priest as the son of Jozadak, than the Lord the Savior. For if the discourse is to the Lord, and it is said to Christ: "Hear, O Jesus, thou great priest," who is it of whom it is added: "Behold, I will bring my servant the East," who by another name is called a stone, and was given before Jesus, and upon this stone are seven eyes? On the contrary, our people strive to assert that both Jesus the great priest, and the East, and the stone, are called Christ according to various understandings. But how this might be said of him [Al. himself] to him as if of another, is most difficult to explain.

Those, therefore, who wish Jesus to be the son of Jozadak the great priest, interpret his friends who dwell or sit before him, and who are portending men, as his disciples and the prophets. For prophets are placed as a sign of future things. What is it then that Jesus and his friends are compelled to hear: "I will bring my servant the East," and the rest? Above, God had promised [Al. permitted] Jesus the son of Jozadak the great priest, that if he walked in his ways and kept his precepts, he himself would judge his house and keep his courts, and would give him ministers of angelic dignity: now he tells him and his friends that full happiness and perfect blessedness will then be in the future, when the East comes, of whom it is written: "Behold the man whose name is the East" (Zech. 6:12). And in Malachi: "Unto you that fear my name shall the Sun of righteousness arise, and health in his wings" (Mal. 4:2). And in Numbers: "A star shall rise out of Jacob, and a man out of Israel" (Num. 24:17).

In Evangelio quoque apertissime de Christo legimus: In quibus visitabit nos Oriens ex alto: Illuminare eos qui in tenebris et in umbra mortis sedent, ad dirigendos pedes nostros in viam pacis (Luc. I, 78). Qui Oriens ipse dicitur et lapis angularis (Ephes. II), quia populum utrumque conjungat, et duos parietes in unam domum consociet: Hic non credentibus lapis scandali est, de quo et in Psalmis dicitur: Lapidem quem reprobaverunt aedificantes, hic factus est in caput anguli: A Domino factum est istud (Ps. CXVII, 22, 23). Super hunc lapidem septem oculi sunt, de quibus loquitur Isaias: Exiet virga de radice Jesse, et flos de radice ejus ascendet, et requiescet super eum spiritus Dei, spiritus sapientiae et intelligentiae, spiritus consilii et fortitudinis, spiritus scientiae et pietatis, et implebit eum spiritus timoris Dei (Isa. XI, 1 seqq.).

Qui sacerdotem magnum, et amicos ejus Dominum Salvatorem, et discipulos illius intelligi volunt viros *τερατοσκόπους*, et portendentes, sic accipiunt, ut ad apostolos (Al. discipulos) referant, qui ejus mystica signa perspexerint, et ex praesentibus futura cognoverint, dum in eo qui a nativitate caecus fuit (Joan. IX), oculos restitutos super populo gentilium interpretantur, et in muliere sanguine defluente (Matth. IX), Ecclesiam edisserunt sanguinis operibus liberatam.

Hoc autem quod sequitur: quia ecce lapis quem dedi coram Jesu, amatores historiae sic de Christo intelligunt, ut post Jesum filium Josedec Christum dicant venturum. Hoc enim esse coram Jesu, id est, in conspectu ejus, et ante faciem, ut futura significet, et appellari eum lapidem pro fortitudine, et robore, quo omnia regna contriverit, quem etiam in Daniele de monte sine manibus praecisum legimus (Dan. II).

(Vers. 10.) Ecce ego caelabo sculpturam ejus, dicit Dominus exercituum, et auferam iniquitatem terrae illius in die una. In die illa dicit Dominus exercituum, vocabit vir amicum suum, subter vineam, et subter ficum. LXX: Ecce ego fodiam foveam, dicit Dominus omnipotens, et contrectabo omnem iniquitatem terrae illius in die uno. In die illo, dicit Dominus omnipotens, vocabit unusquisque proximum suum subter vitem et subter ficum.

Supra dixerat: ecce lapis quem dedi coram Jesu, super lapidem unum septem oculi sunt. Nunc consequenter *μεταφοράν* servat a lapide, et dicit: Caelabo sculpturam ejus; sive sculpm caelaturam illius. Quod enim Hebraice scriptum est MAPHATE PHETHEE (), Aquila interpretatus est *διαγλύψω ἀνοίγμα αυτή* 斯, id est, sculpm aperturam ejus: Theodotio et Symmachus, sculpm sculpturam ejus.

In the Gospel also we read most clearly concerning Christ: "In which the East from on high hath visited us: to enlighten them that sit in darkness and in the shadow of death, to direct our feet into the way of peace" (Luke 1:78). He who is called the East is also the cornerstone (Eph. 2), because he joins both peoples together, and associates two walls into one house. This stone is a stone of stumbling to those who do not believe, of which it is also said in the Psalms: "The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing" (Ps. 118:22, 23). Upon this stone are seven eyes, of which Isaiah speaks: "A rod shall come forth out of the root of Jesse, and a flower shall rise up out of his root, and the spirit of God shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety, and the spirit of the fear of God shall fill him" (Isa. 11:1 seqq.).

Those who wish the great priest and his friends to be understood as the Lord the Savior and his disciples, take the teratoscopoi and portending men to refer to the apostles (Al. disciples), who have looked upon his mystical signs and have known future things from present ones, while they interpret the eyes restored in him who was blind from birth (John 9) as being over the people of the Gentiles, and in the woman with the issue of blood (Matt. 9), they explain the Church set free from works of blood.

But this which follows: "for behold the stone which I have given before Jesus," lovers of history understand concerning Christ in such a way that they say Christ will come after Jesus the son of Jozadak. For they say that being "before Jesus," that is, in his sight and before his face, signifies future things, and that he is called a stone for his fortitude and strength, by which he has crushed all kingdoms, whom we also read of in Daniel as being cut out of a mountain without hands (Dan. 2).

(Verse 10.) "Behold, I will engrave the sculpture thereof, saith the Lord of hosts, and I will take away the iniquity of that land in one day." "In that day, saith the Lord of hosts, every man shall call his friend under the vine and under the fig tree." LXX: "Behold, I will dig a pit, saith the Lord Almighty, and I will handle all the iniquity of that land in one day. In that day, saith the Lord Almighty, every one shall call his neighbor under the vine and under the fig tree."

Above he had said: "Behold the stone that I have given before Jesus, upon one stone there are seven eyes." Now consequently he maintains the metaphor (metaphoran) from the stone, and says: "I will engrave its sculpture"; or, "I will carve its engraving." For that which is written in Hebrew MAPHATE PHETHEE, Aquila interpreted as diaglypso anoigma autēs (διαγλύψω ἀνοίγμα αὐτῆς), that is, "I will carve its opening": Theodotion and Symmachus, "I will carve its sculpture."

Et est sensus: Istum lapidem clavis crucis, et lancea militis faciam vulnerari, et in illius passione auferam iniquitatem terrae in die una, de qua scriptum est: Haec est dies quam fecit Dominus, exsultemus et laetemur in ea (Ps. CXVII, 24).

In die illa passionis Christi, vocabit vir qui perfectus est in Christo, et cum apostolis ad Dominicae benevolentiae culmen ascendit, proximum suum, vel credentes ex Judaeis, vel certe gentilium populum, subter vineam quae appellatur Sorec, et de qua dicit in Evangelio: Ego sum vitis (Joan. XV, 1), et cujus fructus laetificat cor hominis: et subter ficum, Spiritus sancti poma dulcissima, ut aeterna pace requiescant, et compressa seditione mundi et cruore bellatorum [Al. bellorum], sciant se esse sub rege, cujus mystice in Salomone nomen est pacis. De hac eadem sessione subter vineam, et subter ficum, etiam Michaeas propheta commemorat, dicens: In die illa vocabit unusquisque proximum, et fratrem suum subter ficum, et vineam suam, et non erit qui exterreat (Mic. IV, 4).

Quod autem scriptum est juxta Septuaginta: Ecce ego fodiam foveam, possumus fossam vel foveam, pro sculptura lapidis intelligere: omne enim quod sculpitur et foditur. Tamen si quis et contentiosius noluerit hoc referre ad lapidem; sed quasi proprium habere principium, suamque sententiam, dicamus Deum omnipotentem in die passionis Filii sui, sive (ut Judaei putant, in ultimo fine mundi, quando judicaturus advenerit) effodere et in medium proferre opera singulorum, et contrectare universam terram in die judicii: hanc enim esse diem unam, et in die illa unumquemque sanctorum, socios suos et amicos, qui et ipsi sunt sancti, vocare ad requiem, et operum suorum virtute gaudere.

(Cap. IV.--Vers. 1.) Et reversus est angelus, qui loquebatur in me, et suscitavit me quasi virum qui suscitatur de somno suo. LXX: Et reversus est angelus, qui loquebatur in me, et suscitavit me sicut suscitari solet homo de somno suo.

Quo enim abierat, ut reverteretur, maxime qui loquebatur in propheta, et absque eo in quo loquebatur esse non poterat. Sed quotiescumque humana fragilitas suae relinquitur imbecillitati, Dei [Al. Deus] a nobis et angelorum ejus auxilium abire credendum est. Ergo et propheta stupore magnae visionis attonitus, tota mente torpebat, et clarum veritatis lumen videre non poterat: unde a visione praeterita suscitatur ad aliam visionem quasi de somno evigilans, ut videat quod clausis oculis non videbat.

And the sense is: I will cause this stone to be wounded by the nails of the cross and the lance of the soldier, and in his passion I will take away the iniquity of the land in one day, of which it is written: "This is the day which the Lord hath made, let us be glad and rejoice in it" (Ps. 118:24).

In that day of the passion of Christ, the man who is perfect in Christ, and has ascended with the apostles to the height of the Lord's benevolence, shall call his neighbor, whether the believers from among the Jews, or certainly the people of the Gentiles, under the vine which is called Sorek, and of which he says in the Gospel: "I am the vine" (John 15:1), and whose fruit gladdens the heart of man: and under the fig tree, the sweetest fruits of the Holy Spirit, that they may rest in eternal peace, and with the sedition of the world and the blood of warriors suppressed, they may know they are under the King, whose name mystically in Solomon is peace. Concerning this same sitting under the vine and under the fig tree, the prophet Micah also makes mention, saying: "In that day every one shall call his neighbor and his brother under his fig tree and his vine, and there shall be none to make them afraid" (Mic. 4:4).

But as to what is written according to the Septuagint: "Behold, I will dig a pit," we can understand the trench or pit for the sculpture of the stone: for everything that is carved is also dug out. However, if anyone should more contentiously wish not to refer this to the stone, but to have it as a proper beginning and its own sentence, let us say that God Almighty in the day of the passion of His Son (or, as the Jews think, at the ultimate end of the world, when He shall come to judge) digs out and brings into the open the works of each one, and handles the whole earth in the day of judgment: for this is that "one day," and in that day each of the saints shall call his companions and friends, who are themselves also saints, to rest, and shall rejoice in the virtue of their works.

(Chapter IV.---Verse 1.) "And the angel that spoke in me returned, and awaked me as a man that is wakened out of his sleep." LXX: "And the angel that spoke in me returned, and awaked me as a man is wont to be awaked out of his sleep."

For where had he gone, that he should return, especially he who spoke in the prophet, and could not be without him in whom he spoke? But as often as human fragility is left to its own weakness, it is to be believed that the help of God and of His angels departs from us. Therefore the prophet also, astonished by the stupor of the great vision, was numb in his whole mind, and could not see the bright light of truth: hence he is awaked from the past vision to another vision, as if waking out of sleep, that he may see what he did not see with closed eyes.

Dicamus et aliter. Proverbium Salomonis testimonium est: Si sederis, absque timore eris: si autem dormieris, dulciter dormies, et non timebis terrorem supervenientem tibi, nec impetus impiorum ingruentes (Prov. III, 23 et seqq.). Qui hoc somno dormierit, et audierit dictum de se quod scriptum de Lazaro legimus: Si dormit, salvus erit (Joan. XI, 12), poterit cantare cum sponsa: Ego dormio, et cor meum vigilat (Cant. V, 2). Videamus ergo ad quae contemplanda quasi de somno propheta consurgat.

(Vers. 2 seqq.) Et dixit ad me, quid tu vides? et dixi: Vidi, et ecce candelabrum aureum totum, et lampas ejus super caput ipsius: et septem lucernae ejus super illud: septem et septem infusoria lucernis, quae erant super caput ejus. Et duae olivae super illud, una a dextris lampadis, et una a sinistris ejus. Et respondi, et aio ad angelum, qui loquebatur in me, dicens: Quid sunt haec, domine mi? Et respondit angelus qui loquebatur in me, et dixit ad me: Numquid nescis quid sunt haec? et dixi: non, domine mi. Et respondit, et ait ad me, dicens: Hoc est verbum Domini ad Zorobabel, dicens: Non in exercitu, nec in robore; sed in spiritu meo, dicit Dominus exercituum: Quis tu, mons magne, coram Zorobabel in planum? et educet lapidem primum, et exaequabit gratiam gratiae ejus. LXX: Et dixit ad me, quid tu vides? Et dixi: Vidi, et ecce candelabrum aureum totum, et lampas super eum; et septem lucernas super illud, et septem infusoria lucernarum, quae erant super illud. Et ecce duae olivae super illud, una a dextris lampadis, et una a sinistris: et interrogavi, et dixi ad angelum qui loquebatur in me, dicens: Quid sunt haec, Domine? respondensque angelus qui loquebatur in me, dixit ad me: Non cognoscis quid sunt haec? Et dixi: Non, domine. Et respondit et ait ad me dicens: Iste est sermo Domini ad Zorobabel, dicens: Non in fortitudine magna, neque in robore, sed in spiritu meo, dicit Dominus omnipotens: Quis es tu, mons magne, ante faciem Zorobabel, ut corrigas? et educam lapidem haereditatis: aequalitatem gratiae gratiam ejus.

Angelus qui suscitavit Zachariam quasi de somno hominem consurgentem, interrogat quid viderit, ut illo respondente, et ignorante, et sciscitante quid cernat, atque dicente: Quid sunt haec, domine mi? audiamus ab eo: Hoc est verbum Domini ad Zorobabel: Non in exercitu, nec in robore; sed in spiritu meo, dicit Dominus. Dicamus igitur singula percurrentes, primum quid videatur Hebraeis, a quibus in veteri Testamento eruditi sumus: deinde per hos quasi gradus ad Ecclesiae culmina [Al. limina] conscendamus.

Let us speak also in another way. The proverb of Solomon is a testimony: "If thou sittest, thou shalt be without fear: but if thou sleepest, thou shalt sleep sweetly, and thou shalt not fear the terror coming upon thee, nor the rushes of the impious falling upon thee" (Prov. 3:23 seqq. [Vulg. 24, 25]). He who shall sleep this sleep, and shall hear said of him what we read written of Lazarus: "If he sleep, he shall do well" (John 11:12), will be able to sing with the bride: "I sleep, and my heart watcheth" (Song 5:2). Let us see then to what things the prophet rises up, as if from sleep, to contemplate.

(Verses 2 seqq.) And he said to me: "What seest thou?" and I said: "I have seen, and behold a candlestick all of gold, and its lamp upon its head: and its seven lights upon it: seven and seven pouring-vessels (infusoria) for the lights, which were upon its head." "And two olive trees over it, one on the right of the lamp, and one on its left." And I answered, and said to the angel that spoke in me, saying: "What are these things, my lord?" And the angel that spoke in me answered, and said to me: "Knowest thou not what these things are?" and I said: "No, my lord." And he answered, and spoke to me, saying: "This is the word of the Lord to Zerubbabel, saying: Not with an army, nor by might, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain, before Zerubbabel into a plain? and he shall bring forth the primary stone, and shall make grace equal to its grace." LXX: And he said to me: "What seest thou?" And I said: "I have seen, and behold a candlestick all of gold, and a lamp over it; and seven lights upon it, and seven pouring-vessels for the lights, which were upon it." And behold two olive trees over it, one on the right of the lamp, and one on the left." And I questioned, and said to the angel that spoke in me, saying: "What are these things, Lord?" And the angel that spoke in me answering, said to me: "Dost thou not know what these things are?" And I said: "No, lord." And he answered and spoke to me saying: "This is the word of the Lord to Zerubbabel, saying: Not with great strength, nor by might, but by my spirit, saith the Lord Almighty: Who art thou, O great mountain, before the face of Zerubbabel, that thou shouldst correct? and I will bring forth the stone of inheritance: the equality of grace its grace."

The angel who awaked Zechariah as a man rising from sleep, asks what he has seen, so that as he answers, being ignorant and inquiring what he perceives, and saying: "What are these things, my lord?" we may hear from him: "This is the word of the Lord to Zerubbabel: Not with an army, nor by might, but by my spirit, saith the Lord." Let us speak, then, running through the individual parts, first of what is seen by the Hebrews, by whom we have been instructed in the Old Testament: then by these steps, as it were, let us ascend to the heights [Al. thresholds] of the Church.

Candelabrum aureum solidum, Legem, id est, νόμον interpretantur. Lampadem autem, id est flammam in vertice candelabri lucentem atque fulgentem, Christum, qui caput Legis sit, et omnem mundum illuminet. Septem lucernas super candelabrum, septem gratias Spiritus sancti, de quibus supra diximus, quod in lapide uno septem oculi sint. Nulli enim dubium quin Lex, Spiritu sancto dictante, conscripta sit. Septem autem infusoria in quibus oleum sit, quod mittatur in lucernas, quae super candelabro luceant, hoc intelligi volunt, septem istas gratias de coelo ad homines per Legem descendere. Duas autem olivas super candelabrum a parte dextera et sinistra, inter quas media lampas luceat, Legem et Prophetas interpretantur.

Cumque propheta narrasset visionem suam, nesciens quid videret, interrogat angelum loquentem in se, sensum videlicet a Deo illuminatum. Iste enim angelus noster est, qui prudenter intelligens, Dei nobis indicat voluntatem, et dicit: Quid sunt haec, domine mi? Angelus autem non explanat visionem prophetae, ut rogatus ab eo fuerat; sed interrogantem rursus interrogat: Num ignoras quid sint haec? Quo respondente, nescio: etiam ipse respondit; Hoc est verbum Domini ad Zorobabel dicens: Non in exercitu, nec in robore, sed in spiritu meo, dicit Dominus. Sermo ergo Domini ad Zorobabel, qui locutus est non in exercitu, neque in robore; sed in spiritu meo, ipse est interpretatio visionis: non in exercitu, neque in multitudine bellatorum; sed in spiritu Dei reductum populum, et plenius reducendum, et adversarios esse vastandos.

Quodque sequitur: Quis tu, mons magne, coram Zorobabel in planum; ad diabolum dictum intelligunt, qui stabat a dextris Jesu, ut adversaretur ei, et se elevabat contra Zorobabel et populum Iudaeorum. In planum autem versus et humiliatus est; et sub pedibus jacet Israel, quia educet Deus lapidem primum, Christum Filium suum qui semper auxilio fuit populo Israel. Et gratia ejus, id est, lapidis in eos quos reduxit de captivitate, exaequabit gratiam quam in patres eorum semper exercuit. Haec ab Hebraeis dicta reperimus.

Nunc quid ab ecclesiasticis viris in Commentariis scriptum sit, disseramus. Candelabrum (Al. autem) aureum de auro purissimo Ecclesiam intelligunt, quae in Scripturis sanctis sensum ac mentem magis quam verba perquirat. Quod autem in sensu aurum accipiatur, posteriora et humeri columbae in sexagesimo septimo psalmo ostendunt: quae dicuntur auri virore sive fulgore radiare.

The solid golden candlestick they interpret as the Law, that is, *nomon* (νόμον). The lamp, however, that is the flame shining and glowing on the top of the candlestick, they interpret as Christ, who is the head of the Law, and enlightens the whole world. The seven lights upon the candlestick, the seven graces of the Holy Spirit, of which we spoke above, that on one stone there are seven eyes. For no one doubts that the Law was written by the dictation of the Holy Spirit. Moreover, the seven pouring-vessels in which the oil is, which is sent into the lights that shine upon the candlestick, they wish to be understood as these seven graces descending from heaven to men through the Law. The two olive trees upon the candlestick on the right and left sides, between which the lamp shines in the middle, they interpret as the Law and the Prophets.

And when the prophet had related his vision, not knowing what he saw, he questioned the angel speaking in him, namely, the sense enlightened by God. For this is our angel, who, understanding prudently, indicates to us the will of God, and says: "What are these things, my lord?" But the angel does not explain the vision of the prophet as he had been asked by him; instead, he asks the questioner in return: "Dost thou not know what these things are?" To which he answers, "I do not know": and he himself answers; "This is the word of the Lord to Zerubbabel saying: Not with an army, nor by might, but by my spirit, saith the Lord." Therefore the word of the Lord to Zerubbabel, which spoke not with an army, nor by might, but by my spirit, is itself the interpretation of the vision: not with an army, nor with a multitude of warriors, but by the spirit of God was the people brought back, and is to be more fully brought back, and the adversaries are to be laid waste.

And that which follows: "Who art thou, O great mountain, before Zerubbabel into a plain?" they understand as said to the devil, who stood on the right of Jesus to oppose him, and raised himself up against Zerubbabel and the people of the Jews. But he was turned into a plain and humbled; and he lies under the feet of Israel, because God will bring forth the primary stone, Christ His Son, who has always been a help to the people of Israel. And his grace, that is, of the stone toward those whom he brought back from captivity, shall make equal the grace which he always exercised toward their fathers. These things we have found said by the Hebrews.

Now let us discuss what has been written by ecclesiastical men in their Commentaries. The golden candlestick [Al. however] they understand as the Church made of the purest gold, which in the holy Scriptures searches for the sense and mind more than the words. That gold is accepted in the sense, the back parts and shoulders of the dove in the sixty-seventh Psalm show [Ps. 68:13]: which are said to radiate with the greenness or brightness of gold.

Lampadem et ipsi Christum intelligunt, quod luceat in Ecclesia, qui de seipso dicebat: Nemo lucernam accendit, et ponit eam sub modio (Matt. V, 15), hoc est, under mensura Legis; sed super candelabrum, id est, Evangelii libertatem, ut luceat cunctis qui sunt in domo. Lucernas septem et effusoria [Al. suffusoria] earum et ipsi gratias sancti Spiritus intelligunt, per quas oleum misericordiae Dei cunctarumque virtutum Ecclesia suscipit. Duas olivas super candelabrum, et ipsi Moysen et Eliam intelligunt, qui cum Domino loquebatur in monte, et significabant quid in Jerusalem passurus esset (Matth. XVII). Omnis enim lex et propheta de Christi praedicant passione. Alii duas olivas a dextris, et a sinistris, Legem et Evangelium interpretantur, ut in dextra Evangelium sit, in sinistra Lex: de qua dextra, et sinistra dicitur in Cantico canticorum: Sinistra ejus sub capite meo, et dextera illius amplexatur [Al. amplexabitur] me (Cant. II, 6). Montem autem plerique nostrorum, diabolum interpretantur, et Antichristum, qui coram Zorobabel (de quo nasciturus est Christus) stare audeat, et se erigere, et in Evangelio dicere: Haec omnia mihi tradita sunt, et dabo ea tibi, si procidens adoraveris me (Matt. IV, 9). Quem Dominus suis pedibus prosternens, et de superbo humilem faciens, atque dejectum, dicit: Vade retro, Satana, scriptum est enim: Dominum Deum tuum adorabis, et ipsi soli servies (Ibid., 10, et Deut. VI, 13). Dantque exemplum in Evangelio lunatici, quem cum apostoli non potuissent sanare, interrogant cur sanare nequiverint, et audiunt: Amen dico vobis, si habueritis fidem sicut granum sinapis, dicetis monti huic, transi hinc, et transibit; et nihil impossibile erit vobis. Hoc autem genus non ejicitur, nisi per orationem et jejunium (Matt. XVII, 19, 20). Mons ibi aperte diabolus accipitur. Alii autem temeritate non parva, hoc quod manifeste de diabolo dicitur, ad Christum referunt, qui in Scripturis sanctis mons saepius appellatur. Nec necesse est dare exemplum, quorum magna copia est. Ad hunc autem ducuntur errorem, quia scriptum est in Septuaginta: Quis es tu, mons magne, ante faciem Zorobabel, ut corrigas? quod videlicet mons iste qui ante faciem Zorobabel est, hoc est, qui de Zorobabel stirpe descendat, velit mundum ipse corrigere, et de ipso sit quod sequitur: Educam lapidem haereditatis de qua scriptum est: Tu es qui restitues haereditatem meam mihi (Psal. XV, 5). Et in alio loco: Elegit nobis haereditatem suam pulchritudinem Jacob quam dilexit (Psal. XLVI, 5). Et rursum: Facta est pars Domini Jacob, funiculus haereditatis ejus Israel (Psal. CIV).

The lamp they also understand as Christ, because He shines in the Church, who said of Himself: "No man lighteth a candle, and putteth it under a bushel" (Matt. 5:15), that is, under the measure of the Law; but upon a candlestick, that is, the liberty of the Gospel, that it may shine to all who are in the house. The seven lights and their pouring-vessels [Al. suffusoria] they also understand as the graces of the Holy Spirit, through which the Church receives the oil of the mercy of God and of all virtues. The two olive trees upon the candlestick they understand as Moses and Elijah, who spoke with the Lord on the mountain, and signified what He was to suffer in Jerusalem (Matt. 17). For all the law and the prophets preach of the passion of Christ. Others interpret the two olive trees on the right and on the left as the Law and the Gospel, so that the Gospel is on the right, the Law on the left: of which right and left it is said in the Song of Songs: "His left hand is under my head, and his right hand shall embrace me" (Song 2:6). Most of our people interpret the mountain as the devil and the Antichrist, who dares to stand before Zerubbabel (from whom Christ is to be born) and to raise himself up, and to say in the Gospel: "All these things are delivered to me, and I will give them to thee, if thou wilt fall down and worship me" (Matt. 4:9). Whom the Lord, prostrating him under His feet, and making him humble and dejected instead of proud, says: "Get thee behind me, Satan, for it is written: Thou shalt worship the Lord thy God, and him only shalt thou serve" (Ibid. 10, and Deut. 6:13). And they give the example in the Gospel of the lunatic, whom when the apostles could not heal, they ask why they could not heal him, and they hear: "Amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain, remove from hence to yonder place, and it shall remove; and nothing shall be impossible to you. But this kind is not cast out but by prayer and fasting" (Matt. 17:19, 20 [Vulg. 20, 21]). The mountain there is openly taken as the devil. Others, however, with no small temerity, refer this which is manifestly said of the devil to Christ, who is often called a mountain in the holy Scriptures. Nor is it necessary to give examples, of which there is a great abundance. But they are led into this error because it is written in the Septuagint: "Who art thou, O great mountain, before the face of Zerubbabel, that thou shouldst correct?" namely, that this mountain which is before the face of Zerubbabel, that is, who descends from the stock of Zerubbabel, wishes to correct the world himself, and of him is that which follows: "I will bring forth the stone of inheritance" of which it is written: "Thou art he that wilt restore my inheritance to me" (Ps. 15:5 [Vulg. 16:5]). And in another place: "He hath chosen for us his inheritance, the beauty of Jacob which he loved" (Ps. 46:5 [Vulg. 47:4]). And again: "The Lord's portion is made Jacob, the lot of his inheritance Israel" (Ps. 104 [Vulg. Deut. 32:9]).

Et in secundo psalmo: Dominus dicit ad me, filius meus es tu, ego hodie genui te. Postula a me, et dabo tibi gentes haereditatem tuam (Psal. XI, 7, 8). Educet autem Dominus lapidem primum, de quo legimus: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Et: Omnia per ipsum facta sunt, et sine ipso factum est nihil (Joan. I, 1, 3). Quod autem dicit: Exaequabit gratiam gratiae ejus, hoc significat. Nos omnes de plenitudine ejus accepimus, et gratiam pro gratia, id est, pro gratia Legis, gratiam Evangelii, ut aequalem gratiam, et par munus et ex Israel credentes accipiant, et populus ethnicorum. Unde et Gabriel loquitur ad Mariam: Invenisti gratiam apud Dominum (Luc. I, 30). Et Paulus apostolus scribit: Gratias enim salvati estis (Ephes. II, 8); Et Joannes evangelista: Lex, inquit, per Moysen data est: gratia autem et veritas per Jesum Christum facta est (Joan. I, 17).

(Vers. 8 seqq.) Et factum est Verbum Domini ad me dicens: Manus Zorobabel fundaverunt domum istam, et manus ejus perficient eam, et scietis quia Dominus exercituum misit me ad vos. Quis enim despexit dies parvos? et laetabuntur, et videbunt lapidem stanneum in manu Zorobabel. Septem isti oculi sunt [Vulg. tacet sunt] Domini, qui discurrunt in universa terra. LXX: Et factus est sermo Domini ad me dicens: Manus Zorobabel fundaverunt domum istam, et manus ejus complebunt eam. Et scies quoniam Dominus omnipotens misit me ad te: quis enim despexit in dies parvos? et laetabuntur, et videbunt lapidem stanneum in manu Zorobabel: septem isti oculi Domini sunt, qui respiciunt super omnem terram.

Ab Hebraeis, et a nostris multa dicuntur, quorum pleraque sectantes, et alia repudiantes, quid nobis placeat, inferamus, servantes historiae veritatem, ut ex hac possimus eum, qui per historiam prophetatur, agnoscere. Manus Zorobabel principis Judaeorum, qui reversi sunt de Babylone, templi fundamenta fecerunt, et manus ejus usque ad templi fastigia venient, complentes quod coeperant, et omnia quae coepta fuerant, exstruentes. Legimus apud Ezram quod a Zorobabel templum coeptum sit atque perfectum (I Esd. IV et VI). Cumque, ait Zacharias propheta, in templo, quod nunc aedificatis, videritis a vobis culmen impositum, tunc intelligetis me missum a Domino, et quae locutus sum, ipso mandante, dixisse.

And in the second Psalm: "The Lord hath said to me: Thou art my son, this day have I begotten thee. Ask of me, and I will give thee the Gentiles for thy inheritance" (Ps. 2:7, 8). Moreover, the Lord will bring forth the primary stone, of whom we read: "In the beginning was the Word, and the Word was with God, and the Word was God. And: All things were made by him, and without him was made nothing" (John 1:1, 3). As for what it says: "He shall make grace equal to its grace," this signifies: we all have received of his fullness, and grace for grace, that is, for the grace of the Law, the grace of the Gospel; so that believers from Israel and the people of the Gentiles may receive equal grace and a like gift. Whence also Gabriel speaks to Mary: "Thou hast found grace with the Lord" (Luke 1:30). And the apostle Paul writes: "For by grace you are saved" (Eph. 2:8). And John the evangelist: "The Law," he says, "was given by Moses; but grace and truth were made by Jesus Christ" (John 1:17).

(Verses 8 seqq.) And the word of the Lord came to me, saying: "The hands of Zerubbabel have founded this house, and his hands shall finish it, and you shall know that the Lord of hosts hath sent me to you." "For who hath despised small days? and they shall rejoice, and shall see the tin stone in the hand of Zerubbabel." "These seven eyes are those of the Lord, which run to and fro through the whole earth." LXX: And the word of the Lord came to me, saying: "The hands of Zerubbabel have founded this house, and his hands shall complete it." "And thou shalt know that the Lord Almighty hath sent me to thee: for who hath despised small days? and they shall rejoice, and shall see the tin stone in the hand of Zerubbabel: these seven are the eyes of the Lord, which look upon all the earth."

Many things are said by the Hebrews and by our people, most of which we follow, and others we repudiate; let us bring forward what pleases us, preserving the truth of the history, so that from this we may be able to recognize Him who is prophesied through history. The hands of Zerubbabel, the prince of the Jews who returned from Babylon, laid the foundations of the temple, and his hands shall reach to the pinnacles of the temple, completing what they had begun, and building up all things that had been commenced. We read in Ezra that the temple was begun and finished by Zerubbabel (Ezra 4 and 6). And when, says the prophet Zechariah, you shall see the summit placed by you on the temple which you are now building, then you shall understand that I was sent by the Lord, and that I have spoken those things which He commanded.

Quis enim despexit dies parvos? Quis hic pro raro accipitur, juxta illud: Quis putas est dispensator fidelis et prudens (Luc. XII, 42)? Et, Domine, quis habitabit in tabernaculo tuo, et quis ascendet in montem sanctum tuum (Psal. XIV, 1)? Rarus ergo est, qui dies parvos hujus saeculi despiciat, et regiam potestatem putet esse nihili. Cum viderimus potentes saeculi fulgere auro, purpura, gemmisque rutilare, circumdari exercitu, dicamus in nobis: quis, putas, despicit dies parvos? Unde et Jacob vitam hominum brevem intelligens: Parvi sunt, inquit, et pessimi dies vitae meae (Gen. XLVII, 9). Qui ergo despexerint dies parvos (hoc autem refert ad regiam potestatem, ut commoneat Zorobabel, et Jesum, et populum aedificantes templum Dei, nequaquam adversarios timere prohibentes; sed audire Dominum cohortantem), ex eo quod despiciunt regale fastigium, laetabuntur et videbunt auxilium Salvatoris, qui de Zorobabel stirpe promittitur, et propter fortitudinem, lapis appellatur, et lapis stanneus: Pro quo in Hebraico scriptum est ABDIL [Al. Abdel], (), eo quod sit murus et fortitudo roburque credentium.

Sicut enim stannum ab igne alia metalla defendit, et cum sit natura aes ferrumque durissimum, si absque stanno fuerit, uritur et crematur, sic omnis angelorum et hominum fortitudo, si non habuerit auxilium Salvatoris, imbecilla probatur et fragilis. Lapis autem iste, id est, massa, qui apud Hebraeos ABDIL scribitur, id est, stanneus, *ετυμολογείται ἀποχωρίζων*, id est separans, et secernens, ut quomodo stannum mixta et adulterata inter se per ignem metalla dissociat: ita Dominus verus probator et *χωρευτής* ab auro et argento bonorum operum aes vitiorum plumbumque secernat, ut purum aurum remaneat et argentum. Aliis verbis *ἀποχωρίζων* iste et separator in Evangelio scribitur: Cujus ventilabrum in manu sua, et ipse purgabit aream suam, et separabit paleas a tritico (Luc. III, 17), qui clamat per Jeremiam: Quid paleis ad frumentum? dicit Dominus (Jer. XXIII, 28).

Multi nostrorum manus Zorobabel, qui fundaverit domum, et ipse perfecit eam, Christum interpretantur. Quod si recipimus, cogemur exponere quid sit lapis stanneus in manu Zorobabel. Neque enim in manu Christi, Christus alius approbandus est? Licet quidam lapidem stanneum corpus Domini acceperint, quod nullis peccatorum fuerit maculis sordidatum, nec plumbus vocetur, sed stannum purissimum. Septem autem oculos, qui discurrunt in universa terra, et cuncta dijudicant, supra exposuimus, septem esse spiritus: et quod Deum nihil lateat, qui et praeteritorum, et praesentium, et futurorum conscius est, et reddit unicuique secundum opera sua, maxime cum in persona separantis bonos a malis, et conflatoris advenit.

"For who hath despised small days?" "Who" is here taken for "seldom" (rare), according to that: "Who, thinkest thou, is a faithful and wise steward" (Luke 12:42)? And, "Lord, who shall dwell in thy tabernacle, and who shall ascend into thy holy mountain" (Ps. 14:1 [Vulg. 15:1])? Rare, therefore, is he who despises the small days of this world, and thinks royal power to be nothing. When we see the powerful of the age shine with gold, purple, and the glow of gems, surrounded by an army, let us say within ourselves: "Who, thinkest thou, despises small days?" Whence also Jacob, understanding the life of men to be short, says: "Small and evil are the days of my life" (Gen. 47:9). Those, therefore, who shall have despised small days (this, however, refers to royal power, to admonish Zerubbabel and Jesus and the people building the temple of God, by no means to fear the adversaries who forbid them, but to hear the Lord exhorting them), because they despise the royal summit, shall rejoice and shall see the help of the Savior, who is promised from the stock of Zerubbabel, and for his fortitude is called a stone, and a tin stone: for which in Hebrew it is written ABDIL [Al. Abdel], because he is a wall and fortitude and the strength of believers.

For just as tin defends other metals from fire, and though brass and iron are by nature most hard, if they be without tin, they are burned and consumed; so all the fortitude of angels and men, if it have not the help of the Savior, is proved weak and fragile. Moreover, this stone, that is, the mass, which is written ABDIL among the Hebrews, that is, tin, is etymologized as apochorizon (*ἀποχωρίζων*), that is, "separating" and "discerning," so that just as tin dissociates metals mixed and adulterated with each other through fire, so the Lord, the true prover and refiner (*chonetes*), may discern the brass of vices and the lead of sins from the gold and silver of good works, that pure gold and silver may remain. In other words, this apochorizon and separator is written in the Gospel: "Whose fan is in his hand, and he will purge his floor, and will separate the chaff from the wheat" (Luke 3:17), who cries through Jeremiah: "What hath the chaff to do with the wheat? saith the Lord" (Jer. 23:28).

Many of our people interpret the hands of Zerubbabel, who founded the house and he himself finished it, as Christ. If we receive this, we shall be compelled to explain what the tin stone in the hand of Zerubbabel is. For in the hand of Christ, is another Christ to be approved? Although some have taken the tin stone as the body of the Lord, because it was defiled by no stains of sins, nor is called lead, but the purest tin. Moreover, the seven eyes which run to and fro through the whole earth and judge all things, we explained above to be the seven spirits: and that nothing is hidden from God, who is conscious of past, present, and future things, and renders to each according to his works, especially when He shall come in the person of the one separating the good from the bad, and of the refiner.

(Vers. 11 seqq.) Et respondi, et dixi ad eum: Quid sunt duae olivae istae ad dexteram candelabri, et ad sinistram ejus? Et respondi secundo, et dixi ad eum: Quid sunt duae spicae olivarum, quae sunt juxta [Al. super] duo rostra aurea, in quibus sunt suffusoria ex auro? Et ait ad me dicens: Numquid nescis quid sunt haec? Et dixi, non, domine mi. Et dixit: Isti sunt duo filii olei, qui assistunt Dominatori universae terrae. LXX: Et respondi, et dixi ad eum: Quid sunt duae olivae istae a dextris candelabri, et a sinistris? Et interrogavi secundo, et dixi ad eum: Quid sunt duo rami olivarum, qui in manibus duarum narium aurearum sunt, et quae infundunt et retrahunt suffusoria aurea. Et dixit ad me: Nescis quid sunt haec? et dixi: Nequaquam, domine. Et ait: Isti sunt duo filii pinguedinis, qui assistunt Domino universae terrae.

Interrogante propheta quid significarent duae olivae, quarum altera stabat ad dextram candelabri, altera ad sinistram, Dominus sive angelus Domini noluit respondere. Quod propheta intelligens, secundo sciscitatur, et dicit: Quid sunt duae spicae istae olivarum, sive duo rami? de minoribus interrogans, quoniam majora audire non meruit. Duo autem isti rami sunt in manu duarum narium, sive super duo rostra aurea, quae Hebraice SINTHOROTH [Al. Sinthuroth] (), Graece *μυζωτήρες* appellantur, qui et ipsi duo *μυζωτήρες*, super quos duae spicae sunt, vel duo rami olivarum de auro purissimo sunt. Cumque et de duobus ramis propheta quaereret, et rursum interrogaretur ab angelo, utrumnam sciret quid duo rami significarent, et ille dixisset: non, Domine: respondit angelus Domini: Isti sunt duo filii olei, ut Symmachus voluit, sive *σπιλινότητος*, ut interpretatus est Aquila, id est, splendoris: vel *ποιότητος*, hoc est, pinguedinis, ut verterunt Septuaginta: aut *λαμπρότης*, id est, claritatis, ut Theodotio transtulit: qui assistunt Dominatori universae terrae.

De duabus olivis quae erant ad dexteram lampadis et sinistram, supra legimus. Et idcirco nunc interrogans super his propheta, non meretur audire, quia priora non retinet, sive quod ibi obscurius dictum est, hic manifestius audire desiderat, aut certe silentio angeli confutatur ejus pertinacia, quod majora se scire contendat, quamquam Hebraei ideo eum de olivis interrogantem, nihil audisse confirment, quia non bene interrogavit, nec totum quaesierit quod scire debuerat.

(Verses 11 seqq.) And I answered, and said to him: "What are these two olive trees on the right side of the candlestick, and on the left of it?" And I answered the second time, and said to him: "What are the two spikes of the olive trees, which are beside [Al. over] the two golden beaks, in which are the pouring-vessels of gold?" And he said to me, saying: "Knowest thou not what these things are?" And I said: "No, my lord." And he said: "These are the two sons of oil, who assist the Ruler of the whole earth." LXX: And I responded, and said to him: "What are these two olive trees on the right of the candlestick, and on the left?" And I questioned a second time, and said to him: "What are the two branches of the olive trees, which are in the hands of the two golden nostrils, and which pour in and draw back the golden pouring-vessels?" And he said to me: "Knowest thou not what these are?" and I said: "By no means, lord." And he said: "These are the two sons of fatness, who assist the Lord of the whole earth."

When the prophet questioned what the two olive trees signified, one of which stood at the right of the candlestick, the other at the left, the Lord, or the angel of the Lord, was unwilling to answer. The prophet, understanding this, inquires a second time, and says: "What are these two spikes of the olive trees, or two branches?" asking about smaller things, since he did not deserve to hear greater things. Now these two branches are in the hand of the two nostrils, or over the two golden beaks, which in Hebrew are called SINTHOROTH [Al. Sinthuroth], in Greek myxoteres (μυξωτήρες), which themselves are two myxoteres, over which are the two spikes, or two branches of olive trees made of the purest gold. And when the prophet asked about the two branches, and was again questioned by the angel, whether he knew what the two branches signified, and he had said: "No, Lord": the angel of the Lord answered: "These are the two sons of oil," as Symmachus wished, or stilpnotetos (στιλπνότητος), as Aquila interpreted, that is, "of splendor": or poiōtetos (ποιότητος), that is, "of fatness," as the Septuagint translated: or lamprotetos (λαμπρότης), that is, "of clarity," as Theodotion translated: "who assist the Ruler of the whole earth."

Concerning the two olive trees which were on the right of the lamp and the left, we read above. And therefore now when the prophet questions concerning these, he does not deserve to hear, because he did not retain the former things, or because what was spoken there more obscurely, he desires to hear here more manifestly, or certainly his pertinacity is confuted by the silence of the angel, in that he contends to know greater things than himself; although the Hebrews for this reason affirm that he heard nothing when questioning about the olive trees, because he did not question well, nor sought all that he ought to have known.

Denique postea plenius sciscitatur addens, spicas vel ramos olivarum, de quibus supra tacuerat; ibi enim dixit: Quid sunt duae olivae istae? hic interrogat; Quid sunt duae spicae olivarum? μεταφορικῶς quod in morem spicarum rectae sint arbores, et quasi spicae aristis, sic istae vallo quodam ramorum atque foliorum tectae sint et in sublime surgentes.

Duas olivas quidam e nostris 814 Filium interpretantur, et Spiritum sanctum, et mediam lampadem Deum Patrem. Sed nescio quomodo absque blasphemia, alterum a dextris, alterum accipiant a sinistris. Ramos quoque, sive spicae olivarum, incarnationem Salvatoris et similitudinem columbae Spiritus sancti edisserunt, quia totas olivas videre nequeamus, sed partem quamdam et, ut ita dicam ramusculos incarnationis Christi, et ostensionis Spiritus sancti nobis esse monstratos. Alii duo intelligunt Testamenta, a dextris Evangelium, a sinistris Legem, eo quod in altero spiritualis sensus sit, in altero corporalis; et quod nec totum Evangelium, nec totam Legem explanare possimus, et nunc ex parte cognoscamus, et ex parte prophetemus (I Cor. XIII. 9), et necdum possimus intelligere quod perfectum est. Sunt qui duos ramos olivarum vel duas spicas, et filios pinguedinis vel splendoris, sacerdotium interpretentur et Legem, quae praebeant gaudium universae terrae. Alii Enoch et Eliam, quorum alter in praeputio, alter in circumcisione placuit Deo, et cum corpore raptus in coelum est (Gen. V, et I Reg. II). Pro splendore, et oleo, et pinguedine, et claritate, in Hebraico legimus ISAAR (יִשְׂאָאֵר), juxta illud quod de gaudio et felicitate sanctorum in Psalmis scriptum est: Inebriabuntur ab ubertate, sive pinguedine domus tuae (Psal. XXXV, 9): πίότης [Al. πύότης] enim magis pinguedinem quam ubertatem sonat. Haec ut quivimus, et ut vires ingenioli nostri ferre potuerunt, locuti sumus, et Hebraeorum et nostrorum varias opiniones breviter perstringentes, si quis melius immo verius dixerit, et nos libenter melioribus acquiescimus.

(Cap. V.---Vers. 1 seqq.) Et conversus sum, et levavi oculos meos, et vidi, et ecce volumen volans, et dixit ad me: Quid tu vides? Et dixi: Ego video volumen volans: longitudo ejus viginti cubitorum, et latitudo ejus decem cubitorum. Et dixit ad me: Haec est maledictio quae egredietur super faciem universae terrae: quia omnis fur, sicut ibi scriptum est, judicabitur, et omnis jurans ex hoc similiter judicabitur. Educam illud, dicit Dominus exercituum, et veniet ad domum furis, et ad domum jurantis in nomine meo mendaciter, et commorabitur in medio domus ejus, et consumet eam, et ligna ejus, et lapides 815 ejus.

Finally, he later inquires more fully, adding the spikes or branches of the olive trees, concerning which he had been silent above; for there he said: "What are these two olive trees?" here he questions; "What are the two spikes of the olive trees?" metaphorically, because the trees are straight after the manner of spikes, and as spikes are covered with awns, so these are covered by a certain rampart of branches and leaves and rise up on high.

Some of our people interpret the two olive trees as the Son and the Holy Spirit, and the middle lamp as God the Father. But I know not how, without blasphemy, they can take one on the right and the other on the left. The branches also, or spikes of the olive trees, they explain as the incarnation of the Savior and the likeness of the dove of the Holy Spirit, because we cannot see the whole olives, but a certain part and, so to speak, the little branches of the incarnation of Christ and the showing of the Holy Spirit are shown to us. Others understand the two Testaments: on the right the Gospel, on the left the Law, because in the one there is a spiritual sense, in the other a corporal one; and because we cannot explain either the whole Gospel or the whole Law, and "now we know in part, and we prophesy in part" (1 Cor. 13:9), and we cannot yet understand that which is perfect. There are those who interpret the two branches of the olives or the two spikes, and the sons of fatness or splendor, as the Priesthood and the Law, which provide joy to the whole earth. Others, Enoch and Elijah, one of whom pleased God in uncircumcision, the other in circumcision, and was snatched up into heaven with his body (Gen. 5, and 2 Kings 2). For "splendor" and "oil" and "fatness" and "clarity," we read in Hebrew ISAAR, according to that which is written in the Psalms concerning the joy and happiness of the saints: "They shall be inebriated with the plenty," or "the fatness of thy house" (Ps. 35:9 [Vulg. 36:8]): for *piotes* (πίότης) sounds more like "fatness" than "plenty." These things we have spoken as we were able, and as the strength of our little talent could bear, briefly touching upon the various opinions of both the Hebrews and our people; if anyone should say anything better or rather truer, we also willingly acquiesce to better things.

(Chapter V.—Verse 1 ff.) And I turned, and lifted up my eyes, and saw, and behold, a flying scroll (*volumen volans*); and he said to me: What do you see? And I said: I see a flying scroll: its length is twenty cubits, and its breadth ten cubits. And he said to me: This is the curse that shall go forth over the face of the whole earth: for every thief, as it is written there, shall be judged, and every one who swears [falsely] by this shall likewise be judged. I will bring it forth, says the Lord of hosts, and it shall come to the house of the thief, and to the house of him who swears falsely in my name; and it shall remain in the midst of his house, and shall consume it, both its timber and its stones.

LXX: Et conversus sum, et levavi oculos meos, et vidi falcem volantem. Et dixit ad me: Quid tu vides? Et dixi: Ego video falcem volantem, longitudinis cubitorum viginti, et latitudinis cubitorum decem. Et dixit ad me: Haec est maledictio quae egreditur super faciem omnis terrae: quia omnis fur ex hoc usque ad mortem punietur, et omnis perjurus ex hoc usque ad mortem cruciabitur. Et educam illud, dicit Dominus omnipotens, et ingreditur in domum furis, et domum jurantis in nomine meo mendaciter, et requiescet in medio domus ejus, et consumet eum, et ligna ejus, et lapides ejus.

Conversus, inquit propheta, ad aliam visionem, et a laetis atque felicibus oculos meos ad tristiora sustollens, cerno volumen volans quod Hebraice dicitur MEGELLA [Al. Gemell.] (), et ab Aquila et Theodotione versum est διφθέρα, a Symmacho κεφαλές, id est, capitulum, juxta illud quod in psalmo legimus: In capitulo libri scriptum est de me (Ps. XIX, 8); sive juxta Septuaginta δρέπανον πετέμενον, id est, falcem volantem.

Omnia enim quae supra viderat, aedificationem templi, adventum Domini Salvatoris, libertatem de Babylone populi nuntiarant. Itaque ne elevaretur cum Apostolo cor ejus (cui datus est angelus Satanae qui eum colaphizaret (II Cor. XII), ne se extolleret), videt et ipse quae tristia sunt, ut quidquid ex bonorum revelatione arrogantiae creverat, ex tristium comminatione decrescat.

Volumen autem volans ostenditur, in quo omnium peccata descripta sunt, ut unusquisque recipiat secundum opera sua, sive bonum, sive malum, dicente Daniele: Throni positi sunt, et libri aperti sunt (Dan. VII, 10).

Sin autem falcem accipimus, ut LXX transtulerunt, de Apocalypsi Joannis sumamus exemplum, in qua scriptum est: Et respondit angelus, et dixit ei qui sedebat super equum: Mitte falcem tuam acutissimam, et mete vineam tuam, quoniam maturae sunt uvae ejus (Apoc. XIV, 18).

Pro falce in Deuteronomy sagittas et gladium legimus: Inebriabo sagittas meas sanguine, et gladius meus devorabit carnes (Deut. XXXII, 42). Et quia Deus angelis peccantibus non pepercit, qui proprio vitio habitaculum perdere coeleste, ideo ipse dicit per Isaiam: Inebriatus est gladius meus in coelo (Isai. XXXIV, 5). Gladio enim interibunt 816 omnes peccatores populi, non utique gladio corporali (siquidem multae et diversae praeter gladium ad mortem viae sunt), sed gladio spirituali, quo percutiendi sunt qui non egerunt poenitentiam, et quibus comminatur Psalmista proclamans: Nisi convertamini, gladium suum vibrabit: arcum suum tetendit, et paravit illum: et in ipso paravit vasa mortis (Psal. VII, 13 et 14).

LXX: And I turned, and lifted up my eyes, and saw a flying sickle (*falcem volantem*). And he said to me: What do you see? And I said: I see a flying sickle, twenty cubits in length and ten cubits in breadth. And he said to me: This is the curse that goes forth over the face of all the earth: for every thief shall be punished by death because of this, and every perjurer shall be tormented by death because of this. And I will bring it forth, says the Lord Almighty, and it shall enter into the house of the thief, and the house of him who swears falsely in my name; and it shall rest in the midst of his house, and shall consume him, and his timber and his stones.

Having turned, the prophet says, to another vision, and lifting up my eyes from joyful and happy things to more sorrowful ones, I behold a flying scroll, which in Hebrew is called MEGELLA, and was translated by Aquila and Theodotion as *diphthera* (διφθέρα), and by Symmachus as *kephalis* (κεφαλῆς), that is, a "head" or "chapter," according to that which we read in the Psalm: "In the head of the book (in *capitulo libri*) it is written of me" (Ps. 40:8 [Vulg. 39:8]); or according to the Septuagint, *drepanon petomenon* (δρέπανον πετόμενον), that is, a "flying sickle."

For all the things which he had seen above had announced the building of the temple, the coming of the Lord the Savior, and the liberation of the people from Babylon. Therefore, lest his heart be puffed up along with the Apostle (to whom was given an angel of Satan to buffet him, lest he should exalt himself [2 Cor. 12]), he himself also sees sorrowful things, so that whatever arrogance had grown from the revelation of good things might decrease from the threat of sorrowful ones.

Moreover, a flying scroll is shown, in which the sins of all are written, so that each one may receive according to his works, whether good or evil, as Daniel says: "The thrones were set, and the books were opened" (Dan. 7:10).

But if we take it as a "sickle," as the LXX translated it, let us take an example from the Apocalypse of John, in which it is written: "And the angel answered, and said to him who sat upon the horse: Send forth your sharpest sickle, and reap your vineyard, for its grapes are ripe" (Rev. 14:18).

In place of the sickle, we read in Deuteronomy of "arrows" and a "sword": "I will make my arrows drunk with blood, and my sword shall devour flesh" (Deut. 32:42). And because God did not spare the sinning angels, who by their own fault lost their heavenly habitation, therefore he himself says through Isaiah: "My sword is made drunk in heaven" (Isa. 34:5). For all the sinners of the people shall perish by the sword—not indeed by a corporal sword (since there are many and diverse ways to death besides the sword), but by the spiritual sword, with which those who have not done penance are to be struck, and against whom the Psalmist threatens, proclaiming: "Unless you be converted, he will brandish his sword: he has bent his bow, and made it ready: and in it he has prepared the instruments of death" (Ps. 7:13-14 [Vulg. 7:12-13]).

Et in Jeremia legimus: Usquequo secabis mucro, vel gladius Domini? Usquequo non quiesces? convertex in vaginam tuam (Jer. XLVII, 6). Iste gladius non solum falx appellatur, quae fenum, stipulam, stipulamque succidit; sed et securis arborum dicitur, quae succidet eos, qui non fecerint dignos fructus poenitentiae. Et de quibus Joannes Baptista proclamabat: Ecce securis ad radices arborum posita est: Omnis arbor quae non facit fructum bonum, excidetur et in ignem mittetur (Matt. III, 10).

Volumen istud in quo peccata omnium describuntur, sive falx quae cunctorum delicta succidit, mittitur in vineam Sodomorum, de qua scriptum est: Inimici nostri insipientes: ex vinea enim Sodomorum vinea eorum, et propago eorum de Gomorrhis: Uva eorum, uva fellis, et botrus amaritudinis eis. Furor draconum, vinum eorum et furor aspidis insanabilis (Deut. XXXII, 31 seqq.).

Haec falx viginti habet cubitos longitudinis, et decem latitudinis, in quo numero tristibus laeta sociantur. Ad hoc enim Dominus corripit ut emendet. In vicesimo, qui ex duabus decadibus efficitur, austera et tristia nuntiantur: in decimo, id est, una decade, meliora et prospera: per omnia enim flagella atque supplicia eruditur Israel.

Simulque moneamus eos qui parva putant crimina furtum atque perjurium, quod inducatur maledictio quae in volumine ac [Al. a] falce descripta est, in domum furis atque perjuri, et commoretur in ea, et omnia ejus ligna lapidesque consumat. Quod si in his quae minora putantur (furtum dico, et perjurium) tanta poenarum comminatio est, quid dicemus de fornicatione, adulterio, homicidio, sacrilegio, cunctisque criminibus, quae ab Apostolo inter carnis opera numerantur (Galat. V)?

Legi viginti cubitos longitudinis, et decem latitudinis, ad aetatem referri Domini Salvatoris, id est tricenarium numerum 817 efficere: quod non judicet Pater quemquam: sed omne iudicium dederit Filio, et ab eo mundus iudicandus sit (Joan. V).

(Vers. 5 seqq.) Et egressus est angelus qui loquebatur in me, et dixit ad me: Leva oculos tuos, et vide quid sit hoc quod egredietur. Et dixi: Quidnam est? Et ait: Haec est amphora egrediens; et dixit: Haec est oculus eorum in universa terra. Et ecce talentum plumbi portabatur, et ecce mulier una sedens in medio amphorae. Et dixit: Haec est impietas, et projecit eam in medium amphorae, et misit massam plumbeam in os ejus.

And in Jeremiah we read: "How long will you cut, O blade, or sword of the Lord?" "How long will you not rest?" "return into your scabbard" (Jer. 47:6). This sword is not only called a sickle, which cuts down hay, stubble, and thorns; but it is also called an axe for trees, which shall cut down those who have not produced worthy fruits of penance. And concerning these John the Baptist proclaimed: "Behold, the axe is laid to the root of the trees: Every tree that does not produce good fruit shall be cut down and cast into the fire" (Matt. 3:10).

This scroll in which the sins of all are described, or the sickle which cuts down the crimes of all, is sent into the vineyard of Sodom, of which it is written: "Our enemies are foolish: for their vineyard is of the vineyard of Sodom, and their offspring from Gomorrah: their grape is a grape of gall, and their cluster is one of bitterness to them. Their wine is the fury of dragons and the incurable fury of the asp" (Deut. 32:31 ff. [Vulg. 32:31-33]).

This sickle has twenty cubits of length and ten of breadth, in which number joyful things are associated with sorrowful ones. For the Lord rebukes to this end, that he may amend. In the number twenty, which is made up of two decades, harsh and sorrowful things are announced; in the number ten, that is, one decade, better and prosperous things; for by all scourges and punishments Israel is instructed.

And at the same time let us warn those who think theft and perjury are small crimes, that the curse which is described in the scroll and the sickle is brought into the house of the thief and the perjurer, and remains in it, and consumes all its timber and stones. But if in those things which are thought lesser (I mean theft and perjury) there is such a threat of punishments, what shall we say of fornication, adultery, homicide, sacrilege, and all the crimes which are numbered by the Apostle among the works of the flesh (Gal. 5)?

I have read that twenty cubits of length and ten of breadth are referred to the age of the Lord the Savior, that is, making up the number thirty: because the Father judges no one, but has given all judgment to the Son, and by him the world is to be judged (John 5).

(Verse 5 ff.) And the angel who spoke in me went forth, and said to me: Lift up your eyes, and see what this is that goes forth. And I said: What is it? And he said: This is an amphora (amphora) going forth; and he said: This is their eye in all the earth. And behold, a talent of lead (talentum plumbi) was being carried, and behold, a woman sitting in the midst of the amphora. And he said: This is Impiety (impietas); and he cast her into the midst of the amphora, and threw the leaden mass (massam plumbeam) into its mouth.

LXX: Et egressus est angelus qui loquebatur in me, et dixit ad me: Suspice oculis tuis, et vide quid sit quod egreditur; et dixi, Quid est? Et ait: Haec est mensura quae egreditur. Et ait: Haec est iniquitas eorum in omni terra. Et ecce talentum plumbi elevatum est: et ecce mulier una sedebat in medio mensurae, et dixit: Haec est iniquitas, et projecit eam in medio mensurae, et projecit lapidem plumbeum in os ejus.

Amphora sive mensura egrediebatur, et ferebatur in aere. Et ne dubitarem quo proprie vocabulo nuncupetur, ipse angelus, qui ostenderat amphoram, sive mensuram, illi nomen imponit, et dicit, juxta Septuaginta, haec est iniquitas eorum in universa terra; juxta Hebraeos: Hic [Al. Haec] est oculus, id est, ostensio omnium peccatorum. Et ecce mulier sedebat in medio amphorae, vel mensurae, quae apud Hebraeos dicitur EPHA (), crebroque a LXX in οἶφι [Al. ephi] vertitur; et haec ipsa mulier vocabatur impietas.

Cum haec itaque [Al. ita] cerneret, ecce talentum plumbi, id est, massa instar lapidis ferebatur, vel suo impetu, vel Domini jussione, vel ferebatur ab alio cujus nomen tacitum est. Angelus autem iste qui loquebatur in propheta, et egrediens ex eo, illi universa monstrabat, arripuit mulierem quae vocabatur impietas, et praecipitem misit in medium amphorae, quae prius libere ferebatur, et supra amphoram sedens, omnibus apparebat. Ac ne forte rursum elevaret caput, et sua iniquitate et impietate gauderet, talentum plumbi in modum gravissimi lapidis mittit in os amphorae: ut impietatem in medio opprimat atque concludat, ne quo [Al. quoquo] modo possit erumpere.

Haec quasi umbras quasdam et lineas futurae imaginis 818 duximus, ut quod reliquum est suis coloribus impleamus. Angelus qui loquebatur in propheta, egressus de eo, et quasi cominus loquens, praecipit illi ut levet oculos suos, et videat peccata populi Israel in mensuram coacervata perfectam, et impleta delicta cunctorum: et hanc esse oculum eorum, quod Hebraice dicitur ENAM (), et scribitur per AIN, JOD, NUN, MEM. Sive iniquitatem eorum; quae si per VAU litteram scripta esset, recte legeretur ONAM [Al. UNAM] (), ut LXX putaverunt: et hic error in editione Vulgata frequenter inolevit, ut quia VAU et JOD litterae eadem forma, sed mensura diversae sunt, altera legatur pro altera.

LXX: And the angel who spoke in me went forth, and said to me: Look up with your eyes, and see what it is that goes forth; and I said, What is it? And he said: This is a measure (mensura) that goes forth. And he said: This is their iniquity in all the earth. And behold, a talent of lead was lifted up: and behold, a woman was sitting in the midst of the measure; and he said: This is Iniquity (iniquitas), and he cast her into the midst of the measure, and cast a leaden stone into its mouth.

An amphora or measure was going forth, and was being carried in the air. And lest we should doubt by what name it is properly called, the angel himself, who had shown the amphora or measure, gives it a name, and says, according to the Septuagint: "This is their iniquity in all the earth"; according to the Hebrews: "This is the eye," that is, the manifestation of all sins. And behold, a woman was sitting in the midst of the amphora or measure, which among the Hebrews is called EPHA, and is frequently translated by the LXX as ophi (οἶφι); and this woman herself was called "Impiety."

When he perceived these things, behold, a talent of lead, that is, a mass like a stone, was being carried, either by its own impetus, or by the command of the Lord, or it was being carried by another whose name is kept silent. Moreover, that angel who spoke in the prophet, and going forth from him, showed everything to him, seized the woman who was called Impiety, and cast her headlong into the midst of the amphora, she who previously was being carried freely, and sitting upon the amphora, was appearing to all. And lest she should perhaps lift up her head again, and rejoice in her iniquity and impiety, he sends the talent of lead in the manner of a very heavy stone into the mouth of the amphora: so that he may oppress and shut in Impiety in the midst, lest she be able to break out in any way.

These things we have drawn as certain shadows and outlines of the future image, so that we may fill in what remains with its own colors. The angel who spoke in the prophet, having gone forth from him, and speaking as if face to face, commands him to lift up his eyes, and see the sins of the people of Israel heaped up into a perfect measure, and the crimes of all fulfilled: and that this is "their eye," which in Hebrew is called ENAM, and is written with Ayin, Yod, Nun, Mem. Or "their iniquity," which if it were written with the letter Vav, would be correctly read AVONAM [Vulg. ONAM], as the LXX thought; and this error frequently became established in the common edition (Vulgata), because the letters Vav and Yod have the same form but differ in measure, so one is read for the other.

Haec amphora sive mensura, oculus eorum est in universa terra, hoc est, ostensio peccatorum, ut quorum vitia dispersa latitabant, in unum coacervata oculis omnium panderentur, ut egrederetur de loco suo Israel, et cunctis gentibus qualis in terra sua fuerit, monstraretur. Et ecce talentum plumbi portabatur. Pro talento plumbi, in consequentibus legimus lapidem plumbi. Talentum vocatur CHACHAR (); lapis ABEN (). Ipse est igitur lapis plumbi, qui et talentum plumbi, quod nos manifestius exprimentes, massam vel sphaeram plumbi interpretati sumus, ex quo significatur pondus gravissimum peccatorum.

Et super hanc mensuram atque amphoram omnium delictorum, media sedebat impietas, quam alio nomine idololatriam possumus appellare, et negationem Dei. Unde a Salvatore dicitur ad Judaeos: Implete mensuram patrum vestrorum (Matth. XXIII, 32). Haec impietas quae sedebat super peccata Israel, et in suo scelere gloriabatur, postea mittitur in medium Babylonis, et captivitatis malo premitur. Vel juxta Theodotionem, ipsa se projicit et abscondit in medium amphorae, ducitque super se pondus gravissimum plumbi, ut obturatum os habeat, et ultra se jactare non possit. Vel certe ab angelo Dei opprimitur, ut quae prius laetabatur in scelere, aeterno silentio conticescat. Quo autem, et a quibus conclusa portetur, sequens lectio docet.

(Vers. 9 seqq.) Et levavi oculos meos, et vidi, et ecce duae mulieres egredientes, et spiritus in alis earum, et habebant alas quasi 819 alas milvi, et levaverunt amphoram inter terram et coelum. Et dixi ad angelum qui loquebatur in me: Quo istae deferunt amphoram? Et dixit ad me: Ut aedificetur ei domus in terra Sennaar, et stabiliatur, et ponatur ibi super basem suam.

LXX: Et levavi oculos meos, et vidi, et ecce duae mulieres egredientes, et spiritus in alis earum, et ipsae habebant alas sicut alae sunt upupae. Et elevaverunt mensuram inter terram et coelum. Et dixi ad angelum qui loquebatur in me: Quo istae deferunt mensuram? Et dixit ad me: Ut aedificent ei domum in terra Babylonis, et praeparent, et ponant eam ibi super sedem suam.

Duas mulieres egredientes, Judaei arbitrantur regnum Medorum et Macedonum, quorum utrumque afflixerit populum Babylonium, et ibi impietas eorum sedem posuerit. Hoc autem arte confingunt, ne quod de se dictum est, in se intelligatur. Duae enim mulieres quae egrediuntur, haud dubium quin de terra Judaea, accipiendae sunt decem et duae tribus: quarum alterae ab Assyriis, alterae a Chaldaeis captae sunt.

This amphora or measure is "their eye" in all the earth, that is, the manifestation of sins, so that those whose vices were hidden and dispersed might be laid open to the eyes of all, heaped together into one, so that Israel might go forth from its place, and it might be shown to all nations what sort of people they were in their own land. And behold, a talent of lead was being carried. In place of "talent of lead," we read in what follows "a stone of lead." A talent is called KIKKAR (CHACHAR); a stone is EBEN. Therefore, it is the same stone of lead which is also the talent of lead, which we, expressing it more clearly, have interpreted as a mass or sphere of lead, by which is signified the very heavy weight of sins.

And upon this measure and amphora of all crimes, Impiety was sitting in the midst, which by another name we can call idolatry and the denial of God. Hence it is said by the Savior to the Jews: "Fill up the measure of your fathers" (Matt. 23:32). This Impiety, which was sitting upon the sins of Israel and glorying in her wickedness, is afterwards sent into the midst of Babylon, and is oppressed by the evil of captivity. Or according to Theodotion, she herself casts herself down and hides in the midst of the amphora, and brings upon herself the very heavy weight of lead, so that she may have a stopped mouth and not be able to boast further. Or certainly she is oppressed by the angel of God, so that she who previously rejoiced in wickedness might be silent in eternal silence. Moreover, where and by whom she is carried shut up, the following reading teaches.

(Verse 9 ff.) And I lifted up my eyes, and saw, and behold, two women going forth, and the spirit was in their wings, and they had wings like the wings of a kite (*milvi*); and they lifted up the amphora between the earth and the heaven. And I said to the angel who spoke in me: Where are these carrying the amphora? And he said to me: That a house may be built for it in the land of Shinar (*Sennaar*), and that it may be established, and set there upon its own base.

LXX: And I lifted up my eyes, and saw, and behold, two women going forth, and the spirit was in their wings, and they themselves had wings like those of a hoopoe (*upupae*). And they lifted up the measure between the earth and the heaven. And I said to the angel who spoke in me: Where are these carrying the measure? And he said to me: That they may build a house for it in the land of Babylon, and prepare it, and set it there upon its own seat.

The Jews think the "two women going forth" are the kingdom of the Medes and the Macedonians, each of which afflicted the Babylonian people, and there their impiety placed its seat. But they devise this skillfully, lest what was said about them be understood as referring to them. For the two women who go forth are undoubtedly to be understood as the ten and two tribes from the land of Judea: some of whom were captured by the Assyrians, others by the Chaldeans.

Et in alis earum erat spiritus, id est potestas diaboli, de quo in Ecclesiaste scriptum est: Si spiritus potestatis habentis ascenderit super te, locum tuum ne dimiseris (Eccl. X, 4). Et in Evangelio spiritum immundum legimus qui cum de domo sua fuerit ejectus, circumiens deserta et arida, cum aliis septem spiritibus nequioribus se, revertitur in pristinam domum (Luc. XI).

Ab hoc igitur spiritu istae mulieres quasi vento flatuque raptatae, volatu celeri ferebantur, et habebant alas; juxta Hebraicum ASIDA (), quod Aquila, Symmachus, et Theodotio herodionem; soli LXX upupam transtulerunt. Asidam Hebraei milvum putant, avem rapacissimam, et semper domesticis avibus insidiantem; herodionem vero, hi qui de volucrum scripsere naturis, tria genera autumant: unum album, aliud stellatum; tertium nigrum, quod et saevissimum est et sanguinarium, et pugnans ad coitum impatiens: ita ut ex oculis eorum erumpat cruor.

Upupam autem, quam nos de Graeci nominis similitudine traximus (nam et ipsi popam appellant ab eo, quod stercora humana consideret [Al. consideat]), avem dicunt esse spurcissimam, semper in sepulcris, semper in humano stercore commorantem: denique et nidum ex eo facere dicitur, et pullos suos de vermiculis stercoreis alere putrescentis.

Quamcumque ex tribus avibus intelligere volueris asidam, convenit istis mulieribus Judae, et Israeli, quae propter peccata potentia traditae sunt daemonum potestati, et ab eis ductae in captivitatem. Tuleruntque amphoram sive mensuram, in qua clausa tenebatur impietas, massa plumbi desuper posita ne possit exire, et pondus gravissimum omnium peccatorum per aerem inter terram et coelum.

Quod propheta intelligens, non interrogabat [Al. interrogat] quae sint istae mulieres (patebat enim spiritui prophetali) nec quid portent, de quo supra fuerat eruditus; sed quo portent. Denique sequitur: Dixi ad angelum qui loquebatur in me: Quo istae deferunt amphoram? Qui respondit: Ut aedificetur ei domus in terra Sennaar. Pro quo Septuaginta transtulerunt, in terra Babylonis.

Sennaar enim campus est Chaldaeorum, in quo hi qui moverant ab Oriente pedes suos, et in Dei servitute stare non poterant, aedificaverunt turrim superbiae (Genes. XI); unde et civitas ipsa appellata est Babylon, id est, confusio, eo quod ibi linguae omnium confusae sint atque permixtae. Impietas ergo defertur ab istis mulieribus in Babylonem: ut ibi aedificetur domus ejus, et stabiliatur, et ponatur super basem suam, et aeterna statione requiescat. Vere enim in Babylone sedes est impietatis, et juxta historiam et juxta mysticos intellectus.

"And in their wings was the spirit," that is, the power of the devil, concerning whom it is written in Ecclesiastes: "If the spirit of him who has power should rise up against you, do not leave your place" (Eccl. 10:4). And in the Gospel, we read of the unclean spirit who, when he has been cast out of his house, wandering through deserts and dry places, returns to his former house with seven other spirits more wicked than himself (Luke 11).

By this spirit, therefore, these women, snatched away as if by wind and blast, were carried with swift flight, and they had wings; according to the Hebrew ASIDA, which Aquila, Symmachus, and Theodotion translated as "heron" (*herodionem*); only the LXX translated it as "hoopoe" (*upupam*). The Hebrews think the *asida* is a "kite" (*milvum*), a very rapacious bird, always lying in wait for domestic birds; but those who have written about the nature of birds assert that there are three kinds of herons: one white, another speckled; the third black, which is both most savage and bloodthirsty, and impatient in fighting for mating, so that blood breaks out from their eyes.

But the hoopoe (*upupam*), which name we have derived from the similarity of the Greek name (for they themselves call it *popa* because it settles upon human excrement), they say is a most filthy bird, always staying in tombs, always in human dung; finally, it is said to make its nest out of it, and is thought to nourish its young with the little worms of rotting dung.

Whichever of the three birds you wish to understand the *asida* to be, it fits these women of Judah and Israel, who because of their stinking sins were delivered up to the power of demons, and were led by them into captivity. And they carried the amphora or measure, in which Impiety was held shut up, with a leaden mass placed on top so that she could not get out, and the very heavy weight of all sins through the air between the earth and the heaven.

The prophet, understanding this, did not ask who these women were (for it was open to his prophetic spirit) nor what they were carrying, concerning which he had been instructed above; but where they were carrying it. Finally it follows: "I said to the angel who spoke in me: Where are these carrying the amphora?" Who replied: "That a house may be built for it in the land of Shinar (*Sennaar*)."¹ For which the Septuagint translated, "in the land of Babylon."

For Shinar is the plain of the Chaldeans, in which those who had moved their feet from the East, and were not able to stand in the service of God, built the tower of pride (Gen. 11); whence also the city itself was called Babylon, that is, "confusion," because there the languages of all were confused and mixed together. Therefore, Impiety is carried by these women into Babylon: so that her house may be built there, and she may be established, and placed upon her own base, and rest in eternal standing. For truly in Babylon is the seat of impiety, both according to history and according to mystical understandings.

Si volueris duas mulieres accipere haereticorum populos et Judaeorum (quorum utrique egrediuntur a facie Dei, et spiritu feruntur incerto, et habent alas milvi, herodii, et upupae, dum semper in modum perdicis faciunt divitias, non cum iudicio (Jerem. XVII), et de Ecclesia rapere festinant, et contentionibus ac jurgiis delectantur). Et quoscumque deceperint, trahunt ad interitum, volutantur in coeno libidinum et sordibus sempiternis. istae mulieres levant pondus impietatis gravissimum, et aedificant in confusione domum suam, et serviunt regi Babylonio, ut ibi habitent haereticorum populi et Judaeorum, 821 ubi morantur idololatriae, ligno et lapidibus servientes.

(Cap. VI.) Et conversus sum, et levavi oculos meos, et vidi. Et ecce quatuor quadrigae egredientes in (Vulg. de) medio duorum montium, et montes, montes aenei (Vulg. aerei). In quadriga prima equi rufi, in quadriga secunda equi nigri, et in quadriga tertia equi albi, et in quadriga quarta equi varii et fortes. Et respondi, et dixi ad angelum qui loquebatur in me: Quid sunt haec, domine mi? Et respondit angelus, et ait ad me: Isti sunt quatuor venti coeli, qui egrediuntur, ut stent coram Dominatore omnis terrae. In qua erant equi nigri, egrediebantur in terram Aquilonis, et albi egressi sunt post eos, et varii egressi sunt ad terram Austri. Qui autem erant robustissimi, exierunt, et quaerebant ire et discurrere per omnem terram. Et dixit: Ite et perambulate terram, et perambulaverunt terram. Et vocavit me, et locutus est ad me, dicens: Ecce qui egrediuntur in terram Aquilonis, requiescere fecerunt spiritum meum in terra Aquilonis.

LXX: Et conversus sum, et levavi oculos meos, et vidi: Et ecce quatuor quadrigae egredientes de medio duorum montium, et montes erant montes aenei. In quadriga prima equi rufi, et in quadriga secunda equi nigri, et in quadriga tertia equi albi, et in quadriga quarta equi varii sturnini. Et respondi, et dixi ad angelum qui loquebatur in me: Quid sunt haec, domine? et respondit angelus qui loquebatur in me, et dixit: Hi sunt quatuor venti coeli, qui egrediuntur ut assistant Domino omnis terrae. In quo erant equi nigri, egrediebantur super terram Aquilonis, et albi egrediebantur post eos, et varii exibant in terram Austri, et sturnini egrediebantur, et considerabant ut circuissent terram. Et dixit: Ite et circuite terram, et circuierunt terram: et clamavit, et locutus est ad me dicens: Ecce qui egrediuntur super terram Aquilonis: requiescere fecerunt furorem meum in terra Aquilonis.

If you wish to take the two women as the peoples of the heretics and the Jews (both of whom go forth from the face of God, and are carried by an uncertain spirit, and have the wings of a kite, a heron, and a hoopoe, while they always make riches after the manner of a partridge, not with judgment [Jer. 17:11], and hasten to snatch from the Church, and delight in contentions and quarrels). And whoever they have deceived, they drag to destruction, wallowing in the mire of lusts and eternal filth. these women lift up the very heavy weight of impiety, and build their house in confusion, and serve the Babylonian king, so that the peoples of the heretics and the Jews may dwell there, where those of idolatry remain, serving wood and stones.

(Chapter VI.) And I turned, and lifted up my eyes, and saw. and behold, four chariots (*quadrigae*) going forth from the midst of two mountains; and the mountains were mountains of brass (*aenei*). In the first chariot were red horses, and in the second chariot black horses, and in the third chariot white horses, and in the fourth chariot dappled and strong horses. And I answered, and said to the angel who spoke in me: What are these, my lord? And the angel answered, and said to me: These are the four winds of heaven, which go forth to stand before the Ruler of all the earth. The one in which were the black horses went forth into the land of the North, and the white went forth after them, and the dappled went forth toward the land of the South. But those which were most robust went forth, and sought to go and run to and fro through all the earth. And he said: Go and walk through the earth; and they walked through the earth. And he called me, and spoke to me, saying: Behold, those who go forth into the land of the North have caused my spirit to rest in the land of the North.

LXX: And I turned, and lifted up my eyes, and saw: and behold, four chariots going forth from the midst of two mountains, and the mountains were mountains of brass. In the first chariot were red horses, and in the second chariot black horses, and in the third chariot white horses, and in the fourth chariot horses dappled like starlings (*sturnini*). And I answered, and said to the angel who spoke in me: What are these, lord? and the angel who spoke in me answered and said: These are the four winds of heaven, which go forth to stand by the Lord of all the earth. The one in which were the black horses went forth over the land of the North, and the white went forth after them, and the dappled went out into the land of the South, and the starling-colored went forth and considered how they might go around the earth. And he said: Go and go around the earth; and they went around the earth: and he cried out, and spoke to me saying: Behold, those who go forth over the land of the North: they have caused my fury to rest in the land of the North.

Transivi, ait, ad aliam visionem, et oculos cordis mei ad coelum altius sublevavi: vidique quatuor quadrigas egredientes de medio duorum montium qui erant aenei, id est, insuperabiles atque fortissimi, et qui nulla possent vetustate consumi. Quos enim supra montes 822 myrteos, vel umbrosos dixerat atque nemorosos, nunc aeneos vocat.

In quadriga prima equi rufi erant, cruenti, et sanguinarii, et Babylonia crudelitate terribiles. In quadriga secunda, equi nigri, regnum Medorum atque Persarum: quod bigae sedens et egrediens per Assueri regis edictum, mortem omnium Iudaeorum tristi nuntio praeferibat. In quadriga tertia, equi albi, Macedones, sub quorum rege Antiocho Machabaeorum victoriam legimus. In quadriga quarta, equi varii fortes. Scimus enim Romanorum reges, alios in gentem Iudaeam fuisse clementes, ut C. Caesarem, Augustum et Claudium: alios persecutores atque terribiles, ut C. Caligulam, Neronem, Vespasianum et Hadrianum.

Pro fortibus, quos Aquila κρατερους, Septuaginta ψαρούς transtulerunt, in Hebraico scriptum est AMASIM (). Et quaedam exemplaria male habent πνέξξους, confundentia colorum differentias atque regnorum, cum πνέξξοῦ, id est, rufi, non AMASIM, sed ADAMIM () appellantur.

Propheta ergo quaerente quid sibi vellent significare quae cerneret, Angelus qui loquebatur in eo, respondet, et narrat quatuor esse ventos coeli, id est, quatuor plagas mundi, quae Graeci vocant κλίματα, qui assistant et pareant Domini voluntati. Nihil enim haec quatuor regna, quae diximus, absque Domini voluntate fecerunt.

In qua erant equi nigri, egrediebantur, inquit, in terram Aquilonis. Quam pulchre quadriga prima in qua erant equi rufi praetermittitur, quid et secunda et tertia fecerint quartaque describitur. Jam enim eo tempore, quo haec propheta referebat, regnum praeterierat Babylonium, et omnem Asiam Medorum potentia possidebat: sub quorum rege Dario, anno ejus secundo, mense undecimo (Al. decimo), qui appellatur SABAT (), vicesima quarta die mensis, omnia quae supra exposuimus, contemplatur.

In qua erant igitur equi nigri, egrediebantur in terram Aquilonis: ut Chaldaeorum regnum Medica virtus everteret. Et hoc notandum, quod κλίματα, id est, plagae orbis et mundi, juxta situm Jerusalem, et templi in Scripturis sanctis appellantur. Albi quoque egressi 823 sunt post eos, secuti Medorum Persarumque vestigia, reges Macedonum, ut Chaldaeos ac Babylonem suo imperio subjugarent.

I passed, he says, to another vision, and lifted up the eyes of my heart higher toward heaven: and I saw four chariots going forth from the midst of two mountains which were of brass, that is, insuperable and very strong, and which could be consumed by no old age. For those which he had had called myrtle mountains above, or shady and woody ones, he now calls brazen.

In the first chariot were red horses, bloody and bloodthirsty, and terrible with Babylonian cruelty. In the second chariot, black horses, the kingdom of the Medes and Persians: which, sitting on a two-horse chariot (*bigae*) and going forth by the edict of King Ahasuerus, brought forward the death of all the Jews with a sorrowful message. In the third chariot, white horses, the Macedonians, under whose king Antiochus we read of the victory of the Maccabees. In the fourth chariot, dappled and strong horses. For we know that of the Roman kings, some were clement toward the Jewish nation, such as Caius Caesar, Augustus, and Claudius; others were persecutors and terrible, such as Caius Caligula, Nero, Vespasian, and Hadrian.

In place of "strong" (*fortibus*), which Aquila translated as *kraterous* (κρατερούς) and the Septuagint as *psarous* (ψαρούς), in the Hebrew is written AMASIM. And some copies incorrectly have *pyrrhous* (πυρρῆους), confusing the differences of colors and kingdoms, since *pyrrhoi*, that is, "red," are called not AMASIM but ADAMIM.

When the prophet asked what the things he perceived were meant to signify, the Angel who spoke in him answered and related that there are four winds of heaven, that is, four quarters of the world, which the Greeks call *klimata* (κλίματα), which assist and obey the will of the Lord. For these four kingdoms which we have mentioned did nothing without the will of the Lord.

"The one in which were the black horses," he says, "went forth into the land of the North." How beautifully the first chariot in which were the red horses is passed over, while what the second, third, and fourth did is described. For already at that time in which the prophet was relating these things, the Babylonian kingdom had passed away, and the power of the Medes possessed all Asia: under whose king Darius, in his second year, in the eleventh month, which is called SHEBAT (SABAT), on the twenty-fourth day of the month, he contemplates all those things which we have set forth above.

Therefore, the one in which were the black horses went forth into the land of the North, so that the Median valor might overturn the kingdom of the Chaldeans. And this is to be noted, that the *klimata*, that is, the quarters of the orb and the world, are named in the Holy Scriptures according to the site of Jerusalem and the temple. The white also went forth after them, the kings of the Macedonians following the footsteps of the Medes and Persians, so that they might subjugate the Chaldeans and Babylon to their own empire.

Quarti vero, id est, sturnini et varii, pro quo in Hebraeo legitur BORODIM (), et qui alio nomine appellantur AMASIM, id est, fortes, atque robusti, egressi sunt ad australem plagam, et totam terram impetu celeri lustraverunt. Clamatque angelus qui loquebatur in propheta, ad imperium Romanorum: Ite, perambulate terram, et orbem circuite terrarum, vestrisque pedibus cuncta regna substernite. Conversusque ad prophetam clara voce testatur: Ecce qui egrediuntur in terram Aquilonis, requiescere fecerunt spiritum meum in terra, ad quam profecti sunt.

Traditum mihi est ab Hebraeis in loco vel difficillimo, quod Alexander et omnes Macedones, id est, equi albi qui egressi sunt post Medos et Persas, qui et ipsi perrexerant in terram Aquilonis, requiescere fecerint spiritum prophetalem in terra Aquilonis, eo quod contra Medos Dei impleverint voluntatem, et in brevi imperium Medorum atque Persarum a Macedonibus sit deletum. Grandis enim eorum est consolatio qui premuntur, si sciant hostes suos cito esse perituros.

Haec ut potuimus, immo ut accepimus, nostrae linguae studiosis tradimus [Al. tradidimus] sequentes historiae veritatem: nec quadrigas Pharaonis, et currus Babylonios instar explanationis Aegyptiae tenaci memoria conquiritantes; 824 non enim quid ubi scriptum, sed qua ratione sit scriptum, considerandum est. Juxta allegoriam quaecumque in quatuor cornibus et quatuor fabris diximus, etiam in praesenti loco accipiamus.

Legi in cujusdam volumine, quatuor quadrigas, in quibus sunt equi rufi et nigri, et albi, et varii, ac fortes, quatuor Evangelia intelligenda et equos Apostolos, per diversitatem colorum diverseas gratias possidentes. quorum alii rufi sint in martyrio, alii obscuri, et nigri, et Christi mysteria cognoscentes, de quibus dicatur in Psalmis: Caligo sub pedibus ejus (Psal. XVII, 10). Et: Posuit tenebras latibulum suum (Ibid., XII) Alii albi. gratia virginali; alii varii et fortes, habentes gratiam curationum diversarumque virtutum.

Hae quadrigae quatuor, sive currus, missi sunt in quatuor ventos coeli, id est, ad cardines mundi, et universum orbem terrarum, ut explerent Domini voluntatem. quibus postea infertur ab Angelo: Ite, et perambulate terram, et in cunctis terrarum finibus Evangelium seminate. Hoc quoque quod sequitur: Ecce qui egrediuntur in terram Aquilonis requiescere fecerunt spiritum meum in terra Aquilonis, sic explanavit, ut diceret requievisse spiritum Domini, sive angeli, quando in terra Aquilonis, diaboli regna durissima apostolica praedicatione subversa sunt, et haec esse regna, quae Domino Salvatori in monte excelso diabolus ostendens, sibi tradita gloriatus sit (Matth. IV).

But the fourth, that is, the starling-colored and dappled horses, for which in Hebrew is read BORODIM, and which are called by another name AMASIM, that is, "strong" and "robust," went forth to the southern quarter, and traversed the whole earth with swift impetus. And the angel who spoke in the prophet cries out to the empire of the Romans: "Go, walk through the earth, and go around the orb of the lands, and subject all kingdoms under your feet." And turning to the prophet, he testifies with a clear voice: "Behold, those who go forth into the land of the North have caused my spirit to rest in the land" to which they set out.

It was handed down to me by the Hebrews in this very difficult passage, that Alexander and all the Macedonians, that is, the white horses who went forth after the Medes and Persians (who themselves had also gone into the land of the North), caused the prophetic spirit to rest in the land of the North, because they fulfilled the will of God against the Medes, and in a short time the empire of the Medes and Persians was destroyed by the Macedonians. For great is the consolation of those who are oppressed if they know that their enemies are soon to perish.

These things we hand down to the students of our language as we were able, or rather as we received them, following the truth of history; not searching with tenacious memory for the chariots of Pharaoh and the Babylonian cars after the manner of an Egyptian explanation; for it is not what is written where, but by what reason it is written, that must be considered. According to the allegory, let us accept in the present place whatever we said concerning the four horns and the four smiths.

I have read in the scroll of a certain man that the four chariots, in which are red, black, white, and dappled and strong horses, are to be understood as the four Gospels and the horses as the Apostles, possessing different graces through the diversity of colors. of whom some are red in martyrdom, others obscure and black and knowing the mysteries of Christ, of whom it is said in the Psalms: "Darkness was under his feet" (Ps. 18:10 [Vulg. 17:10]). And: "He made darkness his hiding place" (Ps. 18:11 [Vulg. 17:12]); others white by virginal grace; others dappled and strong, having the grace of healings and various virtues.

These four chariots or cars were sent into the four winds of heaven, that is, to the quarters of the world and the whole orb of the lands, so that they might fulfill the will of the Lord. to whom it is afterwards introduced by the Angel: "Go, and walk through the earth, and sow the Gospel in all the ends of the earth." This also which follows: "Behold, those who go forth into the land of the North have caused my spirit to rest in the land of the North," he so explained as to say that the spirit of the Lord, or of the angel, rested when in the land of the North the most hard kingdoms of the devil were overturned by apostolic preaching, and that these are the kingdoms which the devil, showing to the Lord the Savior on a high mountain, boasted had been delivered to him (Matt. 4).

LIBER SECUNDUS.

Ab obscuris ad obscuriora [Al. obscura] transimus, et cum Moyse ingredimur in nubem et caliginem (Exod. XXXIV). Abyssus abyssum invocat, in voce cataractarum Dei (Ps. XLI, 8); et gyrans gyrando vadit spiritus, et in circulos suos revertitur (Eccl. I, 6): Labyrinthios patimur errores, et Christi caeca regimus filo vestigia. Ad hanc difficultatem urget petasatus libri portitor (Horat. I, epist. 2): Dimidium facti, qui coepit, habet

quanto magis nos qui tertiam partem jam confecimus viae, eodem debemus in reliquis labore sudare, ne perdamus praeterita, et imperfectum opus augeat lectoris desiderium! Itaque, mi Exuperi Papa venerabilis, adesto praesens orationibus, qui corpore absens es, et impetra a Domino, ut auferatur a facie mea velamen Zachariae, quod ante oculos obtendebatur [Al appendebatur] Moysi (Exod XXXI; II Cor III) quia fulgorem vultus ejus, vulgus ignobile ferre non poterat: ut ego quoque cum David queam dicere: Dominus dabit verbum evangelizantibus virtute multa (Ps. LXVII, 12).

Secundi libri Explanationum in Zachariam istud exordium est, quem tanta celeritate dictamus, ut pene non sit emendandi spatium: dum frater Sisinnius Aegyptum ire festinat, ut odorem bonae fragrantiae, qui a te missus est fratribus, illuc quoque perferat; et nequaquam Aethiopiae flumine, sed Galliarum largissimis aquis rigentur arva sitientia.

(Vers. 9. seq.) Et factum est verbum Domini ad me, dicens: Sume a transmigratione ab Holdai et a Tobia, et ab Idaja, et venies tu in die illa, et intrabis domum Josiae filii Sophoniae qui venerunt de Babylone. Et sumes argentum et aurum, et facies coronas, et pones in capite Jesu filii Josedec sacerdotis magni, et loqueris ad eum dicens: Haec ait Dominus exercituum, dicens: Ecce vir, Oriens nomen ejus, et subter eum orietur, et aedificabit templum Domini.

BOOK TWO.

We pass from obscure things to more obscure ones, and with Moses we enter into the cloud and the darkness (Exod 34). "Deep calls unto deep at the noise of your cataracts" (Ps 42:8 [Vulg 41:8]); and "the spirit goes turning about, and returns into its circles" (Eccl 1:6). We suffer labyrinthine errors, and we guide our blind footsteps by the thread of Christ. Toward this difficulty, the hatted carrier of the book (*petasatus libri portitor*) urges us on (Horace, *Epist* 1.2): "He who has begun has half the deed done"

...how much more we, who have already completed a third part of the way, ought to sweat with the same labor in the remaining parts, lest we lose what is past, and an imperfect work increase the reader's longing! Therefore, my venerable Pope Exuperius, be present with your prayers, you who are absent in body, and obtain from the Lord that the veil of Zechariah may be taken away from my face, the veil which was stretched before the eyes of Moses (Exod 31 and 2 Cor 3) because the ignoble crowd could not bear the brightness of his countenance—so that I also, with David, may be able to say: "The Lord will give the word to those who preach with great power" (Ps 68:12 [Vulg 67:12]).

This is the beginning of the second book of the Explanations on Zechariah, which we are dictating with such speed that there is almost no time for correcting; while brother Sisinnius hastens to go to Egypt, so that he may also carry there the odor of good fragrance which was sent by you to the brothers; and that the thirsty fields may be watered not at all by the river of Ethiopia, but by the most abundant waters of the Gauls.

(Vers. 9. seq.) And the word of the Lord came to me, saying: Take from the transmigration, from Holdai and from Tobiah and from Jedaiah; and you shall come in that day, and shall enter the house of Josiah the son of Zephaniah, who came from Babylon. And you shall take silver and gold, and shall make crowns, and shall set them on the head of Jesus the son of Josedech, the high priest; and you shall speak to him, saying: Thus says the Lord of hosts, saying: Behold a man, the Orient is his name, and under him he shall rise up, and he shall build the temple of the Lord.

Et ipse exstruet templum Domino, et ipse portabit gloriam, et sedebit et dominabitur super solio suo, et erit sacerdos super solio: et consilium pacis erit inter illos duos. Et coronae erunt Helem et Tobiae et Idajae et Hen filio Sophoniae, memoriale in templo Domini. Et qui procul sunt, venient et aedificabunt in templo Domini, et scietis quia Dominus exercituum misit me ad vos. Erit autem hoc, si auditu audieritis vocem Domini Dei vestri.

LXX: Et factus est sermo Domini ad me dicens: Accipe quae de captivitate sunt a principibus, et ab utilibus ejus, et qui cognoverunt eam: et ingredieris tu in die illa in domum Josiae filii Sophoniae, qui venit de Babylone, et accipies argentum et aurum, et facies coronas, et impones super caput Jesu filii Josedec sacerdotis magni, et dices ad eum: Haec dicit Dominus omnipotens: Ecce vir, Oriens nomen ejus, et subter eum orietur, et aedificabit domum Domini, et ipse accipiet virtutem, et sedebit, et imperabit super throno suo. Et erit sacerdos a dextris ejus, et consilium pacis erit inter duos: corona autem expectantibus et utilibus ejus, et qui cognoverunt eam, et in gratiam filii Sophoniae, et in psalmum in domo Domini, et qui longe sunt ab eis, venient et aedificabunt in domo Domini. Et scietis quia Dominus omnipotens misit me ad vos, et erit, si auditu audieritis vocem Domini Dei vestri.

Semel proposui arcana eruditionis Hebraicae, et magistrorum synagogae reconditam disciplinam, eam dumtaxat, quae Scripturis sanctis convenit, Latinis auribus prodere. Quamobrem necesse mihi est in locis obscurissimis historiae lineas ducere, et sic quae ab ecclesiasticis viris accepi, proferre in medium, lectoris arbitrio quid magis sequi debeat, relinquens. Et primum lectionis ordo reddendus est, ut quod dicitur, juxta litteram perspicuum fiat. Accipe, inquit, ab Holdai, et a Tobia, et ab Idaja, qui de Babylonica captivitate venerunt, et sumes ab eis quae offeruntur munera, argentum, et aurum, et intrabis domum Josiae, filii Sophoniae; et ibi facies coronas, auri atque argenti varietate distinctas, non unam coronam; sed vel duas vel plures: ATAROTH () quippe, id est, $\aleph^1\aleph^2\aleph^3\aleph^4\aleph^5\aleph^6$, non unum, sed vel dualem, vel pluralem numerum significant.

And he himself shall build the temple to the Lord, and he himself shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne: and the counsel of peace shall be between those two. And the crowns shall be for Helem and for Tobiah and for Jedaiah and for Hen the son of Zephaniah, for a memorial in the temple of the Lord. And they that are far off shall come and shall build in the temple of the Lord, and you shall know that the Lord of hosts has sent me to you. And this shall be, if you will hear with hearing the voice of the Lord your God.

LXX: And the word of the Lord came to me, saying: Take those things which are of the captivity from the princes, and from its useful ones, and those who have known it: and you shall enter in that day into the house of Josiah the son of Zephaniah, who came from Babylon; and you shall take silver and gold, and shall make crowns, and shall set them upon the head of Jesus the son of Josedech, the high priest, and you shall say to him: Thus says the Lord Almighty: Behold a man, the Orient is his name, and under him he shall rise up, and he shall build the house of the Lord, and he himself shall receive virtue, and shall sit and shall rule upon his throne. And there shall be a priest at his right hand, and the counsel of peace shall be between the two: and the crown shall be for those who wait and for its useful ones, and those who have known it, and for the grace of the son of Zephaniah, and for a psalm in the house of the Lord; and they that are far off from them shall come and shall build in the house of the Lord. And you shall know that the Lord Almighty has sent me to you; and it shall be, if you will hear with hearing the voice of the Lord your God.

I once proposed to bring forth to Latin ears the secrets of Hebrew erudition and the hidden discipline of the masters of the synagogue—at least that which is consistent with the Holy Scriptures. Wherefore it is necessary for me to draw the lines of history in the most obscure places, and thus to bring into the midst what I have received from ecclesiastical men, leaving to the reader's judgment what he ought rather to follow. And first, the order of the reading must be rendered, so that what is said may become clear according to the letter. Take, it says, from Holdai, and from Tobiah, and from Jedaiah, who came from the Babylonian captivity, and you shall take from them the gifts that are offered, silver and gold, and you shall enter the house of Josiah, the son of Zephaniah; and there you shall make crowns, distinguished by the variety of gold and silver—not one crown, but either two or more: for ATAROTH (), that is, *stemmata*, signify not a singular, but either a dual or a plural number.

Cumque coronas feceris, impones unam ex eis in capite Jesu filii Josedec sacerdotis magni, et loqueris ad eum: Haec dicit Dominus omnipotens: Ecce vir cujus nomen est, Oriens, quod Hebraice dicitur SEMA (), non per SIN, sed per SADE litteram scriptum. Qui idcirco Oriens, id est, $\acute{a}^{\frac{1}{4}}\epsilon^{\frac{1}{2}}\hat{I}\pm\hat{I}_{\cdot},\hat{I}_{\cdot}\hat{I}\gg\acute{a}^{\frac{1}{2}}$, vel $\acute{a}^{\frac{1}{4}}\epsilon^{\frac{1}{2}}\hat{I}\pm\hat{I}\dagger\acute{a}^{\frac{1}{2}}\gg\hat{I}_{\cdot}$, sive $\hat{I}^2\hat{I}\gg\acute{a}^{\frac{1}{2}}\pm\hat{I}\hat{I}_{\cdot},\hat{I}_{\cdot}\hat{I}/4\hat{I}\pm$, nuncupatur, id est, germen, quia ex se repente succrescet, et ex radice sua in similitudinem germinis pullulabit, qui vir aedificabit templum Domini. Cumque illud extruxerit, ipse quoque portabit gloriam, id est, coronam alteram, quae Hebraice HOD (), et ab alio $\acute{a}^{\frac{1}{4}}\hat{I}\epsilon^{\frac{1}{2}}\hat{I}_{\cdot}\hat{I}_{\cdot}\hat{I}\hat{I}\hat{I}\hat{I}_{\cdot},\hat{I}_{\cdot}\hat{I}_{\cdot}$: ab alio $\hat{I}\mu\acute{a}^{\frac{1}{2}}\hat{I}\epsilon^{\frac{1}{2}}\hat{I}\hat{I}\hat{I}\hat{I}\hat{I}_{\cdot}\hat{I}\hat{I}\hat{I}\hat{I}\hat{I}_{\cdot}$...ab alio $\acute{a}^{\frac{1}{4}}\epsilon^{\frac{1}{2}}\hat{I}\mu_{\cdot},\acute{a}^{\frac{1}{2}}$: ab alio $\hat{I}\acute{a}^{\frac{1}{2}}\hat{I}\hat{I}/4\hat{I}\pm$ scribitur, quae vel inclytum, vel decorem, vel virtutem, vel gloriam sonant.

Significari autem putant Zorobabel, qui ex humili atque captivo in ducem populi Judaici repente consurgens, aedificavit templum Domini, et sedit super solio suo, et principis potestate dominatus est: sed et pontifex, inquit, Jesus filius Josedec sedebit in sacerdotali throno, et junctis animis atque consiliis, Dei populum gubernabunt. Et erit pax inter duos illos, hoc est, inter eum qui de tribu regia est, et eum qui de Levitica stirpe descendit, ut sacerdotium pariter et regnum Dei populum regant, ipsasque coronas quas de auro feceris et argento, postquam impositae fuerint capiti Jesu filii Josedec et capiti Zorobabel filii Salathiel, nominibus eorum a quibus oblatae sunt, consecrabis in templo, id est, Helem, et Tobiae, et Idajae, et Hen. Nomen secundum et tertium idem est quod supra. Primum mutatum est, et pro Holdai nunc Helem posuit. Quartum quod supra non dixerat additum, hoc est Hen, de quibus loquemur in consequentibus. Repositis autem, ait, coronis in templo Domini, et in sempiternam memoriam consecratis, de toto orbe terrarum, et procul positae gentes venient, et aedificabunt in templo meo unusquisque pro viribus suis. Et tunc exitu rerum et prosperitate omnium cognoscetis, quod Dominus miserit me, et ipso cuncta jubente, praedixerim. Haec autem omnia erunt, si obedieritis praeceptis Domini, et mandata illius feceritis.

And when you have made the crowns, you shall set one of them on the head of Jesus the son of Josedech, the high priest, and you shall speak to him: "Thus says the Lord Almighty: Behold a man whose name is the Orient," which in Hebrew is called SEMA (סמא), written not with *sin*, but with the letter *tsade*. He is therefore called the Orient (*Oriens*), that is, *anatole* (אָנאָלֶה, אָנאָלֶה) or *anaphye* (אָנאָפֶה, אָנאָפֶה) or *blastema* (בְּלַסְתֵּמָה, בְּלַסְתֵּמָה), that is, a sprout, because he will suddenly grow up from himself, and from his own root he will bud forth in the likeness of a sprout; this man shall build the temple of the Lord. And when he has built it, he himself also shall bear the glory, that is, the second crown, which in Hebrew is HOD (הוד), and is written by one as *epidoxotes* (אֶפִּידוֹקוֹטֶס, אֶפִּידוֹקוֹטֶס), by another as *euprepeia* ... by another as *arete* (אַרֶּטֶה, אַרֶּטֶה), and by another as *doxa* (דּוֹכָא, דּוֹכָא), which sound either as "renowned," or "decorum," or "virtue," or "glory."

But they think that Zerubbabel is signified, who, suddenly rising from a humble and captive state to be the leader of the Jewish people, built the temple of the Lord, and sat upon his throne, and ruled with the power of a prince; but also the high priest, it says, Jesus the son of Josedech, shall sit on the priestly throne, and with joined minds and counsels, they shall govern the people of God. And there shall be peace between those two—that is, between him who is of the royal tribe and him who descends from the Levite stock—so that the priesthood and the kingdom alike may rule the people of God; and the crowns themselves, which you made of gold and silver, after they have been set on the head of Jesus the son of Josedech and on the head of Zerubbabel the son of Shealtiel, you shall consecrate in the temple in the names of those by whom they were offered: that is, Helem, and Tobiah, and Jedaiah, and Hen. The second and third names are the same as above. The first is changed, and instead of Holdai he has now put Helem. The fourth, which he had not mentioned above, is added, that is Hen, of whom we shall speak in what follows. Moreover, it says, the crowns being stored in the temple of the Lord and consecrated for an everlasting memorial, from all the world and nations placed far off shall come, and each one according to his strength shall build in my temple. And then, by the outcome of events and the prosperity of all, you shall know that the Lord has sent me, and that I have foretold everything at his command. All these things, however, shall be, if you obey the precepts of the Lord and do his commandments.

Holdai interpretatur deprecatio Domini, quod Graece significantius dicitur $\text{Ἰδὲ τὸ ἥμισυ τοῦ ἱεροῦ... Ἰδὲ τὸ ἥμισυ τοῦ ἱεροῦ...}$ Tobia, bonus, Domini. Idaja, notus Domini. Pro HOLDAI (), nunc in primo loco posuit HELEM (), quod interpretatur somnium; et in quarto loco addidit HEN (), id est, gratia. Horum quatuor hominum coronae erunt apud filium Sophoniae, quem supra Josiam legimus, qui custos et aedituus est templi Domini, et ibi aeterna statione requiescent. Hebraei Ananiam, Azariam et Misael de captivitate venientes aurum et argentum in munera templi, et coronas pontificis, ac ducis attulisse commemorant, et quem supra non dixerat, Hen, id est, gratiam, Danielelem venisse cum munere, et idcirco Helem positum pro Holdai, ut ex interpretatione nominis quod dicitur somnium, ostendatur in captivitate positum Danielelem, et tres pueros regalis somnii mysteria cognovisse. Assumptis enim tribus pueris, Daniel oravit Dominum, et interpretationem somnii consecutus est (Daniel. II). Haec juxta historiam Circumcisio conatur exponere.

Nobis autem incumbit necessitas juxta LXX interpretes dicere quae nostri dixere majores. Accipe a captivitate, et a principibus, et ab utilibus ejus, et ab his qui cognoverunt eam, aurum, et argentum, et ingressus in domum Josiae filii Sophoniae, qui et ipse venit de Babylone, fac in ea coronas aureas et argenteas, quas impones super caput Jesu filii Josedec sacerdotis magni. Captivitas Judaeorum, id est, populi Dominum confitentis, vitia sunt atque peccata: quae, qui coeperit agere poenitentiam, et desiderare pristinam Jerusalem, id est, Ecclesiam Christi, in Babylone deserit ac dimittit, et offertur a principibus captivorum, et ab utilibus ejus, id est, captivitatis (qui et ipsi pro utilitate sua traditi sunt angelo Satanae in interitum carnis, ut spiritus salvus fieret (I Cor. V), et ab his qui cognoscunt eam, videlicet captivitatem, in bonam partem post supplicia esse vertendam. Offertur autem aurum et argentum ab his, qui et sensu, et sermone Dominum confitentur, et fiunt ex eo, id est, auro et argento coronae in domo Josiae, qui interpretatur salvatus, et est filius visitationis Domini, id est, $\text{Ἰδὲ τὸ ἥμισυ τοῦ ἱεροῦ... Ἰδὲ τὸ ἥμισυ τοῦ ἱεροῦ...}$ Visitatur enim a Domino qui prius male aegrota-verat. Et recte dicitur Josias, salvatus, quia et ipse reversus est de Babylone.

Imponuntur autem coronae, vel corona, Jesu filio Josedec sacerdoti magno, quia nobis proficientibus et reversis ad meliora, per singulas virtutes nostras Dominus coronatur: immo nobis virtute poenitentiae coronatis, salvator in singulis coronam accipit, juxta illud quod et Paulus loquitur: De caetero reposita est mihi corona justitiae, quam reddet mihi Dominus justus iudex: non solum autem mihi, sed et omnibus qui diligunt adventum Domini Salvatoris nostri Jesu Christi (I Tim. IV, 8). Unde a corona justitiae et Pater Domini Salvatoris nomen accepit. Josedec enim interpretatur Dominus justitiae, eo quod reddat unicuique secundum opera sua. De hac corona et Jacobus in Epistola sua loquitur: Beatus vir qui sustinet tentationem, quia cum probatus fuerit, accipiet coronam vitae, quam repromisit Deus diligentibus se (Jacob. II).

Jubetur autem prophetae ut postquam coronam imposuerit, vel coronas, super caput Jesu filii Josedec sacerdotis magni, loquatur ad eum, et dicat: Haec dicit Dominus: Ecce vir, Oriens nomen ejus: et subter eum orietur, et reliqua. Non Jesum dividimus, nec duas personas in unam possumus facere personam; sed ipse qui Jesus appellatur, eo quod salvaverit mundum, et Oriens dicitur, quia in diebus ejus orta est justitia. Et canitur in Psalmo: Veritas de terra orta est (Ps. LXXXIV, 12), eo quod de utero virginali in saeculorum consummatione generatus dixerit: Ego sum veritas (Joan. XIV, 6), et extrema hora venerit, juxta Joannis Epistolam dicentis (I Joan. II, 18): Filioli, nunc extrema hora est, in qua stantem, et nihil agentem gentium populum conduxit ex denario, et misit ad vineam (Matth. XX). Alioquin si secundum diversitatem nominum diversus efficitur, alius erit pastor, alius aries, alius agnus, alius janua, alius lapis offensionis, et petra scandali.

Iste igitur qui nostris virtutibus coronatus est, orietur et appellabitur Oriens. Ad quem locutus est Pater: Filius meus es tu: ego hodie genui te (Ps. II, 7): Et subter eum orietur multitudo credentium, et aedificabit domum Domini, Ecclesiam, et ipse accipiet virtutem et decorem ac profectum, et gloriam singulorum, et sedebit et dominabitur in throno suo, in throno David, de quo et in Evangelio scriptum est: Et erit sacerdos a dextris ejus (Luc. I), sive juxta Hebraicum, super thronum suum; quia ipse et rex et Pontifex est: et sedebit tam in regali, quam in sacerdotali throno, et consilium pacificum erit inter utrumque, ut nec regale fastigium sacerdotalem deprimat dignitatem, nec sacerdotii dignitas regale fastigium, sed in unius gloria Domini Jesu utrumque consentiat.

The crowns, or the crown, are set upon Jesus the son of Josedech, the high priest, because as we progress and return to better things, through our individual virtues the Lord is crowned; or rather, when we are crowned by the virtue of penance, the Savior receives a crown in each of us, according to that which Paul also says: For the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me; and not only to me, but also to all who love the coming of our Lord and Savior Jesus Christ (2 Tim 4:8). Whence from the crown of justice, even the Father of the Lord the Savior received his name. For *Josedech* is interpreted as "the Lord of justice," because he renders to each according to his works. Of this crown James also speaks in his Epistle: "Blessed is the man who endures temptation; for when he has been proved, he shall receive the crown of life, which God has promised to those who love him" (Jas 1:12).

But the prophet is commanded that after he has set the crown, or crowns, upon the head of Jesus the son of Josedech, the high priest, he should speak to him and say: "Thus says the Lord: Behold a man, the Orient is his name; and under him he shall rise up," and the rest. We do not divide Jesus, nor can we make two persons into one person; but he himself who is called Jesus, because he has saved the world, is also called the Orient, because in his days justice has risen up. And it is sung in the Psalm: "Truth is sprung out of the earth" (Ps 85:11 [Vulg 84:12]), because he, generated from the virginal womb at the consummation of the ages, said: "I am the truth" (John 14:6); and the last hour has come, according to the Epistle of John saying (1 John 2:18): "Little children, it is the last hour," in which he hired the people of the nations, who were standing and doing nothing, for a denarius and sent them to the vineyard (Matt 20). Otherwise, if according to the diversity of names he is made diverse, he will be one as pastor, another as ram, another as lamb, another as door, another as a stone of stumbling and a rock of scandal.

This one, therefore, who is crowned with our virtues, shall rise up and shall be called the Orient. To whom the Father spoke: "You are my son; today I have begotten you" (Ps 2:7). And under him shall rise up the multitude of believers, and he shall build the house of the Lord, the Church; and he himself shall receive virtue and decorum and progress, and the glory of each one; and he shall sit and rule on his throne—on the throne of David, of which it is also written in the Gospel (Luke 1); or according to the Hebrew, "upon his throne"; because he himself is both King and High Priest; and he shall sit as much on the royal as on the priestly throne, and there shall be peaceful counsel between both, so that neither the royal height may depress the priestly dignity, nor the dignity of the priesthood the royal height, but both may agree in the glory of the one Lord Jesus.

Legi in cujusdam libro hoc quod dicitur (Zach. VI, 13): Et consilium pacificum erit inter duos, ad Patrem referri et ad Filium: quia non suam, sed Patris venerit facere voluntatem, et Pater in Filio sit, et Filius in Patre (Ibid., XIV). Corona autem, id est, insigne victoryae, cum Christus fuerit coronatus, his quoque repromittitur, qui expectant eum, et intelligunt utilitatem quondam captivitatis suae, et noverunt Dei universa mysteria, ut sint in gratiam filii Sophoniae, hoc est visitationis Domini. Et qui in Babylone dicebant (Ps. CXXXVI, 1, 2): Super flumina Babylonis ibi sedimus et flevimus, cum recordaremur Sion: in salicibus in medio ejus suspendimus organa nostra, postquam reversi fuerint in Jerusalem, accipiant Psalmum et tympanum, et canant in Ecclesia Domini, et qui per majora peccata longe fuerant ab Judaea, et confessione verissima, veniant, et per singulos profectus suos aedificent domum Domini, et tunc universi pari mente cognoscant, quod Dominus omnipotens prophetam miserit ad eos. Fient autem omnia quae promissa sunt, si Dominum audire voluerint, et acta poenitentia, in bonis operibus manserint.

(Cap. VII.--Vers. 1 seqq.) Et factum est in anno quarto Darii regis: factum est verbum Domini ad Zachariam, in quarta mensis noni, qui est Casleu. Et miserunt ad domum Dei Sarasar et Rogommelech, et viri qui erant cum eo, ad deprecandam faciem Domini: ut dicerent sacerdotibus domus Domini exercituum et prophetis loquentes: Numquid flendum est mihi in quinto mense: vel sanctificare me debeo, sicut feci jam multis annis? Et factum est verbum Domini exercituum ad me, dicens: Loquere ad omnem populum terrae, et ad sacerdotes, dicens: Cum jejunaretis et plangeretis in quinto et septimo per hos septuaginta annos, numquid jejunium jejunastis mihi? et cum comedistis et cum bibistis, numquid non vobis comedistis et vobismetipsis bibistis? Numquid non sunt verba quae locutus est Dominus in manu prophetarum priorum, cum adhuc Jerusalem habitaretur, et esset opulenta, et ipsa et urbes illius [Vulg. tacet illius] in circuitu ejus, et ad austrum et in campestribus habitaretur?

LXX: Et factum est in quarto anno sub Dario rege: factus est sermo Domini ad Zachariam, quarta die mensis noni qui est Casleu, et misit in [Al. de] Bethel Sarasar et Arabessser rex, et viri ejus ut deprecarentur Dominum, dicens ad Sacerdotes domus Domini omnipotentis, et ad prophetas, dicens: Ingressa est huc in mense quinto sanctificatio, juxta quod fecerunt jam annis pluribus: et factus est sermo Domini virtutum ad me, dicens: Dic ad omnem populum terrae, et ad sacerdotes, dicens: Si jejunatis, et plangitis in quintis et septimis, et ecce septuaginta anni, numquid jejunium jejunastis mihi?

I read in a certain man's book that this which is said (Zech 6:13): "And there shall be peaceful counsel between the two," is referred to the Father and to the Son; because he came not to do his own will, but the Father's, and the Father is in the Son, and the Son in the Father (Ibid., XIV). But the crown, that is, the sign of victory, when Christ shall have been crowned, is promised also to those who expect him, and understand the utility of their former captivity, and have known all the mysteries of God, so that they may be in the grace of the son of Zephaniah, that is, of the visitation of the Lord. And those who in Babylon were saying (Ps 137:1-2 [Vulg 136:1-2]): "Upon the rivers of Babylon, there we sat and wept, when we remembered Zion; on the willows in the midst thereof we hung up our instruments," after they have returned to Jerusalem, let them take the Psalm and the timbrel, and sing in the Church of the Lord; and those who through greater sins had been far from Judea, let them come by a most true confession, and through their individual progresses build the house of the Lord, and then all with a like mind shall know that the Lord Almighty has sent the prophet to them. All things that have been promised shall be done, if they will hear the Lord, and having done penance, they shall remain in good works.

(Chapter VII.--Vers. 1 seqq.) And it came to pass in the fourth year of king Darius, that the word of the Lord came to Zechariah, in the fourth day of the ninth month, which is Chisleu. And they sent to the house of God Sarezzer, and Regem-melech, and the men that were with him, to entreat the face of the Lord: to speak to the priests of the house of the Lord of hosts, and to the prophets, saying: Must I weep in the fifth month, or must I sanctify myself, as I have now done for many years? And the word of the Lord of hosts came to me, saying: Speak to all the people of the land, and to the priests, saying: When you fasted, and mourned in the fifth and the seventh month for these seventy years: did you at all fast to me? And when you did eat and drink, did you not eat for yourselves, and drink for yourselves? Are these not the words which the Lord spoke by the hand of the former prophets, when Jerusalem as yet was inhabited, and was wealthy, both itself and the cities thereof round about it, and it was inhabited towards the south and in the plains?

LXX: And it came to pass in the fourth year under king Darius: the word of the Lord came to Zechariah, on the fourth day of the ninth month which is Chisleu, and he sent into [Al. from] Bethel Sarezzer and Arabesser the king, and his men to entreat the Lord, saying to the priests of the house of the Lord Almighty, and to the prophets, saying: Sanctification has entered here in the fifth month, according to what they have done now for many years: and the word of the Lord of virtues came to me, saying: Say to all the people of the land, and to the priests, saying: If you fast and mourn in the fifth and seventh months, and behold seventy years, did you at all fast to me?

et si comeditis aut bibitis, nonne vos comeditis, et vos bibitis? Numquid non ista sunt verba mea, quae locutus est Dominus in manibus prophetarum, qui fuerunt prius quando Jerusalem habitabatur, et erat abundans, et civitates ejus per circuitum, et montana et campestria habitabantur?

In quarto anno Darii regis, in mense nono, qui appellatur CASLEU, (), et in quarta mensis ejusdem die miserunt ad domum Dei, id est, ad templum quod jam a Zorobabel et a Jesu fuerat instauratum, Sarasar et Rogommelech et caeteri qui cum eis erant, quos Persas fuisse duces regis Darii timentes Deum, Hebraei autumant: ut quia jam audierant templum esse constructum, quaerent a sacerdotibus domus Domini et prophetis, utrum secundum consuetudinem pristinam flere et jejunare deberent, an luctum mutare laetitia. Et est sensus sciscitantium: Quinto mense qui appellatur apud Romanos Julius, a Nabuchodonosor subversa est Jerusalem, quam ob causam propter solitudinem templi huc usque jejunavimus et planximus, et moerorem nostrum fletu et jejuniis consolati sumus. Nunc quia dicitur, templum esse constructum, et videmus nequaquam causam permanere tristitiae, respondere quaesumus, utrum hoc facere debeamus, an moerorem gaudio commutare? Et simul considerandum quod fletus atque jejunium sanctificatio dicitur. Unde et in Joel praeceptum est sacerdotibus, ut sanctificent jejunium et praedicent curationem (Joel. V). Curat enim vulnera delinquentis, abstinencia et jejunium, et curatos quosque sanctificat.

Postquam interrogaverant Persarum duces per eos quos miserant, et ad sacerdotes atque prophetas sciscitantium fuerat expleta legatio, fit sermo Domini ad prophetam, imperans ut loquatur ad vulgum et ad sacerdotes, quid legis debeant respondere. Quando jejunabatis et plangebatis in quinto mense captivitatis Jerusalem, et in septimo mense, quando Godolias interfectus est ab Ismael, per annos septuaginta desolationis templi et subversionis Jerusalem, numquid mihi proderat quod jejunabatis (IV Reg. XXV; Jer. XLI)? Et e contrario, si quando manducatis et bibitis, numquid non vobis et comeditis et potatis? Neque enim his rebus placatur Deus, sed bonis operibus, et si illius praecepta faciamus, quia esca nos non commendat Deo. Neque si non manducaverimus, deficiemus: neque si manducaverimus, abundabimus. Numquid non haec sunt verba mea, adhuc stante Jerusalem et urbibus Juda, quae loquebar ad vos in manibus prophetarum meorum, cum adhuc staret Jerusalem, et urbes Juda rebus omnibus abundarent, et tam montana regio, quam campestris frugibus redundaret, et fidissima pace frueretur?

And if you eat or drink, do you not eat and do you not drink? Are those not my words, which the Lord spoke in the hands of the prophets who were before, when Jerusalem was inhabited and was abundant, and its cities round about, and the mountains and plains were inhabited?

In the fourth year of king Darius, in the ninth month, which is called CHISLEV (), and on the fourth day of the same month, they sent to the house of God—that is, to the temple which had already been restored by Zerubbabel and Jesus—Sarezzer and Regem-melech and the others who were with them, whom the Hebrews suppose to have been Persian leaders of king Darius, fearing God: so that because they had already heard that the temple was built, they might ask the priests of the house of the Lord and the prophets whether they ought to weep and fast according to the former custom, or change their mourning into joy. And the sense of those inquiring is: In the fifth month, which is called July among the Romans, Jerusalem was overthrown by Nebuchadnezzar; for which cause, on account of the desolation of the temple, we have fasted and mourned until now, and we have consoled our sorrow with weeping and fasts. Now, because it is said that the temple is built, and we see that the cause of sadness by no means remains, we ask you to answer whether we ought to do this, or to change our sorrow into joy? And at the same time it must be considered that weeping and fasting are called sanctification. Whence also in Joel it is commanded to the priests that they sanctify a fast and preach a cure (Joel 2). For abstinence and fasting cure the wounds of the delinquent, and sanctify all who are cured.

After the leaders of the Persians had interrogated through those whom they had sent, and the embassy of the inquirers to the priests and prophets had been completed, the word of the Lord comes to the prophet, commanding him to speak to the common people and to the priests as to what they ought to answer the legates. When you fasted and mourned in the fifth month of the captivity of Jerusalem, and in the seventh month, when Gedaliah was slain by Ishmael, through the seventy years of the desolation of the temple and the overthrow of Jerusalem, did it profit me at all that you fasted (2 Kings 25; Jer 41)? And on the contrary, whenever you eat and drink, do you not eat and drink for yourselves? For God is not appeased by these things, but by good works, and if we do his precepts, because food does not commend us to God. Neither if we do not eat shall we be deficient, nor if we eat shall we abound. Are these not my words, while Jerusalem and the cities of Judah were still standing, which I spoke to you in the hands of my prophets, when Jerusalem still stood and the cities of Judah abounded in all things, and as much the mountain region as the plain overflowed with fruits and enjoyed a most faithful peace?

Haec autem erant verba Domini, quae sequens Scriptura testatur, velle se verum iudicium et misericordiam in proximos, et viduam, et pupillum, et advenam, et pauperem non calumniari, et malum non cogitare in corde suo. Haec, inquit, noluerunt facere, et surdis auribus mea imperia contempserunt: quam ob rem venit indignatio magna super Jerusalem; et quomodo illi me audire noluerunt, sic et ego non exaudivi eos: et nunc tanta scrupulositate quaerunt, quando debeant jejunare et plangere, cum ante dixerim per Isaiam: Non tale jejunium elegi, dicit Dominus, neque ut humiliet homo animam suam; sed solve omne vinculum iniquitatis: dissolve obligationes violentarum cautionum: esurienti da panem tuum ex animo. Si videris nudum, operi eum; et pauperem et absque tecto indue in tabernaculum tuum. Tunc erumpet temporanea lux tua, et sanitates tuae cito orientur (Isai. LVIII, 5, seqq.).

Hoc quod scriptum est in Septuaginta: Misit de Bethel Sarasar et Arabesser [Al. Arbath Sager] rex, nullus nostrorum potuit exponere: neque enim quod male verum est ex Hebraeo, ulla ratione explanari potest. Quis est enim iste Sarasar, vel Arabesser rex? aut cujus rex provinciae, aut in quam vel de qua misit Bethel? aut cujus Bethel rex esse poterat Arabesser, quae olim cum Judaea fuerat destituta, et eo tempore nequaquam vocabatur Bethel, id est, domus Dei; sed Bethaven, id est, domus idoli? Hoc quoque quod sequitur: Ingressa est huc in mense quinto sanctificatio, sicut fecerant jam per multos annos, sic conantur exponere: sanctificationem ingressam, vasa templi quae a Nabuchodonosor sublata fuerant, illo tempore restituta. De quinti autem et septimi jejunio, tentaverunt referre ad dies hebdomadis. Sed quia sequitur, decimi jejunium, compulsi sunt ad menses referre, et quod sit ipsum quinti, septimi decimique mensis jejunium, omnino siluerunt. Unde priore simus explanatione contenti, et non inclinemur [Al. indignemur] ad falsos commentantium conatus qui de interpretationis errore venerunt.

(Vers. 8 seqq.) Et factum est verbum Domini ad Zachariam, dicens: Haec ait Dominus exercituum dicens: Iudicium verum iudicate, et misericordiam, et miserationes facite unusquisque cum fratre suo. Et viduam, et pupillum, et advenam, et pauperem nolite calumniari: et malum vir fratri suo non cogitet in corde suo. Et noluerunt attendere, et verterunt scapulam recedentem: et aures suas aggravaverunt, ne audirent:

But these were the words of the Lord, which the following Scripture testifies: that he wills true judgment and mercy towards neighbors, and not to calumniate the widow, and the fatherless, and the stranger, and the poor, and not to think evil in one's heart. These things, he says, they were unwilling to do, and with deaf ears they contemned my commands: wherefore great indignation came upon Jerusalem; and just as they were unwilling to hear me, so also I did not hear them: and now they ask with such scrupulosity when they ought to fast and weep, although I said before through Isaiah: I have not chosen such a fast, says the Lord, nor that a man should afflict his soul; but loose every band of iniquity: dissolve the obligations of violent cautions: give your bread to the hungry from your soul. If you see the naked, cover him; and the poor and those without shelter clothe in your tabernacle. Then shall your timely light break forth, and your health shall quickly arise (Isa 58:5 seqq.).

This which is written in the Septuagint: "He sent from Bethel Sarezzer and Arabesser the king," none of our own has been able to explain: for neither can that which is badly translated from the Hebrew be explained by any reason. For who is this Sarezzer, or Arabesser the king? Or of what province was he king, or into what or from where did he send Bethel? Or of what Bethel could Arabesser be king, which formerly had been destitute along with Judea, and at that time was by no means called Bethel, that is, the house of God, but Bethaven, that is, the house of an idol? This also which follows: "Sanctification entered here in the fifth month, as they had done now for many years," they try to explain thus: that sanctification entered when the vessels of the temple which had been taken by Nebuchadnezzar were restored at that time. Concerning the fast of the fifth and seventh months, they tried to refer it to the days of the week. But because the fast of the tenth month follows, they were compelled to refer it to the months, and as to what that fast of the fifth, seventh, and tenth month is, they were entirely silent. Whence let us be content with the former explanation, and let us not incline to the false attempts of those commenting who have come from an error of translation.

(Vers. 8 seqq.) And the word of the Lord came to Zechariah, saying: Thus says the Lord of hosts, saying: Judge true judgment, and show mercy and compassions every man to his brother. And do not calumniate the widow, and the fatherless, and the stranger, and the poor: and let not a man think evil in his heart against his brother. And they would not hearken, and they turned away the shoulder and went back: and they stopped their ears, not to hear:

et cor suum posuerunt adamantem [Vulg. ut adamantem] ne audirent legem, et verba quae misit Dominus exercituum in spiritu suo per manum prophetarum priorum, et facta est indignatio magna a Domino exercituum. Et factum est sicut locutus est, et non audierunt: sic clamabunt et non exaudiam, dicit Dominus exercituum. Et dispersi eos per omnia regna, quae nesciunt; et terra desolata est ab eis, eo quod non esset transiens et revertens; et posuerunt terram desiderabilem in desertum.

LXX: Et factus est sermo Domini ad Zachariam dicens: Haec dicit Dominus omnipotens, dicens: Judicium justum judicate, et misericordiam et miserationem faciat unusquisque ad fratrem suum: et viduam, et pupillum, et pauperem non opprimatis: et malitiae unusquisque fratris sui nolite meminisse in cordibus vestris. Et noluerunt attendere, et dederunt dorsum contemnens: et aures suas aggravaverunt, ut non audirent: et cor suum posuerunt inobediens, ut non audirent legem meam, et verba mea quae misit Dominus omnipotens in spiritu suo, in manibus prophetarum priorum. Et facta est ira magna a Domino omnipotente, et erit sicut dixi, et non audierunt eum. Sic clamabunt, et non exaudiam eos, dicit Dominus omnipotens: et ejiciam eos in omnes gentes quas ignoraverunt: et terra desolata est post eos a perambulante et revertente, et posuerunt terram electam in solitudinem.

Haec magis volui, ista quaesivi, quae non facientes, captivitati estis traditi; et non desolationis ac mortis quinti mensis septimique jejunium. Justum judicium judicate, ne audiatis in Psalmis: Usquequo judicatis iniquitatem, et personas peccatorum sumitis? Judicate pupillo et viduae: humilem et pauperem justifyate (Ps. LXXXI, 2, 3), ne vobis quoque loquatur Isaïas: Qui justificant impium propter munera: et quod justum est justo auferunt (Isai. V, 23): et propter vos Abacuc ex persona eorum qui opprimuntur, Deo faciat invidiam: Contra me factum est judicium, et judex accipit: ideo dissipata est lex, et non pervenit usque ad finem judicium, quia impius opprimit justum (Abac. I, 3, 4). Nec novum putemus Dei esse praeceptum, olim per Moysen ista mandaverat: Sic magnum judicabis ut parvum: personam non accipies, et pauperis non misereberis in iudicio: quoniam Dei judicium est (Deut. I, 17).

and they made their heart as an adamant [Vulg. like an adamant] lest they should hear the law, and the words which the Lord of hosts sent in his spirit by the hand of the former prophets: and there was made great indignation from the Lord of hosts. And it came to pass as he spoke, and they heard not: so shall they cry and I will not hear, says the Lord of hosts. And I dispersed them through all kingdoms, which they know not: and the land was left desolate by them, so that there was no one passing through or returning: and they made the desirable land a desert.

LXX: And the word of the Lord came to Zechariah, saying: Thus says the Lord Almighty, saying: Judge just judgment, and let every man show mercy and compassion to his brother: and do not oppress the widow, and the fatherless, and the poor: and let not every man remember in your hearts the malice of his brother. And they would not hearken, and they gave a contemptuous back: and they stopped their ears, that they might not hear: and they made their heart disobedient, that they might not hear my law, and my words which the Lord Almighty sent in his spirit, in the hands of the former prophets. And there was made great wrath from the Lord Almighty, and it shall be as I said, and they heard him not. So shall they cry, and I will not hear them, says the Lord Almighty: and I will cast them out into all the nations which they knew not: and the land was made desolate after them by one walking through and returning, and they made the chosen land a solitude.

These things I willed more, these I sought—those which you, not doing, were delivered to captivity; and not the fast of the fifth and seventh month of desolation and death. Judge just judgment, lest you hear in the Psalms: "How long do you judge iniquity, and accept the persons of sinners?" Judge for the fatherless and the widow: justify the humble and the poor (Ps 82:2-3 [Vulg 81:2-3]), lest Isaiah also speak to you: "Who justify the impious for gifts: and take away from the just man that which is just" (Isa 5:23): and on your account Habakkuk, from the person of those who are oppressed, may cause envy before God: "Judgment is made against me, and the judge accepts: therefore the law is torn asunder, and judgment does not come through to the end, because the impious man oppresses the just" (Hab 1:3-4). Nor let us think the command of God to be new; long ago he had commanded these things through Moses: "You shall judge the great as the small: you shall not accept persons, and you shall not pity the poor in judgment: because the judgment is God's" (Deut 1:17).

Misericordiam quoque et miserationes faciet unusquisque cum fratre suo. Post iudicii severitatem sequatur in cunctos clementia, et maxime in fratres, quos vel ejusdem sanguinis, vel unius nobiscum fidei esse perspicimus. Viduam quoque et pupillum, de quibus nobis praeceptum est: Esto pupillis pater, et pro viro matri eorum; iudicans pupillum, et justificans viduam (Eccl. IV, 10). Et advenam et pauperem nolite calumniari, quia alterum peregrinatio, alterum egestas humilem facit. Et malum vir fratri suo non cogitet in corde suo, sive ut a Septuaginta dicitur: Et malitiae unusquisque fratris sui non meminerit in cordibus suis (Luc. X). Fratrem autem et proximum, vel omne hominum genus debemus accipere; quia ex uno sumus parente generati, vel eos qui domestici fidei sunt, juxta parabolam Evangelii, quae proximum non consanguineum, sed omnes homines vult intelligi. Quod autem ante debeat ira finiri, quam sol occumbat, et omnium malorum quae ab aliis passi sumus, deleri memoria, et in multis locis legimus, et maxime in Jeremia, qui ex persona Dei loquitur: Et malitiae proximi sui unusquisque in cordibus vestris ne memineritis.

Cum ego ista praeceperim, illi attendere noluerunt, et verterunt scapulam recedentem, sive dorsum contemnens, ex habitu corporis mea imperia respuentes. Solemus enim quando rugata fronte, et nare contracta contemnimus admonentes, dorsum vertere, juxta illud quod scriptum est: Verterunt ad me dorsa, et non facies suas (Jerem. II, 27). Et aures, inquit, suas aggravaverunt ne audirent, sicut aspidis [Al. aspides] surdae obturantis [Al. obturantes] aures suas, quae non audiet [Al. exaudient] vocem incantantium, et venefici incantantis sapienter. Ingravaverunt enim aures suas ut non audirent, et cor suum posuerunt, ut non acquiescerent legi Dei. Unde Isaias ad eos comminans loquitur: Incrassatum est cor populi hujus, et auribus suis graviter audierunt, et oculos suos clausurunt, ne forte viderent oculis suis, et audirent auribus, et corde intelligerent, et converterentur, et ego sanarem eos (Isai. VI, et Act. XVIII, 27).

Porro quod dicitur juxta Hebraicum: Et cor suum posuerunt adamantem (Al. ut adamantem), duritiam cordis ostendit, et cor lapideum, quod noluerint verba Dei suscipere. Adamas enim lapis fortissimus, qui Hebraice dicitur SAMIR (), intantum durus est, ut omnia metalla confringat, et ipse non confringatur ab ullo. Unde a Graecis indomabilis dicitur. Ab hoc adamante induratum est cor Pharaonis, ne dimitteret populum Dei (Exod. VII et seqq.). Et quia habuerunt, immo posuerunt cor suum adamantem, propria voluntate cordis duritiam suscipientes, ne audirent verba Domini,

Let each one also show mercy and compassions to his brother. After the severity of judgment, let clemency follow towards all, and especially towards brothers, whom we perceive to be either of the same blood or of one faith with us. The widow also and the fatherless, concerning whom it is commanded us: "Be a father to the fatherless, and as a husband to their mother; judging the fatherless and justifying the widow" (Sir 4:10). And do not calumniate the stranger and the poor, because pilgrimage makes the one humble, and want the other. And let not a man think evil in his heart against his brother, or as it is said by the Septuagint: "And let not every man remember in their hearts the malice of his brother" (Luke 10). But we ought to take "brother" and "neighbor" either as the whole race of men (because we are generated from one parent) or those who are of the household of faith, according to the parable of the Gospel, which wills the neighbor to be understood not as a kinsman, but all men. Moreover, that wrath ought to be ended before the sun goes down, and the memory of all the evils which we have suffered from others should be deleted, we read in many places, and especially in Jeremiah, who speaks from the person of God: "And let not every man remember in your hearts the malice of his neighbor."

When I had commanded these things, they would not hearken, and they turned a retreating shoulder, or a contemptuous back, rejecting my commands by the posture of the body. For we are accustomed, when with wrinkled brow and contracted nostril we despise those admonishing us, to turn the back, according to that which is written: "They have turned their backs to me, and not their faces" (Jer 2:27). And they stopped their ears, it says, not to hear, like deaf asps [Alt. asps] stopping [Alt. stopping] their ears, which will not hear [Alt. will hear] the voice of the charmers, and of the wizard charming wisely. For they stopped their ears that they might not hear, and they set their heart so as not to acquiesce to the law of God. Whence Isaiah speaks threateningly to them: "The heart of this people is grown fat, and with their ears they have been dull of hearing, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them" (Isa 6:10 and Acts 28:27).

Furthermore, what is said according to the Hebrew: "And they set their heart as an adamant," shows the hardness of the heart, and a stony heart, because they would not receive the words of God. For adamant is a most strong stone, which in Hebrew is called SAMIR (), and is so hard that it breaks all metals, and itself is not broken by any. Whence it is called "indomitable" by the Greeks. By this adamant the heart of Pharaoh was hardened, lest he should let the people of God go (Exod 7 seqq.). And because they had, or rather set their heart as an adamant, receiving the hardness of heart by their own will, lest they should hear the words of the Lord,

quae misit in spiritu suo, id est, in Spiritu sancto per manum prophetarum priorum, Isaiae, Osee, et caeterorum, qui mundas habuerunt manus, quos ante captivitatem fuisse manifestum est: idcirco ad magna peccata, magna facta est indignatio, et Domini verba completa sunt, par pari referentis, ut sicut illi ambulaverunt ad eum perversi, et ipse adversum eos perversus incederet, et non audiret verba inclamantium, quia et illi verba Domini surda aure contempserint. Quamobrem et dispersit eos per omnia regna quae nesciunt, Assyriorum, et Chaldaeorum, Medorum, atque Persarum, et gentium caeterarum, quae his imperiis subiacebant, et in quarum terris disseminati sunt. Et omnis Judaea deserta est, eo quod nullum habuerit habitatorem, et non esset in ea transiens et revertens. Et terram quae favus erat prae omnibus terris et propter abundantiae multitudinem lacte et melle manabat, verterunt in solitudinem.

Possumus haec et ad eos referre, qui in Ecclesia delinquentes, projecti sunt de terra confessionis; quia noluerunt audire Dominum, et verterunt ad eum scapulam recedentem, et aures suas aggravaverunt, et cor posuerunt ut adamantem. Et facta est super eos indignatio Domini, et dispersi sunt per omnia regna vitiorum, et desolata est terra eorum, vel anima vel corpus, non habens habitatorem Dominum, nec in se spiritum revertentem. Et terra quondam desiderabilis, quae erat hospitium Trinitatis, versa est in desertum, habitationemque draconum. Quae plana sunt, velociter transeamus, ut in obscuris spatium disserendi sit: non enim longos florentesque tractatus in quibus plausibilis ludit oratio, sed commentarios scribimus, quorum officium est, praeterire manifesta, obscura disserere.

(Cap. VIII.--Vers. 1 seqq.) Et factum est verbum Domini exercituum, dicens: Haec dicit Dominus exercituum: Zelatus sum Sion zelo magno, et indignatione magna zelatus sum eam. Haec dicit Dominus exercituum: Reversus sum ad Sion, et habitabo in medio Jerusalem: et vocabitur Jerusalem, civitas veritatis; et mons Domini exercituum, mons sanctificatus.

LXX: Et factus est sermo Domini omnipotentis, dicens: Haec dicit Dominus omnipotens: Zelatus sum Jerusalem et Sion zelo magno, et furore maximo zelatus sum eam. Haec dicit Dominus omnipotens: Revertar ad Sion, et habitabo in medio Jerusalem: et vocabitur Jerusalem civitas vera, et mons Domini omnipotentis, mons sanctus.

which he sent in his spirit—that is, in the Holy Spirit—by the hand of the former prophets, Isaiah, Hosea, and the others, who had clean hands, who it is manifest were before the captivity: therefore for great sins, great indignation was made, and the words of the Lord were fulfilled, rendering like for like, so that just as they walked perversely towards him, he also might walk perversely against them, and would not hear the words of those calling upon him, because they also contemned the words of the Lord with a deaf ear. Wherefore also he dispersed them through all kingdoms which they know not—of the Assyrians, and Chaldeans, Medes, and Persians, and the other nations which were subject to these empires, and in whose lands they were scattered. And all Judea was made a desert, because it had no inhabitant, and there was no one passing through or returning in it. And the land which was a honeycomb before all lands and flowed with milk and honey because of the multitude of abundance, they turned into a solitude.

We can also refer these things to those who, delinquent in the Church, are cast out from the land of confession; because they would not hear the Lord, and they turned to him a retreating shoulder, and stopped their ears, and set their heart like an adamant. And the indignation of the Lord was made upon them, and they were dispersed through all the kingdoms of vices, and their land was made desolate, either soul or body, not having the Lord as inhabitant, nor the spirit returning into itself. And the land once desirable, which was the host of the Trinity, was turned into a desert, and a habitation of dragons. Let us pass over those things which are plain quickly, so that there may be space for discussing obscure things: for we are not writing long and flowery treatises in which a plausible oratory plays, but commentaries, whose duty it is to pass over manifest things, and to discuss obscure things.

(Chapter VIII.--Vers. 1 seqq.) And the word of the Lord of hosts came, saying: Thus says the Lord of hosts: I am zealous for Zion with a great zeal, and with a great indignation have I been zealous for her. Thus says the Lord of hosts: I am returned to Zion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called the city of truth; and the mountain of the Lord of hosts, the sanctified mountain.

LXX: And the word of the Lord Almighty came, saying: Thus says the Lord Almighty: I am zealous for Jerusalem and Zion with a great zeal, and with a very great fury have I been zealous for her. Thus says the Lord Almighty: I will return to Zion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called the true city, and the mountain of the Lord Almighty, the holy mountain.

Quod Dominus Jerusalem, id est, Israeliticum populum in solitudine instar uxoris acceperit, et jacentem in idololatriae sanguine, operuerit pallio suo, et amore coluerit maritali, in Ezechiele (Cap. XVI) plenius discimus, quae postea similam comedens, et mel, et oleum, et vestibibus ornata pulcherrimis, et habens ex largitate viri omnia ornamenta gemmarum, fornicata est cum Assyriis atque Chaldaeis, et audivit a Domino: Sicut despicit uxor virum suum, sic despexit me domus Israel (Jerem. III). Captivitati autem tradita et illusa ab amatoribus suis, et pristino decore nudata, postquam divariavit pedes suos omni transeunti, et polluta est usque ad verticem, memor pristinae felicitatis ingemit: Revertar ad virum meum priorem: quia melius mihi erat tunc quam nunc (Osee II, 7).

Quam ille suscipiens et rursum habens in conjugio, cui prius dixerat: Non irascar tibi, et zelus meus recessit a te (Ezech. XVI), nunc loquitur: Zelatus sum Sion zelo magno, et indignatione magna zelatus sum eam. Quantum prius indignatus sum, quod a multis amatoribus deturpata est, et maculavit torum meum: unde, et tradidi eam amatoribus suis, nequaquam ut sub marito adulteram, sed ut scortum et vile mancipium, et in lupanaribus prostitutam: tanto nunc amplius ad eam reversus sum; quia egit poenitentiam, et aedificavit templum meum in quo habitabo in medio illius. Et vocabitur civitas veritatis, quae antea dicebatur urbs mendacii, de qua et in Isaia scriptum est: Veritas dormivit [Al. dormitavit] in ea: nunc autem homicidae (Isai. II, 21). Vocabitur autem et mons Domini omnipotentis, mons sanctificatus, in quo templo instaurato, immolantur victimae, caeremoniarum ordo servatur.

Haec juxta historiam. Caeterum nulli dubium est, Sion et Jerusalem, speculam et visionem pacis, posse accipi animas fidelium, quibus cum peccaverint, iratus Dominus tradit eas captivitati, ut quae Deum per bona prosperaque non senserant, per mala sentiant et adversa. Cumque egerint poenitentiam, revertetur Dominus ad Sion, et habitabit in medio Jerusalem, quam unam atque eandem intelligimus civitatem, et in quibus ante regnabant vitiorum peccatorumque mendacia, postea Christus veritas commorabitur. Et mons Domini exercituum vocabitur mons sanctus, de quo dicitur: Qui confidunt in Domino sicut mons Sion (Ps. CXLII, 1). Et: Magnus Dominus et laudabilis nimis, in civitate Dei nostri in monte sancto suo (Ps. XLVII, 1). De quo Isaias Michaeasque clamitant: In novissimo dierum erit mons Domini praeparatus in vertice montium, et sublimis super colles, et fluent ad eum omnes populi, et properabunt gentes multae, et dicent: Venite, ascendamus in montem Domini, et ad domum Dei Jacob (Isai. II, 2, 3; Mich. IV, 1, 2).

That the Lord accepted Jerusalem—that is, the Israelite people—in the wilderness like a wife, and covered her, lying in the blood of idolatry, with his cloak, and cherished her with marital love, we learn more fully in Ezekiel (Chapter 16); who afterwards, eating fine flour, and honey, and oil, and adorned with most beautiful garments, and having from the bounty of her husband all the ornaments of gems, committed fornication with the Assyrians and Chaldeans, and heard from the Lord: "As a wife despises her husband, so has the house of Israel despised me" (Jer 3). But being delivered to captivity and mocked by her lovers, and stripped of her former beauty, after she "stretched out her feet to every one that passed by," and was polluted even to the crown of her head, mindful of her former happiness she groans: "I will return to my first husband: because it was better with me then than now" (Hos 2:7).

Whom he, receiving and again having in marriage—to whom he had previously said: "I will not be angry with you, and my zeal has departed from you" (Ezek 16)—now speaks: "I am zealous for Zion with a great zeal, and with a great indignation have I been zealous for her." As much as I was previously indignant because she was defiled by many lovers and stained my bed—whence also I delivered her to her lovers, by no means as an adulteress under a husband, but as a harlot and a vile slave, and one prostituted in brothels—so much more have I now returned to her; because she has done penance and built my temple, in which I will dwell in the midst of her. And she shall be called the city of truth, which was previously called the city of a lie, of which it is also written in Isaiah: "Truth has slept [Alt. slumbered] in her: but now murderers" (Isa 1:21). Moreover, she shall also be called the mountain of the Lord Almighty, the sanctified mountain, in which, the temple having been restored, victims are sacrificed and the order of ceremonies is preserved.

This is according to the history. For the rest, it is a doubt to no one that Zion and Jerusalem—the watchtower and the vision of peace—can be taken as the souls of the faithful, to whom, when they have sinned, the angry Lord delivers them to captivity, so that those who had not perceived God through good and prosperous things, may perceive him through evil and adverse things. And when they have done penance, the Lord will return to Zion, and will dwell in the midst of Jerusalem, which we understand as one and the same city; and in those in whom previously the lies of vices and sins were reigning, afterwards Christ the truth will dwell. And the mountain of the Lord of hosts shall be called the holy mountain, of which it is said: "They that trust in the Lord shall be as mount Zion" (Ps 125:1 [Vulg 124:1]). And: "Great is the Lord, and exceedingly to be praised, in the city of our God, in his holy mountain" (Ps 48:1 [Vulg 47:1-2]). Concerning which Isaiah and Micah cry out: "In the last days the mountain of the Lord shall be prepared on the top of mountains, and high above the hills, and all people shall flow to it, and many nations shall hasten and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob" (Isa 2:2-3; Mic 4:1-2).

De hoc monte, et de hac civitate, et apostolus Paulus (si tamen in suscipienda Epistola, Graecorum auctoritatem Latina lingua non respuit) sacrata oratione disputans ait: Accessistis ad montem Sion et civitatem Dei viventis, Jerusalem coelestem, et multorum angelorum millia, et Ecclesiam primitivorum, qui scripti sunt in coelis (Heb. XII, 22).

(Vers. 4, 5.) Haec dicit Dominus exercituum. Adhuc habitabunt senes et anus in plateis Jerusalem, et viri baculus in manu ejus prae multitudine dierum. Et plateae civitatis complebuntur infantibus, et puellis, ludentibus in plateis ejus.

LXX: Haec dicit Dominus omnipotens: Adhuc sedebunt senes et anus in plateis Jerusalem, unusquisque in manu virgam suam retinens, prae multitudine dierum: et plateae civitatis replebuntur pueris et puellis, ludentibus in plateis ejus.

Tanta, inquit, erit, reverso me in Sion, et habitante in medio Jerusalem, rerum omnium prosperitas, et bellorum quies atque tranquillitas, ut nullo hoste remanente, usque ad ultimam aetatem in utroque sexu senilis aetas perveniat, et trementes artus baculo regente sustentent. Plateae quoque civitatis impleantur pueris puellisque ludentibus. Hoc autem fieri solet, quando securitas et profunda pax urbium est, ut gaudium civitatum, lusibus et choreis [Al. choris] aetas lasciva concelebrat.

Quod si referimus ad Ecclesiam, de qua dicitur: Gloriosa dicta sunt de te, civitas Dei (Ps. LXXXIX, 2): Et: Fluminis impetus laetificat civitatem Dei: sanctificavit tabernaculum suum altissimus: Deus in medio ejus non commovebitur (Ps. XLV, 45), quis poterit ambigere plateas Ecclesiae, esse virtutes, in quibus sapientia agit fiducialiter et in murorum summitatibus praedicatur? Unde et ad Dominum Psalmista conclamat: Latum mandatum tuum vehementer (Ps. CXVIII, 96). In his plateis Dominum Salvatorem sponsa perquirens, loquitur in Cantico canticorum: Consurgam et circuibo civitatem in foro, et in plateis ejus, donec inveniam eum quem dilexit anima mea (Cant. III, 2).

Habitabunt igitur, vel sedebunt, senes et anus, de quibus scriptum est (si cui tamen placet librum recipere): Senectus honorabilis, non multi temporis, nec numero annorum aestimabilis (Sap. IV, 8). Cani autem sunt hominum prudentia, et senectus vita immaculata: de quibus et Dominus loquitur ad Moysen: Constitue tecum septuaginta senes, quos ipse nosti quoniam senes sunt (Num. XI, 16); quamobrem et ante Abraham nullus appellatus est senex, de quo scriptum legimus: Deficiens Abraham mortuus est: nutritus in senectute bona, senex et plenus dierum (Gen. XXV, 8).

Concerning this mountain, and concerning this city, even the apostle Paul (if however, in receiving the Epistle, the Latin tongue does not reject the authority of the Greeks) says, disputing in a sacred oration: You are come to mount Zion and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the church of the firstborn, who are written in the heavens (Heb 12:22-23).

(Vers. 4, 5.) Thus says the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof.

LXX: Thus says the Lord Almighty: There shall yet sit old men and old women in the streets of Jerusalem, every one holding his staff in his hand for very age: and the streets of the city shall be filled with boys and girls playing in the streets thereof.

So great, he says, will be the prosperity of all things, and the rest and tranquility from wars, when I have returned to Zion and dwell in the midst of Jerusalem, that with no enemy remaining, the aged of both sexes shall reach extreme age, and sustain their trembling limbs with a guiding staff. Let also the streets of the city be filled with boys and girls playing. This is accustomed to happen when there is security and profound peace in cities, so that the playful age may celebrate the joy of the cities with games and dances [Alt. choirs].

If we refer this to the Church, of which it is said: "Glorious things are said of you, O city of God" (Ps 87:3 [Vulg 86:3]): And: "The stream of the river makes joyful the city of God: the most high has sanctified his tabernacle: God in the midst thereof shall not be moved" (Ps 46:4-5 [Vulg 45:5]), who will be able to doubt that the streets of the Church are the virtues, in which wisdom acts confidently and is preached on the tops of the walls? Whence also the Psalmist cries out to the Lord: "Your commandment is exceeding broad" (Ps 119:96 [Vulg 118:96]). In these streets the bride, seeking the Lord Savior, speaks in the Song of Songs: "I will rise and go about the city in the forum and in the streets thereof, until I find him whom my soul has loved" (Cant 3:2).

Therefore there shall dwell, or sit, old men and old women, of whom it is written (if however it pleases anyone to receive the book): "Venerable old age is not that of long time, nor counted by the number of years" (Wis 4:8). For the gray hairs of men are prudence, and old age is an immaculate life: concerning whom also the Lord speaks to Moses: "Gather unto me seventy men of the ancients of Israel, whom you know to be the ancients" (Num 11:16); wherefore also before Abraham no one was called an old man, concerning whom we read it written: "And Abraham failing died: nourished in a good old age, an old man and full of days" (Gen 25:8).

Gloria enim senum cani sunt, de quibus dicitur: Cani hominis sapientia ejus (Sap. IV, 8). Hi tenebunt prae dierum multitudine virgas et baculos in manibus suis, et dicent ad discipulos: Quid vultis? in virga veniam ad vos, an in spiritu lenitatis et mansuetudinis (I Cor. IV, 21)? Qui enim de labiis suis profert sapientiam, virga percutit virum excordem. Et e contrario: Qui parcit baculo suo, odit filium suum: qui autem diligenter corripit, diligit (Prov. XIII, 24). Et non solum senes, sed anus quoque sedebunt in plateis Jerusalem: quas Paulus apostolico ore describens: Honora, inquit, viduas quae vere viduae sunt. Et in alio [Al. eodem] loco: Vidua eligatur non minus annorum sexaginta, quae fuit unius viri uxor, in bonis operibus habens testimonium: si educavit liberos, si recepit hospitio, si sanctorum pedes lavit, si in tribulationibus positis ministravit, si omne opus bonum persecuta est (I Tim. V, 3, 9, 10). Istiusmodi senes et anus sedebunt in plateis Jerusalem, et tenebunt baculos in manibus suis, et plateae civitatis complebuntur pueris et puellis ludentibus. Isti sunt pueri et puellae, senes, et juvenes, quos Psalmista ad cantandum Domino cohortatur dicens: Juvenes et virgines, senes cum junioribus laudent nomen Domini (Ps. CXLVII, 12). Et Joannes evangelista atque apostolus: Scribo, inquit, vobis, pueri, quoniam dimittuntur vobis peccata propter nomen Salvatoris: Scribo vobis, patres, quia cognovistis eum qui a principio est (I Joan. II, 12, 13). Et de his Salomon in Proverbiis loquitur: Et det innocentibus versutiam: puero autem juniori sensum, et intelligentiam. Et rursum: Audite, pueri, disciplinam patris, et attendite ut cognoscatis intelligentiam (Prov. I, 4, 8). De de his pueris, virgunculis ac puellis, et quadragesimus quartus psalmus, Adducentur, inquit, regi virgines post eam. Juxta quod scriptum est: Exsultaverunt et laetatae sunt filiae Judae in omnibus judiciis tuis. Domine (Ps. XCVI, 8). Quae cum audierint ab Apostolo: Gaudete, iterum dico gaudete (Philip. IV, 4), mentis laetitiam gestu corporis indicabunt, et tripudiante saltatu, dicent cum David: Saltabo et ludam in conspectu Domini (II Reg. VI, 22).

(Vers. 6.) Haec dicit Dominus exercituum: Si difficile videbitur in oculis reliquiarum populi hujus in diebus illis, numquid in oculis meis difficile erit? dicit Dominus exercituum? LXX: Haec dicit Dominus omnipotens: Si impossibile erit coram reliquiis populi hujus 841 in diebus illis: numquid et coram me impossibile erit? dicit Dominus omnipotens.

For the glory of old men is gray hair, concerning which it is said: "A man's gray hair is his wisdom" (Wis 4:9). These shall hold, for very age, rods and staffs in their hands, and shall say to the disciples: "What will you? shall I come to you with a rod, or in the spirit of gentleness and mildness?" (1 Cor 4:21). For he who brings forth wisdom from his lips, strikes the heartless man with a rod. And on the contrary: "He that spares the staff hates his son: but he that loves him corrects him diligently" (Prov 13:24). And not only old men, but old women also shall sit in the streets of Jerusalem: whom Paul, describing with an apostolic mouth, says: "Honor widows that are widows indeed." And in another [Alt. the same] place: "Let a widow be chosen of no less than sixty years, who has been the wife of one husband, having a testimony in good works: if she has educated children, if she has received to hospitality, if she has washed the saints' feet, if she has ministered to those in tribulations, if she has followed after every good work" (1 Tim 5:3, 9, 10). Old men and old women of this sort shall sit in the streets of Jerusalem and shall hold staffs in their hands, and the streets of the city shall be filled with boys and girls playing. These are the boys and girls, the old and the young, whom the Psalmist exhorts to sing to the Lord, saying: "Young men and virgins, let the old with the younger praise the name of the Lord" (Ps 148:12). And John the evangelist and apostle: "I write," he says, "to you, little children, because your sins are forgiven you for the name of the Savior: I write to you, fathers, because you have known him who is from the beginning" (1 John 2:12-13). And of these Solomon speaks in the Proverbs: "To give subtlety to the innocent: and to the younger boy sense and understanding." And again: "Hear, O children, the instruction of a father, and attend that you may know intelligence" (Prov 1:4; 4:1). Of these boys, maidens, and girls, the forty-fourth Psalm also says: "After her shall virgins be brought to the king" (Ps 45:14 [Vulg 44:15]). According to that which is written: "The daughters of Judah rejoiced and were glad because of all your judgments, O Lord" (Ps 97:8 [Vulg 96:8]). Who, when they have heard from the Apostle: "Rejoice, again I say rejoice" (Phil 4:4), will indicate the joy of the mind by the gesture of the body, and with a dancing leap, will say with David: "I will dance and play in the sight of the Lord" (2 Sam 6:22).

(Verse 6.) Thus says the Lord of hosts: If it shall seem difficult in the eyes of the remnant of this people in those days, shall it also be difficult in my eyes? says the Lord of hosts. LXX: Thus says the Lord Almighty: If it shall be impossible before the remnant of this people in those days: shall it also be impossible before me? says the Lord Almighty.

Per singula verba atque sententias quibus Israeli prospera et pro rerum magnitudine pene incredibilia promittuntur, propheta proponit: Haec dicit Dominus omnipotens, alio sermone hoc loquens: Ne putetis mea esse quae spondeo, et quasi homini non credatis: Dei sunt promissa quae replico. Supra dixerat, anus et senes in plateis esse sessuros, et pro temporis longitudine baculos manibus retenturos, arcandas plateas hominum multitudine, pueros ac puellas quasi in festis diebus choros ducere, et exstruendam Jerusalem, atque in statum felicitatis pristinae restituendam. Hoc reliquiis populi, quae de captivitate venerant, videbatur incredibile, cernentibus urbem penitus destitutam, murorum ruinas, combustos parietes, manus Babylonias ostentare; idcirco consociat: Si vobis qui estis reliquiae captivi populi, vel difficile vel impossibile videtur esse quod spondeo, ut in diebus illis quibus aedificanda est Jerusalem, tanta felicitas sit: numquid in conspectu Domini aut difficile erit, aut impossibile, qui haec futura meo ore promittit? Quae enim apud homines impossibilia sunt, apud Deum possibilia sunt (Matth. XIX, 26).

Haec persecutionis tempore in Ecclesiis Christi expleta conspeximus, quando in tantam rabiem persecutorum feritas excitata est, ut etiam conciliabula nostra destruerent, divinos libros ignibus traderent, omnes insulae, metalla, carceres, confessorum et martyrum catenatis gregibus implerentur. Quis eo tempore crederet rursum Ecclesias construendas ab his ipsis qui ante destruxerant? non quod iidem homines fuerint, sed quod eadem regalis potestas quae prius sedebat in insidiis cum divitibus (Psal. X), et quasi ex senatus-consulto Christi nomen conabatur exstinguere, nunc expensis reipublicae Ecclesiarum basilicas exstruat, et exaltet summa fastigia, ut non solum laquearia et tecta fulgentia auro decoret; sed parietes diversi marmoris vestiatur crustis, et divinos libros quos prius tradebat incendio, nunc deauratos et purpuratos, et gemmarum varietate distinctos, in custodiam Romani veneretur status.

(Vers. 7, 8.) Haec dicit Dominus exercituum: Ecce ego salvabo populum meum de terra Orientis, 842 et de terra occasus solis. Et adducam eos, et habitabunt in medio Jerusalem: et erunt mihi in populum, et ego ero eis in Deum, in veritate et in iustitia. LXX similiter.

Haec Judaeorum alii dicunt, post Zorobabel et Nehemiam, aedificato templo, et muris civitatis exstructis, et statu Judaico restituto, a Machabaeis et diversis principibus, qui usque ad Herodem rexere Judaeam, esse completa. Alii in consummatione mundi sub Christo, quem frustra praestolantur, explenda commemorant.

Through each word and sentence by which prosperous things, almost incredible for their magnitude, are promised to Israel, the prophet proposes: "Thus says the Lord Almighty," speaking this in other words: Do not think that these things I promise are mine, and do not disbelieve as if they were a man's: they are the promises of God that I repeat. Above he had said that old women and old men would sit in the streets, and because of the length of time would hold staffs in their hands, that the streets would be narrowed by the multitude of men, that boys and girls would lead dances as if on feast days, and that Jerusalem would be built up and restored to its state of former happiness. This seemed incredible to the remnant of the people who had come from captivity, as they beheld the city utterly destitute, showing the ruins of walls, burnt walls, and the hands of the Babylonians; therefore he joins: If to you who are the remnant of the captive people, it seems either difficult or impossible what I promise, that in those days in which Jerusalem is to be built, there should be such great happiness: shall it either be difficult or impossible in the sight of the Lord, who promises these future things through my mouth? For the things that are impossible with men, are possible with God (Matt 19:26).

These things we have seen fulfilled in the Churches of Christ in the time of persecution, when the ferocity of the persecutors was stirred up to such madness that they even destroyed our meeting places, delivered the divine books to the fires, and all the islands, mines, and prisons were filled with chained flocks of confessors and martyrs. Who at that time would believe that the Churches would again be built by those very ones who had previously destroyed them? not that they were the same men, but that the same royal power which formerly sat in ambush with the rich (Ps 10), and as if by a decree of the senate endeavored to extinguish the name of Christ, now builds the basilicas of the Churches at the expense of the republic, and exalts the highest peaks, so that it not only decorates the paneled ceilings and roofs shining with gold; but also clothes the walls with veneers of various marble, and the divine books which it formerly delivered to the fire, it now venerates, gilded and purple-dyed, and distinguished by a variety of gems, in the custody of the Roman state.

(Verses 7, 8.) Thus says the Lord of hosts: Behold, I will save my people from the land of the East, and from the land of the setting sun. And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in justice. LXX similarly.

Some of the Jews say that these things were fulfilled after Zerubbabel and Nehemiah, when the temple was built, the walls of the city were constructed, and the Jewish state was restored, by the Maccabees and various princes who ruled Judea until Herod. Others mention that they are to be fulfilled at the consummation of the world under Christ, whom they wait for in vain.

Nos autem et illo tempore, id est, post Zorobabel et Nehemiam, dicimus ex parte completa, et quasi in typis et imaginibus praecessisse, quando populus reductus est de captivitate, et habitavit in Jerusalem, et Dei populus appellatus est, et rursum Dominus vocatus est Deus eorum: nequaquam in mendacio et iniquitate, sed in veritate et justitia.

Et nunc plenissime sub Domino Salvatore in Ecclesia, id est, in vera Jerusalem promissionem rebus expleri, maxime quia dicitur: Ecce ego salvabo populum meum de terra Orientis, et de terra Occidentis, de quibus et Dominus in Evangello loquebatur: Multi de Oriente et Occidente venient, et accubabunt in regno coelorum cum Abraham, Isaac, et Jacob (Matt. VIII, 11). Et multo ante Psalmista promiserat, dicens: Deus deorum Dominus locutus est, et vocavit terram. Ab ortu solis usque ad occasum, de Sion decor pulchritudinis ejus (Psal. XLIX, 1, 2). Veniet enim ex Sion qui eripiat, et avertat iniquitates a Jacob quando ab Oriente, et Occidente incensum offertur nomini Domini in omni loco, et sacrificium mundum, nequaquam in victimis veteris Testamenti, sed in sanctitate evangelicae puritatis, de quo incenso et alibi legimus: Dirigatur oratio mea, sicut incensum in conspectu tuo (Ps. CXL, 2, 3). Et quod sit hoc incensum, sequens sermo demonstrat: Elevatio manuum mearum sacrificium vespertinum.

Postquam enim de virga Jesse pullulavit, qui dominaretur gentibus, et in ipso gentes sperarunt (Rom. XV), et de Oriente, et de Occidente, tam primus populus quam novissimus in Dominum crediderunt, et factus est grex unus: tunc ad laetitiam omnes provocatae sunt nationes, et concitatae ad gaudium, propheta dicente: Laetamini, gentes, cum populo ejus (Ps. XXI, 28). Juxta 843 illud quod alibi scriptum est: Recordabuntur et convertentur ad Dominum omnes fines terrae, et adorabunt coram eo universae familiae gentium.

Quodque sequitur: In veritate et justitia, hoc significat, quod veteris Legis umbra discedat, et Evangelii veritas veniat, nequaquam in justitia Judaeorum, sed in justitia Christiana: ipse enim Dominus veritas est atque justitia, de quo legimus: Veritas de terra orta est, et justitia de coelo prospexit (Psal. LXXXIV, 12). Unde et in quarto decimo psalmo, justitia simul et veritas nominantur: Qui ambulat sine macula et operatur justitiam, et loquitur veritatem in corde suo.

(Vers. 9.) Haec dicit Dominus exercituum: Confortentur manus vestrae, qui auditis in diebus his sermones illos per os prophetarum in die quo fundata est domus Domini exercituum, ut templum aedificaretur. Septuaginta pro Domino exercituum, Dominum omnipotentem, caetera similiter transtulerunt.

We, however, say that they were partially fulfilled at that time, that is, after Zerubbabel and Nehemiah, and preceded as if in types and images, when the people were brought back from captivity and dwelt in Jerusalem, and were called the people of God, and the Lord was again called their God: not at all in falsehood and iniquity, but in truth and justice.

And now most fully under the Lord Savior in the Church, that is, in the true Jerusalem, the promise is fulfilled in reality, especially because it is said: "Behold, I will save my people from the land of the East and from the land of the West," concerning which the Lord also spoke in the Gospel: "Many shall come from the East and West, and shall sit down in the kingdom of heaven with Abraham, Isaac, and Jacob" (Matt 8:11). And long before, the Psalmist had promised, saying: "The Lord the God of gods has spoken, and has called the earth. From the rising of the sun to the setting, from Zion is the splendor of his beauty" (Ps 50:1-2 [Vulg 49:1-2]). For he shall come from Zion who may deliver, and turn away iniquities from Jacob, when from the East and the West incense is offered to the name of the Lord in every place, and a pure sacrifice, not at all in the victims of the Old Testament, but in the holiness of evangelical purity; concerning which incense we also read elsewhere: "Let my prayer be directed as incense in your sight" (Ps 141:2 [Vulg 140:2]). And what this incense is, the following discourse demonstrates: "The lifting up of my hands as an evening sacrifice."

For after he sprouted from the rod of Jesse, who would rule over the nations, and in him the nations hoped (Rom 15), and from the East and the West, both the first people and the last believed in the Lord, and one flock was made: then all nations were provoked to gladness, and stirred up to joy, the prophet saying: "Rejoice, nations, with his people" (Ps 22:27 [Vulg 21:28]). According to that which is written elsewhere: "All the ends of the earth shall remember and be converted to the Lord, and all the families of the nations shall adore before him."

And what follows: "In truth and justice," this signifies that the shadow of the old Law departs, and the truth of the Gospel comes, not at all in the justice of the Jews, but in Christian justice: for the Lord himself is truth and justice, of whom we read: "Truth has sprung out of the earth, and justice has looked down from heaven" (Ps 85:11 [Vulg 84:12]). Whence also in the fourteenth Psalm, justice and truth are named together: "He who walks without stain and works justice, and speaks the truth in his heart" (Ps 15:2 [Vulg 14:2-3]).

(Verse 9.) Thus says the Lord of hosts: Let your hands be strengthened, you who hear in these days these words by the mouth of the prophets in the day when the house of the Lord of hosts was founded, so that the temple might be built. The Septuagint for the Lord of hosts translated "the Lord Almighty," the rest similarly.

Aedificato templo sub Zorobabel et Jesu (in quarto enim anno Darii regis, quarta die mensis noni, qui appellatur CASLEU, haec universa dicuntur, quando jam templum fuerat exstructum) iidem prophetae Aggaeus et Zacharias, qui ut aedificaretur, et duces et populum fuerant cohortati, nunc cohortantur eos, ut ex priorum veritate his quae in futurum promittuntur, accommodent fidem, et confortent manus suas, nequaquam Medorum impetum et impedire cupientium per circuitum nationum insidias formidantes: et confortentur per os prophetarum ex die quo templi fundamenta sunt jacta, usque ad diem quo superaedificatum est templum, et audiant quae sequuntur. Breviter explanamus historiam quidquid de Jerusalem, et de templo dicitur, spiritualiter ad Ecclesiam referentes, in qua confortantur manus per bona opera, et fundantur domus, quando fidei fundamenta jaciuntur, templumque exstruitur, quando multitudo credentium roboratur, et ita vivit, ut templum Dei esse mereatur.

(Vers. 10.) Siquidem ante dies illos merces hominum non erat, nec merces jumentorum erat, neque introeunti et exeunti erat pax prae tribulatione: et dimisi omnes homines unumquemque contra proximum suum. 844 LXX: Quia ante dies illos merces hominum non erit in lucrum, et merces jumentorum non subsistet, et egredienti, et ingredienti non erit pax prae tribulatione: et emittam omnes homines unumquemque ad proximum suum.

Septuaginta ad futurum tempus omnia retulerunt, sed melius ad praeteritum, ut in Hebraico habetur, et expositionis veritas approbabit. Antequam fundaretur domus Domini, et aedificaretur templum Domini, omnis labor vester irritus fuit. Et tam homines quam jumenta in agricultura, in mercimoniis, operibusque diversis, cassis conatibus frustrabantur: foris adversarii, domi seditio turbabant pacem, et erat ubique justitium ob bellorum frequentiam, et insidias domesticas, dum nec frater fratri exhibet fidem, et omnis est inimica propinquitas. Hunc sensum aliis verbis Aggaeus propheta comprehendens ait: Et nunc ponite corda vestra a die hac et supra: antequam poneretur lapis super lapidem in templo Domini. Cum accederetis ad acervum viginti modiorum, et fierent decem: et intraretis ad torcular, ut exprimeretis quinquaginta lagenas, et fiebant viginti. Percussi vos vento urente et aurigine, et grandine omnia opera manuumstrarum, et non erat in vobis qui reverteretur ad me, dicit Dominus (Agg. II, 16 seqq.):

Once the temple was built under Zerubbabel and Jeshua (for in the fourth year of king Darius, on the fourth day of the ninth month, which is called Kislev, all these things were said, when the temple had already been constructed), those same prophets Haggai and Zechariah, who had exhorted both the leaders and the people so that it might be built, now exhort them so that from the truth of the previous things they may accommodate faith to those things which are promised for the future, and strengthen their hands, not at all fearing the onset of the Medes and the snares of the nations around seeking to hinder them: and let them be strengthened by the mouth of the prophets from the day when the foundations of the temple were laid, until the day when the temple was built upon it, and let them hear what follows. We briefly explain the history, referring spiritually to the Church whatever is said about Jerusalem and the temple; in which hands are strengthened through good works, and houses are founded when the foundations of faith are laid, and the temple is built when the multitude of believers is strengthened and so lives that it deserves to be the temple of God.

(Verse 10.) For before those days there was no hire for men, nor was there any hire for beasts, neither was there peace to him that went in and came out because of the tribulation: and I let all men go every one against his neighbor. LXX: Because before those days the hire of men will not be for gain, and the hire of beasts will not subsist, and to him that goes out and him that enters there will be no peace because of the tribulation: and I will send out all men every one to his neighbor.

The Septuagint referred everything to the future time, but it is better referred to the past, as it is had in the Hebrew, and the truth of the exposition will approve. Before the house of the Lord was founded and the temple of the Lord was built, all your labor was in vain. And both men and beasts in agriculture, in commerce, and in various works, were frustrated with vain efforts: adversaries without, sedition at home disturbed peace, and there was everywhere a suspension of legal proceedings because of the frequency of wars and domestic snares, while not even a brother shows faith to a brother, and every relationship is hostile. The prophet Haggai, comprehending this sense in other words, says: "And now consider in your hearts from this day and for the future: before stone was laid upon stone in the temple of the Lord. When you came to a heap of twenty bushels, and they became ten: and you entered to the winepress to press out fifty flagons, and they became twenty. I struck you with a parching wind and with mildew, and with hail all the works of your hands, and there was no one among you who would return to me, says the Lord" (Hag 2:15-17).

quod et in Ecclesia et in unoquoque credentium accipere possumus. Siquidem antequam domus Dei in nobis fundamenta jaciantur, et aedificemur templum Deo, et audiamus de Apostolo; Vos estis templum Dei: et Spiritus sanctus habitat in vobis (II Cor. VI, 16), quidquid boni operis habere videbamur [Al. videamur], sive rationales, qui appellantur homines, sive simplices, qui jumenta dicuntur (homines enim et jumenta, inquit, salvos facies, Domine (Ps. XXXV, 7), mercedem non habet apud Deum, et sunt in nobis bella atque discordiae, et ubique tribulatio et sine pace Christi, quam ad Patrem vadens, apostolis dereliquit (Joan. XIV), impleturque in nobis Domini sententia: Inimici hominis, domestici ejus (Mich. VII, 6). Omnis enim frater supplantatione supplantat; et omnis amicus fraudulenter incedit, et vir fratrem suum deridet, et veritatem non loquitur, didicit lingua eorum loqui mendacium (Jerem. IX, 4). Quod si convertamur ad Christum, et templum ejus 845 efficiamur, statim audiemus Apostolum proclamantem: Unusquisque accipiet propriam mercedem juxta opus suum (I Cor. III, 8).

(Vers. 11, 12.) Nunc autem non juxta dies priores ego faciam reliquiis populi hujus, dicit Dominus exercituum; sed semen pacis erit. Vineam dabit fructum suum: et terra dabit germen suum: et coeli dabunt rorem suum: et possidere faciam reliquias populi hujus, universa haec. LXX: Et nunc non juxta dies priores ego faciam reliquiis populi hujus, dicit Dominus omnipotens; sed pacem monstrabo. Vineam dabit fructum suum: et terra dabit germina sua: et coelum dabit rorem suum: et possidere faciam reliquias populi mei haec omnia.

Priusquam domus Dei fundamenta jacerentur, et aedificaretur templum, merces hominum non erat, nec merces jumentorum, nec prae tribulatione et angustia pax introeuntibus, et exeuntibus, et omnes homines inter se hostili odio dissidebant. Nunc autem quia jam domus Domini fundamenta jacta sunt, et templum aedificatum est, nequaquam faciam ut prius feceram his qui de captivitate Babylonia sunt reversi; sed erit ubique pax et gaudium, et ariditatem ac famem pristini temporis futura abundantia compensabit. Vineam enim dabit fructum suum, et torcularia omnia complebuntur, terra laetis segetibus vestietur, et irrigantibus pluviis ac rore nocturno, omnia pullulabunt: universa quae dixi, faciam reliquiis populi mei possidere: quia fundamenta domus Domini jacta sunt, et templum exstructum est.

Which we can also accept in the Church and in each one of the believers. For indeed before the foundations of the house of God are laid in us, and we are built as a temple to God, and hear from the Apostle: "You are the temple of God: and the Holy Spirit dwells in you" (2 Cor 6:16), whatever good work we seemed to have, whether the rational ones who are called men, or the simple ones who are called beasts (for men and beasts, he says, you will save, O Lord [Ps 36:6 [Vulg 35:7]]), has no reward with God, and there are wars and discords in us, and everywhere tribulation and without the peace of Christ, which he left to the apostles when going to the Father (John 14), and the sentence of the Lord is fulfilled in us: "A man's enemies are those of his own household" (Mic 7:6). "For every brother will utterly supplant; and every friend will walk deceitfully, and a man will deride his brother, and will not speak the truth, their tongue has learned to speak lies" (Jer 9:4-5). But if we be converted to Christ, and be made his temple, we shall immediately hear the Apostle proclaiming: "Every man shall receive his own reward according to his own labor" (1 Cor 3:8).

(Verses 11, 12.) But now I will not do according to the former days to the remnant of this people, says the Lord of hosts; but there shall be a seed of peace. The vine shall give her fruit: and the earth shall give her increase: and the heavens shall give their dew: and I will cause the remnant of this people to possess all these things. LXX: And now I will not do according to the former days to the remnant of this people, says the Lord Almighty; but I will show peace. The vine shall give her fruit: and the earth shall give her increase: and the heaven shall give its dew: and I will cause the remnant of my people to possess all these things.

Before the foundations of the house of God were laid and the temple was built, there was no hire for men, nor hire for beasts, nor peace for those going in and out because of tribulation and anguish, and all men were at variance among themselves with hostile hatred. But now, because the foundations of the house of the Lord have already been laid and the temple has been built, I will by no means do as I had done before to those who have returned from the Babylonian captivity; but there shall be everywhere peace and joy, and the future abundance shall compensate for the dryness and famine of the former time. For the vine shall give her fruit, and all the winepresses shall be filled, the earth shall be clothed with joyful crops, and all things shall sprout with the irrigating rains and the nightly dew: all these things which I have said, I will cause the remnant of my people to possess: because the foundations of the house of the Lord have been laid and the temple has been constructed.

Haec eadem et Aggaeus propheta eodem tempore loquitur, qui supra dixerat: Percussi vos vento urente et aurigine et grandine omnia opera manuum vestrarum, postquam templi fundamenta sunt jacta: Ponite, inquit, in corda vestra ex die ista et in futurum, a die vicesimo quarto noni mensis: a die quo fundamenta jacta sunt templi, ponite super cor vestrum. Numquid jam semen in germine est: et adhuc vinea et ficus et malogranatum et lignum olivae non floruit? Ex die ista benedicam, et rursum movebo coelum pariter et terram (Agg. II, 18 seqq.).

Dicamus et aliter, coeptam super Ecclesia explanationem sequentes. Priusquam fidem Christi quis recipiat, et in eo Spiritus sancti 846 fundamenta jaciantur, nullus audire poterit, est merces operi tuo. Sive ille Judaeus sit, sive haereticus, sive gentilis: quidquid boni operis fecerit, nisi in nomine Christi fecerit, mercedem sui boni operis non habebit. Videmus haereticorum virgines, philosophorum rigorem, Judaeorum in escarum varietate observantiam: et tamen dicimus [Al. dicitur], juxta Aggaeum, quod comedant, et non satientur: bibant, et non inebrientur: operiantur, et non calefiant: et qui mercedes congregat, mittat eas in pertusum sacculum (Agg. I).

Postquam vero fidem Christi receperint, et illi et hi qui in Ecclesia fuerant peccatores, et pro magnitudine delictorum captivitati hujus mundi traditi, et Babylonio igne combusti, et audierint Dominum praedicantem: Spiritus Domini super me, propter quod unxit me: evangelizare pauperibus misit me: praedicare captivis remissionem, et caecis ut videant: sanare eos qui contrito sunt corde (Isai. LXI, 2), et completum fuerit in eis illud quod per Amos dicitur: Convertam populi mei Israel captivitatem, et aedificabunt civitates dissipatas, et plantabo eos (Amos IX, 14), tunc in diebus illis orietur justitia et multitudo pacis (Psal. LXXI).

Vinea dabit fructum suum, quae dicit in Evangelio: Ego sum vitis, vos rami. Omnem ramum qui manet in me, mundat Pater, ut majores fructus afferat (Joan. XV, 8). Cumque mundati fuerint rami ejus, id est, flagella et propagines, et gemmantibus oculis spem futurorum coeperint fructuum polliceri, ut impleatur illud quod scriptum est: Vineae florentes dederunt odorem (Cant. II, 13): tunc pendentes botros colorabit sol justitiae, ut missi in torcularia octavi et octogesimi tertii psalmi, qui pro torcularibus inscribuntur, Domini calcantur pede, qui ascendit de Bosor, ut fundat vinum quod laetificat cor hominis.

Terra quoque dabit germen suum, non arida et petrosa et plena sentium; sed terra bona quae dat centesimum et sexagesimum et tricesimum fructum (Matth. XIII): ut qui seminaverint in lacrymis, in gaudio metant (Psal. CXXV).

The prophet Haggai speaks these same things at the same time, who had said above: "I struck you with a parching wind and with mildew and with hail all the works of your hands," after the foundations of the temple were laid: "Consider," he says, "in your hearts from this day and for the future, from the twenty-fourth day of the ninth month: from the day on which the foundations of the temple were laid, consider in your heart. Is the seed already in the bud? and as yet the vine and the fig tree and the pomegranate and the olive tree have not flourished? From this day I will bless, and again I will move the heaven together with the earth" (Hag 2:18-21).

Let us say otherwise, following the explanation begun concerning the Church. Before anyone receives the faith of Christ and the foundations of the Holy Spirit are laid in him, no one will be able to hear, "there is hire for your work." Whether he be a Jew, or a heretic, or a gentile: whatever good work he does, unless he does it in the name of Christ, he will not have the hire of his good work. We see the virgins of the heretics, the rigor of the philosophers, the observance of the Jews in the variety of foods: and yet it is said, according to Haggai, that they eat and are not satisfied; they drink and are not intoxicated; they are covered and are not warmed; and he who gathers hires puts them into a bag with holes (Hag 1).

But after they have received the faith of Christ, both these and those who had been sinners in the Church, and for the magnitude of their crimes were delivered to the captivity of this world and burnt by the Babylonian fire, and have heard the Lord preaching: "The Spirit of the Lord is upon me, because he has anointed me: he has sent me to evangelize the poor, to preach remission to the captives and sight to the blind: to heal those who are contrite in heart" (Isa 61:1), and that which is said through Amos has been fulfilled in them: "I will turn the captivity of my people Israel, and they shall build the dissipated cities, and I will plant them" (Amos 9:14), then in those days justice shall arise and a multitude of peace (Ps 72:7 [Vulg 71:7]).

The vine shall give her fruit, she who says in the Gospel: "I am the vine, you are the branches. Every branch that remains in me, the Father purifies, that it may bring forth greater fruits" (John 15:2, 8). And when its branches, that is, the shoots and offshoots, have been purified, and with budding eyes have begun to promise the hope of future fruits, so that what is written may be fulfilled: "The flowering vines have given a smell" (Cant 2:13): then the sun of justice shall color the hanging clusters, so that, sent into the winepresses of the eighth and eighty-third psalms, which are inscribed for the winepresses, they may be trodden by the foot of the Lord, who ascends from Bozrah, so that he may pour out the wine that makes joyful the heart of man.

The earth also shall give her increase, not dry and stony and full of thorns; but the good earth which gives a hundredfold and sixtyfold and thirtyfold fruit (Matt 13): so that they who have sown in tears may reap in joy (Ps 126:5 [Vulg 125:5]).

Sed et coeli dabunt rorem suum, de quibus de decimo octavo Psalmo (Vers. 1) scriptum est: Coeli enarrant gloriam Dei, et opera manuum ejus annuntiat firmamentum. De his coelis in Deuteronomii 847 cantico dicitur: Laetamini, coeli cum eo (Deut. XXXII, 43), id est, cum Domino Salvatore, quos praescivit et praedestinavit conformes fieri imaginis Filii sui (Rom. VIII), qui loquitur cum Moyse: Expectetur ut pluvia eloquium meum, et descendant ut ros verba mea (Deut. XXXII, 2).

Resurgent enim qui erant peccatis mortui, et suscitabuntur qui jacebant in sepulcris dealbatis, quae plena sunt ossibus mortuorum, et laetabuntur qui morantur in terra. Et quae sit causa laetitiae, sequens sermo demonstrat: Ros enim qui a te est, sanitas eorum est. Et haec omnia, pacem videlicet et vinearum fructum, et terrarum abundantiam, quae coelorum rore succrevit, possidebunt reliquiae populi mei, de quibus Isaias loquitur: Nisi Dominus sabaoth reliquisset nobis semen, sicut Sodoma essemus, et sicut Gomorrha similes fuissetus (Isai. I, 9). Reliquiae enim secundum electionem gratiae, salvae factae sunt: non ex operibus; alioquin non esset gratia.

(Vers. 13 seqq.) Et erit, sicut eratis maledictio in gentibus, domus Juda, et domus Israel: sic salvabo vos et eritis benedictio: nolite timere, confortentur manus vestrae. Quia haec dicit Dominus exercituum: Sicut cogitavi ut affligerem vos, cum ad iracundiam provocassent me patres vestri, dicit Dominus, et non sum misertus: sic conversus cogitavi in diebus istis, ut benefaciam Jerusalem et domui Juda: nolite timere. LXX: Et erit, sicut eratis in maledictione inter gentes, domus Juda et domus Israel: sic salvabo vos, et eritis in benedictione: confidite et confortamini in cordibus vestris, quia haec dicit Dominus omnipotens: Sicut cogitavi ut affligerem vos in eo quod me ad iracundiam provocassent patres vestri, dicit Dominus omnipotens, et non me poenituit: sic paratus sum et cogitavi in diebus istis, ut benefaciam Jerusalem et domui Juda: confidite.

Haec post aedificationem templi futura promittit, ut sicut erant in cunctis gentibus in maledictionem et in sibilum, et in exemplum, domus Juda, et domus Israel (duae videlicet, et decem tribus), sic cum salvatae fuerint, et reversae in Judaeam, sint omnium benedictio. Nolite, inquit, timere adversarios rebellantes: confidite vera esse quae per me Dominus pollicetur: 848 confortentur manus vestrae: implete opera quae coepistis.

But also the heavens shall give their dew, concerning which it is written of the eighteenth Psalm (Verse 1): "The heavens declare the glory of God, and the firmament announces the works of his hands" (Ps 19:1 [Vulg 18:2]). Of these heavens it is said in the song of Deuteronomy: "Rejoice, O heavens, with him" (Deut 32:43), that is, with the Lord Savior, whom he foreknew and predestinated to be made conformable to the image of his Son (Rom 8), who speaks with Moses: "Let my speech be expected as rain, and let my words descend as dew" (Deut 32:2).

For they shall rise again who were dead in sins, and they shall be raised who lay in whitened sepulchers, which are full of the bones of the dead, and they shall rejoice who dwell in the earth. And what the cause of joy is, the following discourse demonstrates: "For the dew which is from you is their health." And all these things, namely peace and the fruit of the vines and the abundance of the lands which grew by the dew of the heavens, the remnant of my people shall possess, of whom Isaiah speaks: "Unless the Lord of sabaoth had left us a seed, we should have been as Sodom, and should have been like Gomorrah" (Isa 1:9). For a remnant according to the election of grace has been saved: not of works; otherwise it would not be grace.

(Verse 13 et seqq.) And it shall come to pass, that as you were a curse among the nations, O house of Judah, and house of Israel: so will I save you, and you shall be a blessing: fear not, let your hands be strengthened. For thus says the Lord of hosts: As I thought to afflict you, when your fathers had provoked me to wrath, says the Lord, and I had no mercy: so being converted I have thought in these days to do good to Jerusalem and to the house of Judah: fear not. LXX: And it shall be, as you were in a curse among the nations, O house of Judah and house of Israel: so will I save you, and you shall be in a blessing: trust and be strengthened in your hearts, for thus says the Lord Almighty: As I thought to afflict you in that your fathers had provoked me to wrath, says the Lord Almighty, and I did not repent: so I am prepared and have thought in these days to do good to Jerusalem and to the house of Judah: trust.

He promises that these things shall be in the future after the building of the temple, so that just as they were among all nations for a curse and for a hissing and for an example, the house of Judah and the house of Israel (namely, the two and the ten tribes), so when they shall have been saved and returned to Judea, they may be the blessing of all. Fear not, he says, the rebelling adversaries: trust that the things which the Lord promises through me are true: let your hands be strengthened: fulfill the works which you have begun.

Causa confortationis, Domini promissio est: Haec enim dicit Dominus omnipotens, cui nihil impossibile est, qui potest quae promittit, implere: sicut excogitavi ut affligerem vos, et captivitati traderem, quia me patres vestri ad iracundiam provocarunt, et non sum misertus: quod LXX transtulerunt οὐ μετενόησα, hoc est, non me poenituit, quod Hebraice scribitur ULO NAHAMTHI (), non sum autem misertus, ut vos captivitate corrigerem, et per omnia tormenta et flagella erudirem: sic nunc in praesenti tempore cogitavi, ut benefaciam Jerusalem et domui Juda. Et notandum quod quando irascitur, maledictio sit in gentibus domus Juda, et domus Israel, id est, omnes duodecim tribus quae captivitati traditae sunt. Postquam autem cogitavit ut benefaciat, non facit Judae et Israel, id est, duabus et decem tribubus, Jerusalem videlicet et Samariae, Oollae et Oolibae; sed relicto Israel in captivitate, benefacit Jerusalem et domui Juda: et jungit in fine: Nolite timere, sive, confidite, eo sensu quem supra exposuimus.

Super Ecclesia autem et super unoquoque credentium sic intelligi potest, quod persecutionis tempore cunctis in circuitu gentibus in maledictum, et in exemplum fuerint Christiani, quia offenderint Dominum suum: et postea sint in benedictione, quando pax reddita fuerit, et hoc omne eveniat, quia Dominus qui prius fuerat iratus, postea sit misertus Jerusalem, visioni pacis, et Judae, quae fidem Domini confitetur. Singuli quoque credentium, qui propter vitia ejiciuntur de Ecclesia, et traduntur Satanae in interitum carnis (I Cor. V), ut discant non blasphemare (I Tim. I), cum egerint poenitentiam, revertentur in pristinum statum, et videbunt pacem Dei, et confessionis suae gloriam possidebunt.

Hoc quod scriptum est: Non sum misertus, vel non me poenituit, calumniantur haeretici, quasi aut crudelis, aut mutabilis sit Deus, si eum aut non poeniteat, aut poeniteat. Si enim poenituerit, dicunt eum esse mutabilem; si non poenituerit, asserunt esse crudelem. Poenituit autem 849 Deum quod Saul unxit in regem (I Reg. XV). Et apud Ninivitas, quibus per prophetam nuntiaverat: Adhuc triduum, et Ninive subvertetur (Jonae III, 4), qui egerunt poenitentiam, dicitur et ipse mutasse sententiam suam, non vitio mentis improvidae, sed ex eorum quae male aut bene faciunt, varietate.

The cause of strengthening is the promise of the Lord: "For thus says the Lord Almighty," to whom nothing is impossible, who can fulfill what he promises: as I thought out to afflict you and deliver you to captivity, because your fathers provoked me to wrath, and I had no mercy: which the LXX translated "I did not repent" (οὐ μετενόησα), that is, I did not repent, which in Hebrew is written ULO NAHAMTHI (), I did not however have mercy, so that I might correct you by captivity and instruct you through all torments and scourges: so now in the present time I have thought to do good to Jerusalem and to the house of Judah. And it is to be noted that when he is angry, the house of Judah and the house of Israel are a curse among the nations, that is, all twelve tribes which were delivered to captivity. But after he has thought to do good, he does not do it to Judah and Israel, that is, to the two and the ten tribes, namely to Jerusalem and Samaria, Oholah and Oholibah; but leaving Israel in captivity, he does good to Jerusalem and to the house of Judah: and he joins at the end: "Fear not," or "trust," in that sense which we explained above.

Concerning the Church, however, and concerning each of the believers, it can be understood thus, that in the time of persecution Christians were for a curse and for an example to all the nations around, because they had offended their Lord: and afterwards they are in blessing when peace has been restored, and all this happens because the Lord who had previously been angry, afterwards has mercy on Jerusalem, the vision of peace, and on Judah, which confesses the faith of the Lord. Also individual believers who because of vices are cast out of the Church and delivered to Satan for the destruction of the flesh (1 Cor 5), that they may learn not to blaspheme (1 Tim 1), when they have done penance, shall return to their former state, and shall see the peace of God, and shall possess the glory of their confession.

This which is written: "I had no mercy," or "I did not repent," the heretics calumniate, as if God were either cruel or changeable, if he either does not repent or does repent. For if he repented, they say he is changeable; if he did not repent, they assert he is cruel. But God repented that he anointed Saul as king (1 Sam 15). And among the Ninevites, to whom he had announced through the prophet: "Yet three days, and Nineveh shall be subverted" (Jonah 3:4), who did penance, he himself is said to have changed his sentence, not by the vice of an improvident mind, but from the variety of those things which they do badly or well.

Si enim male fecerint, comminatur: si pristina peccata deflexerint, miseretur: non mutatur Deus qui unus atque idem est, et mutari non potest; sed illis ex malis ad bona opera commutatis, mutat et suum ipse decretum. Qui et in Genesi loquitur: Clamor Sodomorum et Gomorrhæ multiplicatus est; et peccata eorum magna sunt nimis: descendens ergo videbo si juxta clamorem eorum qui venit ad me, compleant: sin autem non, ut sciam (Gen. XVIII, 20, 21). Quod dixit, hoc est: Si permanserint in furore, non deerit poena peccantibus: si desierint ab insania, mea fient cognitione dignissimi. Cognoscit autem Dominus eos qui sui sunt (II Tim. II, 19). Et Apostolus scribit ad Galatas: Sed tunc nescientes Deum (Galat. IV, 8). Cumque noverit omnes Deus, et nihil eum nec praeteritorum, nec praesentium lateat, nec futurorum, impios in Evangelio nescire se dicit: Recedite a me, operarii iniquitatis, nescio vos (Luc. XIII, 27). Ergo et notitiam, et poenitentiam, et iram, et indignationem et omnes affectus Dei, non humani sermonis vitio, sed divinae majestatis sensu accipiamus.

(Vers. 16, 17.) Haec sunt ergo verba quae facietis: Loquimini veritatem unusquisque cum proximo suo, veritatem et judicium pacis judicate in portis vestris, et unusquisque malum contra amicum suum non cogitetis in cordibus vestris, et juramentum mendax ne diligatis: omnia enim haec sunt quae odi, dicit Dominus. LXX: Isti sermones sunt quos facietis: Loquimini veritatem unusquisque cum proximo suo: veritatem et judicium pacificum, et justum judicate in portis vestris, et unusquisque malum proximo suo non cogitet in cordibus vestris, et juramentum mendax ne diligatis, quia haec omnia odi, dicit Dominus omnipotens. Promisi, me non juxta dies priores facere reliquiis populi captivorum.

Et sicut cogitavi ut affligerem eos, cum me ad iracundiam provocassent patres eorum, et non sum misertus: sic nunc cogitavi conversus 850 in diebus istis, ut benefaciam Jerusalem et domui Juda.

Ut igitur permaneat sententia mea, et non fiat irrita pollicitatio, haec facite quae praecipio: Loquimini veritatem cum proximis vestris. Proximum, omne hominum genus accipiamus, quia ex uno sumus parente generati.

Alioquin si proximus propinquus accipitur, peregrinis et alienis mentiendum est. Hoc idem Apostolus loquitur: Deponentes mendacium, loquimini veritatem unusquisque cum proximo suo (Ephes. IV, 25).

Veritatem, inquit, et judicium pacis judicate in portis vestris. In judicio prima sit veritas atque justitia; deinde sequitur misericordia.

Hoc est enim judicium pacis, ut propositum judex habeat pacificare discordes, juxta illud Evangelii: Beati pacifici, quoniam filii Dei vocabuntur (Matth. V, 9).

For if they have done badly, he threatens: if they have bewailed their former sins, he has mercy: God is not changed, who is one and the same, and cannot be changed; but those having been changed from bad to good works, he himself changes his own decree. Who also speaks in Genesis: "The cry of Sodom and Gomorrah is multiplied; and their sins are exceeding great: descending therefore I will see if they fulfill according to the cry thereof which has come to me: but if not, that I may know" (Gen 18:20-21). What he said is this: If they shall persist in fury, punishment shall not be lacking to the sinners: if they shall cease from madness, they shall become most worthy of my knowledge. "But the Lord knows those who are his" (2 Tim 2:19). And the Apostle writes to the Galatians: "But then not knowing God" (Gal 4:8). And although God knows all things, and nothing of either past or present or future things is hidden from him, he says in the Gospel that he does not know the impious: "Depart from me, workers of iniquity, I know you not" (Luke 13:27). Therefore let us accept both knowledge, and repentance, and anger, and indignation, and all the affections of God, not by the vice of human speech, but by the sense of divine majesty.

(Verses 16, 17.) These are therefore the words that you shall do: Speak the truth every man with his neighbor, judge the truth and the judgment of peace in your gates, and let none of you imagine evil against his friend in your hearts, and love no false oath: for all these are things that I hate, says the Lord. LXX: These are the words that you shall do: Speak the truth every man with his neighbor: judge the truth and a peaceful and just judgment in your gates, and let none of you imagine evil against his neighbor in your hearts, and love no false oath, because all these things I hate, says the Lord Almighty. I promised that I would not do according to the former days to the remnant of the people of the captives.

And just as I thought to afflict them, when their fathers had provoked me to wrath, and I did not have mercy: so now have I thought, being turned [to mercy] in these days, to do well to Jerusalem and to the house of Judah.

That my sentence therefore may remain, and my promise may not become void, do these things which I command: Speak the truth with your neighbors. Let us understand 'neighbor' as the whole human race, because we are generated from one parent.

Otherwise, if 'neighbor' is taken as a kinsman, one must lie to pilgrims and strangers. The Apostle says the same thing: Putting away lying, speak the truth every man with his neighbor (Ephes. IV, 25).

Truth, he says, and the judgment of peace judge in your gates. In judgment, let truth and justice be first; then mercy follows.

For this is the judgment of peace, that the judge should have the purpose of pacifying those who are at variance, according to that of the Gospel: Blessed are the peacemakers, for they shall be called the children of God (Matth. V, 9).

Quodque sequitur: In portis vestris, illi prophetico congruit: Oderunt in portis corripientem, et verbum sanctum abominati sunt (Amos V, 10).

Et in alio loco: Non confundentur cum loquentur inimicis suis in porta (Ps. CXXIX, 6).

David quoque iudicabat in portis, quando Absalon veritatem iudicii repromittens, patri tendebat insidias (II Reg. XIX).

Et quaeritur quare apud Judaeos in portis locus fuerit iudicandi. Ne cogerentur agricolae intrare urbes, et aliquod subire dispendium, iudices in portis residebant, ut tam urbanos quam rusticos in exitu et introitu urbis audirent, et finito negotio, unusquisque confestim ad sedes proprias reverteretur.

Et malum, inquit, contra amicos vestros ne cogitatis in cordibus vestris: RAAH (), quod omnes voce consona *κακίαν*, id est, malitiam interpretati sunt, dupliciter accipere possumus, et pro afflictione, et pro malo.

Pro afflictione: Si est malitia in civitate quam Dominus non fecerit (Amos III, 6). Et: Sufficit diei malitia sua (Mat. VI, 34).

Pro malo in Jona propheta loquitur Deus: Ascendit clamor malitiae eorum ad me (Jonae I, 2). Et in Apostolo legimus: Repleti omni iniquitate et malitia (Rom. I, 29).

Utroque igitur modo nec affligit amicum suum, nec malum adversum eum cogitat in corde, qui sanctus est.

Et iuramentum, ait, mendax ne diligatis: praecipiente Domino in Evangelio: Ego autem dico vobis, ut non juretis penitus, sed sit vester sermo, est est, non non (Mat. V, 34); qui enim non juraverit, numquam poterit pejerare. 851 Qui jurat, audiat illud quod scriptum est: Non assumes nomen Domini Dei tui super re vana (Exod. XX, 7).

Omnia haec sunt quae odi, dicit Dominus: juxta Malachiae verba dicentis: Et omnia quae oderam, faciebatis (Mala. II, 13; sec. LXX).

In praeceptis quae ad vitam pertinent, et sunt perspicua, non debemus quaerere allegoriam, ne juxta Comicum, nodum quaeramus in scirpo (Plautus, Men. II, 1).

(Vers. 18, 19,.) Et factum est verbum Domini exercituum ad me dicens: Haec dicit Dominus exercituum: Jejunium quarti, et jejunium quinti, et jejunium septimi, et jejunium decimi erit domui Juda in gaudium et in laetitiam, et in solemnitates praeclaras: veritatem tantum, et pacem diligite. LXX: Et factus est sermo Domini omnipotentis ad me, dicens: Haec dicit Dominus omnipotens. Jejunium quartum, et jejunium quintum, et jejunium septimum, et jejunium decimum erunt domui Juda in gaudium et in laetitiam, et in festivitates [Al. solemnitates] bonas (hoc enim Hebraice dicitur TOBIM (), id est, ἀγαθὰς), et laetamini, et veritatem et pacem diligite.

And what follows: In your gates, agrees with that prophetic word: They have hated him that rebukes in the gate, and they have abhorred the holy word (Amos V, 10).

And in another place: They shall not be confounded when they speak to their enemies in the gate (Ps. CXXVI, 5 [Vulgate CXXIX, 6]).

David also judged in the gates, when Absalom, promising the truth of judgment, was laying snares for his father (II Sam. XV [Vulgate II Reg. XIX]).

And it is asked why among the Jews the place of judging was in the gates. Lest the farmers be compelled to enter the cities and undergo some expense, the judges sat in the gates, so that they might hear both the urban and the rural people at the exit and entrance of the city, and when the business was finished, each might immediately return to his own dwellings.

And evil, he says, against your friends do not imagine in your hearts: RAAH, which all with one voice have interpreted as kakia (κακία), that is, malice, we can take in two ways: both for affliction and for evil.

For affliction: If there be malice in a city which the Lord has not done (Amos III, 6). And: Sufficient for the day is its own malice (Matth. VI, 34).

For evil, God speaks in the prophet Jonah: The cry of their malice has ascended to me (Jonah I, 2). And we read in the Apostle: Filled with all iniquity and malice (Rom. I, 29).

In both ways, therefore, he who is holy neither afflicts his friend, nor imagines evil against him in his heart.

And a false oath, he says, do not love: the Lord commanding in the Gospel: But I say to you, swear not at all, but let your speech be yea, yea, nay, nay (Matth. V, 34); for he who does not swear will never be able to commit perjury. Let him who swears hear that which is written: You shall not take the name of the Lord your God over a vain thing (Exod. XX, 7).

All these are things that I hate, says the Lord: according to the words of Malachi saying: And all things which I hated, you did (Mal. II, 13; sec. LXX).

In precepts which pertain to life and are clear, we ought not to seek allegory, lest, according to the Comic poet, we seek a knot in a bulrush (Plautus, Men. II, 1).

(Verses 18, 19.) And the word of the Lord of hosts came to me, saying: Thus says the Lord of hosts: The fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall be to the house of Judah for joy and gladness, and for excellent solemnities: only love truth and peace. LXX: And the word of the Lord Almighty came to me, saying: Thus says the Lord Almighty. The fourth fast, and the fifth fast, and the seventh fast, and the tenth fast shall be to the house of Judah for joy and gladness, and for good festivities [Al. solemnities] (for this is called TOBIM in Hebrew, that is, agathas [good]), and be glad, and love truth and peace.

Ad id quod supra Sarasar, et Rogommelech per legatos quaesierant, utrum in mense quinto, et in mense septimo, sicut habetur in LXX, jejunare deberent et plan- gere, an post aedificationem templi finire jejunium, luctumque deponere, multis in medio positis quae facerent, et quae sperarent, ex persona Domini propheta respondit: jejunium quarti, et jejunium quinti, et jejunium septimi, et jejunium decimi (*ἀπὸ κοίνοῦ* enim subauditur mensis) domui Juda et Jerusalem in dies festos vertetur et gaudium.

Veritatem tantum Deus quaerit, et pacem. In hoc loco nostrorum multi multa dixerunt, et inter se dissonantia. Quidam obscuritatem silentio professi, quasi profun- dissimam foveam in commentariis transierunt: rectius arbitantes, nihil omnino quam parum dicere.

Cogimur igitur ad Hebraeos recurrere, et scientiae veritatem de fonte magis quam de rivulis quaerere: praesertim cum non 852 prophetia aliqua de Christo, ubi tergiversari solent, et veritatem celare mendacio; sed historiae ex praecedentibus et consequentibus ordo texatur.

Jejunium quarti mensis, qui apud Latinos vocatur Julius, die septima et decima ejusdem mensis, illud arbitrantur, quando descendens Moyses de monte Sina tabulas Legis abjecerit atque confregerit (Exod. XXXII), et juxta Jeremiam muri primum rupti sunt civitatis (Jer. LII).

In quinto mense, qui apud Latinos appellatur Augustus, cum propter exploratores terrae sanctae seditio orta esset in populo, jussi sunt montem non ascendere; sed per quadraginta annos longis ad terram sanctam circuire dispendiis, ut exceptis duobus, Caleb et Josue, omnes in solitudine caderent (Num. XIV).

In hoc mense, et a Nabuchodonosor (Jer. LII), et multa post saecula a Tito et Vespasiano, templum Jerosolymis incensum est, atque destructum, capta urbs Bether, ad quam multa millia confugerant Judaeorum, aratum templum in ignominiam gentis oppressae, a Turannio Rufo.

In septimo vero, qui apud nos appellatur October, sicut supra diximus, occisus est Godolias, et Judae tribus ac Jerusalem reliquiae dissipatae (IV Reg. 25). Legamus Jeremiam (Cap. XXXIX et XLI).

Mense decimo, qui apud nos Januarius dicitur, eo quod janua anni sit atque prin- cipium, Ezechiel in captivitate positus audivit, et cunctus populus captivorum quinto mense templum esse subversum, quod plenissime in eodem propheta cognoscimus.

Regarding what Sarasar and Regem-melech had asked above through legates, whether in the fifth month and in the seventh month, as it is held in the LXX, they ought to fast and mourn, or after the building of the temple to end the fast and lay aside the mourning, many things having been set forth in between which they should do and which they should hope for, the prophet responded from the person of the Lord: the fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth (for 'of the month' is understood *apo koinou* [in common]) shall be turned for the house of Judah and Jerusalem into feast days and joy.

God seeks only truth and peace. In this place many of our own have said many things, and discordant among themselves. Some, professing obscurity by silence, have passed over it as a very deep pit in their commentaries: thinking it more correct to say nothing at all than too little.

We are therefore compelled to recur to the Hebrews, and to seek the truth of knowledge from the fountain rather than from the streams: especially since it is not some prophecy about Christ, where they are accustomed to prevaricate and conceal the truth with a lie; but the order of history is woven from what precedes and what follows.

The fast of the fourth month, which among the Latins is called July, on the seventeenth day of the same month, they think is that when Moses, descending from Mount Sinai, threw away and broke the tablets of the Law (Exod. XXXII), and according to Jeremiah the walls of the city were first broken through (Jer. LII).

In the fifth month, which among the Latins is called August, when on account of the spies of the holy land a sedition had arisen among the people, they were commanded not to ascend the mountain; but for forty years to go around to the holy land by long expenditures, so that except for two, Caleb and Joshua, all might fall in the wilderness (Num. XIV).

In this month, both by Nebuchadnezzar (Jer. LII), and many centuries later by Titus and Vespasian, the temple at Jerusalem was burned and destroyed, the city of Bether was captured, to which many thousands of Jews had fled, and the temple was plowed in ignominy of the oppressed nation by Turannius Rufus.

But in the seventh, which among us is called October, as we said above, Gedaliah was killed, and the remnants of the tribe of Judah and Jerusalem were scattered (IV Kings XXV). Let us read Jeremiah (Chap. XXXIX and XLI).

In the tenth month, which among us is called January, because it is the gate (*janua*) and beginning of the year, Ezekiel, placed in captivity, heard, and all the people of the captives, in the fifth month that the temple had been subverted, which we know most fully in the same prophet.

Hoc est igitur omne quod dicitur: Dies planctus et jejuniorum quos hactenus habuistis in luctum, sciatis vobis, quia cogitavi ut benefaciam Jerusalem, et domui Juda, in laetitiam et gaudium, et solemnitates, esse vertendos: ita dumtaxat si veritatem diligatis et pacem.

Juxta ἀναγγέλλν, quia tunc jejunamus, quando sponsus aufertur a nobis (Luc. V), et non meremur ejus habere praesentiam, cum reversus fuerit Dominus ad nos, 853 et cogitaverit ut benefaciam nobis, omnis tristitia vertetur in gaudium; et fames pristina sermonis Dei, praesentia doctrinarum ejus, et coelestis panis saturitate, pensabitur.

(Vers. 21, 22.) Haec dicit Dominus exercituum: Usquequo veniant populi, et habitent in civitatibus multis, et vadant habitatores unus ad alterum, dicentes: Eamus et deprecemur faciem Domini, et quaeramus Dominum exercituum. Vadam etiam ego, et venient populi multi, et gentes robustae ad quaerendum Dominum exercituum in Jerusalem, et deprecandum faciem Domini. LXX: Haec dicit Dominus omnipotens: Adhuc venient populi multi, et habitatores urbium multarum; et congregabuntur qui habitant civitates in una civitate, dicentes: Eamus ut deprecemur faciem Domini, et quaeramus vultum Domini omnipotentis. Vadam etiam ego, et venient populi multi et gentes plurimae, ut quaerant faciem Domini omnipotentis in Jerusalem, et ut deprecentur faciem Domini.

Jejunium quarti, et quinti, et septimi, et decimi mensis in solemnitates optimas commutabitur, intantum ut civitates Judaeae quae prius desertae erant, frequenti habitatore celebrentur: et una civitas pergat ad alteram, et se mutuo cohortentur, et dicant: quia per hos septuaginta annos viae Sion luxerant, eo quod non esset qui iret ad solemnitatem, omnes portae ejus desertae, et sacerdotes illius gementes: nunc pace reddita, pergamus Jerusalem, in qua lege praeceptum est, ut victimas immolemus, et ter in anno omne masculinum nostrum appareat in conspectu Domini (Exod. XXIII), et dicente altera ad alteram: Eamus et deprecemur faciem Domini, et quaeramus Dominum omnipotentem, respondebit altera civitas: Vadam etiam ego: quo tempore venient populi multi et gentes innumerabiles et robustae, ut sacrificia in Jerusalem offerant Domino exercituum, et deprecentur faciem ejus.

Appropinquat enim Dominus his qui non tentant eum, et ostendit faciem suam his qui non sunt increduli (Sap. I). Qui viderit Filium, videt et Patrem (Joan. XIV); et imago est Dominus atque Salvator Dei invisibilis: non quod Filius visibilis sit, et invisibilis Pater; sed quod Filio nominato, sentiatur Pater. Nequaquam enim Pater, si non habet Filium. Unde et ipse loquitur in Evangelio: 854 Pater, manifestavi nomen tuum hominibus (Joan. XVII, 6).

This is therefore all that is said: Know that the days of mourning and fasts which you have had until now in sorrow, because I have thought to do good to Jerusalem and to the house of Judah, are to be turned into gladness and joy and solemnities: provided only that you love truth and peace.

According to anagoge [spiritual interpretation], because we fast then when the bridegroom is taken away from us (Luke V), and we do not deserve to have his presence, when the Lord shall have returned to us, and shall have thought to do good to us, all sadness shall be turned into joy; and the former famine of the word of God shall be balanced by the presence of his doctrines and the satiety of heavenly bread.

(Verses 21, 22.) Thus says the Lord of hosts: Until people come and dwell in many cities, and the inhabitants go one to another, saying: Let us go and pray before the face of the Lord, and seek the Lord of hosts. I also will go, and many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the face of the Lord. LXX: Thus says the Lord Almighty: Yet many people shall come, and the inhabitants of many cities; and those who inhabit cities shall gather in one city, saying: Let us go to pray before the face of the Lord, and seek the face of the Lord Almighty. I also will go, and many people and very many nations shall come, to seek the face of the Lord Almighty in Jerusalem, and to pray before the face of the Lord.

The fast of the fourth, and of the fifth, and of the seventh, and of the tenth month shall be changed into the best solemnities, so much so that the cities of Judea which were previously deserted shall be celebrated with frequent inhabitants: and one city shall go to another, and they shall mutually exhort one another, and say: because through these seventy years the ways of Zion had mourned, because there was no one to go to the solemnity, all her gates were deserted, and her priests groaning: now, peace being restored, let us go to Jerusalem, in which it is commanded by the law that we immolate victims, and that three times in the year all our males appear in the sight of the Lord (Exod. XXIII), and as one says to the other: Let us go and pray before the face of the Lord, and seek the Lord Almighty, the other city will respond: I also will go: at which time many people and innumerable and strong nations shall come to offer sacrifices in Jerusalem to the Lord of hosts, and to pray before his face.

For the Lord approaches those who do not tempt him, and shows his face to those who are not incredulous (Wisd. I). He who has seen the Son, sees also the Father (John XIV); and the Lord and Savior is the image of the invisible God: not that the Son is visible and the Father invisible; but that when the Son is named, the Father is perceived. For he is by no means Father if he does not have a Son. Whence he himself also speaks in the Gospel: Father, I have manifested your name to men (John XVII, 6).

Quod de Jerusalem et Zorobabel, sive post Zorobabel, diximus, rectius et plenius refertur ad Christum, et Jerusalem, quae intelligitur Ecclesia: et tunc de terrarum toto orbe, et populos, et gentes ad offerenda in templo Domini sacrificia concursuras.

Persecutionis quoque tempore, ut ante perstrinximus, magistri et sacerdotes Ecclesiae audacter captivis et credentibus repromittant, quod rursum aedificandae sint *παροικία* et pacis reddenda tranquillitas, et in Ecclesiis facies Domini deprecanda. Manifesta transcurrimus, ut in obscurioribus immoremur.

(Vers. 23.) Haec dicit Dominus exercituum: In diebus illis, in quibus apprehendent decem homines ex omnibus linguis gentium, et apprehendent fimbriam viri Judae, dicentes: Ibimus vobiscum: audivimus enim quoniam Deus vobiscum est. LXX: Haec dicit Dominus omnipotens: In diebus illis si apprehenderint decem viri de omnibus linguis gentium, et tenuerint [Al. tetigerint] fimbriam viri Judaei, dicentes: Ibimus tecum, quia audivimus quod Deus vobiscum est.

Quidam ex Judaeis haec sub Zorobabel, et post Zorobabel dicunt esse completa. Alii in futurum tempus, differunt, quando Christum sperant esse venturum. Nos autem in adventu Domini Salvatoris, quando de Maria natus est Virgine, et rectius et verius intelligimus.

Denique scriptum est: Usquequo veniant populi (Zach. VIII, 20)? Quando dicitur, usquequo, non de praesenti tempore significat, in quo erant Zorobabel et Jesus; sed de futuro, quando venient populi multi et gentes robustae, ut quaerant Dominum exercituum in Jerusalem, et deprecentur faciem Domini.

In illo igitur tempore, et in illis diebus apprehendent decem homines ex omnibus linguis gentium, fimbriam viri Judaei, dicentes: Ibimus vobiscum: audivimus enim quoniam Deus vobiscum est.

Et in Isaia legimus: Apprehendent septem mulieres virum unum, dicentes: Panem nostrum comedemus, et vestimentis nostris operiemur: tantum vocetur [Al. invoce-tur] nomen tuum super nos: aufer opprobrium nostrum (Isai. IV, 1). Quae igitur ibi septem mulieres appellantur, id est, Ecclesiae, quarum numerus et in Paulo apostolo continetur: ad septem enim scribit Ecclesias, ad Romanos, ad Corinthios, ad Galatas, ad Ephesios, ad Philippenses, ad Colossenses, 855 ad Thessalonicenses.

Et in Joannis Apocalypsi in medio septem candelabrorum (Apoc. I), id est, Ecclesiarum, Ephesiorum, Smyrnen-sium, Pergamenorum, Thyatirenorum, Sarden-sium, Philadelphiensium, Laodicenorum varietate (Al. veritate), et auro purissimo Dominus accinctus ingreditur: nunc in propheta Zacharia decem nominantur, quas requisivit et Dominus, ut si invenisset in Sodomis et Gomorrhis, Adama et Seboim, eas de interitu liberaret.

What we have said about Jerusalem and Zerubbabel, or after Zerubbabel, is more correctly and fully referred to Christ and Jerusalem, which is understood as the Church: and then from the whole world, both peoples and nations shall run together to offer sacrifices in the temple of the Lord.

In time of persecution also, as we touched upon before, let the masters and priests of the Church boldly promise back to the captives and believers that the parishes (*paroikia*) are to be built again and the tranquility of peace restored, and the face of the Lord is to be prayed to in the Churches. We run through the manifest things, that we may dwell on the more obscure.

(Verse 23.) Thus says the Lord of hosts: In those days, in which ten men from all the languages of the nations shall take hold, and they shall take hold of the hem of a man of Judah, saying: We will go with you: for we have heard that God is with you. LXX: Thus says the Lord Almighty: In those days if ten men from all the languages of the nations shall take hold, and they shall hold [Al. touch] the hem of a Jewish man, saying: We will go with you, because we have heard that God is with you.

Some of the Jews say these things were completed under Zerubbabel and after Zerubbabel. Others defer it to a future time, when they hope Christ is to come. We, however, understand it more correctly and truly as referring to the advent of the Lord Savior, when He was born of the Virgin Mary.

Finally, it is written: 'Until people come' (Zech. VIII, 20). When it is said 'until,' it does not signify the present time in which Zerubbabel and Joshua were; but the future, when many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and pray before the face of the Lord.

In that time, therefore, and in those days, ten men from all the languages of the nations shall take hold of the hem of a Jewish man, saying: We will go with you: for we have heard that God is with you.

And we read in Isaiah: Seven women shall take hold of one man, saying: We will eat our own bread, and be covered with our own garments: only let your name be called [Al. invoked] upon us: take away our reproach (Isa. IV, 1). Those which are there called seven women, that is, Churches, whose number is also contained in the apostle Paul: for he writes to seven Churches: to the Romans, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians.

And in the Apocalypse of John, in the midst of seven lampstands (Rev. I), that is, Churches: of the Ephesians, Smyrnaeans, Pergamenes, Thyatirans, Sardians, Philadelphians, Laodiceans, the Lord, girded with variety [Al. truth] and with purest gold, enters: now in the prophet Zechariah ten are named, which the Lord also sought, so that if He had found them in Sodom and Gomorrah, Admah and Zeboiim, He might free them from destruction.

Iota enim littera, ex qua sumit nomen Salvatoris exordium, non solum apud Graecos, sed et apud Hebraeos, denarium numerum significat. Et hoc mystico sermone monstratur, quod omnes qui censentur vocabulo Christiano, quos et Dominus septem millia tempore persecutionis Jezabel et fugae Eliae reliquisse se dicit, qui non curvaverunt genua ante Baal (III Reg. XIX), et in mensuram viri perfecti venerint ex omnibus linguis et nationibus, apprehendent fimbriam viri Judaei, id est, Domini Salvatoris, de quo et in Psalmis dicitur: Juda rex meus (Ps. LIX, 9). Et: Judas, te laudabunt fratres tui. Et rursum; Non deficiet princeps ex Juda, et dux de femoribus ejus, donec veniat cui repositum est: et ipse erit expectatio gentium (Gen. XLIX, 8, 10): Erit enim radix Jesse: et qui exsurrexerit ut dominetur gentibus, in ipso gentes sperabunt (Isai. XI, 10).

Cumque apprehenderint eum, cupient ejus haerere vestigiis; quoniam Deus cum eo sit. Vel certe ex omnibus linguis et nationibus quicumque crediderint, apprehendent virum Judaeum, apostolos qui ex Judaeis sunt et dicent: Eamus vobiscum: audivimus enim per prophetas, et omnium Scripturarum voce cognovimus, quod Dei Filius Christus Deus et Dominus sit vobiscum.

Ubi manifestissima prophetia est, et de Christi atque apostolorum ejus praedicatur adventu, et fide universarum gentium, nihil amplius requiramus.

Quod autem numerum septem millium ad Christianorum nomen diximus pertinere, supputa Graece 856 *ἐπτάκεις χιλίους* et *χριστιανούς*, et eundem numerum summamque reperiēs, id est, mille nongentos quadraginta et unum.

Sed et parabolam decem virginum in Evangelio (Matt. XXV), quas in sensibus carnis et spiritus interpretamur, si oleum bonorum operum suis lampadibus praepararint, et quinarium numerum duplicaverint, ut sint sanctae (juxta Apostolum) corpore et spiritu, ad hujus numeri referunt sacramentum. Decem quoque civitates, quas qui corporis sensus optime gubernarit, numero duplicato, accipiet in futurum (Luc. XVI).

(Cap. IX.--Vers. 1.) Onus verbi Domini in terra Adrach, et Damasci requiei ejus: quia Domini est oculus hominis, et omnium tribuum Israel. LXX: Assumptio verbi Domini in terra Adrach [Al. Sedrach] et Damasci sacrificii ejus, quia Dominus respicit homines, et omnes tribus Israel.

For the letter Iota, from which the name of the Savior takes its beginning, not only among the Greeks but also among the Hebrews, signifies the number ten. And it is shown by this mystic discourse that all who are assessed by the Christian name, whom the Lord also says He left seven thousand in the time of the persecution of Jezabel and the flight of Elijah, who did not bow their knees before Baal (III Kings XIX), and who have come into the measure of a perfect man from all languages and nations, shall take hold of the hem of a Jewish man, that is, of the Lord Savior, of whom it is also said in the Psalms: Judah is my king (Ps. LIX, 9). And: Judah, your brothers shall praise you. And again: The prince shall not fail from Judah, nor a leader from his thighs, until He comes to whom it is reserved: and He Himself shall be the expectation of the nations (Gen. XLIX, 8, 10). For there shall be a root of Jesse: and He who shall rise up to rule over the nations, in Him the nations shall hope (Isa. XI, 10).

And when they have taken hold of Him, they shall desire to cling to His footsteps, because God is with Him. Or certainly, whoever from all languages and nations shall have believed, shall take hold of a Jewish man, the apostles who are from the Jews, and shall say: We will go with you: for we have heard through the prophets, and have known by the voice of all the Scriptures, that Christ the Son of God, God and Lord, is with you.

Where there is a most manifest prophecy, and it is preached concerning the advent of Christ and His apostles, and the faith of all nations, let us require nothing further.

Moreover, as to what we said about the number seven thousand pertaining to the name of Christians, calculate in Greek heptakeis chilion and christeianous, and you will find the same number and sum, that is, one thousand nine hundred and forty-one.

But also the parable of the ten virgins in the Gospel (Matt. XXV), whom we interpret in the senses of the flesh and the spirit, if they have prepared the oil of good works for their lamps and have doubled the number five so that they may be holy (according to the Apostle) in body and spirit, they refer to the sacrament of this number. Also ten cities, which he who shall have best governed the senses of the body shall receive in a doubled number in the future (Luke XIX).

(Chapter IX.--Verse 1.) The burden of the word of the Lord in the land of Hadrach, and of Damascus His rest: because the eye of man, and of all the tribes of Israel, is the Lord's. LXX: The assumption of the word of the Lord in the land of Hadrach [Al. Sedrach] and of Damascus His sacrifice, because the Lord looks upon men and all the tribes of Israel.

Omnis haec Visio sive pondus et onus verbi Domini, ut interpretatus est Aquila, ad vocationem gentium, et exstructionem Ecclesiae pertinet. Et est ordo verborum: Assumptio verbi Domini, acuti in peccatores, mollis in justos: ADRACH () quippe hoc resonat ex duobus integris nomen compositum: AD, acutum, RACH, molle, tenerumque significans: et non ut male a quibusdam legitur, Sedrach.

Quidam Adrach referunt ad populum Judaeorum, Damascus ad vocationem gentium. Unde populus, sive assumptio verbi Domini fit in terra Adrach super quam et austeritatem suam Dominus exercuit et clementiam (Isai. XI, 10, sec. LXX). Austeritatem in eos, qui credere noluerunt: clementiam in illos, qui cum Apostolis sunt reversi.

Damascus autem propter requies Domini est, juxta illud quod scriptum est in Isaia: Et erit requies ejus honor. Siquidem antequam sciret puer eligere bonum aut malum, et vocare patrem et matrem, accepit virtutem Damasci et spolia Samariae (Isai. VIII, 4). Unde et Damascus in linguam nostram vertitur, sanguinem bibens aut sanguis cilicii, ut prior interpretatio cruentum populum significet; secunda, crudelitati ejus 857 poenitentiam copulatam.

Quodque sequitur: Quia Domini est oculus hominis et omnium tribuum Israel, sic edisserunt: Idcirco templum Dei de utroque populo construendum est, id est, et de terra Adrach, et de Damasco requie ejus: quia Dominus est, quicumque et de gentibus respicit Deum, et sperat in eum, et de cunctis tribubus Israel: sive, juxta LXX, quia Dominus aequaliter cunctos homines respicit, et universas tribus Israel.

Dicamus et aliter: in terra Adrach onus verbi Domini est, et pondus gravissimum. In Damasco autem victimae ejus et sacrificium, quia Dominus et gentium fidem et Circumcisionis perfidiam absque acceptione ulla respicit personarum, et est aequaliter omnium Deus: aliis sententiae suae grave pondus imponens, et in aliorum sede requiescens.

Judaei haec omnia in adventu Christi, quem sibi ultimo tempore repromittunt, dicunt esse complenda, et terra Adrach, et Damascus, et Emath, et Tyrus, et Sidon, et Ascalon, et Gaza, Accaron quoque et Azotus et Philisthiim, potentissimo regi colla submittant, et ei serviant habitanti in Jerusalem: nullusque audeat elevare contra Israel manum, pacatis omnibus per circuitum. Quae nos universa spiritualiter in adventu Domini et in Ecclesia ejus transacta convincimus.

(Vers. 2 seqq.) Emath quoque in terminis ejus, et Tyrus et Sidon: assumpserunt quippe sibi sapientiam valde. Et aedificavit Tyrus munitionem suam, et coacervavit argentum quasi humum, et aurum ut lutum platearum. Ecce Dominus possidebit eam, et percutiet in mari fortitudinem ejus, et haec igne devorabitur.

This whole Vision or weight and burden of the word of the Lord, as Aquila interpreted it, pertains to the calling of the nations and the construction of the Church. And the order of words is: Assumption of the word of the Lord, sharp toward sinners, soft toward the just: for HADRACH (Adrach) sounds like this, a name composed from two whole words: AD signifying sharp, and RACH signifying soft and tender: and not as it is wrongly read by some, 'Sedrach.'

Some refer Hadrach to the people of the Jews, and Damascus to the calling of the nations. Whence the people, or the assumption of the word of the Lord, takes place in the land of Hadrach, upon which the Lord exercised both His austerity and His clemency (Isa. XI, 10, sec. LXX). Austerity toward those who were unwilling to believe; clemency toward those who returned with the Apostles.

But Damascus is for the rest of the Lord, according to that which is written in Isaiah: And His rest shall be honor. Since before the child knew how to choose good or evil, and to call father and mother, he received the strength of Damascus and the spoils of Samaria (Isa. VIII, 4). Whence also 'Damascus' is translated into our language as 'drinking blood' or 'blood of sackcloth,' so that the first interpretation signifies a bloody people; the second, repentance coupled with its cruelty.

And what follows: Because the eye of man and of all the tribes of Israel is the Lord's, they explain thus: Therefore the temple of God is to be constructed from both peoples, that is, both from the land of Hadrach and from Damascus His rest: because he who from the nations looks to God and hopes in Him, and from all the tribes of Israel, is the Lord's: or, according to the LXX, because the Lord looks equally upon all men and all the tribes of Israel.

Let us speak in another way: in the land of Hadrach is the burden of the word of the Lord, and a most heavy weight. But in Damascus are His victims and sacrifice, because the Lord looks upon the faith of the nations and the perfidy of the Circumcision without any respect of persons, and is equally the God of all: imposing a heavy weight of His sentence on some, and resting in the seat of others.

The Jews say all these things are to be fulfilled in the advent of Christ, which they promise back to themselves in the last time, and that the land of Hadrach, and Damascus, and Hamath, and Tyre, and Sidon, and Ashkelon, and Gaza, also Ekron and Ashdod and the Philistines, shall submit their necks to a most powerful king, and serve him dwelling in Jerusalem: and no one shall dare to lift a hand against Israel, all being pacified in the circuit. All which things we are convinced were spiritually transacted in the advent of the Lord and in His Church.

(Verses 2 ff.) Hamath also in its borders, and Tyre and Sidon: for they have taken to themselves wisdom greatly. And Tyre built her stronghold, and heaped up silver as the ground, and gold as the mire of the streets. Behold, the Lord will possess her, and He will strike her strength in the sea, and she shall be devoured with fire.

LXX: Emath in finibus ejus Tyrus et Sidon: quoniam sapientes fuerunt nimis, et aedificavit Tyrus munitionem suam, et congregavit argentum ut humum, et aurum ut lutum viarum. Propterea Dominus possidebit eam, et percutiet in mari fortitudinem ejus, et ipsa in igne concremabitur.

Emath, quae interpretatur *χόλος*, id est, indignatio, ipsa est quae ab Antiocho *Ἐπιφανεί*, Epiphaniae nomen accepit, et nunc Syriae Coeles est civitas. Et haec igitur, et Tyrus et Sidon erunt in terminis 858 Damasci, sive in terminis terrae Adrach, ut credant in Dominum Salvatorem, cui a Patre dictum est: Postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae (Ps. II, 8). Hujus Tyri filiae, id est, animae Christo credentium, deferent regi munera, ut impleatur quod scriptum est: Adorabunt eum filiae Tyri in muneribus (Ps. XLIV, 13). Cumque urbs Dei Ecclesia fuerit exstructa, de qua Psalmista decantat: Gloriosa dicta sunt de te, civitas Dei (Ps. LXXXVI, 2), statim sequentur et caetera: Ecce alienigenae et Tyrus et populus Aethiopum, isti nati sunt ibi (Ibid., 86, 4). De alienigenis in duobus psalmis dicitur: Mihi alienigenae serviunt, sive subjecti sunt. De Aethiopibus in propheta legimus Sophonia: Trans flumina Aethiopiae inde ferent dona mihi (Soph. III, 10). Et in Psalmo: Aethiopia praeveniet manus ejus Deo (Ps. LXVII, 32).

De Tyro autem Evangelium loquitur: Vae tibi, Chorozaïm; vae tibi, Bethsaida; quoniam si in Tyro et Sidone factae essent virtutes quae factae fuerunt in vobis, olim forsitan in sacco et cinere poenitentiam egissent (Mat. XI, 21). De Tyri et Sidonis finibus illa mulier Chananaea Syrophoenissa, cujus filia male se habebat a daemonio, occurrit Domino Salvatori (Marc. VII); et Tyrriorum ac Sidoniorum fidei primitias dedicavit, ut quae tempore Christi non crediderant, quia necdum viderant signa atque virtutes, postea viderent per apostolos et crederent, essentque beatitudinis illius compotes, quam Dominus repromittit, dicens: Beatiores qui non viderunt et crediderunt (Joan. XX, 29).

Tyrus autem et Sidon (quarum altera *συνοχή*, id est, angustia; altera *θήρευμα*, id est, venatio, interpretatur) intantum sibi sumpserunt sapientiam, ut sophismatibus suis et dialecticorum retibus et sophistarum texturis, quas munitiones, Scriptura commemorat, proponeret Tyrus aenigmata Salomoni, id est, regi pacifico, et argentum suum, nitorem videlicet eloquentiae, et aurum, sensuum calliditatem, instar pulveris et luti quod in plateis ac viis est, congregaret, ut regnum idololatriae quod munierat, possideret.

LXX: Hamath in its borders, Tyre and Sidon: because they were exceedingly wise, and Tyre built her stronghold, and gathered silver as the ground, and gold as the mire of the ways. Therefore the Lord will possess her, and He will strike her strength in the sea, and she herself shall be consumed in fire.

Hamath, which is interpreted as *cholos* (χόλος), that is, indignation, is the same which received the name of Epiphania from Antiochus Epiphanes, and is now a city of Coele-Syria. These, therefore, and Tyre and Sidon shall be in the borders of Damascus, or in the borders of the land of Hadrach, that they may believe in the Lord Savior, to whom it was said by the Father: Ask of me, and I will give thee the nations for thy inheritance, and the ends of the earth for thy possession (Ps. 2:8). The daughters of this Tyre, that is, the souls of those believing in Christ, shall bring gifts to the king, so that what is written may be fulfilled: The daughters of Tyre shall adore him with gifts (Ps. 44:13). And when the city of God, the Church, shall have been built, of which the Psalmist sings: Glorious things are spoken of thee, O city of God (Ps. 86:2), immediately the rest shall follow: Behold the foreigners and Tyre and the people of the Ethiopians, these were born there (Ibid., 86:4). Of the foreigners it is said in two psalms: Foreigners serve me, or are subject to me. Of the Ethiopians we read in the prophet Zephaniah: From beyond the rivers of Ethiopia they shall bring gifts to me (Zeph. 3:10). And in the Psalm: Ethiopia shall hasten her hands to God (Ps. 67:32).

Of Tyre, however, the Gospel speaks: Woe to thee, Chorazin; woe to thee, Bethsaida; for if the miracles that have been performed in you had been performed in Tyre and Sidon, they would perhaps have repented long ago in sackcloth and ashes (Matt. 11:21). From the borders of Tyre and Sidon that Canaanite Syrophoenician woman, whose daughter was badly possessed by a demon, met the Lord Savior (Mark 7); and she dedicated the firstfruits of the faith of the Tyrians and Sidonians, so that those who had not believed in the time of Christ, because they had not yet seen the signs and miracles, might later see through the apostles and believe, and be partakers of that blessedness which the Lord promises, saying: Blessed are they who have not seen and have believed (John 20:29).

But Tyre and Sidon (of which the former is interpreted as *syneche* (συνεχή), that is, anguish; the latter as *thereuma* (θήρευμα), that is, hunting) took wisdom to themselves to such an extent that with their sophisms and the nets of dialecticians and the textures of sophists, which the Scripture mentions as strongholds, Tyre proposed riddles to Solomon, that is, to the peaceful king, and gathered her silver, namely the brilliance of eloquence, and gold, the craftiness of meanings, like the dust and mire that is in the squares and ways, so that she might possess the kingdom of idolatry which she had fortified.

Sed adversus has munitiones Apostolus loquitur: Nam arma militiae nostrae non sunt carnalia, sed potentia Deo, ad destructionem munitionum: 859 cogitationes destruentia, et omnem altitudinem extollentem se adversum scientiam Dei (II Cor. X, 4, 5). Et sub persona Ninive quae interpretatur ornata, vel pulchra (nihil enim mundo ornatus est), Dei per prophetam contra mundi homines sermo dirigitur: Et tu inebriaris, erisque despecta, et quaeres auxilium ab inimico: omnes munitiones tuae sicut ficus cum grossis suis: si concussae fuerint, cadent in os comedentis.

Et Tyrum igitur et Sidonem Dominus possidebit, cum ante percusserit fortitudinem earum in salssissimo et amarissimo mari hujus saeculi, et ne quid in eis pristinae remaneat sapientiae, id est, tumentis stultitiae, per quam sibi imbecillas munitiones, et argentum et aurum luto similia compararunt, igne eas excoquet et mundabit ad purum, de quo Salvator loquitur in Evangelio: Ignem veni mittere super terram, et quam volo, ut ardeat (Luc. XII, 49), juxta illud quod in Marco scriptum est: Omnis igne salietur (Marc. IX, 48).

(Vers. 5 seqq.) Videbit Ascalon, et timebit, et Gaza, et dolebit nimis: et Accaron, quoniam confusa est spes ejus, et peribit rex de Gaza, et Ascalon non habitabitur. Et sedebit separator in Azoto, et disperdam superbiam Philistinorum. Et auferam sanguinem ejus de ore ejus, et abominationes ejus de medio dentium ejus, et relinquetur etiam ipse Deo nostro, et erit quasi dux in Juda, et Accaron quasi Jebusaeus. Et circumdabo domum meam ex his qui mihi militant, euntes, et revertentes, et non transibit super eos ultra exactor: quia nunc vidi in oculis meis.

LXX: Videbit Ascalon, et timebit: et Gaza, et dolebit nimis: et Accaron, quoniam confusa est de spe sua, et peribit rex de Gaza, et Ascalon non habitabitur. Et habitabunt alienigenae in Azoto: et destruam injuciam alienigenarum, et auferam sanguinem eorum de ore illorum, et abominationes eorum de medio dentium illorum, et remanebunt et isti Deo nostro, et erunt ut *χίλαρχος*, id est, tribunus in Juda: et Accaron sicut Jebusaeus, et ponam in domo mea elevationem, ut nemo pertranseat, sive revertatur, et nequaquam superveniat eis ultra abactor et eminans: quia nunc vidi in oculis meis.

Ascalon interpretatur ignis ignobilis, sive ponderata [Al. pondera]: Gaza, fortis, aut imperium: Accaron, sterilis, sive eradicata: Azotus, quae Hebraice dicitur ESDOD (), ignis generans, aut ignis patrum, vel ignis mamillae; Jebusaeus, conculcatam 860 sonat. Nominum expressimus etymologias, ut sensum breviter percurramus.

But against these strongholds the Apostle speaks: For the weapons of our warfare are not carnal, but powerful to God, for the destruction of strongholds: destroying thoughts, and every high thing that exalts itself against the knowledge of God (2 Cor. 10:4, 5). And under the person of Nineveh, which is interpreted as 'ornate' or 'beautiful' (for nothing is more ornate than the world), the word of God is directed through the prophet against the men of the world: And you shall be drunk, and you shall be despised, and you shall seek help from the enemy: all your strongholds are like fig trees with their early fruit: if they be shaken, they shall fall into the mouth of the eater.

Therefore, the Lord will possess both Tyre and Sidon, when He has first struck their strength in the saltiest and most bitter sea of this age, and so that nothing of their former wisdom, that is, of their swelling folly, may remain in them, by which they prepared for themselves weak strongholds, and silver and gold similar to mire, He will cook them with fire and purge them to the pure, of which the Savior speaks in the Gospel: I have come to send fire upon the earth, and how I wish that it were already kindled! (Luke 12:49), according to that which is written in Mark: Everyone shall be salted with fire (Mark 9:48).

(Verses 5 ff.) Ashkelon shall see and fear, and Gaza also and shall be very sorrowful: and Ekron, because her hope is confounded; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. And a separator shall sit in Ashdod, and I will destroy the pride of the Philistines. And I will take away his blood out of his mouth, and his abominations from between his teeth: and even he himself shall be left to our God, and he shall be as a leader in Judah, and Ekron as a Jebusite. And I will encompass my house with those who serve me in war, going and returning, and the exactor shall no more pass over them: for now I have seen with my eyes.

LXX: Ashkelon shall see and fear: and Gaza also and shall be very sorrowful: and Ekron, because she is confounded of her hope; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. And foreigners shall dwell in Ashdod: and I will destroy the injury of the foreigners, and I will take away their blood out of their mouth, and their abominations from between their teeth: and these also shall remain to our God, and they shall be as a chiliarchos (χιλίαρχος), that is, a tribune in Judah: and Ekron like a Jebusite, and I will place an elevation in my house, that no one may pass through, or return, and by no means shall the driver and the one who drives away come upon them anymore: for now I have seen with my eyes.

Ashkelon is interpreted as 'ignoble fire' or 'weighed'; Gaza, 'strong' or 'dominion'; Ekron, 'sterile' or 'eradicated'; Ashdod, which in Hebrew is called ESDOD (Ashdod), 'generating fire' or 'fire of the paternal uncle' or 'fire of the breast'; Jebusite sounds like 'trodden down'. We have expressed the etymologies of the names so that we may briefly run through the sense.

Videns Ascalon et Gaza et Accaron, quod Emath esset in finibus Damasci, et Tyrum et Sidonem, postquam percussae sunt in circuitu, et omne earum fenum, ligna, et stipula incendio conflagravit, possessas esse a Domino, et ipsae timore ac dolore et confusione perterritae, coeperunt sperare meliora. Denique Ascalon, in qua erat prius diabolus, ignis ignobilis, et usque ad mensuram ac pondus venerat peccatorum, pavore contremuit, eo quod habitatores habere desiverit. Et Gaza doluit nimis, agens poenitudinem scelerum pristinorum, quae quondam fortis ac dura fuerat indomabilis, et sibi regnum omnium promittebat, eo quod rex ejus et princeps, sermo contrarius et potestas inimici, suum perdidisset imperium.

Accaron quoque sterilis, quia absque Lege et notitia Dei filios non habebat, eradicata est, ut audiret illud propheticum: Laetare, sterilis; quae non paris, erumpe et clama, quae non parturis: quoniam plures filii desertae magis, quam ejus quae habet virum (Isai. LIV, I). Cumque Ascalon et Gaza et Accaron fuerint perterritae, et doluerint, eo quod vel habitatores non habuerint, vel regem perdiderint, vel spes eas [Al. earum] frustrata sit pristina, alienigenae sedebunt in Azoto, ubi ignis generat, quem Dominus misit super terram, et ardere desiderat (Luc. XII). Ipse enim baptizat in Spiritu sancto et igne (Matth. III), ubi fratruelis et patruus est ἀδελφίδους [Al. ἀδελφίδος] καὶ πατράδελφος, quem in Cantico canticorum sponsa desiderat: ubi ignis mamillae est et largissimi uberis, de quo in eodem Cantico legimus: In medio uberum meorum commorabitur (Cant. I, 12). Et in Apostolo: Lac vobis potum dedi non escam (I Cor. III, 3).

Pro eo quod juxta LXX diximus: et habitabunt alienigenae in Azoto, in Hebraeo legitur, habitabit, vel sedebit MAMZER () in Azoto, pro quo nos posuimus, et sedebit separator in Azoto. Separatorem Dominum intellige, qui frumentum a paleis separet (Matth. III et XIII), et pisces bonos a piscibus malis, et argentum et aurum a sordibus scoriaque discernat. Cumque hoc fecerit, promittit et caetera: Disperdam injuriam, vel superbiam Philisthinorum. Pro quibus LXX alienigenas transtulerunt. Philisthiim interpretantur in lingua nostra, cadentes poculo: 861 quod de calice biberint Babylo- nis, et inebriati corruerint. Hi itaque tempore vocationis gentium et adventus Christi non habebunt superbiam, sed humilem et mansuetum sequentur Jesum.

Ashkelon and Gaza and Ekron, seeing that Hamath was in the borders of Damascus, and Tyre and Sidon, after they were struck in the circuit and all their hay, wood, and stubble burned with fire, were possessed by the Lord, and being themselves terrified with fear and sorrow and confusion, began to hope for better things. Finally, Ashkelon, in which the devil was formerly as an 'ignoble fire' and had come to the measure and weight of sins, trembled with dread because it ceased to have inhabitants. And Gaza grieved greatly, doing penance for former crimes, she who had once been strong and hard and indomitable, and promised herself the kingdom of all, because her king and prince, the contrary word and power of the enemy, had lost his dominion.

Ekron also, sterile, because without the Law and the knowledge of God she had no children, was eradicated, that she might hear that prophetic word: 'Rejoice, O sterile one, who dost not bear; break forth and shout, thou who dost not travail: for more are the children of the desolate than of her who has a husband' (Isa. 54:1). And when Ashkelon and Gaza and Ekron were terrified and grieved, because they either had no inhabitants, or lost their king, or their former hope was frustrated, foreigners shall sit in Ashdod, where fire generates, which the Lord sent upon the earth and desires to burn (Luke 12). For He Himself baptizes in the Holy Spirit and fire (Matt. 3), where there is the cousin and paternal uncle (*adelphidous kai patradelphos*), whom the bride desires in the Song of Songs: where there is the fire of the breast and of the most abundant nipple, of which we read in the same Song: 'He shall abide in the midst of my breasts' (Song 1:13). And in the Apostle: 'I gave you milk to drink, not meat' (1 Cor. 3:2).

Instead of what we said according to the LXX: 'and foreigners shall dwell in Ashdod,' in the Hebrew it is read, 'MAMZER shall dwell' or 'sit in Ashdod,' for which we have put: 'and a separator shall sit in Ashdod.' Understand the Lord as the separator, who separates the wheat from the chaff (Matt. 3 and 13), and the good fish from the bad fish, and discerns silver and gold from filth and dross. And when He has done this, He promises the rest: 'I will destroy the injury' or 'the pride of the Philistines.' For which the LXX translated 'foreigners.' Philistines are interpreted in our language as 'falling by the cup': because they drank of the cup of Babylon and, being drunk, fell down. These, therefore, at the time of the calling of the nations and the advent of Christ, shall not have pride, but shall follow the humble and meek Jesus.

Et auferet de ore eorum sanguinem, verba blasphemiae et abominationes, idolorum cultum, et esum eorum quae immolata sunt idolis, de medio dentium eorum: ut postquam haec ablata fuerint, ipsi Philistiim, hoc est, alienigenae relinquuntur Domino, et sit dux in Juda, id est, in populo Dominum confitente, ut prior populus qui erat in capite, vertatur in caudam, et novissimus qui erat in cauda, in caput transeat; et Accaron sterilis quondam, et idcirco, eradicata, sit quasi Jebus, id est, quasi Jerusalem. Haec enim civitas tribus nominibus appellatur, Jebus, Salem et Jerusalem.

Et circumdabo, inquit, domum meam, hoc est, Ecclesiam, ex his qui militant mihi, id est, ex his qui mihi serviunt in variis ministeriis, et ad meum imperium huc illucque discurrunt, euntes et revertentes. Sive: Circumdabo domum meam angelorum praesidio, de quibus et in alio loco scriptum est: Immittet angelus Domini in circuitu timentium eum, et eripiet eos (Ps. XXXIII, 8): ut non sit qui vadai et revertatur, hoc est, qui insidias meo populo moliatur. Nec transibit super eum ultra exactor, de quo dicit Isaïas: Cessavit exactor (Is. XIV, 5): vel certe, ἐξελαύνων, id est, foras educens, et vinctos in captivitatem trahens: quia oculis suis, quos prophetas et omnes sanctos intelligere possumus, vidit Dominus vocationem gentium et Ecclesiae securitatem.

Exsulta satis, filia Sion; jubila, filia Jerusalem: Ecce rex tuus veniet tibi, justus et salvator: ipse pauper et ascendens super asinam, et super pullum filium asinae. Et disperdam quadrigam ex Ephraim, et equum de Jerusalem, et dissipabitur arcus belli, et loquetur pacem gentibus, et potestas ejus a mari usque ad mare, et a fluminibus usque ad fines terrae.

LXX: Gaude vehementer, filia Sion; praedica, filia Jerusalem: Ecce rex tuus veniet tibi justus, et salvans, ipse mansuetus et ascendens super subjugalem et pullum novum, et disperdet quadrigas ex Ephraim, et equum 862 de Jerusalem, et disperdet arcus pugnantium et multitudinem, et pacem ex gentibus, et dominabitur ab aquis usque ad mare, et a fluminibus usque ad exitus terrae.

Hanc prophetiam Evangelistae scribunt esse completam, quando Dominus ingressus est Jerusalem, sedens super asinam et pullum asinae, et puerorum cum palmarum ramis occurrit turba, clamantium: Benedictus qui venit in nomine Domini: hosanna in excelsis (Mat. XXI); et increpantibus Phariseis, cur non corripere clamantes pueros, respondit: Non legistis: Ex ore infantium et lactentium perfecisti laudem (Ps. VIII, 3)?

And He shall take away from their mouth blood, the words of blasphemy, and abominations, the worship of idols and the eating of those things which were immolated to idols, from the midst of their teeth: so that after these have been taken away, the Philistines themselves, that is, the foreigners, may be left to the Lord, and he may be a leader in Judah, that is, in the people confessing the Lord, so that the former people who were at the head might be turned into the tail, and the latest who were in the tail might pass into the head; and Ekron, formerly sterile and therefore eradicated, might be as Jebus, that is, as Jerusalem. For this city is called by three names: Jebus, Salem, and Jerusalem.

'And I will encompass,' He says, 'my house,' that is, the Church, 'from those who serve me in war,' that is, from those who serve me in various ministries and run hither and thither at my command, going and returning. Or: I will encompass my house with the protection of angels, of whom it is written in another place: 'The angel of the Lord shall encamp round about those who fear Him, and shall deliver them' (Ps. 33:8): so that there be no one who goes and returns, that is, who plots snares against my people. Nor shall the exactor pass over them anymore, of whom Isaiah says: 'The exactor has ceased' (Isa. 14:4): or certainly, exelaunon, that is, leading out and dragging the bound into captivity: because with His eyes, which we can understand as the prophets and all the saints, the Lord saw the calling of the nations and the security of the Church.

Rejoice greatly, O daughter of Zion; shout for joy, O daughter of Jerusalem: Behold, thy King will come to thee, the Just and Savior: He is poor and riding upon an ass, and upon a colt the foal of an ass. And I will destroy the chariot from Ephraim, and the horse from Jerusalem, and the bow of war shall be broken, and He shall speak peace to the nations, and His power shall be from sea even to sea, and from the rivers even to the ends of the earth.

LXX: Rejoice vehemently, O daughter of Zion; preach, O daughter of Jerusalem: Behold, thy King will come to thee Just, and Saving, He is meek and riding upon a beast of burden and a young colt, and He will destroy the chariots from Ephraim, and the horse from Jerusalem, and He will destroy the bows of those who fight and the multitude, and peace from the nations, and He shall rule from the waters even to the sea, and from the rivers even to the outlets of the earth.

The Evangelists write that this prophecy was fulfilled when the Lord entered Jerusalem, sitting upon an ass and the colt of an ass, and a multitude met Him with palm branches, crying out: 'Blessed is He who comes in the name of the Lord: hosanna in the highest' (Matt. 21); and when the Pharisees rebuked Him, asking why He did not correct the children crying out, He answered: 'Have you not read: Out of the mouth of infants and sucklings thou hast perfected praise?' (Ps. 8:3).

Exsultat ergo Sion et jubilat Jerusalem, una atque eadem civitas (Sion enim arx est Jerusalem) quia venit ei rex suus, qui omnium prophetarum vaticiniis repromissus est: Justus et ipse, Salvator, id est, Jesus, sicut angelus interpretatus est, loquens ad Virginem: Et vocabitur Jesus, quia ipse salvum faciet populum suum a peccatis suis [Al. eorum] (Mat. I, 21). Pauper quoque, sive, ut LXX transtulerunt, mansuetus, qui cum dives esset, pro nobis pauper factus est, et dicit in Evangelio: Discite a me, quoniam mansuetus sum, et humilis corde (Mat. XI, 29). Et, ascendens super asinam subjugalem, sive super pullum novum, utrumque videlicet populum, Circumcisionis et Praeputii, quorum prior gravissimum Legis portaverat jugum, sicut in Actis apostolorum scriptum est: Nec nos, nec patres nostri potuerunt portare grave Legis jugum (Act. XV). Unde et Paulus scribit ad Galatas qui circumcidi volebant: State, et nolite iterum jugo servitutis contineri (Galat. V, 1). Pullus autem novus, gentilium multitudo, frena non habens Legis, nec rectus ab aliquo, sed semper in praecipitiis et in voraginibus idololatriae elisus atque confractus, Domini sessione didicit ambulare et rectam viam ingredi.

Et disperdam, inquit, quadrigam ex Ephraim. Adhuc ex Dei Patris persona dicitur, quod quadriga, sive currus, ex Ephraim pereat, et equus de Jerusalem. Et interim secundum litteram haec loquitur: Non erunt praelia, omnibus Christi adventu et nativitate pacatis. Porro secundum altiore intelligentiam, Ephraim refertur ad haereseum multitudinem, quae interpretatur καρποφορία, 863 id est, ubertas et frugum abundantia, de quibus scriptum est in septuagesimo septimo psalmo: Filii Ephraim intendentes et mittentes arcum, conversi sunt in die belli. De his quadrigis et curribus [Al. aurigis] legimus: Hi in curribus et hi in equis, nos autem in nomine Domini Dei nostri invocabimus: ipsi obligati sunt et ceciderunt, nos autem surreximus et erecti sumus (Ps. XIX, 8, 9). Equus qui disperditur de Jerusalem, ille est de quo legimus: Fallax equus in salutem (Ps. XXXII, 17), Et in Jeremia, qui luxuriae vacabant et libidini, audiunt: Equi insanientes in feminas facti sunt mihi: unusquisque ad uxorem proximi sui hinniebat (Jer. V, 8). Unde revocantur ad poenitudinem, dicente Psalmo-grapho: Nolite fieri sicut equus et mulus, in quibus non est intellectus (Ps. XXXI, 9).

Cumque disperdiderit Deus currus Ephraim et equum de Jerusalem, qui de istiusmodi equis et curribus fuerint liberati; transferentur in Domini servitutem, et efficientur Cherubim, et de ipsis dicitur: Currus Dei decem millium multiplex, millia loetantium (Ps. LXVII, 18). Et: Equitatu meo in curribus Pharaonis assimilavi te, proxima mea (Cant. I, 8). Et: Ascende equos, et equitatio tua salus (Abac. III, 8). Dissipabitur arcus belli, ut non mittantur ignita jacula, quae voluptuosorum possint corda percutere.

Therefore Zion rejoices and Jerusalem shouts for joy, one and the same city (for Zion is the citadel of Jerusalem), because her King has come to her, who was promised back by the prophecies of all the prophets: Just and Himself the Savior, that is, Jesus, as the angel interpreted, speaking to the Virgin: 'And He shall be called Jesus, because He shall save His people from their sins' (Matt. 1:21). Poor also, or, as the LXX translated, 'meek,' who though He was rich, became poor for our sake, and says in the Gospel: 'Learn of me, for I am meek and humble of heart' (Matt. 11:29). And, riding upon a beast of burden, or upon a young colt, namely both peoples, of the Circumcision and of the Uncircumcision, of which the former had borne the most heavy yoke of the Law, as it is written in the Acts of the Apostles: 'Neither we nor our fathers could bear the heavy yoke of the Law' (Acts 15). Whence also Paul writes to the Galatians who wished to be circumcised: 'Stand fast, and be not held again under the yoke of bondage' (Gal. 5:1). But the young colt, the multitude of the nations, having no bridles of the Law, nor directed by anyone, but always dashed down and broken in the precipices and whirlpools of idolatry, learned by the Lord's sitting to walk and to enter the right way.

'And I will destroy,' He says, 'the chariot from Ephraim.' It is still said from the person of God the Father, that the chariot, or car, should perish from Ephraim, and the horse from Jerusalem. And meanwhile according to the letter He speaks these things: There shall be no battles, all things being pacified by the advent and birth of Christ. Furthermore, according to a higher understanding, Ephraim is referred to the multitude of heresies, which is interpreted as karpophoria (καρποφορία), that is, fruitfulness and abundance of fruits, of which it is written in the seventy-seventh Psalm: 'The sons of Ephraim, aiming and shooting the bow, turned back in the day of battle.' Of these chariots and cars we read: 'Some in chariots and some in horses, but we will call upon the name of the Lord our God: they are bound and have fallen, but we have risen and are set upright' (Ps. 19:8, 9). The horse which is destroyed from Jerusalem is that of which we read: 'The horse is a vain thing for safety' (Ps. 32:17). And in Jeremiah, those who were vacant for luxury and lust hear: 'They became to me horses mad after women: every one neighed after his neighbor's wife' (Jer. 5:8). Whence they are called back to repentance, the Psalm-writer saying: 'Be not like the horse and the mule, in which there is no understanding' (Ps. 31:9).

And when God shall have destroyed the cars of Ephraim and the horse from Jerusalem, those who shall have been liberated from horses and cars of this kind shall be transferred into the service of the Lord, and shall be made Cherubim, and of them it shall be said: 'The chariot of God is multiple, ten thousand, thousands of those rejoicing' (Ps. 67:18). And: 'I have compared thee to my company of horsemen in Pharaoh's chariots, O my love' (Song 1:8). And: 'Ascend thy horses, and thy riding is salvation' (Hab. 3:8). The bow of war shall be broken, so that fiery darts may not be sent which could strike the hearts of the voluptuous.

Et loquetur pacem gentibus, de quibus scriptum est: Ipse erit exspectatio gentium (Gen. XLIX, 10). Et rursum: Super ipsum gentes sperabunt (Isai. XI). Et: Potestas ejus a mari usque ad mare, et a fluminibus usque ad fines terrae (Ps. LXXI, 8). Hoc non est extenuandum per allegoriam; sed credendum vere esse completum, secundum illud quod legimus: Postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae (Ps. II, 8). In septuagesimo quoque primo psalmo sub persona Salomonis et veri pacifici dicitur: Et dominabitur a mari usque ad mare, et a flumine usque ad terrae terminos (Vers. 8).

(Vers. 11, 12.) Tu quoque in sanguine testamenti tui emisisti vinctos tuos de lacu in quo non est aqua: convertimini ad munitionem, vincti spei: hodie quoque annuntians duplicia reddam tibi.

LXX: Et tu in sanguine testamenti emisisti vinctos tuos de lacu qui non habet aquam: sedebitis in munitione vincti congregationis, et pro una die peregrinationis 864 tuae duplicia reddam tibi.

Postquam sermo prophetae, immo ipse Deus Pater omnipotens, nuntiavit Sion et Jerusalem quod veniret ad eas rex suus, mitis, et ascendens super asinam subjugalem, et pullum asinae, et potestas ejus esset futura a mari usque ad mare, et a fluminibus usque ad terminos terrae, facit apostropham ad ipsum Christum, de quo vaticinium est, et loquitur: Tu quoque in sanguine testamenti, sive pacti tui, emisisti vinctos tuos de lacu, in quo non est aqua. Quod ita intelligitur: In sanguine passionis tuae eos qui vincti in carcere tenebantur inferni, in quo non est ulla misericordia, tua clementia liberasti. Denique postquam Dominus resurrexit, hi qui peccatis Adam, sive, ut quidam volunt, erroris inoliti, ac mortis vinculis tenebantur, resurrexerunt cum eo, et apparuerunt in sancta civitate. De hoc sanguine testamenti, et ipse futuram indicans passionem, ad discipulos loquebatur: Accipite, et bibite ex hoc omnes: hic est enim catix novi testamenti in sanguine meo (Matth. XXVI, 27, 28).

In hujus praefigurationem lacus qui non habet aquas, et Joseph a fratribus missus est in lacum (Gen. XXXVII): et Daniel (Dan. VI) et Jeremias a Chaldaeis et populo Judaeorum: Banaïas quoque tempore nivis et frigoris descendit in lacum, ut ibi leonem interficeret (II Reg. XXIII, 20). Jeremias autem non in aquam laci; sed in lutum coenumque laci demergitur, quod posset suffocare magis quam refrigerare sitientem (Jerem. XXXVII et XXXVIII). Unde in psalmo scribitur: Infixus sum in limum profundi, et non est substantia (Ps. LXVIII). In hoc lacu inferni morabatur dives ille quondam purpuratus, cujus lingua magniloqua poenarum exurebatur incendiis, et intantum non habebat ulla aquarum refrigeria, ut extremi digiti pauperis tincti in aqua refrigerium postularet (Luc. XVI).

And He shall speak peace to the nations, of whom it is written: 'He shall be the expectation of the nations' (Gen. 49:10). And again: 'Upon Him the nations shall hope' (Isa. 11). And: 'His power shall be from sea even to sea, and from the rivers even to the ends of the earth' (Ps. 71:8). This is not to be weakened by allegory, but believed truly to be fulfilled, according to that which we read: 'Ask of me, and I will give thee the nations for thy inheritance, and the ends of the earth for thy possession' (Ps. 2:8). In the seventy-first Psalm also, under the person of Solomon and of the true Peacemaker, it is said: 'And He shall rule from sea even to sea, and from the river even to the ends of the earth' (Verse 8).

(Verses 11, 12.) As for thee also, by the blood of thy testament, thou hast sent forth thy prisoners out of the pit wherein is no water. Turn ye to the stronghold, ye prisoners of hope: even today I declare that I will render thee double.

LXX: And thou by the blood of thy testament hast sent forth thy prisoners out of the pit which has no water: ye shall sit in the stronghold, ye prisoners of the congregation, and for one day of thy pilgrimage I will render thee double.

After the speech of the prophet, or rather God the Father Almighty Himself, announced to Zion and Jerusalem that their King would come to them, meek, and riding upon a beast of burden and the colt of an ass, and that His power would be from sea to sea, and from the rivers to the ends of the earth, He makes an apostrophe to Christ Himself, of whom the prophecy is, and speaks: 'As for thee also, by the blood of thy testament,' or of thy pact, 'thou hast sent forth thy prisoners out of the pit wherein is no water.' Which is understood thus: By the blood of Thy passion, Thou hast liberated by Thy clemency those who were held bound in the prison of hell, in which there is no mercy. Finally, after the Lord rose again, those who were held by the sins of Adam, or, as some wish, by the ingrained error and the chains of death, rose with Him and appeared in the holy city. Of this blood of the testament, He Himself, indicating His future passion, spoke to His disciples: 'Take and drink of this, all of you: for this is the cup of the new testament in my blood' (Matt. 26:27, 28).

In prefiguration of this pit which has no waters, Joseph was sent by his brothers into a pit (Gen. 37); and Daniel (Dan. 6) and Jeremiah by the Chaldeans and the people of the Jews; Benaiah also, in the time of snow and cold, descended into a pit to kill a lion there (2 Sam. 23:20). But Jeremiah was submerged not into the water of the pit, but into the mud and mire of the pit, which could suffocate rather than refresh the thirsty (Jer. 37 and 38). Whence it is written in the Psalm: 'I am stuck in the deep mire, and there is no standing' (Ps. 68:3). In this pit of hell dwelt that rich man, once clothed in purple, whose boastful tongue was burned by the fires of punishments, and so much did he not have any cooling of waters that he asked for a cooling from the tip of a poor man's finger dipped in water (Luke 16).

Rursumque ad ipsos qui vincti erant, et Christi misericordia liberandi sermo dirigitur: Convertimini ad munitionem, vincti spei. Et est sensus: Qui nunc vincti estis et immiti atque terribili inferno tenemini, qui solutionem vinculorum in Christi speratis adventu, convertimini ad munitionem, sive sedebitis in munitione, de qua scriptum est: Munimentum sancti timor Domini; 865 ut possitis discere: Esto mihi in Deum protectorem et in locum munitum, ut salvum me facias (Ps. LXX, 3), et de vobis quoque propheta commemoret: Ecce civitas firma, salutare nostrum ponet murum et antemurale (Isai. XXVI, 1).

Hanc autem munitionem ad quam Deus cohortatur vinctos spei, sive vinctos sperantes Ecclesiae, non aliam debemus accipere nisi habitationem paradisi, in quam primus cum Domino latro ingressus est (Luc. XXIII): et idcirco per Zachariam provocantur ad munitionem, quia jam tunc et ex illo tempore Dominus promittebat, ut pro brevi tribulatione, aeterna reciperent praemia. Sive, ut in LXX legitur: pro una die peregrinationis tuae, duplicia reddam tibi. Ad comparisonem enim aeternitatis, omne quod patimur in mundo una dies appellanda est, non habitationis, sed peregrinationis: quia advenae sumus et peregrini sicut omnes patres nostri. Nam in praesenti momentaneum et leve tribulationis nostrae, supra modum in sublimitate aeternae gloriae pondus operatur in nobis, non contemplantibus quae videntur, sed quae non videntur (II Cor. 4). Quae enim videntur, temporalia sunt; quae autem non videntur, aeterna.

(Vers. 13.) Quoniam extendi mihi Judam, quasi arcum implevi Ephraim, et suscitabo filios tuos, Sion, super filios tuos, Graecia, et ponam te quasi gladium fortium. LXX: Quoniam tetendi te, Juda, mihi quasi arcum: implevi Ephraim, et suscitabo filios tuos, Sion. super filios Graecorum, et attrectabo te quasi gladium pugnatoris.

Hoc Judaei ad Machabaeorum tempora referunt. qui vicere Macedonas, et sordidatum templum idololatria post trium et semis annorum spatium mundaverunt. Quodque sequitur: Quasi arcum implevi Ephraim, eos significari aestimant, qui de decem tribubus quae appellantur Israel, venerant sub Ezechia, quibus etiam Josias regnasse memoratur: ita dumtaxat ut prius testimonium aliter quam nos explanavimus, interpretentur, et dicant: O Christe, quem speramus [Al. sperabamus] esse venturum, et qui regnaturus es in universis terminis terrae: in sanguine testamenti tui quo conspersam Jerusalem, juxta Ezechielem (Cap. XVI), in suo sanguine reperisti, et inisti pactum cum Abraham in divisionibus vituli et arietis et hirci; dimisisti populum tuum Israel de captivitate et camino Chaldaeorum, in quibus 866 nulla erat misericordia (Gen. XV). Propterea et vos, o Israelitae, qui vincti eratis, et sperabatis in Domino, revertimini ad minitissimam Jerusalem: quoniam hodie vobis habetis Dominum pollicentem, quod pro brevi captivitatis injuria, duplicata omnia recipiatis, sicut recepisse legimus et Job (Cap. XLII).

And again the word is directed to those who were bound and to be liberated by the mercy of Christ: 'Turn ye to the stronghold, ye prisoners of hope.' And the sense is: You who are now bound and held by the unmerciful and terrible hell, who hope for the loosening of your bonds in the advent of Christ, turn ye to the stronghold, or ye shall sit in the stronghold, of which it is written: 'The fear of the Lord is a holy defense'; so that you may be able to learn: 'Be thou to me a God protector and a fortified place, that thou mayest save me' (Ps. 70:3), and that the prophet may also mention concerning you: 'Behold a firm city, our Savior shall place a wall and a bulwark' (Isa. 26:1).

But this stronghold to which God exhorts the prisoners of hope, or the prisoners hoping for the Church, we ought to accept as no other than the habitation of Paradise, into which the thief first entered with the Lord (Luke 23); and for this reason they are called through Zechariah to the stronghold, because even then and from that time the Lord promised that they would receive eternal rewards for brief tribulation. Or, as it is read in the LXX: 'for one day of thy pilgrimage, I will render thee double.' For in comparison with eternity, everything that we suffer in the world is to be called one day, not of habitation, but of pilgrimage: because we are sojourners and pilgrims like all our fathers. For at present 'the momentary and light thing of our tribulation works in us above measure an exceeding weight of eternal glory, while we contemplate not the things that are seen, but the things that are not seen' (2 Cor. 4:17-18). For the things that are seen are temporal; but the things that are not seen are eternal.

(Verse 13.) For I have bent Judah for me, as a bow I have filled Ephraim, and I will raise up thy sons, O Zion, over thy sons, O Greece, and I will make thee as the sword of the mighty. LXX: For I have stretched thee, O Judah, for me as a bow: I have filled Ephraim, and I will raise up thy sons, O Zion, over the sons of the Greeks, and I will handle thee as the sword of a warrior.

The Jews refer this to the times of the Maccabees, who conquered the Macedonians and cleansed the temple defiled by idolatry after a space of three and a half years. And what follows: 'As a bow I have filled Ephraim,' they think signifies those of the ten tribes who were called Israel, who had come under Hezekiah, over whom also Josiah is remembered to have reigned: provided only that they interpret the previous testimony differently than we have explained it, and say: O Christ, whom we hope [Al. hoped] to be coming, and who art to reign in all the ends of the earth: in the blood of Thy testament in which Thou didst find Jerusalem sprinkled, according to Ezekiel (Chap. 16), in her own blood, and didst enter into a pact with Abraham in the divisions of the calf and the ram and the goat; Thou hast dismissed Thy people Israel from the captivity and furnace of the Chaldeans, in which there was no mercy (Gen. 15). Therefore also you, O Israelites, who were bound and hoped in the Lord, return to the most fortified Jerusalem: because today you have the Lord promising you that for the brief injury of captivity, you may receive everything double, as we read that Job also received (Chap. 42).

Juxta tropologiam hic locus explanari sic potest: Extenditur Judas in arcu, cum Dominus atque Salvator a Patre in hunc mundum mittitur, qui ipse est et arcus, et sagittarius et sagitta. Arcus, ut in praesenti loco. Sagittarius, ut in quadragésimo quarto psalmo: Sagittae tuae acutae potentissimae (Psal. XLIV, 6), quibus [Al. qui] cum fuerit vulneratus, dicit: Vulneratus charitate ego sum (Cant. II, 5). Sagitta vero, ipse est qui loquitur per Isaiam: Posuit me sicut sagittam electam, et in pharetra sua abscondit me (Isai. XLIX, 2). Sagitta electa, verbum Dei est; pharetra in qua sagitta absconditur, dispensatio carnis assumptae. Hac impletur Ephraim, ut cum armatus fuerit et paratus ad bellum, et ipse cum gentibus sagitis Domini vulneretur, ex cujus tribu primus populum scidit Jeroboam (III Reg. 12), quem in haereticorum persona accipi, Osce propheta plenius demonstrat (Ose. V et VI), et quod supra diximus: Filii Ephraim, intendentes et mittentes arcum, conversi sunt in die belli (Ps. LXXVII, 9). Suscitante enim Domino filios Sion, hoc est, filios Ecclesiae, et contrariorum dogmatum magistri, et philosophorum omnis assertio, atque argumenta gentilium destruentur, quia ipse Dominus gladius fortium est, de quo dicitur: Accingere gladio tuo super femur tuum, potentissime. Specie tua et pulchritudine tua, intende, prospere procede et regna; propter veritatem et mansuetudinem et justitiam, et deducet te mirabiliter dextera tua (Ibid. XLIV, 4 et seqq.). Hoc gladio Aethiopes vulnerantur, de quibus scriptum est: Et vos, Aethiopes, vulnerati meo gladio eritis (Soph. II, 12), qui postquam Christi gladio fuerint vulnerati, deponent tetrum colorem, et exsultantes loquentur: Erit splendor Domini Dei nostri super nos (Ps. LXXXIX, 17): quod et David sibi post poenitentiam repromittit: Lavabis me, et super nivem dealbabor (Ibid., L, 9). Iste est gladius de quo scribit Apostolus: Vivens sermo Dei et efficax, et penetrabilior omni gladio ancipiti, et pertingens usque ad divisionem animae ac spiritus.

(Vers. 14.) Et Dominus Deus super eos videbitur, et exhibet ut fulgur jaculum ejus, et Dominus Deus in tuba canet, et vadet in turbine Austri. Dominus exercituum proteget eos. LXX: Et Dominus Deus super ipsos apparebit; et egredietur sicut fulgur sagitta ejus: et Dominus Deus omnipotens sonabit in tuba, et ibit in commotione terroris sui. Dominus omnipotens proteget eos.

Et hunc locum ad Machabaeorum referunt tempora quod illis contra Antiochum dimicantibus atque vincentibus, Domini fuerit pugna atque victory, qui egressus sit fortis ad praelium, et instar fulguris illius potentia apparuerit victisque adversariis, et turbinis morte dispersis, protexerit populum Judaeorum.

According to tropology, this place can be explained thus: Judah is extended in the bow when the Lord and Savior is sent by the Father into this world, who is himself both the bow, and the archer, and the arrow. The bow, as in the present place. The archer, as in the forty-fourth Psalm: 'Thy arrows are sharp, most powerful' (Ps. 44:6), by which when one has been wounded, he says: 'I am wounded by love' (Song 2:5). But the arrow, He is the one who speaks through Isaiah: 'He has made me as a selected arrow, and in His quiver He has hidden me' (Isa. 49:2). The selected arrow is the Word of God; the quiver in which the arrow is hidden is the dispensation of the assumed flesh. With this Ephraim is filled, so that when he has been armed and prepared for war, he himself also may be wounded by the arrows of the Lord with the nations; from whose tribe Jeroboam first split the people (1 Kings 12), who is demonstrated more fully by the prophet Hosea to be accepted in the person of heretics (Hos. 5 and 6), and what we said above: 'The sons of Ephraim, aiming and shooting the bow, turned back in the day of battle' (Ps. 77:9). For when the Lord raises the sons of Zion, that is, the sons of the Church, both the masters of contrary dogmas and every assertion of philosophers, and the arguments of the gentiles shall be destroyed, because the Lord Himself is the sword of the mighty, of whom it is said: 'Gird thy sword upon thy thigh, O most powerful one.' In thy splendor and thy beauty, aim, proceed prosperously and reign; because of truth and meekness and justice, and thy right hand shall lead thee wonderfully' (Ps. 44:4 ff.). With this sword the Ethiopians are wounded, of whom it is written: 'And you, Ethiopians, shall be wounded by my sword' (Zeph. 2:12); who after they have been wounded by the sword of Christ, shall lay aside their foul color, and exulting shall speak: 'Let the splendor of the Lord our God be upon us' (Ps. 89:17): which also David promises back to himself after penance: 'Thou shalt wash me, and I shall be made whiter than snow' (Ps. 50:9). This is the sword of which the Apostle writes: 'The word of God is living and effective, and more piercing than any two-edged sword, and reaching even to the division of soul and spirit' (Heb. 4:12).

(Verse 14.) 'And the Lord God shall be seen over them, and his dart shall go forth as lightning, and the Lord God shall sound in the trumpet, and shall go in the whirlwind of the South.' 'The Lord of hosts shall protect them.' LXX: 'And the Lord God shall appear over them; and his arrow shall go forth like lightning: and the Lord God Almighty shall sound in the trumpet, and shall go in the commotion of his terror.' 'The Lord Almighty shall protect them.'

And they refer this passage to the times of the Maccabees, because when they fought against Antiochus and were victorious, the battle and the victory were of the Lord, who went forth strong to the battle, and whose power appeared like lightning, and having conquered the adversaries and dispersed them with the death of the whirlwind, protected the people of the Jews.

Nos autem referemus cuncta ad intelligentiam Salvatoris, de quo supra dictum est: Extendi mihi Judam quasi arcum. Quo extenso, et haereticis atque gentilibus a Sion filiis interfectis, apparebit gloria Domini, et egredietur ut fulgur jaculum ejus, de quo fulgure et in Abacuc legimus: In luce sagittarum tuarum ibunt in splendore fulgurantis hastae tuae (Abac. III, 11).

Quod fulgur et splendor alio vocabulo tuba appellatur et clangor, ut cum sanctus clamor insonuerit, dicat qui prius surdis auribus fuerat: Disciplina Domini aperuit mihi aures, et dedit mihi aurem ad audiendum.

Quodque sequitur: Et vadet in turbine Austri, sive vadet in motu comminationis suae. Ideo comminatur, et dicit, se illaturum esse supplicia, ut poenitentium misereatur. Denique jungit et dicit: Dominus omnipotens proteget eos, quos prius sua comminatione terruerat. Legamus historiam Ninivitarum.

(Vers. 15, 16.) Et devorabunt et subjicient lapidibus fundae: et bibentes inebriabuntur quasi vino, et replebuntur ut phialae, et quasi cornua altaris, et salvabit eos Dominus Deus eorum in die illa ut gregem populi sui, quia lapides sancti elevabuntur super terram ejus. LXX: Et consument eos, et obruent in lapidibus fundae, et bibent sanguinem eorum sicut vinum, et implebunt sicut phialas altare, et salvabit eos Dominus in die illa sicut oves populum suum, quia lapides sancti volventur super terram ejus.

Pro eo quod nos diximus, elevabuntur, et in Hebraico scriptum est METHNOSASOTH, potest interpretari vagantes, sive fugientes. Protectis filiis Sion, et Domino canente, et vadente in turbine contra adversarios eorum, tanta erit ruina Graecorum, ut non dicam gladiis, sed jactu lapidum et fundarum rotatibus opprimantur, ita ut praedae sint et devorationi inimicis suis. Tunc bibentes inebriabuntur quasi vino. Non hi qui caesi sunt, ebrii erunt sanguine suo; sed hi qui vicerint quasi ebrii cum desperatione pugnabunt, et placebunt Domino quasi altaris cornua, ejusque libatio. Hoc enim intelligitur in phialis, quibus super altare liba funduntur. Salvabit quoque Dominus eos sicut oves et gregem populi sui: non enim ut armatus exercitus et instructus arte bellandi adversum Macedones dimicabit; sed veniet quasi grex paratus ad mortem, et Domino auxiliante, superabit. Et lapides sancti qui oppressi fuerint (lapides autem vocat, propter duritiam tribulationum et animi fortitudinem) elevabuntur de humilitate sua, et erunt in terra illius gloriosi. Aliter: Lapidēs sancti ejus de genere sacerdotali per diversa fugientes, illo tribuente victoriam consequentur.

But we shall refer all things to the understanding of the Savior, of whom it was said above: 'I have stretched Judah for me like a bow.' Which being stretched, and the heretics and Gentiles being slain by the sons of Zion, the glory of the Lord shall appear, and his dart shall go forth like lightning, concerning which lightning we also read in Habakkuk: 'In the light of thy arrows they shall go in the splendor of thy glittering spear' (Hab. 3:11).

Which lightning and splendor is called by another name a trumpet and a clangor, so that when the holy clangor has sounded, he who previously had deaf ears may say: 'The discipline of the Lord has opened my ears to me, and gave me an ear to hear.'

And that which follows: 'And he shall go in the whirlwind of the South,' or 'he shall go in the motion of his threatening.' He threatens for this reason, and says that he is about to bring punishments, so that he may have mercy on the penitent. Finally, he joins and says: 'The Lord Almighty shall protect them,' whom he had previously terrified with his threatening. Let us read the history of the Ninevites.

(Verses 15, 16.) 'And they shall devour and subject with slingstones: and drinking they shall be inebriated as with wine, and they shall be filled as bowls, and as the horns of the altar, and the Lord their God shall save them in that day as the flock of his people, because holy stones shall be lifted up over his land.' LXX: 'And they shall consume them, and shall overwhelm them with slingstones, and they shall drink their blood like wine, and they shall fill the altar like bowls, and the Lord shall save them in that day like sheep his people, because holy stones shall be rolled over his land.'

For that which we said, 'shall be lifted up,' also in Hebrew is written METH-NOSASOTH, which can be interpreted as 'wandering' or 'fleeing.' The sons of Zion having been protected, and the Lord sounding, and going in the whirlwind against their adversaries, so great shall be the ruin of the Greeks, that I may not say they are overwhelmed by swords, but by the throwing of stones and the rotations of slings, so that they may be a prey and a devouring to their enemies. Then drinking they shall be inebriated as with wine. Not these who have been slain shall be drunk with their own blood; but those who have conquered shall fight as if drunk with desperation, and they shall please the Lord as the horns of the altar and his libation. For this is understood in the bowls, with which libations are poured over the altar. The Lord also shall save them as sheep and the flock of his people: for not as an armed army and instructed in the art of war shall he fight against the Macedonians; but he shall come as a flock prepared for death, and with the Lord helping, he shall overcome. And the holy stones which have been oppressed (but he calls them stones because of the hardness of tribulations and the strength of mind) shall be lifted up from their humility, and shall be glorious in his land. Otherwise: His holy stones of the priestly race fleeing through diverse places, he granting victory they shall follow.

Digamus et juxta anagogen, immo explanemus prophetiam multis obscuritatibus involutam. Filii Sion protecti a Domino suo, devorabunt adversarios suos, quos intelligimus filios Graeciae. Et subjicient lapidibus fundae, comminationibus Scripturarum, de adversariis suis subjectos humilesque facientes: nihil enim ita percutit, ut exemplum de Scripturis sanctis, et testimonium rotatu oris emissum. Quod autem in LXX dicitur: Et bibent sanguinem eorum quasi vinum, in Hebraeo non ita legimus; sed bibentes inebriabuntur quasi vino, ut audiant illud de Cantico canticorum: Bibite, amici, et inebriamini (Cant. V, 1). Et ita placebit eorum ebrietas, quasi altaris sacrificium; et quasi cornua, sive anguli altaris.

Salvabit quoque eos Dominus, quasi gregem populi sui, quia lapides sancti volventur super terram ejus, qui tantum erunt leves et in sublime nitentes, ut non praestolentur aedificantium manus, sed ipsi festinent imponi super fundamentum Christi, et contineri angulari lapide, de quibus et Petrus apostolus loquitur: Sicut lapides vivi superaedificamini in domum spiritualem, et sacerdotium sanctum, offerentes spirituales victimas, placentes Deo (I Petr. I, 5). Isti sunt lapides qui clamabunt, si tacuerit populus Judaeorum (Luc. XIX). Et volventur quamdiu in corpore fuerint super terram, quia aggravat terrena habitatio sensum multa curantem (Sapien. IX). Et in carne positus Sanctus loquitur: Quis dabit mihi pennas sicut columbae (Ps. LIV, 7)? qui quantum in se est, conatur et volvitur; et erigitur ad summa, sed carnis fragilitate retinetur. Terra autem illa est super quam volvuntur lapides, de qua legimus: Cantate Domino, omnis terra (Ps. XCV, 1). Et: Omnis terra adoret te, et psallat tibi (Ps. LXV, 4).

(Vers. 17.) Quid enim bonum ejus est, et quid pulchrum ejus, nisi frumentum electorum, et vinum germinans virgines? LXX: Quia si quid optimum illius, et si quid bonum ab eo, frumentum juvenibus et vinum boni odoris ad virgines.

Ideo, inquit, Machabaei huc illucque fugientes, Domino auxiliante, superabunt, ut, ejectis Macedonibus de terra Israel, mundetur templum, Legis praecepta serventur, et eruditio Scripturarum rursum germinet virgines, id est, populos credentium in unum Deum, qui prius idololatriae fuerant cultibus constuprati.

In frumento electorum, id est, BAURIM, non juvenes, ut Septuaginta transtulerunt; sed electos et eruditos viros intelligi volunt, qui frumentum, id est. Legem Dei comedere mereantur. Pro vino, quod Hebraice dicitur THIROS, Aquila oinian interpretatus est: quod et ipsum ad ubertatem vindemiae referri potest. Haec Judaei aestimant.

Let us speak also according to the anagoge, or rather let us explain the prophecy involved in many obscurities. The sons of Zion protected by their Lord, shall devour their adversaries, whom we understand as the sons of Greece. And they shall subject with slingstones, with the threatenings of the Scriptures, making their adversaries subject and humble: for nothing so strikes as an example from the holy Scriptures, and a testimony sent forth from the rotation of the mouth. But that which is said in the LXX: 'And they shall drink their blood like wine,' we do not read so in the Hebrew; but 'drinking they shall be inebriated as with wine,' so that they may hear that from the Song of Songs: 'Drink, friends, and be inebriated' (Song 5:1). And so their inebriation shall please, as a sacrifice of the altar; and as the horns, or the corners of the altar.

The Lord also shall save them, as the flock of his people, because holy stones shall be rolled over his land, who shall be so light and striving for the height, that they do not wait for the hands of the builders, but themselves hasten to be placed upon the foundation of Christ, and to be contained by the corner stone, concerning whom also the apostle Peter speaks: 'Like living stones be built up into a spiritual house, and a holy priesthood, offering spiritual victims, pleasing to God' (1 Peter 2:5). These are the stones which shall cry out, if the people of the Jews be silent (Luke 19). And they shall be rolled as long as they shall be in the body over the land, because the earthly habitation weighs down the sense that muses on many things (Wis. 9). And the Saint placed in the flesh speaks: 'Who will give me wings like a dove?' (Ps. 54:7)? who as much as in him is, endeavors and is rolled; and is raised to the highest things, but is held back by the fragility of the flesh. But that land is over which the stones are rolled, of which we read: 'Sing to the Lord, all the earth' (Ps. 95:1). And: 'Let all the earth adore thee, and sing to thee' (Ps. 65:4).

(Verse 17.) 'For what is his good, and what is his beautiful, but the corn of the chosen ones, and wine budding forth virgins?' LXX: 'Because if anything is his best, and if anything is good from him, corn for the youths and wine of good odor to the virgins.'

Therefore, they say, the Maccabees fleeing hither and thither, with the Lord helping, shall overcome, so that, the Macedonians having been ejected from the land of Israel, the Temple may be cleansed, the precepts of the Law may be observed, and the instruction of the Scriptures may again bud forth virgins, that is, the peoples of those believing in one God, who previously had been defiled with the cults of idolatry.

In 'the corn of the chosen ones,' that is, BAURIM, they wish not 'youths' to be understood, as the Septuagint translated, but 'chosen' and learned men, who may deserve to eat the corn, that is, the Law of God. For 'wine,' which in Hebrew is called THIROS, Aquila interpreted as oinian: which itself can be referred to the abundance of the vintage. These things the Jews estimate.

Caeterum nos frumentum electorum, sive juvenum, et vinum germinans virgines, sive vinum boni odoris ad virgines, intelligimus Dominum Salvatorem, qui loquitur in Evangelio: Nisi granum tritici cadens in terram, mortuum fuerit, ipsum solum permanet: sin autem moriatur, majores fructus affert (Joan. XII, 24). De hoc tritico efficitur ille panis, qui de coelo descendit, et qui confirmat cor hominis (Ps. CIII). Hunc panem comedunt, qui in Christo robusti sunt, et ad quos Joannes Evangelista loquitur: Scribo vobis, juvenes, quia sermo Dei in vobis manet, et fortes estis, et vicistis malignum (I Joan. II, 14).

Qui frumentum est electorum, sive juvenum, ipse est et vinum quod laetificat cor hominis, et bibitur ab his virginibus, quae sunt sanctae et corpore et spiritu, ut inebriatae atque gaudentes, sequantur Ecclesiam, et dicatur de eis: Adducentur regi virgines post eam, proximae ejus afferentur tibi: afferentur in laetitia et exultatione (Ps. XLIV, 15, 16). Quomodo enim laetitiam non habebunt, quae inebriatae poculo Salvatoris generantur in virgines, et audent dicere: Introducite me in cellulam vini, confortate me in unguentis (Cant. II, 4)? Vinum hoc boni odoris est, unde in eodem carmine dicitur: Potabis me de vino unguentarii, de rivis malogranatorum tuorum (Ibidem). Hoc vino inebriati sunt qui sequuntur Agnum Dei quocumque vadit, vestiti candidis vestibus; quia se cum mulieribus non coinquinaverunt: virgines enim permanserunt (Apoc. XIV).

(Cap. X.---Vers. 1 seqq.) Petite a Domino pluviam in tempore serotino, et Dominus faciet nives, et pluviam imbris dabit eis, singulis herbam in agro. Quia simulacra locuta sunt inutile, et divini viderunt mendacium, et somniatores locuti sunt frustra, vane consolabuntur: idcirco abducti sunt quasi grex: affligentur, quia non est eis pastor. LXX: Petite pluviam a Domino opportunam, temporaneam et serotinam: Dominus fecit phantasias, et pluviam hiemalem dabit eis, unicuique herbam in agro: quoniam hi qui loquebantur, locuti sunt labores: et divini visiones falsas, et somnia falsa locuti sunt, vane consolabantur: ideo arefacti sunt sicut oves, et afflicti sunt, quia non erat qui sanaret.

Ita felicitas quae in Machabaeorum tempore promissa est, quando sancti lapides elevati sunt super terram, et res Israelitica crevit in majus, intantum ut rursum frumento Legis populi vrescerentur, et vino sancti Spiritus inebriarentur virgines vestrae, ex parte promittitur. Caeterum quia jam extremum tempus est prophetarum, et mundus declinat ad finem, et omnia quae praedicta sunt, sui terminum praestolantur: Petite a Domino ut det vobis pluviam serotinam: ut Christus qui promissus est, veniat et tribuat vobis rores et nives, pro quibus scriptum est in Hebraeo AZIZIM.

But we understand 'the corn of the chosen ones,' or 'of the youths,' and 'wine budding forth virgins,' or 'wine of good odor to the virgins,' to be the Lord Savior, who speaks in the Gospel: 'Unless a grain of wheat falling into the earth shall have died, it remains itself alone: but if it die, it brings forth greater fruits' (John 12:24). From this wheat is made that bread which descends from heaven, and which confirms the heart of man (Ps. 103). This bread they eat who are robust in Christ, and to whom John the Evangelist speaks: 'I write to you, youths, because the word of God remains in you, and you are strong, and you have overcome the evil one' (1 John 2:14).

He who is the corn of the chosen ones, or of the youths, is himself also the wine which gladdens the heart of man, and is drunk by these virgins, who are holy both in body and spirit, so that inebriated and rejoicing, they may follow the Church, and it may be said of them: 'Virgins shall be brought to the king after her, her neighbors shall be brought to thee: they shall be brought in gladness and exultation' (Ps. 44:15, 16). For how shall they not have gladness, who being inebriated by the cup of the Savior are generated into virgins, and dare to say: 'Lead me into the wine cellar, comfort me with ointments' (Song 2:4)? This wine is of a good odor, whence in the same song it is said: 'Thou shalt make me drink of the wine of the perfumer, from the rivers of thy pomegranates' (Ibid.). With this wine they are inebriated who follow the Lamb of God wherever he goes, clothed in white garments; because they have not defiled themselves with women: for they have remained virgins (Rev. 14).

(Chapter X.--Verse 1 ff.) 'Ask of the Lord rain in the late time, and the Lord shall make snows, and shall give them rain of shower, to each grass in the field.' 'Because the idols have spoken useless things, and the diviners have seen a lie, and the dreamers have spoken in vain, they shall be comforted in vain: therefore they are led away as a flock: they shall be afflicted, because they have no shepherd.' LXX: 'Ask rain of the Lord in due season, the early and the late: the Lord has made phantasies, and he shall give them winter rain, to each one grass in the field: because those who spoke, spoke labors: and the diviners false visions, and they spoke false dreams, they were comforted in vain: therefore they are dried up like sheep, and are afflicted, because there was no one who could heal.'

Thus the happiness which was promised in the time of the Maccabees, when the holy stones were lifted up over the land, and the Israelite state grew greater, so that again the peoples might eat of the corn of the Law, and your virgins might be inebriated with the wine of the Holy Spirit, is promised in part. But because it is now the last time of the prophets, and the world declines to the end, and all things which were foretold await their terminus: 'Ask of the Lord that he may give you the late rain': so that Christ who was promised may come and bestow upon you dews and snows, for which is written in the Hebrew AZIZIM.

Et nescio quid volentes LXX phantasias interpretati sunt, nisi forte magnitudinem gratiae admirationemque donorum, nomine phantasiae voluere describere.

Dominus ergo qui facturus est nives et siccitatem omnis terrae, evangelicae praedicationis irrigaturus est pluviis: ipse dabit imbres credentibus, et ubertate omnia complebuntur, ut postquam in Christo crediderint nationes, intelligant vana esse quae ante coluerunt. Sive ipse Israel intelligat, qui quondam deceptus idololatriae erroribus tenebatur, frustra se coluisse simulacra, et divinorum audisse mendacia, et acquievisse somniis, quibus Scriptura praecipit non credendum (Deut. XIII). Et ob hanc causam ducti sunt quasi greges in captivitatem, et afflicti absque pastore Deo, quia Legis notitiam non habebant.

Omnis hic locus obscurus et dubius est, et debet nobis lector ignoscere, si in his quae ambigua sunt, et nos pendulo incedimus gradu. Possumus autem juxta spiritualementem intelligentiam dicere, quod credentes in Christo Dominus adhortetur ut petant serotinam pluviam in consummatione mundi, quando plenitudo donanda est gratiae, et singulis in agro suo herba succrescet, ita ut possint dicere: Dominus regit me, et nihil mihi deerit: in loco pascuae ibi me collocavit: super aquas refectionis educavit me (Ps. XXII, 1, 2). Omnia enim simulacra, et divini et somniatores frustra locuti sunt, et vane consolabantur. Quae de haereticis loquitur, qui sub nomine Christiano non intelligunt, nec de quibus dicant, nec de quibus affirmant, et attendunt spiritibus erroneis, et magistris daemoniorum in hypocrisi mendacia loquentium, et cauteriatam habentes conscientiam (I Tim. IV). Ut nequaquam credentes eorum consolationibus abducantur qui vana promittunt, et propterea traditi sunt Satanae in interitum carnis (I Cor. V), et abducti in captivitatem regis Babylonii. Et affligentur, quia Christum pastorem non habent, quem sibi falso nomine repromittunt.

(Vers. 3 seqq.) Super pastores iratus est furor meus, et super hircos visitabo, quia visitavit Dominus exercituum gregem suum domum Juda: et posuit eos quasi equum gloriae suae in bello. Ex ipso angulus, ex ipso paxillus, ex ipso arcus praelii, ex ipso egredietur omnis exactor simul, et erunt quasi fortes conculcantes lutum viarum in praelio, et bellabunt, quia Dominus cum eis.

And I know not what the LXX, wishing, interpreted as 'phantasies,' unless perhaps they wished to describe the magnitude of grace and the wonder of the gifts by the name of phantasy.

The Lord therefore, who is about to make snows and the dryness of all the earth, is about to irrigate with the rains of evangelical preaching: he himself shall give showers to those believing, and all things shall be filled with abundance, so that after the nations have believed in Christ, they may understand that the things which they previously worshipped are vain. Or let Israel itself understand, which formerly deceived was held by the errors of idolatry, that in vain it worshipped idols, and heard the lies of diviners, and acquiesced in dreams, in which the Scripture commands not to believe (Deut. 13). And for this reason they were led like a flock into captivity, and afflicted without God the shepherd, because they did not have the knowledge of the Law.

All this passage is obscure and doubtful, and the reader ought to pardon us, if in these things which are ambiguous, we also walk with a dangling step. But we can say according to the spiritual understanding, that the Lord exhorts those believing in Christ that they ask for the late rain in the consummation of the world, when the fullness of grace is to be given, and to each one in his field the grass shall grow up, so that they can say: 'The Lord rules me, and nothing shall be wanting to me: in a place of pasture there he has placed me: over the waters of refreshment he has brought me up' (Ps. 22:1, 2). For all the idols, and diviners and dreamers have spoken in vain, and were comforted in vain. Which he speaks concerning heretics, who under the name of Christian do not understand, neither of what they speak, nor of what they affirm, and attend to erring spirits, and teachers of demons speaking lies in hypocrisy, and having a seared conscience (1 Tim. 4). So that by no means those believing may be led away by their consolations who promise vain things, and therefore are delivered to Satan for the destruction of the flesh (1 Cor. 5), and led away into the captivity of the king of Babylon. And they shall be afflicted, because they do not have Christ the shepherd, whom they promise to themselves under a false name.

(Verse 3 ff.) 'My wrath is kindled against the shepherds, and I will visit upon the he-goats, because the Lord of hosts has visited his flock the house of Judah: and has placed them as the horse of his glory in battle.' 'From him the corner, from him the pin, from him the bow of battle, from him shall go forth every exactor together, and they shall be as strong men treading down the mud of the ways in battle, and they shall fight, because the Lord is with them.'

LXX: Super pastores concitatus est furor meus, et super agnos visitabo: et visitabit Dominus Deus omnipotens gregem suum domum Juda, et ponet eos sicut equum decorem suum in praelio, et ex ipso respexit, et ex ipso posuit, et ex ipso arcus in furore, egredietur omnis qui educit simul, et erunt quasi bellatores conculcantes lutum viarum in praelio, et praeparabuntur, quia Dominus cum eis est.

Et in hoc loco duplex Judaeorum expositio est. Alii enim arbitrantur in adventu Christi universa complenda: alii sub Machabaeis jam esse completa. Est autem eorum quae Dominus pollicetur, ista explanatio: Super pastores et principes ac sacerdotes iratus est Dominus, et super hircos, et populum visitavit, juxta illud quod scriptum est: Grex perditus factus est populus meus, pastores ejecerunt eos (Jer. L, 6), ut vitio magistrorum discipuli punirentur. Non injustitia judicis, qui peccata patrum reddit in filios; sed quia, illis peccantibus, populus applausit simul: et tunc quidem visitavit Dominus hircos suos, vel agnos pinguissimos, et fecit, juxta Septuaginta, ariditate siccari.

Postea vero visitavit Dominus omnipotens gregem suum domum Juda: suscitavit enim Judam Machabaeum, et caeteros ex eo, contra duces Antiochi, et posuit illos quasi equum gloriae suae in praelio, hoc est, qui de illius stirpe generati sunt: multo enim tempore Macedonas oppresserunt.

Quodque sequitur: Ex ipso angulus, ex ipso paxillus, ex ipso arcus praelii, ex ipso egredietur omnis exactor simul, sic metaphoricōs intelligunt, ut angulum interpretentur regiam potestatem, quod parietes ipsa contineat. Et ex ipso, inquit, paxillus, id est, sacerdotium. Lege Isaïam, in quo Eliachim in templo Dei quasi paxillus figitur (Isai. XXII). Ex ipso arcus praelii, fortes ab bellandum: ex ipso etiam omnis exactor simul, quod in Hebraico scriptum est, NOGES, et Aquila interpretatus est eisprasson: ut non solum fortes et boni, sed alii ex eis fuerint indigni genere suo. Judas enim Machabaeus et omnes qui de genere ipsius principes fuere in populo, et angulus erant; quia regia potestate populum continebant, et paxillus, ipsi enim erant sacerdotes, et arcus praelii, quia viri exstiterunt fortissimi, ut non solum exercitum aciemque disponent; sed primi ad praelium prosilirent.

Possumus de hoc quod sequitur: Ex ipso egredietur omnis exactor simul, pro quo LXX transtulerunt: Ex ipso egredietur omnis qui educit simul, et hoc dicere: Nulla erit dignitas in exercitu, quae non illius arbitrio disponatur. Et erunt viri fortissimi, conculcantes Macedonas quasi lutum viarum in praelio: erunt autem fortissimi, atque bellabunt, quia Dominus cum eis est.

LXX: 'My wrath is stirred up against the shepherds, and I will visit upon the lambs: and the Lord God Almighty shall visit his flock the house of Judah, and shall place them as his beautiful horse in battle, and from him he looked, and from him he placed, and from him the bow in wrath, every one who leads out shall go forth together, and they shall be as warriors treading down the mud of the ways in battle, and they shall be prepared, because the Lord is with them.'

And in this place there is a double exposition of the Jews. For some think all things are to be fulfilled in the advent of Christ: others that they have already been completed under the Maccabees. But this is the explanation of those things which the Lord promises: The Lord was angry with the shepherds and princes and priests, and he visited upon the he-goats and the people, according to that which is written: 'My people have become a lost flock, their shepherds have cast them out' (Jer. 50:6), so that the disciples might be punished by the fault of the masters. Not by the injustice of the judge, who renders the sins of the fathers upon the children; but because, when they sinned, the people applauded together: and then indeed the Lord visited his he-goats, or the fattest lambs, and made them, according to the Septuagint, to be dried up with dryness.

But afterwards the Lord Almighty visited his flock the house of Judah: for he raised up Judah Maccabee, and others from him, against the leaders of Antiochus, and placed them as the horse of his glory in battle, that is, those who were generated from his stock: for for a long time they oppressed the Macedonians.

And that which follows: 'From him the corner, from him the pin, from him the bow of battle, from him shall go forth every exactor together,' they understand thus metaphorically, so that they interpret the corner as the royal power, because it contains the walls. And from him, he says, the pin, that is, the priesthood. Read Isaiah, in whom Eliakim is fixed in the temple of God as a pin (Is. 22). From him the bow of battle, the strong for fighting: from him also every exactor together, which in Hebrew is written NOGES, and Aquila interpreted as eisprasson: so that not only the strong and good, but others from them were unworthy of their race. For Judas Maccabee and all who from his race were princes in the people, were both the corner, because they contained the people with royal power, and the pin, for they themselves were priests, and the bow of battle, because they stood forth as most strong men, so that they not only disposed the army and the line of battle, but were the first to leap forth to the battle.

We can say of this which follows: 'From him shall go forth every exactor together,' for which the LXX translated: 'From him shall go forth every one who leads out together,' also this: 'There shall be no dignity in the army, which is not disposed by his judgment. And they shall be most strong men, treading down the Macedonians like the mud of the ways in battle: but they shall be most strong, and they shall fight, because the Lord is with them.'

Nostri haec ad persecutionis tempora referunt, quod pro vitio sacerdotum frequenter etiam populus tradatur adversariis: et tamen Dominus omnipotens visitet postea gregem suum domum Juda, qui Deum et sermone et animo confitetur: et ponat eos quasi equum gloriae suae in bello, de quo sancti dicunt: Ascende super equos tuos, et equitatio tua salus (Abac. III, 8). Ipse erit et arcus furoris Domini, de quo ait: Inebriabo sagittas meas sanguine (Deut. XXXII, 42). Et rursum: Sagittae meae consument eos. De hoc arcu, et de his sagittis in septimo Psalmo (Vers. 13, 14) legimus: Arcum suum tetendit, et paravit illum; et in ipso paravit vasa mortis, sagittas suas ardentibus effecit. Et conculcabunt, ait, adversarios suos in martyrio coronati, et dicent: Dominus illuminatio mea, et salus mea, quem timebo? Dominus protector vitae meae, a quo trepidabo? Dum appropinquarent super me nocentes, ut ederent carnes meas. Qui tribulant me inimici mei, ipsi infirmati sunt, et ceciderunt. Si consistent adversum me castra, non timebit cor meum: Si exsurgat adversum me praelium, in hoc ego sperabo (Psal. XXVI, 1 seqq.) Quando implebitur illud eloquium: Unus ex vobis persequetur mille, et duo convertent in fugam multa millia (Deut. XXXII).

Et confundentur ascensores equorum, et confortabo domum Juda, et domum Joseph salvabo: et convertam eos, quia miserebor eorum: et erunt sicut fuerant, quando non projeceram eos: ego enim Dominus Deus eorum, et exaudiam eos. Et haec juxta superiorem sensum dupliciter edisserunt, ut aut sub Machabaeis transacta jam dicant, aut sub Christo in ultimo saeculo transigenda commemorent. In hoc equitatu confidebat rex Aegyptius; et praecipitatus in mare, quasi plumbum submersus est in profundum (Exod. XV), et suo exemplo didicit verum esse, quod scriptum est: Fallax equus ad salutem (Ps. XXXII, 17). Et erunt quasi fortes Ephraim, qui primum debiles et infirmi, postea fortes erant, et suo nomine digni: Ephraim enim interpretatur ubertas. Filii quoque eorum quibus Paulus apostolus loquitur: Filioli mei, quos rursum parturio donec Christus formetur in vobis (Galat. IV, 19).

Our people refer these things to the times of persecution, that for the fault of the priests frequently also the people are delivered to adversaries: and yet the Lord Almighty visits afterwards his flock the house of Judah, which confesses God both in speech and in mind: and places them as the horse of his glory in battle, of which the saints say: 'Ascend upon thy horses, and thy riding is salvation' (Hab. 3:8). He himself shall be also the bow of the wrath of the Lord, of which he says: 'I will inebriate my arrows with blood' (Deut. 32:42). And again: 'My arrows shall consume them.' Concerning this bow, and concerning these arrows we read in the seventh Psalm (Vers. 13, 14): 'He has bent his bow, and prepared it; and in it he has prepared the vessels of death, he has made his arrows for the burning.' And they shall tread down, he says, their adversaries, being crowned in martyrdom, and they shall say: 'The Lord is my light, and my salvation, whom shall I fear?' 'The Lord is the protector of my life, of whom shall I be afraid?' While the wicked drew near against me, to eat my flesh. My enemies who trouble me, they themselves were weakened, and fell. If camps should stand against me, my heart shall not fear: if battle should rise against me, in this I will hope' (Ps. 26:1 ff.). When that word shall be fulfilled: 'One of you shall pursue a thousand, and two shall turn into flight many thousands' (Deut. 32).

And the riders of horses shall be confounded, and I will strengthen the house of Judah, and I will save the house of Joseph: and I will bring them back, because I will have mercy on them: and they shall be as they were when I had not cast them off: for I am the Lord their God, and I will hear them. And they explain these things in a twofold manner according to the previous sense, so as either to say they were already accomplished under the Maccabees, or to commemorate things to be accomplished under Christ in the last age. In this cavalry the Egyptian king trusted; and having been cast headlong into the sea, he was submerged in the deep like lead (Exod. 15), and by his own example learned that it is true which is written: 'The horse is fallacious for safety' (Ps. 32:17). And they shall be as the valiant men of Ephraim, who at first weak and infirm, afterwards were strong, and worthy of their name: for Ephraim is interpreted as 'fruitfulness'. Their children also, to whom the apostle Paul speaks: 'My little children, of whom I am in labor again until Christ be formed in you' (Gal. 4:19).

Sibilabo eis, et congregabo illos quia redemi eos, et multiplicabo eos sicut ante fuerant multiplicati. Et seminabo eos in populis, et de longe recordabuntur mei, et vivent cum filiis suis, et revertentur. Et reducam eos de terra Aegypti, de Assiriis congregabo eos, et ad terram Galaad et Libani adducam eos, et non invenientur eis locus. Secundum ἀναγωγὴν significat Dominus et sibilat his qui peccatis fuerant ante captivi, et loquitur ad eos: Venite ad me omnes, qui laboratis, et onerati estis, et invenientis requiem animabus vestris. Seminati sunt in populis, qui Domini audire sermonem: Euntes, docete omnes gentes (Matt. XXVIII, 19). Galaad in linguam nostram vertitur, testimonium transmigrationis, quando de carnalibus transimus ad spiritualia, de parte venimus ad totum: terrena relinquimus, et ad coelestia transmigramus.

Et transibit in maris freto, et percutiet in mari fluctus: et confundentur omnia profunda fluminis: et humiliabitur superbia Assur, et sceptrum Aegypti recedet. Narrant Hebraei captivum populum Judaeorum, non solum in Medos et Persas, sed in Bosphorum quoque et septentrionalem plagam ab Assiriis atque Chaldaeis esse translatum. Lata enim et spatiosa via quae ducit ad mortem: arcta et angusta quae ducit ad vitam (Matth. VII, 13). In hoc mare saeculi, in quo sanctorum numerus coarctatur, et in tribulatione positus est, descenderunt apostoli, et primus Dominus, ut nos de amaribus fluctibus liberaret (Marc. IV). Qui autem super mare sunt, et ipso mari volitant in navibus, audient cum Salvatore: Tu dominaris potestati maris: motum fluctuum ejus tu mitigas (Ps. LXXXVIII, 10).

Urget me frater Sisinius incompta et impolita transmittere ut non dicam emendandi, sed ne relegendi quidem habeam facultatem. Unde et de Virgilio traditum est, quod libros suos quasi ursorum fetus lingua composuerit, et lambendo fecerit esse meliores, qui durarent in memoriam sempiternam, et necessitatem metri libera oratione complerent. Transimus ad Libanum, et ad duas virgas, tresque pastores, qui in uno mense succisi sunt, et ad triginta argenteos, de quibus emptus est ager figuli in sepulturam peregrinorum (Matth. XXVII).

Aperi, Libane, portas tuas, et comedat ignis cedros tuas. Ulula, abies, quia cecidit cedrus: quoniam magnifici vastati sunt. Perspicue Libanus, ad quem prophetalis sermo convertitur, dicens: Aperi, Libane, portas tuas, templum intelligitur Judaeorum. Aperit autem Libanus portas suas, ut Romanus intret exercitus, et comedat ignis cedros ejus, ut vel incendio cuncta vastentur, vel hostili impetu duces ac principes consumantur.

I will whistle to them, and I will gather them together because I have redeemed them: and I will multiply them as they had been multiplied before. And I will sow them among the peoples, and from afar they shall remember me: and they shall live with their children, and shall return. And I will bring them back out of the land of Egypt, and I will gather them from among the Assyrians, and will lead them into the land of Gilead and Lebanon, and place shall not be found for them. According to anagoge, the Lord signals and whistles to those who were previously captives to sins, and speaks to them: 'Come to me all you who labor and are burdened, and you shall find rest for your souls.' They were sown among the peoples, who heard the word of the Lord: 'Going, teach all nations' (Matt. 28:19). Galaad is translated into our language as 'testimony of transmigration,' when from carnal things we pass over to spiritual things, from a part we come to the whole: we leave earthly things, and transmigrate to heavenly things.

And he shall pass through the strait of the sea, and shall strike the waves in the sea, and all the depths of the river shall be confounded: and the pride of Asshur shall be humbled, and the scepter of Egypt shall depart. The Hebrews relate that the captive people of the Jews were transferred by the Assyrians and Chaldeans not only into the Medes and Persians, but also into the Bosphorus and the northern region. For wide and spacious is the way that leads to death: strait and narrow is that which leads to life (Matt. 7:13). Into this sea of the world, in which the number of saints is constrained and is placed in tribulation, the apostles descended, and first the Lord, that he might deliver us from the bitter waves (Mark 4). But those who are above the sea, and fly over the sea itself in ships, shall hear with the Savior: 'Thou rulest over the power of the sea: thou mitigatest the motion of the waves thereof' (Ps. 88:10).

Brother Sisinius urges me to transmit things unadorned and unpolished, so that I have no opportunity, I will not say for amending, but not even for rereading. Whence it is also handed down concerning Virgil, that he composed his books with his tongue like the offspring of bears, and by licking made them better, which were to endure in everlasting memory, and filled the necessity of meter with free speech. We pass to Lebanon, and to the two rods, and the three shepherds who were cut off in one month, and to the thirty silver pieces, with which the potter's field was bought for the burial of strangers (Matt. 27).

Open thy gates, O Lebanon, and let fire devour thy cedars. Howl, thou fir tree, for the cedar is fallen: because the magnificent are laid waste. Clearly Lebanon, to which the prophetic word is turned, saying: 'Open thy gates, O Lebanon,' is understood as the temple of the Jews. Moreover, Lebanon opens its gates so that the Roman army may enter, and fire may devour its cedars, so that either all things may be laid waste by fire, or the leaders and princes may be consumed by the hostile attack.

(Vers. 3.) Vox ululatus pastorum, quia vastata est magnificentia eorum: vox rugitus leonum, quia vastata est superbia Jordanis. LXX: Vox lugentium pastorum, quoniam misera facta est magnificentia eorum. Vox rugientium leonum, quia afflictus est fremitus Jordadanis. Pars superioris capituli, et in his versiculis continetur. Quos vocaverat cedros, abietes, pinos et quercus Basan, et exponens quae essent istae arbores intulerat, dicens: Quoniam magnifici vastati sunt, nunc per aliam metaphoram dicit esse pastores, id est, principes atque doctores, et qui primi erant in populo, quod flere debeant et lugere, quia magnificentia eorum et pulchritudo et decus vastata sint, atque consumpta: templum videlicet, in quo sibi gloriabantur. Et vox, inquit, rugitus leonum, quos excelsas arbores, et rursum pastores, eosdem nunc leones appellat. Et quia leones dixerat, servat translationem, ut inferat: Quoniam vastata est superbia Jordanis, sive fremitus et sonitus aquae decurrentis, qui Hebraice dicitur GAON. Et quomodo templi altitudinem juxta situm terrae Judaeae altitudini Libani comparavit (nihil enim Libano in terra repromissionis excelsius est, nec nemorosius atque condensius) sic Jordani fluvio, qui maximus in Judaea est, juxta quem morantur leones, fremitum junxit leonum propter ardorem sitis, et ob deserti viciniam et latitudinem vastae solitudinis, et arundineta, et carecta. Unde et per prophetam dicitur: Ascendit leo de Jordane (Jer. IV, 7), volens ostendere Nabuchodonosor se sedibus suis, quasi leonem de cubili exisse contra Jerusalem. Aliter: Vox rugitus leonum, quoniam vastata est superbia Jordanis. Vox, inquit, optimatum, quia templum destructum est, unde sperabant semper auxilium, et quod justos et bellatores ac potentes quondam nutriebat leones.

(Vers. 4, 5.) Haec dicit Dominus Deus meus: Pasce pecora occisionis, quae qui possederant, occidebant, et non dolebant, et vendebant ea dicentes: Benedictus Dominus, divites facti sumus, et pastores eorum non parcebant eis. LXX: Haec dicit Dominus omnipotens: Pasce oves occisionis: quas qui possederunt, interficiebant, et non agebant poenitentiam, et qui vendebant eas, dicebant: Benedictus Dominus, et divites facti sumus, et pastores earum nihil patiebantur super eis. Ubi manifestissima prophetia est, et per translationem historiae verus ordo narratur, superflua est tropologiae interpretatio, ut alios bonos, alios malos dicamus esse pastores. Et hoc tam ad veterem populum referri, quam ad novum, id est, tam ad Judaeorum sacerdotes et principes, quam ad episcopos et presbyteros Christianorum. Et quicumque pastores fuerint negligentes, et unum de minimis scandalizaverint, ipsos esse qui nutriant pecora occisionis, et non patiantur super eis quidquam nec doleant, nec possint dicere cum Apostolo: Quis scandalizatur, et ego non uror (I Cor. XI)?

(Verse 3.) "The voice of the howling of the shepherds, for their magnificence is laid waste: the voice of the roaring of lions, for the pride of Jordan is laid waste." The LXX has: "The voice of the mourning shepherds, because their magnificence has become wretched. The voice of the roaring lions, because the noise of Jordan is afflicted." This is part of the previous chapter, and is contained in these verses. Those whom he had called cedars, firs, pines, and oaks of Bashan—and in explaining what those trees were, he had added, saying: "Because the magnificent are laid waste"—he now, through another metaphor (metaphoran), says are shepherds, that is, princes and teachers, and those who were first among the people, because they ought to weep and mourn, for their magnificence and beauty and honor have been laid waste and consumed: namely, the temple, in which they used to glory. And "the voice," he says, "of the roaring of lions"; those whom he called high trees, and again shepherds, he now calls the same ones lions. And because he had said "lions," he preserves the figure of speech, so as to add: "Because the pride of Jordan is laid waste," or the roaring and sound of the running water, which in Hebrew is called GAON. And just as he compared the height of the temple to the height of Lebanon according to the situation of the land of Judea (for nothing in the land of promise is higher than Lebanon, nor more wooded and dense), so to the river Jordan, which is the greatest in Judea, near which lions dwell, he joined the roaring of lions on account of the heat of thirst, and because of the vicinity of the desert and the breadth of the vast solitude, and the reed-beds and sedges. Whence also it is said by the prophet: "A lion ascends from the Jordan" (Jer. IV, 7), wishing to show that Nebuchadnezzar had gone out from his seats against Jerusalem like a lion from its lair. Otherwise: "The voice of the roaring of lions, because the pride of Jordan is laid waste." It is the voice, he says, of the leading men, because the temple has been destroyed, from whence they always hoped for help, and which once nourished the just and warriors and powerful lions.

(Verses 4, 5.) "Thus saith the Lord my God: Feed the flock of the slaughter, which they that possessed them slew, and did not grieve, and sold them, saying: Blessed be the Lord, we are become rich: and their shepherds spared them not." The LXX has: "Thus saith the Lord Almighty: Feed the sheep of the slaughter: which they that possessed them slew, and did not repent; and they that sold them said: Blessed be the Lord, and we are become rich: and their shepherds suffered nothing over them." Where the prophecy is most manifest, and the true order is narrated through the figure of history, a tropological interpretation is superfluous—as if we were to say some are good and others bad shepherds. And that this refers as much to the ancient people as to the new, that is, as much to the priests and princes of the Jews as to the bishops and presbyters of the Christians. And that whoever were negligent shepherds, and have scandalized one of the least, are those who nourish the flock of slaughter, and do not suffer anything over them nor grieve, nor can say with the Apostle: "Who is scandalized, and I burn not?" (I Cor. XI);

et vendant populos sibi creditos, de quibus scriptum est: Qui devorant populum meum sicut cibum panis (Ps. LII, 5), et ex aliorum mortibus divitias consequantur, laudantes eos, qui praedas agunt de miseris, et iniquis benedicentes. Haec alii interpretentur ut volunt: nos teneamus explanationis ordinem quem semel arripuimus. Quoniam apertus est Libanus, et cedri ejus atque abietes flamma urente combustae sunt, ululatusque pastorum auditus est, et rugitus leonum, quia omnis pulchritudo et superbia Jordanis vastata est atque consumpta. Idcirco haec mihi dixit Dominus Deus meus: O propheta Zacharia, ad te iste sermo confertur: Pasce gregem occisionis, hoc est, nunc interim nutriatur, et crescat, qui postea ab hostibus occidendus est. Quas oves et pecora, principes Romanorum, qui possidebant ea, et obtinebant jure victoriae, interficiebant, et non miserebantur, sive immolabant, et non sentiebant dolorem, id est, nihil mali pro tanta crudelitate patiebantur, et vendebant ea quae non propter clementiam, sed propter pretium reservabant. Legamus veteres historias, et traditiones plangentium Judaeorum, quod in tabernaculo Abrahae (ubi nunc per annos singulos mercatus celeberrimus exercetur) post ultimam eversionem, quam sustinuerunt ab Adriano, multa hominum millia venundata sint, et quae vendi non potuerint, translata in Aegyptum, et tam naufragio et fame, quam gentium caede truncata. Isti ergo victores, et Domini ultores qui occidebant, et non dolebant, et vendebant pecora atque dicebant: Benedictus Dominus, divites facti sumus, hanc habebant sententiam. Propter peccata sua offendere Judaei: ideo eos oppressimus, et ex pretio eorum divites facti sumus. Nec mirum, inquit, si hostes jure victorum occidebant pecora, et non dolebant, vendebant, et in suo scelere gloriabantur; cum ipsi pastores eorum, atque doctores non pepercerint eis, et culpa eorum, grex lupis traditus sit.

(Vers. 6, 7) Et ego non parcam ultra super habitantes terram, dicit Dominus: Ecce ego tradam homines unumquemque in manu proximi sui, et in manu regis sui, et concident terram, et non eruam de manu eorum, et pascam pecus occisionis, propter hoc, o pauperes gregis. LXX: Ideo non parcam ultra super habitatores terrae, dicit Dominus. Et ecce ego tradam homines unumquemque in manus proximi sui, et in manu regum ejus, et concident terram, et non eruam de manu eorum, et pascam oves occisionis in Chananitide.

and they sell the peoples entrusted to them, of whom it is written: "Who devour my people as the food of bread" (Ps. LII, 5), and obtain riches from the deaths of others, praising those who drive away spoils from the wretched, and blessing the iniquitous. Let others interpret these things as they will: let us hold to the order of explanation which we have once taken up. Since Lebanon is opened, and its cedars and firs have been consumed by the burning flame, and the howling of the shepherds has been heard, and the roaring of the lions, because all the beauty and pride of Jordan has been laid waste and consumed. Therefore the Lord my God said these things to me: O prophet Zechariah, to thee is this word directed: Feed the flock of slaughter, that is, let it be nourished and grow for the time being, which is later to be slain by enemies. Which sheep and cattle, the princes of the Romans, who possessed them and held them by right of victory, slew and did not pity, or sacrificed and felt no pain, that is, they suffered no evil for such great cruelty, and they sold those which they reserved not on account of clemency, but on account of price. Let us read the ancient histories and the traditions of the lamenting Jews, that in the tabernacle of Abraham (where now every year a most celebrated market is held), after the final overthrow which they sustained from Hadrian, many thousands of men were sold, and those which could not be sold were transferred to Egypt, and were cut off as much by shipwreck and famine as by the slaughter of the nations. These victors, then, and avengers of the Lord who slew and did not grieve, and sold the flock and said: "Blessed be the Lord, we are become rich," held this opinion. Because of their sins the Jews offended, therefore we have oppressed them, and from their price we have become rich. Nor is it a wonder, he says, if the enemies by right of the conquered slew the flock and did not grieve, sold it, and gloried in their crime; when their own shepherds and teachers did not spare them, and by their fault the flock was delivered to the wolves.

(Verses 6, 7) "For I will no more spare the inhabitants of the land, saith the Lord: behold I will deliver the men, every one into his neighbour's hand, and into the hand of his king: and they shall crush the land, and I will not deliver it out of their hand. And I will feed the flock of slaughter, on this account, O poor of the flock." The LXX has: "Therefore I will no more spare the inhabitants of the earth, saith the Lord. And behold I will deliver the men, every one into the hands of his neighbour, and into the hand of his kings, and they shall crush the land, and I will not deliver them out of their hand, and I will feed the sheep of slaughter in Canaan."

Hoc quod LXX in extremo capitulo transtulerunt: Et pascam oves occisionis in terra Chanaan, non est in Hebraeo, et a nullo alio transfertur interpretum. Quia ergo pastores eorum non parcebant eis, et ipsi primum meum populum devoraverunt: idcirco, et ego non parcam ultra super habitatores terrae Judaeae, dicit Dominus. De hac enim terra loquitur, de qua ei sermo erat, et non de orbe terrarum, sicut Judaei male interpretantes a se volunt in aliam partem Dei depravare sententiam. Post everisionem quippe templi (quae propterea eis accidit, quia per quadraginta et duos annos, postquam passus est Dominus, accepto spatio, poenitentiam agere noluerunt) dimittam, inquit, unumquemque contra proximum suum, et mutua se caede truncabunt, sive in ipsa obsidione templi, quando Jerusalem Romanus cinget exercitus: tanta enim inter ipsos Judaeos erunt bella atque discordiae, ut in tres partes populus dividatur. Legamus Josephum et septem Judaicae captivitatis libros, et hanc prophetiam esse completam, historiae veritate cernemus. Et concident, ait, terram, haud dubium quin Romani omnem terram et universas urbes destruxerint Judaeorum. Et non eruam eos de manu eorum. Audi, Judaeae, qui tibi spes vanissimas repromittis, et non audis dicentem Dominum atque firmantem: Non eruam de manibus eorum, quod aeterna sit apud Romanos tua futura captivitas. Et pascam pecus occisionis, ut semper Judaei nutriantur ad mortem; propterea quia Dei est ista sententia: O vos qui estis pauperes gregis, hoc est, justi de Israel, qui credidistis in Dominum Jesum, et Dei filium suscepistis, audite quae dicantur, et sequentis capituli sacramenta cognoscite. Quod autem secundum Septuaginta legimus: Et pascam oves occisionis in terra Chanaan, sic possumus intelligere; quod populum Judaeorum, qui destinatus est morti, in toto orbe dispersum (hoc est, in terra Chanaan atque gentilium) pascat Dominus, et nutriat ad immolandum.

(Vers. 8, 9.) Et assumpsi mihi duas virgas: unam vocavi decorem, et alteram vocavi funiculos [Vulg. funiculum]; et pavi gregem. Et succidi tres pastores in mense uno, et contracta est anima mea in eis; siquidem et anima eorum variavit in me. Et dixi: Non pascam vos; quod moritur, moriatur, et quod succiditur succidatur, et reliqui devorent unusquisque carnem proximi sui.

LXX: Et assumam mihi duas virgas: unam vocari decorem, et alteram vocavi funiculum, et pascam oves. Et auferam tres pastores in mense uno, et ingravescent anima mea super eos: siquidem et animae eorum rugiebant super me. Et dixi: Non pascam eos; quod moritur, moriatur, et quod deficit, deficiat, et reliqui devorent unusquisque carnes proximi sui.

That which the LXX translated at the end of the chapter: "And I will feed the sheep of slaughter in the land of Canaan," is not in the Hebrew, and is translated by no other of the interpreters. Because, therefore, their shepherds did not spare them, and they first devoured my people: therefore, I also will no more spare the inhabitants of the land of Judea, saith the Lord. For he speaks of this land, concerning which the word was to him, and not concerning the whole world, as the Jews, interpreting badly, wish to distort the sentence of God to another part. For after the overthrow of the temple (which happened to them for this reason, because for forty-two years after the Lord suffered, having received space, they would not do penance), I will dismiss, he says, every one against his neighbour, and they shall cut one another off with mutual slaughter, or in the very siege of the temple, when the Roman army shall encircle Jerusalem: for there shall be so many wars and discords among the Jews themselves, that the people shall be divided into three parts. Let us read Josephus and the seven books of the Jewish Captivity, and we shall see by the truth of history that this prophecy has been fulfilled. "And they shall crush," he says, "the land," without doubt since the Romans destroyed all the land and all the cities of the Jews. "And I will not deliver them out of their hand." Hear, O Jew, who promisest to thyself most vain hopes, and hearest not the Lord saying and affirming: "I will not deliver out of their hands," because thy future captivity among the Romans shall be eternal. "And I will feed the flock of slaughter," that the Jews may always be nourished for death; because this is the sentence of God: O you who are the poor of the flock, that is, the just of Israel, who have believed in the Lord Jesus, and have received the Son of God, hear what is said, and know the mysteries of the following chapter. But that which we read according to the Septuagint: "And I will feed the sheep of slaughter in the land of Canaan," we can understand thus: that the Lord feeds the people of the Jews, who are destined for death, dispersed in the whole world (that is, in the land of Canaan and of the Gentiles), and nourishes them for slaughter.

(Verses 8, 9.) "And I took unto me two rods: one I called Beauty, and the other I called Cords [Vulg. Cord]; and I fed the flock." And I cut off three shepherds in one month, and my soul was contracted in them; for their soul also varied in me. And I said: I will not feed you; that which dieth, let it die, and that which is cut off, let it be cut off, and let the rest devour every one the flesh of his neighbour.

The LXX has: "And I will take to me two rods: one I called Beauty, and the other I called Cord, and I will feed the sheep." And I will take away three shepherds in one month, and my soul shall be heavy upon them: for their souls also roared against me. And I said: I will not feed them; that which dieth, let it die, and that which faileth, let it fail, and let the rest devour every one the flesh of his neighbour.

Supra dixerat: Propter hoc, o pauperes gregis, et facta ἀποσιωπήσει, subaudiebatur, attendite, quia Libani portae apertae sunt, et quercus Basan, abietes cedrique succisae, et intulerat comminans: Non parcam ultra super habitatores terrae, dicit Dominus. Et hoc de uno Judaico populo dicere videbatur, quod interfectis prophetis, etiam in Filium Dei misissent manus, et voce temeraria conclamassent: Sanguis ejus super nos, et super filios nostros (Matth. XXVII, 25)!

Nunc Creator universitatis et Dominus mysteria sui orbis exponit, et dicit duas habuisse se virgas, quarum alteram decorem vocaverit, alteram funiculos, et in duabus virgis vinctum paverit gregem: tres quoque pastores in uno mense succiderit, et contracta sit, sive indignata, aut (ut Septuaginta transtulerunt) ingravescet anima mea super eos; haud dubium quin pastores significet, quos succidit in mense uno. Redditque causam cur pastoribus indignatus sit intantum, ut eos in uno mense succiderit: Siquidem et anima, inquit, eorum variavit in me. Et est sensus: Non me pleno animo dilexerunt: nec pastores mercenarii verum amavere pastorem: Quia pastor bonus ponit animam suam pro ovibus suis (Joan. X, 11). Quamobrem et ego indignatus sententiam protuli, et ad ipsos pastores, quos mea indignatione et super tres pastores quos praeposueram gregi meo. Quia et illorum anima variavit in me, non enim glorificaverunt me ad aquam contradictionis. Si autem ad populum referimus, quod anima populi variaverit in Deum, sic exponendum est: Idcirco eis indignatus sum, quia et ipsi inter me et idola fluctuantes, variis contra me pugnaverunt modis. Quamobrem indignatus dixi ad Moysen: Non pascam vos: dimitte me, et disperdam eos (Exod. XXXII, 10). Quando autem dicit, cum irascitur, Dimitte me, provocat ad rogandum, et ostendit se ab eo posse retineri. Quod moritur, inquit, moriatur, et quod succiditur succidatur; omnium corpora ruant in solitudine, et versi in seditio-nem, instar bestiarum mutuis lacerentur morsibus, nullusque terram repromissionis introeat.

Quidam duas vocationes Judaeorum et gentium, in primo Israel, et novissimo intellexere nomine Christianos. Sed quomodo vocatio Christiana ante projecta sit, et Judaei remanserint et pasti sint a Deo, non satis attenderunt.

(Vers. 10, 11.) Et tuli virgam meam quae vocabatur decus, et abscidi eam ut irritum facerem foedus meum quod percussi cum omnibus populis. Et in irritum deductum est in die illa, et cognoverunt sic pauperes gregis, qui custodiunt mihi, quia verbum Domini est.

LXX: Et assumam virgam meam pulchram, et projiciam eam, ut dissipem testamentum meum quod disposui ad omnes populos, et dissipabitur in die illa, et cognoscent Chananaei oves, quae custodiuntur quia verbum Domini est.

He had said above: "On this account, O poor of the flock," and by an aposiopesis (aposiopesei), it was understood, "take heed," because the gates of Lebanon are opened, and the oaks of Bashan, the firs and cedars are cut down; and he had added, threatening: "I will no more spare the inhabitants of the land, saith the Lord." And he seemed to say this concerning the one Jewish people, that having killed the prophets, they had even laid hands on the Son of God, and had cried out with a rash voice: "His blood be upon us, and upon our children" (Matth. XXVII, 25)!

Now the Creator of the universe and the Lord explains the mysteries of His world, and says that He had two rods, one of which He called Beauty, the other Cords, and in the two rods bound together He fed the flock: He also cut off three shepherds in one month, and His soul was contracted, or indignant, or (as the Septuagint translated) "my soul shall be heavy upon them"; without doubt he signifies the shepherds, whom He cut off in one month. And He gives the cause why He was so indignant at the shepherds that He cut them off in one month: "For their soul," He says, "varied in me." And the sense is: They did not love me with a full soul: nor did the mercenary shepherds love the true shepherd: "Because the good shepherd layeth down his life for his sheep" (John X, 11). For which reason I also, being indignant, brought forth the sentence, and against the shepherds themselves, whom in my indignation, and over the three shepherds whom I had set over my flock. Because their soul also varied in me, for they did not glorify me at the water of contradiction. But if we refer it to the people, that the soul of the people varied against God, it is to be explained thus: Therefore I was indignant at them, because they also, fluctuating between me and idols, fought against me in various ways. For which reason, being indignant, I said to Moses: "I will not feed you: let me alone, and I will destroy them" (Exod. XXXII, 10). But when He says, when He is angry, "Let me alone," He provokes to entreaty, and shows that He can be restrained by him. "That which dieth," He says, "let it die, and that which is cut off, let it be cut off"; let the bodies of all fall in the solitude, and being turned into sedition, let them be torn by mutual bites like beasts, and let no one enter the land of promise.

Some have understood the two callings of the Jews and the Gentiles, in the first as Israel, and in the last by the name of Christians. But how the Christian calling was first rejected, and the Jews remained and were fed by God, they have not sufficiently considered.

(Verses 10, 11.) "And I took my rod that was called Beauty, and I cut it asunder to make void my covenant, which I had made with all people." And it was made void in that day: and so the poor of the flock that keep for me, understood that it is the word of the Lord.

The LXX has: "And I will take my beautiful rod, and I will cast it away, that I may disperse my covenant which I disposed to all people: and it shall be dispersed in that day, and the Canaanite sheep that are kept shall know that it is the word of the Lord."

Post vocationem Israelis, et assumptionem virgae secundae, quae vocabatur funiculus, tulit Dominus virgam primam, totius orbis nationes, quae vocabatur decora, et abscidit eas a cultu suo, quia veneratae sunt idola, et omnes declinaverunt, simul inutiles facti sunt (Ps. XIII). Manifestiusque exponens quae esset haec virga, intulit: Ut irritum facerem foedus meum quod percussi cum omnibus populis: Statim enim ut Israel assumptus est, gentium turba projecta est: et ut nata est filia Archisynagogi, quae postea in Evangelio, cum duodecim esset annorum, aegrotare et mortua esse narratur, ἀλμοῦρῶουσα coepit sanguinem fluere, et perpetua infirmitate cruciari (Marc. V; Matth. IX). Et in irritum, ait, deductum est foedus meum quod cum omnibus inieram nationibus. Et intellexerunt pauperes gregis, id est, populus Israel qui mea mandata custodit, quia verbum Domini est, id est, voluntatis est Domini abjicere gentes negantes, et in Abraham Israel assumere confitentem.

Pro eo quod nos interpretati sumus, et cognoverunt sic pauperes gregis, Septuaginta transtulerunt, et cognoscent Chananaei oves, quae custodiuntur mihi, quod ita nonnulli edisserunt: Cognoscet populus Judaeorum, ad quem dictum est: Semen Chanaam, et non Juda (Dan. XIII, 56); qui nunc meis caeremoniis custoditur: sive quia Chananaei interpretantur, parati ad humilitatem, cognoscent qui olim parati sunt ut humilientur a Domino, et relinquantur. Cur autem pro eo quod nos interpretati sumus, sic pauperes, illi dixerunt, Chananaeos, causa manifesta est: apud Hebraeos enim, sic, CHEN dicitur: ANIE, pauperes; illi duo verba in unum copulantes, pro eo quod est, sic pauperes, hoc est, CHEN ANIE, nomen Chananaeae gentis interpretati sunt.

(Vers. 12, 13.) Et dixi ad eos: Si bonum est in oculis vestris, afferte mercedem meam, et si non, quiescite; et appenderunt mercedem meam, triginta argenteos. Et dixit Dominus ad me, Projice illos [Vulg. illud] ad statuarium, decorum pretium quod appreciatus sum ab eis: et tuli triginta argenteos, et projeci illos in domum Domini ad statuariunt.

LXX: Et dicam ad eos: Sibonum est in conspectu vestro, date statuentes mercedem meam, aut renuite. Et statuerunt mercedem meam triginta argenteos. Et dixit Dominus ad me: Depone eos in conflatorium, et recogita si probatum est, sicut probatus sum pro eis. Et tuli triginta argenteos, et misi eos in domum Domini in conflatorium.

After the calling of Israel, and the taking up of the second rod, which was called Cord, the Lord took the first rod, the nations of the whole world, which was called Beautiful, and cut them off from His worship, because they worshipped idols, and "all have turned aside, they are become useless together" (Ps. XIII). And explaining more manifestly what this rod was, he added: "To make void my covenant, which I had made with all people." For immediately as Israel was taken up, the multitude of the nations was cast out: and as the daughter of the Ruler of the Synagogue was born, who afterwards in the Gospel, when she was twelve years old, is narrated to have been sick and to have died, the woman with the issue of blood (haemorrhousa) began to flow with blood, and to be tortured with a perpetual infirmity (Mark V; Matth. IX). "And my covenant," he says, "which I had entered into with all nations, was brought to naught." And the poor of the flock understood, that is, the people of Israel who keep my commandments, that it is the word of the Lord, that is, it is of the will of the Lord to reject the denying nations, and to take up in Abraham the confessing Israel.

Instead of that which we have translated, "and so the poor of the flock understood," the Septuagint translated, "and the Canaanites shall know the sheep which are kept for me," which some explain thus: The people of the Jews shall know, to whom it was said: "Seed of Canaan, and not of Judah" (Dan. XIII, 56); who are now kept by my ceremonies: or because Canaanites are interpreted as "prepared for humility," they shall know who were once prepared that they might be humbled by the Lord and be left. But why, instead of that which we translated "so the poor," they said "Canaanites," the cause is manifest: for among the Hebrews, "so" is called CHEN (); "poor," ANIE (); they, coupling the two words into one, instead of that which is "so the poor," that is, CHEN ANIE (), interpreted the name of the Canaanite nation.

(Verses 12, 13.) "And I said to them: If it be good in your eyes, bring hither my wages: and if not, be quiet; and they weighed for my wages thirty pieces of silver." And the Lord said to me: Cast it to the statuary, a handsome price, that I was prized at by them: and I took the thirty pieces of silver, and I cast them into the house of the Lord to the statuary.

The LXX has: "And I will say to them: If it be good in your sight, give, establishing my wages, or refuse. And they established my wages at thirty pieces of silver." And the Lord said to me: Put them down into the melting furnace, and consider if it be proved, as I was proved for them. And I took the thirty pieces of silver, and I sent them into the house of the Lord into the melting furnace."

Cognoscentibus Israelitici gregis pauperibus, qui mea mandata custodiunt, verbum esse Domini quod locutus sum, et vera quae dixi, ait ad eos, id est, ad pauperes gregis, si vobis placet. (homines enim estis et semel libero arbitrio vos creavi, quibus et in eremo locutus sum: Si audieritis me, quae bona sunt terrae, comedetis (Isai. I)) pro hac assumptione, qua abjeci universum hominum genus, et vos mihi in peculiarem elegi gregem, et Creator omnium volui parvum habere funiculum, reddite mihi mercedem meam, id est, mea praecepta servate. Sin autem non vultis mercedem reddere, nec placet in oculis vestris meo censi nomine, aperte renuite, et facite quod vultis. Qui tunc quidem responderunt Moysi: Omnia quaecumque dicit Dominus, faciemus (Exod. XXIV, 3). In fine autem temporum pro eo quod eos elegi de medio nationum, et liberavi de Aegypti fornace ferrea, appenderunt mercedem meam triginta argenteos, pro meo sanguine dantes Judae proditori (Matt. XXVI).

Et dixit, inquit propheta, Dominus ad me, sive ipse Salvator, cujus priora sunt verba, patrem ad se locutum esse contestans: Projice illud ad statuarium: pro quo in Hebraeo legitur JOSER, id est, τὸν πλαστῆν, quem nos, fictorem et figulum possumus dicere. Et est sensus: Projice pretium meum ad figulum, qui Creator et fictor est omnium. Judas indeed, qui vendidit: Peccavi, tradens sanguinem justum (Matth. XXVII, 4). At illi quoniam pretium sanguinis erat, noluerunt illud reponere in corbonam, id est, in gazophylacio; sed emerunt ex eo agrum figuli in sepulturam peregrinorum. Nos enim omnes qui peregrini et advenae Legis fuimus, redempti pretiosissimo ejus sanguine, in domo figuli Creatorisque omnium sepelimur et requiescimus. Pro πλαστῆν atque fictore, statuarium olim interpretatus sum, verbi ambiguitate compulsus, quod statuarium fictoremque uno sermone significat.

Judaei istum locum malitiose interpretantes, triginta argenteos, triginta Legis mandata commemorant, quae facere jubeantur in Lege, et rursum triginta sex alia quae prohibeantur in Lege, et dici eis, ut argentum mandatorum Domini plastae suo atque fictori reddant Deo: quod quia facere noluerunt, esse projectos. Breviter indicare volui quid sentiant, alioquin explanationis ordinem laciniosissimam taedet revolvere, ut ad reliqua transeamus.

(Vers. 14.) Et praecidi virgam meam secundam, quae appellabatur funiculus, ut dissolverem germanitatem inter Judam et [Vulg. addit inter] Israel.

LXX: Et abjeci virgam secundam, quae appellabatur funiculus, ut dissiparem testamentum quod erat inter Judam et Israel.

To the poor of the Israelite flock, who keep my commandments, knowing that it is the word of the Lord which I have spoken, and that the things which I have said are true, He says to them, that is, to the poor of the flock: If it pleases you. (for you are men and I once created you with free will, to whom also I spoke in the desert: "If you will hear me, you shall eat the good things of the land" (Isai. I)) for this taking up, by which I have cast off the whole race of men, and have chosen you for myself as a peculiar flock, and I, the Creator of all, wished to have a small cord, return to me my wages, that is, keep my precepts. But if you do not wish to return the wages, nor does it please you in your eyes to be called by my name, openly refuse, and do what you will. Who indeed then answered Moses: "All things whatsoever the Lord hath said, we will do" (Exod. XXIV, 3). But in the end of times, for that which I chose them from the midst of the nations, and delivered them from the iron furnace of Egypt, they weighed my wages at thirty pieces of silver, giving them for my blood to Judas the traitor (Matt. XXVI).

And the Lord said to me, says the prophet—or the Saviour Himself, whose words these are, attesting that the Father spoke to Him: "Cast it to the statuary": for which in Hebrew is read JOSER (), that is, ton plasten, whom we can call "the fashioner and potter." And the sense is: Cast my price to the potter, who is the Creator and fashioner of all. Judas indeed, who sold him, said: "I have sinned, betraying just blood" (Matth. XXVII, 4). But they, because it was the price of blood, would not put it back into the corbona, that is, into the treasury; but they bought with it the potter's field for the burial of strangers. For all of us who were strangers and newcomers to the Law, having been redeemed by His most precious blood, are buried and rest in the house of the potter and the Creator of all. Instead of plastê and fashioner, I previously translated "statuary," being compelled by the ambiguity of the word, which signifies both statuary and fashioner in one speech.

The Jews, interpreting this place maliciously, commemorate thirty commandments of the Law, which they are commanded to do in the Law, and again thirty-six others which are prohibited in the Law, and that it is said to them, that they should return the silver of the commandments of the Lord to their fashioner and creator, God: which because they would not do, they have been cast out. I wished to indicate briefly what they think, otherwise it is tedious to revolve their most lacinated explanation, that we may pass on to the rest.

(Verse 14.) "And I cut off my second rod that was called a Cord, that I might dissolve the brotherhood between Judah and [Vulg. adds between] Israel."

The LXX has: "And I cast away the second rod, which was called a Cord, that I might disperse the covenant that was between Judah and Israel."

Et in hoc loco longam cujusdam explanationem, immo tricas inextricabiles legisse me novi, duarum virgarum in unam societatem ex Ezechielis volumine proferentis, et omnia quae de concordia Judae et Ephraim spiritualiter sentienda sunt, huic capitulo coaptantis. Nos autem coeptum sequamur ordinem. Postquam a Judaeis crucifixus est Dominus et triginta appretiatu argenteis, et pretium sanguinis ejus in sepulturam projecit gentium, quae peregrinae erant a Lege et mandatis Dei: statim Dominus sententiam suam ultra non differens, Praecidi, ait, virgam meam secundam, quae proprie mea erat. quae sic mihi haerebat, ut in Jeremia perizoma et cinctorium atque lumbare, sive, ut consueto verbo utar, coxale sit appellata: quae secunda virga quondam appellata funiculus et pars mea, a me ideo projecta est, ut dissolverem foedus et germanitatem atque concordiam, quae inter Judam fuerat et Israel, et fratres a se invicem separarem. Ut in apostolorum et eorum qui egerunt poenitentiam numero, rursum Judas appellaretur et confitens Deum suum: Israel autem et Ephraim et Joseph vocarentur, qui in cordis duritia permanentes dixerunt: Non habemus regem, nisi Caesarem (Joan. XIX, 15). Unde non intulit: ut irritum facerem pactum, sive testamentum, quod habui cum Juda et Israel (usque hodie enim poenitentibus porrigit manum) sed ut de uno populo credentes alios, et alios non credentes inter se divideret, dicens: Nolite arbitrari quia veni mittere pacem in terram: non veni mittere pacem, sed gladium. Veni enim separare hominem adversum patrem suum, et filiam adversum matrem suam, et nurum adversum socrum suam, et inimici hominis domestici ejus (Matth. X, 34, et 35).

(Vers. 15 seqq.) Et dixit Dominus ad me: Adhuc sume tibi vasa pastoris stulti: Quia ecce ego suscitabo pastorem in terra, qui derelicta non visitabit, dispersum non quaeret, et contritum non sanabit: et id quod stat non enutriet, et carnes pinguium comedet, et ungulas eorum dissolvit. O pastor, et idolum derelinquens gregem: gladius super brachium ejus et super oculum dextrum ejus, brachium ejus ariditate siccabitur, et oculus dexter ejus tenebescens obscurabitur.

LXX: Et dixit Dominus ad me: Adhuc sume tibi vasa pastoralia pastoris imperiti: Quia ecce ego suscitabo pastorem super terra, qui derelictum non visitet et dispersum non requirat, et fractum non sanet, et integrum non dirigat, et carnes electorum devoret, et talos eorum pervertat. O qui pascitis vana, et qui dereliquistis oves, gladius super brachium ejus, et super oculum ejus dextrum, brachium ejus ariditate siccabitur, et oculus dexter ejus caecitate obscurabitur.

And in this place I know that I have read a long explanation of someone, indeed inextricable entanglements, bringing forth the two rods into one society from the volume of Ezekiel, and adapting to this chapter all things which are to be understood spiritually concerning the concord of Judah and Ephraim. But let us follow the order we have begun. After the Lord was crucified by the Jews and prized at thirty pieces of silver, and the price of His blood was cast for the burial of the nations, who were strangers to the Law and the commandments of God: immediately the Lord, not deferring His sentence further, said, "I cut off my second rod," which was properly mine. which so clung to me that in Jeremiah it was called a girdle, and a cincture, and a loincloth, or, that I may use a common word, a breech-cloth: which second rod, once called a Cord and my portion, was for this reason cast away by me, that I might dissolve the covenant and brotherhood and concord which had been between Judah and Israel, and might separate the brothers from one another. So that in the number of the apostles and of those who did penance, "Judah" might again be named as confessing his God: but "Israel" and "Ephraim" and "Joseph" might be called those who, remaining in hardness of heart, said: "We have no king but Caesar" (John XIX, 15). Whence he did not add: "that I might make void the pact," or "the covenant," which I had with Judah and Israel (for even until today He reaches out His hand to the penitent), but that He might divide between the believers and the non-believers of the one people, saying: "Do not think that I came to send peace upon the earth: I came not to send peace, but a sword. For I came to separate a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, and a man's enemies shall be they of his own household" (Matth. X, 34, and 35).

(Verses 15 seqq.) And the Lord said to me: Still take for yourself the vessels of a foolish shepherd: For behold, I will raise up a shepherd in the land, who will not visit those that are forsaken, he will not seek the scattered, and he will not heal the broken: and he will not nourish that which stands, and he will eat the flesh of the fat ones, and he will break their hoofs. O shepherd, and idol that forsakes the flock: the sword upon his arm and upon his right eye, his arm shall be withered with dryness, and his right eye shall be darkened with gloom.

LXX: And the Lord said to me: Still take for yourself the shepherd's vessels of an unskillful shepherd: For behold, I will raise up a shepherd over the land, who will not visit the forsaken and will not seek the scattered, and will not heal the fractured, and will not direct the whole, and will devour the flesh of the chosen ones, and will subvert their ankles. O you who feed on vanities, and who have forsaken the sheep, a sword upon his arm, and upon his right eye, his arm shall be withered with dryness, and his right eye shall be darkened with blindness.

Quando dicit, *Adhuc sume tibi vasa pastoris stulti*, illud significat quod supra assumpserit sibi virgas duas, unam decorem, et alteram funiculum. Et quia illas suo vitio peccatoque projecit, et soluta germanitate inter Judam et Israel, nos inserti sumus in radicem bonae olivae, et caecitas ex parte facta est domui Israel, donec intraret plenitudo gentium (Rom. XI), nunc prophetae dicitur, ut gravissimum pastoris stulti, sive imperiti, assumat vaticinium.

Pastor stultus, et imperitus, haud dubium 894 quin Antichristus sit; qui in consummatione mundi dicitur esse venturus, et qualis venturus sit, indicatur. Vasa autem pastoris, insignia illius et habitum debemus accipere, peram, baculum, fistulam, et sibilum. Et quomodo Isaias, ut captivitatem populi demonstraret, nudus ingreditur (Isai. L): et Jeremias vadit ad domum figuli, ut ex dissipatione vasis quod currebat in rota, et manu fingebatur artificis, et interitum Israel, et Dei potentiam ostenderet (Jerem. XVIII): et Ezechiel, ut subversionem Jerusalem et fugam Sedeciae, et onera captivorum, non solum voce, sed et habitu demonstraret, perfodit parietem, et in suis humeris excipitur (Ezech. XII): sic Zacharias habitum stulti et imperiti pastoris assumit, ut eum nuntiet qui venturus est (Zach. XI).

Iste pastor ideo consurget in Israel, quia verus pastor dixerat: Jam non pascam vos. Qui alio nomine et in Daniele propheta (Cap. IX), et in Evangelio (Marc. XIII), et in epistola Pauli ad Thessalonicenses (II Thess. II), abominatio desolationis, sessurus in templo Domini prophetatur, et se facturus ut Deum, qui et per Isaiam magnus sensus dicitur (Isai. X). Et ad hoc venit, non ut sanet, sed ut perdat gregem Israel. Pastor enim bonus aegrotantia pecora visitat, dispersa inquirat, relicta affert, lassa sustentat. Contrario pastor malus omnia adversa agit, et carnes pinguium devorat, ungulas arietum et ovium dissolvit atque pervertit, ne recto ingrediantur pede.

Hunc pastorem susceperunt Judaei, quem Dominus Jesus interficiet spiritu oris sui, et evacuabit illuminatione adventus sui, ut qui non crediderunt veritati, ne salvi fierent, credant mendacio, et judicentur, quia consenserunt iniquitati. Descripto autem pastore pessimo, stulto et imperito, ad ipsum pastorem prophetalis sermo convertitur: O pastor, et idolum. Tam sceleratus est pastor, ut non idolorum cultor, sed ipse idolum nominetur, dum se appellat Deum, et vult ab omnibus adorari. Qui dereliquit gregem a bestiis devorandum, quem Dominus tanto tempore custodierat.

When he says, "Still take for yourself the vessels of a foolish shepherd," it signifies that above he had taken to himself two rods, one "Beauty" and the other a "Cord." And because he cast those away by his own fault and sin, and the brotherhood between Judah and Israel being dissolved, we were grafted into the root of the good olive tree, and blindness in part happened to the house of Israel, until the fullness of the Gentiles should enter (Rom. XI), now it is said to the prophet, that he should take up the most grievous prophecy of a foolish or unskillful shepherd.

The foolish and unskillful shepherd is undoubtedly the Antichrist; who is said to be coming at the consummation of the world, and what kind of person he will be when he comes is indicated. Moreover, we ought to understand the "vessels" of the shepherd as his insignia and habit: the bag, the staff, the pipe, and the whistle. And just as Isaiah, to demonstrate the captivity of the people, enters naked (Isa. XX): and Jeremiah goes to the house of the potter, that from the breaking of the vessel that ran upon the wheel and was being formed by the hand of the craftsman, he might show both the destruction of Israel and the power of God (Jer. XVIII); and Ezekiel, to demonstrate the subversion of Jerusalem and the flight of Zedekiah and the burdens of the captives, not only by voice but also by habit, digs through the wall and is carried out on his shoulders (Ezek. XII): so Zechariah assumes the habit of a foolish and unskillful shepherd, that he may announce him who is to come (Zech. XI).

This shepherd will arise in Israel because the true shepherd had said: "I will no longer feed you." Who by another name is prophesied both in the prophet Daniel (Chap. IX), and in the Gospel (Mark XIII), and in the epistle of Paul to the Thessalonians (II Thess. II), as the "abomination of desolation," destined to sit in the temple of the Lord, and to make himself as God, who also through Isaiah is called "the great mind" (Isa. X). And for this he comes, not to heal, but to destroy the flock of Israel. For the good shepherd visits the sick sheep, inquires after the scattered, brings back the forsaken, sustains the weary. On the contrary, the evil shepherd does all things adversely: he devours the flesh of the fat ones, and breaks and subverts the hoofs of the rams and sheep, so that they may not walk with a straight foot.

This shepherd the Jews received, whom the Lord Jesus shall slay with the spirit of His mouth, and shall destroy with the brightness of His coming, so that they who did not believe the truth, that they might not be saved, might believe a lie, and be judged because they consented to iniquity. Now, having described the most wicked, foolish, and unskillful shepherd, the prophetic word is turned to the shepherd himself: "O shepherd, and idol." The shepherd is so wicked that he is named not a worshiper of idols, but an idol himself, while he calls himself God and wishes to be adored by all. He who has forsaken the flock to be devoured by beasts, which the Lord had guarded for so long a time.

Gladius super brachium ejus, et robur, et super 895 oculum dextrum ejus, quo se acute Dei jactabat cernere sacramenta, et plus videre quam omnes retro prophetae viderant, intantum ut Dei Filium se vocaret. Gladius autem ille est, de quo et supra diximus, et nunc dicemus ex parte, de quo et Isaias loquitur: Inebriatus est gladius meus in coelo (Isai. XXXIV, 5). Propterea autem gladius Domini super brachium ejus, et super oculum dextrum illius erit: ut robur ejus et omnis jactantia fortitudinis ejus ariditate siccetur, et scientia, quam sibi falso nomine promittebat, aeternis tenebris obscuretur.

(Cap. XII.---Vers. 1.) Onus verbi Domini super Israel: Dixit Dominus extendens coelum, et fundans terram, et fingens spiritum hominis in eo: Ecce ego ponam Jerusalem superliminare crapulae omnibus populis in circuitu; sed et Juda erit in obsidione contra Jerusalem. Et erit in die illa, ponam Jerusalem lapidem oneris cunctis populis, omnes qui levaverunt [Vulg. levabunt] eam, concisione lacerabuntur, et colligentur adversus eam omnes gentes [Vulg. omnia regna] terrae.

LXX: Assumptio verbi Domini super Israel, dicit Dominus extendens coelum et fundans terram, et fingens spiritum hominis in eo: Ecce ego vonam Jerusalem ut superliminaria quae moventur omnibus [Al. in omnibus] populis in circuitu, et in Judaea. Et erit obsidio circa Jerusalem, et erit in die illo, vonam Jerusalem lapidem qui conculcatur a cunctis gentibus: omnis qai conculcaverit eam illudens illudet, et congregabo super eam omnes gentes terrae.

Triplex interpretatio est ab eo loco, in quo legimus: Ecce ego ponam Jerusalem superliminare crapulae omnibus populis in circuitu, usque ad eum locum ubi scriptum est (Cap. XIII, v. 7): Framea suscitare super pastorem meum; et super virum cohaerentem mihi, dicit Dominus exercituum: Percute pastorem, et dispergentur oves. Alii enim Judaeorum putant jam haec ex parte completa a Zorobabel, usque ad C. Pompeium, qui primus Romanorum Judaeam cepit et templum, quam historiam scribit Josephus. Alii vero quando Jerusalem fuerit instaurata, in fine mundi esse complenda: quod sibi cum $\acute{a}\frac{1}{4}\acute{I}\gg\acute{I}\mu\acute{I}^1\acute{I}\frac{1}{4}\acute{I}\frac{1}{4}\acute{a}\frac{1}{2}\acute{I}\frac{1}{2}\acute{a}\acute{z}^3$ suo, quem supra stultum pastorem legimus, miserabilis gens Judaea promittit. Alii autem, hoc est, 896 nos qui Christi censemur nomine, in Ecclesia usque ad finem mundi quotidie expleri et explenda, memoramus. Et ne per singula extendamus modum voluminis, proponentes: Haec dicunt illi: sic alii suspicantur: nos ita sentimus, tres posuimus sententias, ut ex interpretationis varietate, quid cui coaptandum sit, prudens lector intelligat.

“A sword upon his arm, and his strength, and upon his right eye, with which he boasted that he clearly perceived the sacraments of God and saw more than all the prophets before him had seen, so much so that he called himself the Son of God. Moreover, that sword is the one of which we spoke above, and will now speak in part, of which Isaiah also speaks: “My sword is inebriated in heaven” (Isa. XXXIV, 5). Therefore, the sword of the Lord shall be upon his arm and upon his right eye: that his strength and all the boasting of his power may be withered with dryness, and the knowledge which he promised to himself by a false name may be obscured by eternal darkness.

(Chapter XII. --- Verse 1.) The burden of the word of the Lord upon Israel: The Lord said, stretching out the heavens, and laying the foundations of the earth, and forming the spirit of man within him: Behold, I will make Jerusalem a lintel of reeling to all the peoples round about; but Judah also shall be in the siege against Jerusalem. And it shall be in that day, I will make Jerusalem a burdensome stone for all peoples: all who lift it shall be torn with cutting, and all the nations of the earth shall be gathered against it.

LXX: The assumption of the word of the Lord upon Israel, says the Lord stretching out the heavens and laying the foundations of the earth, and forming the spirit of man within him: Behold, I will make Jerusalem as lintels that are moved to all the peoples round about, and in Judea. And there shall be a siege against Jerusalem, and it shall be in that day, I will make Jerusalem a stone that is trodden down by all the nations: everyone who shall tread it down shall mockingly mock it, and I will gather against it all the nations of the earth.

There is a triple interpretation from that place in which we read: “Behold, I will make Jerusalem a lintel of reeling to all the peoples round about,” until that place where it is written (Chap. XIII, v. 7): “Awake, O sword, against my shepherd, and against the man that cleaves to me, says the Lord of hosts: Smite the shepherd, and the sheep shall be scattered.” For some of the Jews think that these things were already partially completed from Zerubbabel until C. Pompey, who was the first of the Romans to take Judea and the temple, which history Josephus writes. But others think they are to be completed at the end of the world when Jerusalem shall be restored: which the miserable Jewish race promises to itself with its “anointed” (Antichrist), whom above we read of as the foolish shepherd. But others—that is, we who are called by the name of Christ—remember that these things are daily fulfilled and to be fulfilled in the Church until the end of the world. And lest we extend the limit of the volume by proposing each point: “These say this: thus others suspect: we feel so,” we have set down three opinions, so that from the variety of the interpretation, the prudent reader may understand what is to be adapted to what.

Dominus igitur qui coelum extendit ut pellem, et terram alta mole solidavit, et spiritum hominis finxit in eo, idem animarum Creator est omnium, ut ex duabus substantiis animae et corporis, unum animal compingeret. Spiritus enim pro anima frequenter accipitur, ut ibi: Pater, in manus tuas commendo spiritum meum (Luc. XXV, 46). Et: Auferes spiritum eorum, et deficient, et in pulverem suum revertentur (Ps. CIII, 29). Iste igitur Creator universitatis et Dominus, se Jerusalem superliminare crapulae omnibus populis in circuitu positurum esse, testatur, ut qui limen ejus attigerit, inebrietur et corruat, sive ipsum superliminare in eum corruat a quo contingitur. Sed et Judas, obsessa Jerusalem, est captus a gentibus, et in illarum transiens societatem, cogetur obsidere metropolim suam.

Not only autem Dominus Jerusalem ponet cunctis populis quasi superliminare crapulae; sed ponet illam quasi lapidem oneris cunctis populis, quem qui levare voluerit, concisione lacerabitur. Congregabuntur enim adversus Jerusalem omnia regna terrarum. Mos est in urbibus Palaestinae, et usque hodie per omnem Judaeam vetus consuetudo servatur, ut in viculis, oppidis, et castellis rotundi ponantur lapides gravissimi ponderis, ad quos juvenes exercere se soleant, et eos pro varietate virium sublevare, alii usque ad genua, alii usque ad umbilicum, alii ad humeros et caput, nonnulli super verticem, rectis junctisque manibus, magnitudinem virium demonstrantes, pondus extollant. In arce Atheniensium, juxta simulacrum Minervae, vidi sphaeram aeneam gravissimi ponderis, quam ego pro imbecillitate corpusculi movere vix potui. Cum autem quaererem, quidnam sibi vellet, responsum est ab urbis ejus cultoribus, athletarum in illa massa 897 fortitudinem comprobari, nec prius ad agonem quemquam descendere, quam ex levatione ponderis sciatur quis cui debeat comparari.

Sensus ergo iste est: Ponam Jerusalem cunctis gentibus, quasi gravissimum lapidem sublevandum. Levabunt quidem eam, et pro virium varietate vastabunt; sed necesse est ut dum levatur, in ipso nixu et elevatione ponderis, gravissimus lapis scissuram aliquam vel rasuram in levantium corporibus derelinquat. Super Ecclesia sic interpretari potest, quod cuncti persecutores qui contra domum Domini dimicarunt inebrientur eo calice quo universis gentibus propinat Jeremias, ut bibant, et inebrientur, et cadant, et vomant, et insaniant (Jer. XXV).

Therefore, the Lord who stretched out the heavens like a skin, and solidified the earth with a high mass, and formed the spirit of man in him, is the same Creator of all souls, so that from two substances, soul and body, He might compact one living being. For "spirit" is frequently taken for "soul," as there: "Father, into Thy hands I commend my spirit" (Luke XXIII, 46). And: "Thou shalt take away their spirit, and they shall fail, and shall return into their dust" (Ps. CIII, 29). This Creator of the universe and Lord, therefore, testifies that He will set Jerusalem as a "lintel of reeling" to all the peoples round about, so that whoever touches its threshold may be intoxicated and fall, or the lintel itself may fall upon him by whom it is touched. But Judah also, when Jerusalem was besieged, was taken by the nations, and passing into their society, shall be compelled to besiege his own metropolis.

Not only, however, will the Lord set Jerusalem to all peoples as a lintel of reeling; but He will set it as a "burdensome stone" to all peoples, which whoever wishes to lift shall be torn with cutting. For all the kingdoms of the earth shall be gathered against Jerusalem. It is a custom in the cities of Palestine, and even until today throughout all Judea an old custom is preserved, that in the villages, towns, and forts, round stones of very heavy weight are placed, at which the youths are accustomed to exercise themselves, and to lift them according to the variety of their strength—some as far as the knees, others as far as the navel, others to the shoulders and the head, some over the top of the head, with straight and joined hands, demonstrating the magnitude of their strength, they raise the weight. In the citadel of the Athenians, near the statue of Minerva, I saw a bronze sphere of very heavy weight, which I, because of the weakness of my poor body, could scarcely move. When, however, I asked what it meant, it was answered by the inhabitants of that city that the strength of athletes was tested in that mass, nor did anyone go down to the contest before it was known from the lifting of the weight who should be compared to whom.

This, therefore, is the sense: I will set Jerusalem to all nations as a very heavy stone to be lifted. They shall indeed lift it, and according to the variety of their strength they shall devastate it; but it is necessary that while it is being lifted, in the very effort and elevation of the weight, the very heavy stone should leave some gash or scrape on the bodies of those lifting it. Concerning the Church it can be so interpreted, that all persecutors who have fought against the house of the Lord are inebriated by that cup which Jeremiah offers to all nations, so that they may drink, and be inebriated, and fall, and vomit, and be mad (Jer. XXV).

Scio persecutionis tempore multos e nostris contra Ecclesiam pugnare compulsos; sed quicumque hoc pondus voluerit sublevare, levabit quidem, et pro ira Domini qua corripit peccatores, suis manibus sustentabit: verum ipse non erit impunitus, Dei contra se gladio dimicante. Pro lapide oneris, quem nos, ut potuimus, interpretati sumus, Septuaginta verterunt, lapidem conculcatum a cunctis gentibus. Omnis qui conculcaverit eum (sive eam, id est, Jerusalem) illudens illudet. Qui manifestus est sensus, quod utroque modo Jerusalem et ab inimicis gentibus, et a persecutoribus conculcanda sit et illudendum ei pro voluntate illudentium. Sed melior et verior est sensus superior. Breviter singula exponimus, ut tandem veniamus ad calcem, ne si prolixius scripserimus, et rerum obscuritate, et sermonis longitudine, Lectoris animus confundatur.

(Vers. 4.) In die illa dicit Dominus, percutiam omnem equum in stuporem, et ascensorem ejus in amentiam: et super domum Juda aperiam oculos meos, et omnem equum populorum percutiam in caecitate.

LXX: In die illa, dicit Dominus omnipotens: Percutiam omnem equum in stupore, et ascensorem ejus in amentia: super domum autem Juda aperiam oculos meos, et omnes equos populorum percutiam in caecitate.

In illo tempore (hoc enim significat dies) quando obsessa fuerit Jerusalem, ita ut Judas quoque eam obsidere cogatur, et carnaliter et spiritualiter percutiet Dominus omnes adversariorum 898 equos in stuporem, ita ut omnes stupeant qui eos viderint esse percussos, et ascensores eorum, malorum premente magnitudine, vertentur in amentiam, et super domum Juda, qui contra metropolim suam facere aliquid cogebantur, aperiet Dominus oculos suos, ut eorum misereatur, et eos dignos suo faciat aspectu, oculorumque suorum illustret lumine: omnes autem equos populorum aeterna percutiet caecitate.

Qui spiritualiter equi intelligendi sint, supra diximus: Fallax equus in salutem (Ps. XXXII, 17). Et: Hi in curribus, et hi in equis (Ps. XXIX, 8), et caetera his similia. Ascensores quoque eorum, vel daemones, vel falsos magistros diximus, qui omnes in stuporem vertentur et amentiam, ut nihil sapere convincantur: sed palpabiles eos opprimant tenebrae, quales fuerunt quando Aegyptiorum primitiva percussa sunt (Exod. XI). Super domum autem Juda, id est, populum qui confitetur Deum, et fractus persecutionis angustiis ac timore perterritus, videtur esse in numero persequentium: aperiet Dominus oculos suos, ut plerosque respiciat dicentes ad se: Respice in me, et miserere mei (Ps. LXXXV, 16), et mereantur audire: Erit tibi Dominus lumen aeternum (Isai. LX). Haec est gravissimi lapidis laceratio, quam in adversarios suos, qui Jerusalem levare et vexare conati sunt, Dominus comminatur.

I know that in the time of persecution many of our own were compelled to fight against the Church; but whoever wishes to lift this weight shall indeed lift it, and because of the anger of the Lord by which He corrects sinners, he shall sustain it with his own hands: but he himself shall not be unpunished, while the sword of God fights against him. For the "burdensome stone," which we have interpreted as best we could, the Seventy translated: "a stone trodden down by all nations." Everyone who shall tread it down (either "it" or "her," that is, Jerusalem) shall mockingly mock. Which sense is manifest, that in either way Jerusalem is to be trodden down both by enemy nations and by persecutors, and to be mocked at according to the will of those mocking. But the former sense is better and truer. We explain each point briefly, so that we may finally come to the end, lest if we write too prolixly, the mind of the Reader should be confounded by both the obscurity of the matters and the length of the discourse.

(Verse 4.) In that day, says the Lord, I will strike every horse with stupor, and its rider with madness: and upon the house of Judah I will open my eyes, and every horse of the peoples I will strike with blindness.

LXX: In that day, says the Lord almighty: I will strike every horse with stupor, and its rider with madness: but upon the house of Judah I will open my eyes, and all the horses of the peoples I will strike with blindness.

At that time (for this is what "day" signifies) when Jerusalem shall be besieged, so that Judah also is compelled to besiege it, the Lord will strike both carnally and spiritually all the horses of the adversaries with stupor, so that all who see them struck may be astounded; and their riders, the magnitude of their evils pressing upon them, shall be turned into madness; and upon the house of Judah, who were being compelled to do something against their own metropolis, the Lord will open His eyes, that He may have mercy on them, and make them worthy of His gaze, and illustrate them with the light of His eyes: but all the horses of the peoples He will strike with eternal blindness.

We have said above what horses are to be understood spiritually: "A horse is a vain thing for safety" (Ps. XXXIII, 17). And: "Some trust in chariots, and some in horses" (Ps. XX, 7), and other things similar to these. We have also said that their riders are either demons or false teachers, all of whom shall be turned into stupor and madness, so that they may be convicted of knowing nothing: but palpable darkness shall oppress them, such as there was when the firstborn of the Egyptians were struck (Exod. XI). But upon the house of Judah—that is, the people who confess God, and being broken by the straits of persecution and terrified by fear, seem to be in the number of the persecutors—the Lord will open His eyes, that He may look back upon many saying to Him: "Look upon me, and have mercy on me" (Ps. LXXXVI, 16), and they may deserve to hear: "The Lord shall be to thee an everlasting light" (Isa. LX). This is the laceration of the very heavy stone, which the Lord threatens against His adversaries, who have attempted to lift and vex Jerusalem.

(Verse 5.) And the leaders of Judah shall say in their heart: Let the inhabitants of Jerusalem be strengthened for me in the Lord of hosts, their God. LXX: And the tribunesâ€”that is, the chiliarchsâ€”of Judah shall say in their hearts: We shall find for ourselves those who inhabit Jerusalem, in the Lord almighty, their God.

When the Lord shall have opened His eyes upon Judah, and shall have struck all the horses of the nations with blindness, the leaders of Judahâ€”of whom it was said above: "But Judah also shall be in the siege against Jerusalem"â€”shall make vows in their hearts, because they will not dare to speak freely, that Jerusalem may conquer, and that Judah, though conquered with the enemies, may conquer with his own citizens. Instead of what we said: "be strengthened for me," and the LXX translated "we shall find for ourselves"; in the Hebrew it is written EMSA LI, which Aquila translated "be strong for me," so that the sense is: The chiliarchs and tribunes and leaders of Judah shall hope and make vows in the hidden secret of the mind, that God may strengthen the inhabitants of Jerusalem in the Lord their God, and they may conquer their adversaries.

According to tropology, the leaders and tribunes are the apostles, and all apostolic men and teachers who have presided over the army of Christ, who would wish to find for themselves no others except those who dwell in Jerusalem, the vision of peace, and who dwell in the Lord almighty, their God. Among these leaders was the apostle Paul, who found Titus, and Timothy, Luke and Silvanus: Peter also, who instructed Mark the writer of the Gospel, and the other apostles who filled all the world with their doctrine and instruction, so that they might have disciples as inhabitants of Jerusalem.

(Verses 6, 7.) In that day I will make the leaders of Judah like a hearth of fire among wood, and like a torch of fire in hay: and they shall devour all the peoples round about on the right hand and on the left: and Jerusalem shall be inhabited again in its own place, in Jerusalem. And the Lord shall save the tabernacles of Judah, as in the beginning: that the house of David may not glory magnificently, and the glory of the inhabitants of Jerusalem against Judah:

LXX: In that day, I will set the tribunes of Judah like a brand of fire among wood, and like a hay of fire in stubble, and they shall devour on the right and left all the peoples of the Lord round about, and Jerusalem shall yet dwell in itself, and the Lord shall save the tabernacles of Judah, as from the beginning: that the glory of the house of David may not be magnified, and the lifting up of the inhabitants of Jerusalem over Judah.

Quando duces Juda dixerint in cordibus suis: Conforta mihi, Domine, obsessos Jerusalem, ut qui sua imbecillitate victi sunt, tuo superent auxilio: tunc ego Dominus omnipotens Deus eorum, ponam principes Juda sicut fornacem ignis in lignis, et sicut facem in stipula, ut devorent adversarios, quibus simulata amicitia jungebantur. Devorent autem a dextris et sinistris, et omnes populos occidant in circuitu, ut rursum Jerusalem habitetur in loco suo, et nequaquam hostiles impetus timeat. Urbes quoque et oppida, ac villas, et viculos tribus Judae, qui direpti fuerant atque vastati, instaurent sicut fuerant antequam vastarentur, et nequaquam domus regia, et inclyti ac magnifici tribus Juda, et habitatores Jerusalem glorientur adversus tribum 900 Juda, quod suo regatur imperio, suo consilio gubernetur; sed sciant quod Domini sit in utrisque victoria. Haec juxta historiam seu facta sint, seu futura, fidem rerum Domini judicio relinquentes, et sanctis ejus, qui ab eo sapientiae ac veritatis spiritum receperunt. Nos dicamus, quod tempore persecutionis Ecclesiae, duces et tribuni nominis Christiani, de quibus supra diximus: cum Dominus pacem reddiderit Jerusalem, et interfecerit adversarium spiritu oris sui, futuri sint quasi caminus ignis in lignis, ut devorent infructuosas arbores, et sicut faces in stipula, ut quodcumque frumentum non habet, et circumfertur omni vento doctrinae, tradatur incendio. Et devorabunt (inquit) duces Juda, et tribuni ad dexteram, et ad sinistram, eos qui in medio itinere incedere noluerunt, nec scierunt [Al. nesciunt] $\acute{\alpha}\frac{1}{2}\text{'}\text{I}\epsilon\text{I}\mu\text{I}\text{I}^2\text{I}\acute{\epsilon}\text{I}\gg\acute{\alpha}\frac{1}{2}\text{'}\text{I}$, esse $\text{I}^{\circ}\text{I}\pm\text{I}^{\circ}\acute{\alpha}\frac{1}{2}\cdot\text{I}\pm\text{I}$, unde Dei populus pollicetur, nec ad dexteram, nec ad sinistram declinabimus, via recta gradiemur (Num XX). Via dextera, parcitas est, quam Graeci $\text{I}\dagger\text{I}\mu\text{I}^1\text{I}\acute{\epsilon}\text{I}\gg\acute{\alpha}\frac{1}{2}\cdot\text{I}\pm\text{I}\frac{1}{2}$ vocant: sinistra, luxuries: media rectaque frugalitas. Omnes igitur qui sunt in via dextra, quibus dicitur: Ne sis justus nimis (Eccl. VII, 17): Et in sinistra, qui audiunt: Viae quae ad sinistram sunt, perversae sunt (Prov. IV, 27), devorans flamma consumet, et desertis adversariis atque sublati, rursum Jerusalem, id est Ecclesia, pristinam gloriam recipiet, et erit in suo statu, et Judae tabernacula salvabuntur, toto orbe dispersa Christianorum conciliabula, de quibus quasi tentoriis et tabernaculis ire cupimus ad domum, quae non est manufacta, et ad coelestem Jerusalem. Propterea autem tabernacula plebis et omnium qui censentur nomine Christiano, et reputantur in vulgus, antiquam pacem recipient obsessis Ecclesiarum principibus, et in fugam versis, ut nequaquam putant magistri atque doctores sua doctrina et sapientia: sed Domini auxilio pacem Ecclesiis redditam.

When the leaders of Judah shall have said in their hearts: "Strengthen for me, O Lord, those besieged in Jerusalem, that they who are conquered by their own weakness may overcome by Thy help": then I, the Lord almighty, their God, will set the princes of Judah like a furnace of fire among wood, and like a torch in stubble, that they may devour the adversaries with whom they were joined in feigned friendship. Moreover, let them devour on the right and on the left, and let them slay all the peoples round about, so that Jerusalem may again be inhabited in its own place, and by no means fear hostile attacks. Also, let them restore the cities and towns and estates and villages of the tribe of Judah, which had been plundered and devastated, as they were before they were laid waste; and let not the royal house and the illustrious and magnificent of the tribe of Judah, and the inhabitants of Jerusalem, glory against the tribe of Judah, that it is ruled by their empire or governed by their counsel; but let them know that the victory in both belongs to the Lord. Whether these things have been done or are to be done according to history, we leave the faith of the matters to the judgment of the Lord and to His saints, who have received from Him the spirit of wisdom and truth. Let us say that at the time of the persecution of the Church, the leaders and tribunes of the Christian name, of whom we spoke above, when the Lord shall have restored peace to Jerusalem and shall have slain the adversary by the spirit of His mouth, shall be like a hearth of fire among wood, that they may devour the unfruitful trees, and like torches in stubble, so that whatever wheat does not have, and is carried about by every wind of doctrine, may be delivered to the fire. And the leaders of Judah and the tribunes, he says, shall devour on the right hand and on the left those who refused to walk in the middle path, nor knew that there are "excesses of malice" (*hyperbolas kakias*); whence the people of God promise: "We will decline neither to the right nor to the left, we will walk by the straight way" (Num. XX). The right way is parsimony (*parcitas*), which the Greeks call *pheidolia*; the left is luxury; the middle and straight way is frugality. Therefore, a devouring flame shall consume all who are in the right way, to whom it is said: "Be not righteous overmuch" (Eccl. VII, 17); and in the left, who hear: "The ways which are on the left are perverse" (Prov. IV, 27). And the adversaries being deserted and removed, Jerusalem—that is, the Church—shall again receive its pristine glory and shall be in its own state, and the tabernacles of Judah shall be saved: the assemblies of Christians dispersed throughout the whole world, from which, as from tents and tabernacles, we desire to go to the house which is not made with hands, and to the heavenly Jerusalem. Therefore, the tabernacles of the people and of all who are called by the Christian name and are reckoned among the common folk shall receive their ancient peace, the leaders of the Churches having been besieged and turned to flight, so that the masters and teachers may by no means think that by their own doctrine and wisdom, but by the Lord's help, peace was restored to the Churches.

(Vers. 8.) In die illa proteget Dominus habitatores Jerusalem, et erit qui offenderit ex eis in die illa; quasi David: Et domus David, quasi Dei, sicut Angelus Domini in conspectu eorum.

LXX: Et erit in die illa, proteget Dominus habitatores Jerusalem; et qui infirmus in eis fuerit in die illa, erit quasi domus David; et domus David, quasi domus Dei, et angelus Domini in conspectu eorum.

Juda obtinente victoriam, et Domino restituente tabernacula ejus sicut fuerant a principio, ut nequaquam domus regia contra populum gloriatur, in illa die et in illo tempore, Dominus (cujus auxilio Judas a dextris et a sinistris adversarios devorabit) proteget etiam obsessos Jerusalem: et in tantam felicitatem ac beatitudinem omnia mutabuntur, ut qui vilissimus putabatur, sit quasi domus regia; et qui de domo regia erat, sit quasi de domo Dei, id est, quasi nuntius Domini et angelicae dignitatis in conspectu eorum, qui eo tempore fuerint resalvati.

Juxta anagogen: Proteget Dominus habitatores Ecclesiae, pace Ecclesiarum post persecutionem gravissimam reddita, quando et sui nominis interpretatione decorabitur: Jerusalem enim visio pacis exprimitur. Et tam beati erunt qui pro Ecclesia militarunt, et in persecutione Dominum sunt confessi: ut qui minimus fuerit, et quasi homo in aliquo peccato dictoque offenderit, ponatur in ordine magistrorum: et magistri, qui suum servaverint gradum, sint quasi domus Dei, et quasi angelus Domini; quia hoc omni studio laboramus, positi in terra, et vario labore sudantes, ut transformemur in angelicam gloriam.

(Vers. 9.) Et erit in die illa: quaeram contere omnes gentes quae veniunt contra Jerusalem. Et effundam super domum David et super habitatores Jerusalem spiritum gratiae et precum. LXX: et erit in die illa: quaeram auferre omnes gentes quae veniunt contra Jerusalem, et effundam super domum David: et super habitatores Jerusalem spiritum gratiae et misericordiae.

In die illo quando proteget Dominus habitatores Jerusalem, quaeret Dominus contere omnes gentes, quae veniunt contra Jerusalem. Conteret autem non in perditionem, sed in emendationem, ut adversum Jerusalem militare desistant, et esse incipiant de Jerusalem. Si enim de nihilo creavit omnia, non idcirco fecit ut perderet quae creavit; sed ut illius misericordia quae creata sunt salvarentur.

(Verse 8.) In that day the Lord shall protect the inhabitants of Jerusalem, and he that has stumbled among them in that day shall be as David: and the house of David as God, as the Angel of the Lord in their sight.

LXX: And it shall be in that day, the Lord shall protect the inhabitants of Jerusalem; and he that is weak among them in that day shall be as the house of David; and the house of David as the house of God, and the angel of the Lord in their sight.

Judah having obtained the victory, and the Lord restoring his tabernacles as they were from the beginning, so that the royal house may by no means glory against the people, in that day and in that time, the Lord (by whose help Judah shall devour the adversaries on the right and on the left) shall also protect those besieged in Jerusalem: and all things shall be changed into such happiness and beatitude, that he who was thought most vile shall be as the royal house; and he who was of the royal house shall be as of the house of God—that is, as a messenger of the Lord and of angelic dignity in the sight of those who at that time shall have been saved.

According to anagoge: The Lord shall protect the inhabitants of the Church, peace having been restored to the Churches after a most grievous persecution, when also it shall be adorned by the interpretation of its own name: for "Jerusalem" is expressed as "vision of peace." And so blessed shall they be who have campaigned for the Church and have confessed the Lord in persecution: that he who shall be least, and as a man shall have stumbled in some sin or word, shall be placed in the order of teachers: and the teachers, who shall have kept their rank, shall be as the house of God, and as the angel of the Lord; because for this we labor with all zeal, placed on earth and sweating with various toil, that we may be transformed into angelic glory.

(Verse 9.) And it shall be in that day: I will seek to crush all the nations that come against Jerusalem. And I will pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of prayers. LXX: And it shall be in that day: I will seek to take away all the nations that come against Jerusalem, and I will pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of mercy.

In that day, when the Lord shall protect the inhabitants of Jerusalem, the Lord shall seek to crush all the nations that come against Jerusalem. But He shall crush them not for perdition, but for emendation, so that they may cease to campaign against Jerusalem and begin to be of Jerusalem. For if He created all things from nothing, He did not do so in order to destroy what He created; but that through His mercy those things which were created might be saved.

Unde et in Sapientia, quae Salomonis 902 inscribitur (si cui tamen placet librum recipere), scriptum reperimus: Creavit ut essent omnia, et salutare generationes mundi: et non erit eis venenum mortiferum (Sapient. I). Sicut enim venit Dominus ut quaereret quod perierat, et salvavit humanum genus: sic et gentes in eo perdidit, quod gentes erant adversariae.

Denique sequitur: Effundam super domum David et super habitatores Jerusalem spiritum gratiae et misericordiae. De hac gratia scribit et Paulus: Charitas Dei diffusa est in cordibus nostris [Al. vestris] per Spiritum sanctum, qui datus est nobis (Rom. V, 5). Et in supradicto volumine continetur: Quae in coelo sunt, quis investigabit? nisi quod tu dedisti sapientiam, et Spiritum sanctum tuum misisti de excelsis: et sic correctae sunt semitae eorum qui versantur in terra: et quae tibi placent, eruditi sunt homines (Sap. IX, 16). Et in Isaia loquitur Deus: Dedi spiritum meum super te (Isai. XLII, 1). Et rursum de eodem Scriptura commemorat: Dedi spiritum meum super eum (Ibidem). Verbum autem effusionis, sensum largitatis ostendit: sicut manifestum est in eo quod diximus: Charitas Dei diffusa est in cordibus vestris. Et in alio loco ex persona Dei: Effundam de spiritu meo super omnem carnem (Joel. II, 29).

Qui sit autem spiritus gratiae, idem Apostolus loquitur ad Hebraeos: Quanto magis putatis deteriora mereri supplicia eum qui Filium Dei conculcaverit, et sanguinem testamenti pollutum duxerit, in quo sanctificatus est, et spiritui gratiae contumeliam fecerit (Heb. X, 29)! Unde et Spiritus sancti diversae gratiae esse dicuntur. Et salutatio Apostoli: Gratia (inquit) vobis et pax multiplicetur (I Tim. I, 1): ut postquam nobis peccata donaverit, tunc pax per misericordiam consequatur.

Haec Judaei ex parte jam facta, et plenius in consummatione mundi futura commemorant. Nos autem post adventum Christi quotidie impleri intelligimus et probamus.

(Vers. 10.) Et aspicient ad me quem confixerunt: et plangent eum planctu quasi super unigenitum: et dolebunt super eum, ut doleri solet in morte primogeniti. LXX: Et aspicient ad me, pro eo quod insultaverunt: et plangent super eum planctum, quasi super charissimum: Et dolebunt dolore, quasi super primogenito.

Whence also in Wisdom, which is inscribed as Solomon's (if, however, it pleases anyone to receive the book), we find it written: "He created that all things might be, and the generations of the world are for health: and there is no poison of death in them" (Wisdom 1). For just as the Lord came to seek that which had perished and saved the human race: so also He destroyed the nations in that which they were as adversarial nations.

Finally, it follows: "I will pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of mercy." Of this grace Paul also writes: "The charity of God is poured out in our [Al. your] hearts by the Holy Spirit who is given to us" (Rom. 5:5). And in the aforementioned volume it is contained: "The things that are in heaven, who shall search them out? except that thou hast given wisdom, and sent thy Holy Spirit from the highest: and so the paths of those who dwell on earth were corrected: and men were taught the things that please thee" (Wisdom 9:16). And in Isaiah God speaks: "I have given my spirit upon thee" (Isaiah 42:1). And again concerning the same, Scripture mentions: "I have given my spirit upon him" (Ibid.). The word of "pouring out" (effusionis) shows the sense of bounty: as is manifest in what we have said: "The charity of God is poured out in your hearts." And in another place in the person of God: "I will pour out of my spirit upon all flesh" (Joel 2:28).

But what the spirit of grace is, the same Apostle speaks to the Hebrews: "How much more do you think he deserves worse punishments who has trodden under foot the Son of God, and has esteemed the blood of the testament polluted, in which he was sanctified, and has done contumely to the spirit of grace" (Hebrews 10:29)! Whence also the diverse graces of the Holy Spirit are said to be. And the salutation of the Apostle: "Grace," he says, "be to you and peace be multiplied" (1 Tim. 1:2): so that after He has forgiven us our sins, then peace through mercy may follow.

The Jews record these things as already partly done, and more fully to be in the consummation of the world. But we understand and prove them to be fulfilled daily after the coming of Christ.

(Verse 10.) And they shall look upon me whom they have pierced: and they shall mourn for him with a mourning as if over an only-begotten son: and they shall grieve over him, as one is wont to grieve in the death of a firstborn. LXX: And it shall be in that day: I will seek to take away all the nations that come against Jerusalem, and I will pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of mercy.

Hebraicae 903 litterae DALETH et RES, hoc est D et R, similes sunt, et parvo tantum apice distinguuntur. Ex quo evenit ut idem verbum diverse legentes, aliter atque aliter transferant. Intelligentiae gratia unum demus exemplum: Et vestitus, inquit, erat Samuel EPHOD BAD (I Reg. II, 18), id est, indumento lineo, BAD enim linum appellatur: unde et BADDIM lina dicuntur. Pro quo Hebraico Latinoque sermone, male quidam legunt EPHOD BAR: siquidem BAR, aut filius appellatur, aut frumenti manipulus, aut electus, aut $\text{Ġ} \dot{\text{z}} \dot{\text{a}} \frac{1}{2} - \text{Ġ} \dot{\text{z}} \dot{\text{I}}$, id est, crispus. Quod ibi errore interpretationis accidit, etiam hic factum deprehendimus. Si enim legatur DACARU ($\text{D} \dot{\text{a}} \frac{1}{2} \text{Ġ} \dot{\text{z}} \dot{\text{a}} \frac{1}{2} \text{Ġ} \dot{\text{z}} \dot{\text{I}} \dot{\text{z}} \dot{\text{I}}$, id est, compunxerunt sive confixerunt accipitur: sin autem contrario ordine, litteris commutatis, RACADU ($\text{R} \dot{\text{a}} \frac{1}{2} \text{Ġ} \dot{\text{z}} \dot{\text{a}} \frac{1}{2} \text{Ġ} \dot{\text{z}} \dot{\text{I}} \dot{\text{z}} \dot{\text{I}}$, id est, saltaverunt intelligitur. et ob similitudinem litterarum error est natus.

Joannes autem evangelista, qui de pectore Domini hausit sapientiam, Hebraeus ex Hebraeis quem Salvator amabat plurimum (Joan. XIX), non magnopere curavit quid Graecae litterae continerent; sed verbum interpretatus e verbo est, ut in Hebraeo legerat, et tempore Dominicae passionis dixit esse completum. Quod si quis non recipit, det testimonium, de quo sanctarum Scripturarum loco Joannes ista protulerit: et cum non repererit, cogetur ingratius suscipere veritatem.

Plangent autem Judaei quasi super unigenito et primogenito, idipsum significante in Domino Salvatore, et unigenito et primogenito. Unigenitus dicitur, propter naturae proprietatem: Primogenitus juxta Apostolum, ex mortuis resurgentium (Coloss. I). Pro unigenito, charissimum Septuaginta transtulerunt, de quo in Evangelio legimus: Hic est Filius meus charissimus, in quo mihi complacui (Matth. III, 17). Tunc dolebunt a se crucifixum, cum viderint in claritate regnantem. Verbum $\text{Ġ} \dot{\text{z}} \dot{\text{I}} \dot{\text{z}} \dot{\text{I}}$, $\text{Ġ} \dot{\text{z}} \dot{\text{I}} \dot{\text{z}} \dot{\text{I}}$ $\text{Ġ} \dot{\text{z}} \dot{\text{I}} \dot{\text{z}} \dot{\text{I}}$ $\text{Ġ} \dot{\text{z}} \dot{\text{I}} \dot{\text{z}} \dot{\text{I}}$ $\text{Ġ} \dot{\text{z}} \dot{\text{I}} \dot{\text{z}} \dot{\text{I}}$, apud Graecos, non ab illusione, sed a saltatu compositum est, quod scilicet contra Dominum quasi ludendo saltaverint, quando dicebant illudentes atque ridentes: Vah! qui destruis templum, et in tribus diebus aedificas illud: salvum fac te ipsum, descendens de cruce (Matth. XV, 29, 30). Haec et alia 904 illudentes, et quodam amentiae tripudio saltantes loquebantur.

(Vers. 11, 12.) In die illa magnus erit planctus in Jerusalem, sicut planctus Adadremmon in campo Mageddon. Et planget terra, familiae et familiae seorsum: familiae domus David seorsum, et mulieres (sive uxores) eorum seorsum (verbum enim Hebraicum NESE, id est $\text{N} \dot{\text{e}} \text{S} \dot{\text{e}}$... $\text{N} \dot{\text{e}} \text{S} \dot{\text{e}}$ - $\text{N} \dot{\text{e}} \text{S} \dot{\text{e}}$, utrumque significat). Familiae domus Nathan seorsum, et mulieres eorum seorsum: familiae domus Levi seorsum: et mulieres eorum seorsum: familiae Semei seorsum, et mulieres eorum seorsum. Omnes familiae reliquae, familiae et familiae seorsum, et mulieres eorum seorsum.

The Hebrew letters DALETH and RES, that is, D and R, are similar, and are distinguished only by a small apex. From this it happens that, reading the same word differently, they translate it in one way and another. For the sake of understanding, let us give one example: "And Samuel," it says, "was clothed in an EPHOD BAD" (1 Sam. 2:18), that is, in a linen garment, for BAD is called "linen": whence also BADDIM are called "linens." For which Hebrew and Latin word, some wrongly read EPHOD BAR: since BAR is called either "son," or "a handful of grain," or "chosen," or oulos, that is, "curly." What happened there by an error of interpretation, we find done here also. For if it be read DACARU, ekekentesan, that is, "they have pricked" or "pierced," it is accepted: but if in the contrary order, the letters being changed, it be read RACADU, orkhesanto, that is, "they have danced," it is understood. and because of the similarity of the letters, the error was born.

But John the Evangelist, who drew wisdom from the breast of the Lord, a Hebrew of Hebrews whom the Savior loved most (John 19:37), did not greatly care what the Greek letters contained; but he translated word from word, as he had read in the Hebrew, and said it was fulfilled at the time of the Lord's passion. If anyone does not receive this, let him give testimony from what place of the holy Scriptures John brought these things forth: and when he shall not find it, he shall be compelled to receive the truth in spite of himself.

Moreover, the Jews shall mourn as if over an only-begotten and a firstborn, the same thing being signified in the Lord the Savior, both only-begotten and firstborn. He is called Only-begotten, because of the property of His nature: Firstborn according to the Apostle, of those rising from the dead (Coloss. 1:18). For "only-begotten," the Seventy translated "most dear" (charissimum), of whom we read in the Gospel: "This is my most dear Son, in whom I am well pleased" (Matth. 3:17). Then they shall grieve that He was crucified by them, when they shall see Him reigning in brightness. The word katorkhesanto among the Greeks is composed not from "illusion," but from "dancing," because they danced against the Lord as if playing, when they said, mocking and laughing: "Vah! thou who destroyest the temple and in three days buildest it: save thyself, descending from the cross" (Matth. 27:39-40). These and other things they spoke, mocking and dancing with a certain skip of madness.

(Verses 11, 12.) In that day there shall be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the field of Megiddo. And the land shall mourn, families and families apart: the families of the house of David apart, and their women (or wives) apart (for the Hebrew word NESE, that is, gynaiques, signifies both). The families of the house of Nathan apart, and their women apart: the families of the house of Levi apart: and their women apart: the families of Shimei apart, and their women apart. All the rest of the families, families and families apart, and their women apart.

LXX: In die illa magnus erit planctus in Jerusalem, sicut planctus malogranati quod in campo succiditur, et planget terra per tribus ac tribus: tribus David seorsum, et mulieres eorum seorsum: tribus domus Judae seorsum, et mulieres eorum seorsum: tribus domus Nathan seorsum, et mulieres eorum seorsum: tribus domus Levi seorsum, et mulieres eorum seorsum: tribus Simeon seorsum, et mulieres eorum seorsum: omnes reliquae tribus seorsum, et mulieres eorum seorsum.

ADADREMMON (𐤀𐤁𐤁𐤓𐤍𐤍𐤏), pro quo LXX transtulerunt 𐤀𐤁𐤁𐤓𐤍𐤍𐤏 𐤁𐤏𐤁𐤓𐤍𐤍𐤏, urbs est juxta Jezraelem, quae hoc olim vocabulo nuncupata est, et hodie vocatur Maximianopolis in campo Mageddon, in quo Josias, rex justus, a Pharaone cognomento Nechao vulneratus est (IV Reg. III): super quo Lamentationes scripsit Jeremias, quae leguntur in Ecclesia, et scripsisse eum, Paralipomenon testatur liber (II Paral. XXXV). Sicut igitur eo tempore post reges peccatores spes omnis populi erat in Josia, et occiso illo, magnus planctus in urbe commotus est, sicut legimus in Hebraico: Spiritus oris nostri Christus Dominus captus est in peccatis nostris, cui diximus: In umbra tua vivemus in gentibus (Thren. IV, 10) (licet alii juxta intelligentiam spiritualem hoc referant ad Dominum Jesum), ita crucifixo Salvatore renovabitur planctus in Jerusalem, sicut quondam fuit in urbe Adadremmon, in campo Mageddon.

Quodque sequitur: Plangent familiae et familiae, sive tribus et tribus seorsum: familiae domus David seorsum, et uxores, sive mulieres eorum seorsum, hoc significat, quod tempore tribulationis et luctus non debeamus servire conjugis 905 et operi nuptiarum. Unde et in Joel, captivitate propinqua, dicitur ad Judaeos: Egrediatur sponsus de cubiculo [Al. cubili] suo, et sponsa de thalamo suo (Joel. II, 16). Et imminente diluvio, imperatur Noe: Ingredere in arcam tu, et filii tui, et uxor tua, et uxores filiorum tuorum (Gen. VII, 1). Et postea finito diluvio, dicit [Al. dicitur] ad eum: Egredere tu, et uxor tua, et filii tui, et uxores eorum (Gen. VIII, 16), ut qui in arca, imminente discrimine, fuerant separati, redditi mundo, generationi et liberis deservirent. Hoc autem non solum in tempore fit angustiae, sed et in tempore orationis: quando volumus Dominum deprecari, dicente Apostolo ad Corinthios: Nolite fraudare invicem, nisi forte ex consensu ad tempus, ut vacetis orationi (I Cor. VII, 5).

LXX: In that day there shall be a great mourning in Jerusalem, as the mourning of the pomegranate which is cut down in the field, and the land shall mourn by tribes and tribes: the tribe of David apart, and their women apart: the tribe of the house of Judah apart, and their women apart: the tribe of the house of Nathan apart, and their women apart: the tribe of the house of Levi apart, and their women apart: the tribe of Simeon apart, and their women apart: all the rest of the tribes apart, and their women apart.

Hadad-rimmon, for which the LXX translated rhoonos [pomegranate], is a city near Jezreel, which was once called by this name, and today is called Maximianopolis in the field of Megiddo, in which Josiah, the just king, was wounded by Pharaoh surnamed Necho (2 Kings 23); over whom Jeremiah wrote Lamentations, which are read in the Church, and that he wrote them, the book of Chronicles testifies (2 Chron. 35). As therefore at that time after the sinful kings all the hope of the people was in Josiah, and he being killed, a great mourning was stirred up in the city, as we read in the Hebrew: "The breath of our mouth, Christ the Lord, was taken in our sins, to whom we said: Under thy shadow we shall live among the nations" (Lam. 4:20) (though others according to spiritual understanding refer this to the Lord Jesus), so, the Savior being crucified, mourning shall be renewed in Jerusalem, as it once was in the city of Hadad-rimmon, in the field of Megiddo.

And what follows: "The families and families shall mourn, or tribes and tribes apart: the families of the house of David apart, and their wives, or women, apart," this signifies that in time of tribulation and mourning we ought not to serve marriages and the work of nuptials. Whence also in Joel, with captivity near, it is said to the Jews: "Let the bridegroom go forth from his bedchamber, and the bride from her bridal-chamber" (Joel 2:16). And with the flood impending, it is commanded to Noah: "Enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons" (Gen. 7:1). And afterwards, the flood being finished, it is said to him: "Go forth, thou and thy wife, and thy sons, and their wives" (Gen. 8:16), so that those who in the ark, with danger impending, had been separated, being restored to the world, might serve generation and children. Moreover, this is done not only in time of distress, but also in time of prayer: when we wish to entreat the Lord, the Apostle saying to the Corinthians: "Defraud not one another, except perhaps by consent for a time, that you may give yourselves to prayer" (1 Cor. 7:5).

Igitur et nunc tribus domus David, et tribus domus Nathan, et tribus domus Levi, et tribus domus Semei, a suis uxoribus separantur: ut plangent unigenitum et primogenitum Dominum Jesum, de quo dixerat: Sanguis ejus super nos, et super filios nostros (Mat. XXVII, 25). In David regia tribus accipitur, hoc est, Juda. In Nathan prophetalis ordo describitur. Levi refertur ad sacerdotes, ex quo ortum est sacerdotium. In Semei doctores accipiuntur: ex hac enim tribu magistrorum agmina pullularunt. Reliquas tribus tacuit, quae non habent aliquod privilegium dignitatis. In eo autem quod ait: Omnes tribus reliquae, tribus et tribus seorsum, et uxores eorum seorsum, universas absque nomine comprehendit.

Dicamus, et juxta LXX $\alpha\lambda\gamma\iota\sigma\sigma\alpha\tau\omega\mu\alpha$ appellatur, non una arbor malorum granatorum, id est, mali punici, sed locus his arboribus consitus, de quo juxta intelligentiam spirituales sponsus dicit in Cantico canticorum: Descendi, ut viderem in genimine torrentis si florisset vinea, si floruisent mala punica (Cant. VI, 10). Descendit enim Salvator ad torrentem hujus saeculi et turbidas aquas, de quibus et in typo ejus Elias bibisse describitur (III Reg. XVII): ut post flores vineae et mali punici fructum utrumque susciperet, et inebrians Ecclesiam suam, audiret ab ea: Potabis me de vino unguentarii, de vino malorum granatorum meorum (Cant. VIII, 2). Hujusmodi potio non solum aestus stomachi fugat, sed et corruptum ventrem sanare dicitur, et reliquis prodesse visceribus. Nihil hoc pomo pulchrius; in rubore, Ecclesiae significat verecundiam: in granorum ordine, gradus et membra totius corporis per singula officia distributa.

Cum in hujuscemodi vinea et malis fructum Salvator non invenerit, dicit: Omnem palmitem non ferentem fructum, tollet Pater; et omnem qui fert fructum, purgabit eum ut fructum plus afferat (Joan. XV, 2). Et in alio loco Joannes Baptista conclamat: Jam securis ad radices arborum posita est (Mat. III, 10). Omnis arbor quae non facit fructum bonum, excidetur, et in ignem mitetur (Luc. III, 9). In succisione vitium [Al. vitiorum] vel malorum, quando in die judicii omnia deponentur nomina dignitatum, et impletum fuerit illud quod scriptum est: Ecce homo et opera ejus. (Matth. III, Luc. III); et paleae a tritico separatae, erit plactus magnus non in alio loco, sed in Jerusalem. Etenim plaga atque judicium a sanctis incipiet, et reges et sacerdotes et prophetae et doctores tudent manibus pectora: cum mala pulcherrima viderint esse succisa, et eum quem confixerant, in Patris ac sua majestate regnare (I Petr. IV).

Therefore now also the tribe of the house of David, and the tribe of the house of Nathan, and the tribe of the house of Levi, and the tribe of the house of Shimei, are separated from their wives: that they may mourn the only-begotten and firstborn Lord Jesus, concerning whom it had been said: "His blood be upon us, and upon our children" (Matth. 27:25). In David the royal tribe is accepted, that is, Judah. In Nathan the prophetic order is described. Levi refers to the priests, from whom the priesthood arose. In Shimei the teachers are accepted: for from this tribe the ranks of masters sprouted forth. He was silent about the rest of the tribes, which do not have any privilege of dignity. In that, however, which he says: "All the rest of the tribes, tribe and tribe apart, and their wives apart," he includes all of them without name.

Let us also speak according to the LXX: it is called rhoon, not one tree of pomegranates, that is, the pomegranate tree, but a place planted with these trees, of which according to spiritual understanding the bridegroom says in the Song of Songs: "I went down, that I might see in the produce of the torrent if the vine had flourished, if the pomegranates had flourished" (Song 6:10). For the Savior descended to the torrent of this world and the turbid waters, of which also in his type Elijah is described to have drunk (1 Kings 17): that after the flowers of the vine and the fruit of the pomegranate he might receive both, and inebriating his Church, he might hear from her: "Thou shalt give me to drink of the wine of the perfumer, of the wine of my pomegranates" (Song 8:2). A potion of this kind not only chases away the heat of the stomach, but is also said to heal a corrupt belly, and to be profitable to the rest of the viscera. Nothing is more beautiful than this fruit; in its redness, it signifies the modesty of the Church: in the order of the seeds, the ranks and members of the whole body distributed through individual offices.

When in a vine and pomegranates of this kind the Savior shall not have found fruit, he shall say: "Every branch not bearing fruit, the Father shall take away; and every one that beareth fruit, he shall purge it that it may bring forth more fruit" (John 15:2). And in another place John the Baptist cries out: "Now the axe is laid to the root of the trees" (Matth. 3:10). "Every tree that bringeth not forth good fruit shall be cut down and cast into the fire" (Luke 3:9). In the cutting down of vices or of pomegranates, when on the day of judgment all names of dignities shall be laid down, and that which is written shall be fulfilled: "Behold the man and his works." (Matth. 3, Luke 3); and the chaff being separated from the wheat, there shall be a great mourning, not in another place, but in Jerusalem. For indeed the plague and judgment shall begin from the saints, and kings and priests and prophets and teachers shall beat their breasts with their hands: when they shall see the most beautiful pomegranates to have been cut down, and Him whom they had pierced, reigning in the Father's and His own majesty (1 Peter 4:17).

(Cap. XIII.--Vers. 1.) In die illa erit fons patens domui David, et habitantibus Jerusalem, in ablutionem peccatoris et menstruatae. LXX: In die illa erit omnis locus apertus in domo David, et habitantibus Jerusalem: et in transmutationem et in aspersionem.

De hoc fonte, qui egreditur de domo David, et in Ezechiele propheta scribitur (Ezech. XLVII), quod erumpat fons in domo Domini, et crescat in fluvium, qui appellatur aqua remissionis et indulgentiae; et pergat ad solitudinem et ad mare, quod nunc vocatur Mortuum, piscesque omnes vivificet, et ex utraque ripa Humini varii generis consurgant arbores, per singulos menses semper novis fructibus abundantes. Et ut sciamus domum, hoc est, templum Dei, ipsam esse domum David, quae in Ezechiele domus Dei, in Zacharia domus David appellatur: hic fons de domo Dei egrediens, refertur ad Ecclesiam et ad scientiam Scripturarum, ut omnes renascamur in Christo, et in aqua baptismatis nostra nobis peccata 907 donentur. Nihil immundius menstruata, quae quidquid attigerit, immundum facit: et hujus tamen sordes Christi abluentur baptismo.

Pro ablutione peccatorum et menstruatae, LXX transtulerunt, transmutationem et aspersionem: quod de Lege transeamus ad Evangelium, de littera ad spiritum, de umbra ad veritatem, pro brevibus et praesentibus futura et aeterna succedant. Aspersio autem sanguinem Domini significat, de quo et Petrus apostolus loquitur: Gratia vobis, et pax multiplicetur, in obedientiam et aspersionem sanguinis Jesu Christi (I Pet. I, 2). Et rursum: Scientes quod non corruptilibus argente et auro redempti estis, sed sanguine pretioso, ut agni immaculati et purissimi (Ibid., 18), quo qui aspersus fuerit et redemptus, dicere poterit cum propheta: Asperges me, Domine, hyssopo et mundabor: lavabis me et super nivem dealbabor (Psal. L, 9).

(Vers. 2.) Et erit in die illa, dicit Dominus exercituum, disperdam nomina idolorum de terra, et non memorabuntur ultra, et prophetas [Vulg. pseudoprophetas], et spiritum immundum auferam de terra. LXX: Et erit in die illa, dicit Dominus Sabaoth, disperdam nomina idolorum de terra, et non erit ultra eorum memoria, et pseudoprophetas, et spiritum immundum auferam de terra.

(Chapter XIII.--Verse 1.) In that day there shall be a fountain open to the house of David and to the inhabitants of Jerusalem, for the washing of the sinner and of the menstruous woman. LXX: In that day every place shall be open in the house of David and to the inhabitants of Jerusalem: and for transmutation and for sprinkling.

Concerning this fountain, which goes forth from the house of David, it is also written in the prophet Ezekiel (Ezek. 47) that a fountain shall break forth in the house of the Lord and increase into a river, which is called the water of remission and indulgence; and it shall go to the desert and to the sea, which is now called the Dead [Sea], and shall quicken all the fish, and from each bank of the river various kinds of trees shall rise up, always abounding with new fruits through individual months. And that we may know that the house, that is, the temple of God, is the very house of David, which in Ezekiel is called the house of God and in Zechariah the house of David: this fountain going forth from the house of God is referred to the Church and to the knowledge of the Scriptures, so that we all may be reborn in Christ, and in the water of baptism our sins may be forgiven us. Nothing is more unclean than a menstruous woman, who makes unclean whatever she touches: and yet her filth shall be washed away by the baptism of Christ.

For the washing of sinners and of the menstruous woman, the LXX translated "transmutation" and "sprinkling": that we may pass from the Law to the Gospel, from the letter to the spirit, from the shadow to the truth, and for things brief and present, future and eternal things may succeed. But the sprinkling signifies the blood of the Lord, of which also the Apostle Peter speaks: "Grace to you and peace be multiplied, unto obedience and the sprinkling of the blood of Jesus Christ" (1 Peter 1:2). And again: "Knowing that you were not redeemed with corruptible silver and gold, but with precious blood, as of an immaculate and most pure lamb" (Ibid., 18-19), with which he who shall have been sprinkled and redeemed shall be able to say with the prophet: "Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow" (Psalm 50:9 [51:7]).

(Verse 2.) And it shall be in that day, saith the Lord of hosts: I will destroy the names of idols from the earth, and they shall be remembered no more: and the prophets [Vulg. pseudoprophets], and the unclean spirit I will take away from the earth. LXX: And it shall be in that day, saith the Lord of Sabaoth: I will destroy the names of idols from the earth, and there shall be no more memory of them: and the pseudoprophets and the unclean spirit I will take away from the earth.

In that day which he so frequently mentions, all idols shall be taken away from the earth, whether those idols of which the Psalmist says: "The idols of the nations are silver and gold, the works of the hands of men" (Psalm 113:12 [115:4]), so that there may be no other religion except only that of the Christian name; and of which it is written in the prophet: "Howl, ye graven things in Jerusalem and in Samaria." For as I have done to Samaria and her graven things, so will I do to Jerusalem and her idols (Jer. 30 [Isa. 10:10-11]). Or these idols of which the Apostle speaks: "Now the Spirit manifestly saith that in the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared" (1 Tim. 4:1-2). For as idols are made by the hand of the craftsman: so the perverse doctrine of heretics, whatever it shall have simulated, turns into an idol and makes Antichrist to be adored instead of Christ.

For "pseudoprophets," in the Hebrew "prophets" is read absolutely, that is, NEBIM, which themselves also signify pseudoprophets; but yet also by the ethnics [pagans] the priests of idols are called prophets.

(Verse 3.) And it shall be, if anyone shall prophesy further, his father and his mother, who begot him, shall say to him: Thou shalt not live, because thou hast spoken a lie in the name of the Lord: and his father and his mother, who begot him [Vulg. his parents], shall pierce him when he shall prophesy. LXX: And it shall be, if a man shall prophesy further, his father and his mother, who begot him, shall say to him: Thou shalt not live, because thou hast spoken a lie in the name of the Lord: and his father and his mother, who begot him, shall fetter him when he shall prophesy.

The names of idols having been taken away from the earth, and the pseudoprophets, and the unclean spirit who spoke in them, if anyone further shall wish to attempt and to prophesy anything from the person of the Lord, immediately his father and mother shall forget their parenthood, that they may retain the service of God, and they shall bring forth against their son the sentence of death: and so pious shall be the minds of all toward God, that public judgment shall not be awaited; but they who are such shall perish by the sentence of their kinsmen.

For that which we have said, "they shall pierce him," the word in Hebrew is the same as above, DACARU. By what reason, then, did the LXX interpreters wish to translate there *katorkhesanto*, that is, "they insulted" or "mocked," and to express word from word, "they danced against him"; and here *sympodiousin*, that is, "they shall fetter": when both Aquila and Symmachus and Theodotion, both there and here, similarly translated "they pierced."

Recte autem qui falsa prophetaverit, homo appellatus est, dicente Apostolo: Cum enim sint inter vos aemulationes et contentiones, nonne carnales estis, et secundum hominem ambulatis (I Cor. III, 3)? Et in Psalmis: Vos autem sicut homines moriemini, et sicut unus de principibus cadetis (Psal. LXXXI, 7). Et indigni spiritu Dei merentur audire: Non permanebit spiritus meus in hominibus istis: quia carnales sunt (Gen. VI, 3).

(Vers. 3 seqq.) Et erit in die illa, confundentur prophetae unusquisque ex visione sua, cum prophetaverit, nec operientur pallio saccino ut mentiantur: sed dicet, Non sum propheta: homo agricola ego sum: quoniam Adam exemplum meum ab adolescentia mea. Et dicitur ei: Quid sunt plagae istae in medio manuum tuarum? Et dicet: His plagatus sum in domo eorum qui diligebant me. LXX: Et erit in die illa, confundentur prophetae unusquisque ex visione sua cum prophetaverit: et induentur pelle cilicina, qua mentiti sunt, et dicet: Non sum propheta ego, quia homo genuit me a juventute mea, et dicam ad eum: Quid sunt plagae istae in medio manuum tuarum? Et dicet: Quibus percussus sum in domo diligentis me.

Qui prophetare tentaverit, et parentum iudicio fuerit condemnatus, et vaticinii illius falsitatem rerum contrarius exitus approbaverit, confundetur ex visione sua, nec ultra operietur cilicio ut mentiatur. Hic enim erat habitus prophetarum, ut quando populum ad poenitentiam provocabant, induerentur cilicio. Unde et Isaiae praecipitur, ut auferat saccum de lumbis suis, et nudus incedat (Isai. XX): nequaquam enim tempus esse poenitentiae, sed imminentis captivitatis. Ergo et iste pseudopropheta nequaquam habitum accipiet prophetalem, ne sub alieno vestitu et operimento simplices quosque decipiat; sed magis terram findet vomere, et agriculturae deditus hominem se probabit, Deique subiacere sententiae, qui locutus est ad Adam: Maledicta terra in opere tuo: in laboribus comedes ex ea cunctis diebus vitae tuae: spinas et tribulos germinabit tibi: et comedes herbas terrae: et in sudore vultus tui vesceris pane (Gen. III, 17 et 18).

Moreover, he who shall have prophesied false things is rightly called "man" (*homo*), the Apostle saying: "For whereas there are among you emulations and contentions, are you not carnal, and walk according to man?" (1 Cor. 3:3). And in the Psalms: "But you shall die like men, and shall fall like one of the princes" (Psalm 81:7). And those unworthy of the spirit of God deserve to hear: "My spirit shall not remain in these men, because they are carnal" (Gen. 6:3).

(Verse 3 seqq.) And it shall be in that day, the prophets shall be confounded, every one from his vision, when he shall prophesy, and they shall not be covered with a sackcloth mantle that they may lie: but he shall say: I am not a prophet: I am a husbandman: for Adam is my example from my youth. And it shall be said to him: What are these wounds in the middle of thy hands? And he shall say: With these I was wounded in the house of those who loved me. LXX: And it shall be in that day, the prophets shall be confounded every one from his vision when he shall prophesy: and they shall be clothed in a skin of goat's-hair, in which they have lied, and he shall say: I am not a prophet, because a man begot me from my youth, and I will say to him: What are these wounds in the middle of thy hands? And he shall say: With which I was struck in the house of him who loves me.

He who shall attempt to prophesy, and shall have been condemned by the judgment of his parents, and the contrary outcome of events shall have proved the falsity of that prophecy, shall be confounded from his vision, nor shall he further be covered with goat's-hair that he may lie. For this was the habit of the prophets, that when they called the people to repentance, they were clothed in goat's-hair. Whence also it is commanded to Isaiah that he take away the sackcloth from his loins and walk naked (Isaiah 20): for it was by no means the time for repentance, but for impending captivity. Therefore this pseudoprophet shall by no means receive the prophetic habit, lest under another's dress and covering he deceive any simple people; but rather he shall cleave the earth with a plowshare, and devoted to agriculture shall prove himself a man, and to be subject to the sentence of God, who spoke to Adam: "Cursed is the earth in thy work: in labors shalt thou eat of it all the days of thy life: thorns and thistles shall it bring forth to thee: and thou shalt eat the herbs of the earth: and in the sweat of thy face shalt thou eat bread" (Gen. 3:17-18).

Cumque se ostenderit ad hoc natum, ut in sudore faciei suae comedit panem suum, interrogabit eum alter, et dicet: Quid sibi volunt istae plagae, et haec vulnera quae in medio manuum tuarum sunt? Et est sensus: Quare adhaeres patibulo? cur manus tuae transfixae sunt clavis? quid commisisti, ut huic poenae et cruciatui subjaceres? Et ille respondebit, et dicet: Haec vulnera et has accepi plagas, parentum meorum iudicio condemnatus, et eorum qui me non oderant, sed amabant. Et intantum, fugato mendacio, veritas obtinebit, ut etiam ipse qui suo punitus est vitio, recte perpressum se esse fateatur.

Hebraei hoc quod scriptum est: Nec operientur pallio sacco, ut mentiantur, sic edisserunt, et non replebuntur spiritu daemoniaco, quos יְהוֹרְמָיִם, יְהוֹרְמָיִם, id est, pilosos, in Isaia legimus, ne per hanc occasionem ementiti habitus, Dei in se eloquia mentiantur, sive Dominum negent: CHAESU enim, et mentiantur et negent, interpretari protest.

(Vers. 7 seqq.) Framea, suscitare super pastorem meum, et super virum cohaerentem mihi, dicit Dominus exercituum. Percute pastorem, et dispergentur oves, et convertam manum meam ad parvulos. Et erunt in omni terra, dicit Dominus: partes duae in ea dispergentur, et deficient; et tertia pars relinquetur in ea. Et ducam tertiam partem per ignem, et uram eos sicut uritur argentum: et probabo eos sicut probatur aurum. Ipse vocabit nomen meum, et ego exaudiam eum: dicam, Populus meus es: et ipse dicet, Dominus Deus meus. LXX: Framea, consurge super pastorem meum, et super virum civem ejus, dicit Dominus omnipotens. Percute pastorem, et dispergentur oves: et inducam manum meam super pastores. Et erit in die illa, dicit Dominus, duae partes peribunt et deficient, et tertia pars relinquetur in ea: et transducam tertiam partem per ignem, et uram eos sicut uritur argentum, et probabo eos sicut probatur aurum. Ipse invocabit nomen meum, et ego exaudiam eum, et dicam, Populus meus iste est, et ipse dicet, Dominus Deus meus es tu.

Pro framea quam LXX ἀνὴρ τοῦ πληροῦς ἐπὶ ἡμιμύρουστος transtulerunt in Hebraico AREB , apud Aquilam et Symmachum, אֵרֶב הַיָּמִין עַל הַיְּמִינִים, id est, gladium sive mucronem reperimus. Et pro eo quod nos vertimus super virum cohaerentem mihi, id est, ὁ ἐκείνου τῷ πληρώσει μου ἑστάνη, Aquila interpretatus est super virum contribuendum meum, id est, ὁ ἐκείνου τῷ πληρώσει μου ἑστάνη... [Al. ὁ ἐκείνου τῷ πληρώσει μου ἑστάνη]: Symmachus, super virum populi mei, quod Hebraice dicitur AMITHI): LXX: super virum civem ejus: Theodotio, super virum proximum ejus: VAU in fine sermonis pro JOD legentes, quae litterae sola inter se distant magnitudine; et si JOD legatur, meum significat: si VAU, ejus.

And when he shall have shown himself born for this, that in the sweat of his face he may eat his bread, another shall ask him and say: What mean these wounds and these gashes which are in the middle of thy hands? And the sense is: Why dost thou cling to the gibbet? why are thy hands transfixed with nails? what hast thou committed, that thou shouldst be subject to this penalty and torture? And he shall answer and say: These wounds and these blows I received, condemned by the judgment of my parents and of those who did not hate me, but loved me. And to such an extent, lie being put to flight, truth shall obtain, that even he who was punished for his own vice, should confess that he has suffered rightly.

The Hebrews explain what is written: "And they shall not be covered with a sackcloth mantle that they may lie," thus: and they shall not be filled with a demonic spirit, whom we read of in Isaiah as *trichiontas*, that is, hairy ones, lest by this occasion of a feigned habit they lie concerning the oracles of God in themselves, or deny the Lord: for *CHAESU* can be interpreted as both "they lie" and "they deny."

(Verse 7 seqq.) Awake, O sword, against my shepherd, and against the man that cleaveth to me, saith the Lord of hosts. Smite the shepherd, and the sheep shall be scattered, and I will turn my hand to the little ones. And they shall be in all the earth, saith the Lord: two parts in it shall be scattered and shall fail; and the third part shall be left in it. And I will lead the third part through the fire, and will burn them as silver is burned: and I will try them as gold is tried. He shall call upon my name, and I will hear him: I will say: Thou art my people: and he shall say: The Lord is my God. LXX: Awake, O sword, against my shepherd, and against the man his citizen, saith the Lord almighty. Smite the shepherd, and the sheep shall be scattered: and I will bring my hand upon the shepherds. And it shall be in that day, saith the Lord, two parts shall perish and fail, and the third part shall be left in it: and I will lead the third part through the fire, and will burn them as silver is burned, and I will try them as gold is tried. He shall call upon my name, and I will hear him, and I will say: This is my people, and he shall say: Thou art the Lord my God.

For "sword" (*framea*), which the LXX translated *romphaian*, we find in the Hebrew *AREB*, and in Aquila and Symmachus, *makhairan*, that is, "sword" or "blade." And for that which we translated "against the man that cleaveth to me," that is, *proskelollemenon moi*, Aquila interpreted "against the man my fellow-tribesman" (*sympylon moi*): Symmachus, "against the man of my people," which in Hebrew is called *AMITHI*: LXX, "against the man his citizen": Theodotion, "against the man his neighbor": reading *VAU* at the end of the word instead of *JOD*, which letters differ between themselves only in size; and if *JOD* be read, it signifies "my": if *VAU*, "his."

Miror autem quosdam hanc prophetiam (quam evangelista Matthaeus retulit ad Dominum Salvatorem postquam in passione ejus fugere discipuli, et tunc eam dicit esse completam) allegoricis interpretationibus velle tenuare, et dum plus cupiunt videri nosse quam caeteri, veritatis regulam non tenere. Refert enim evangelista Matthaeus: Tunc dicit illis Jesus: omnes vos scandalum patiemini in me in 911 ista nocte. Scriptum est enim: Percutiam pastorem, et dispergentur oves gregis. Et iterum: Hoc autem totum factum est, ut implerentur Scripturae Prophetarum. Tunc discipuli omnes, relicto eo, fugerunt (Matt. XXVI, 31 seqq.).

Nec putandum est de altero loco assumptum testimonium, quia in Evangelio Deus a se dicit pastorem esse percussus, et in praesenti loco, gladio atque mucroni legimus imperatum: Percute pastorem, et dispergentur oves. Hic gladius et haec romphaea est et framea, de qua et in vicesimo primo psalmo Dominus loquitur ad Patrem: Erue a framea animam meam, et de manu canis uncam meam (Psal. XXI, 12).

De hac romphaea et in Amos propheta scriptum est: In gladio morientur omnes peccatores terrae (Amos IX, 10). Quod juxta litteram penitus stare non potest: multi enim peccatores naufragio pereunt: alii veneno: hi aquis suffocantur, illos consumit incendium. Hoc autem gladio et hac romphaea omnes intereunt [Al. puniuntur] peccatores, et tetri coloris Aethiopes, de quibus Sophonias sacro ore testatur, dicens: Sed et vos, Aethiopes, interfecti gladio meo eritis (Sophon. I, 12).

Postquam pastor bonus qui animam suam posuit pro ovibus suis (Joan. X, 15), qui locutus ad Patrem est: Quem tu percussisti, ipsi persecuti sunt, et super dolorem vulnerum meorum adjiciebant (Ps. LXVIII, 27), Patris voluntate percussus est, et vir cohaerens Deo qui ait: Ego in Patre, et Pater in me (Joan. XIII, 10), pependit in patibulo, et dixit: Pater, in manus tuas commendo spiritum meum (Luc. XXIII, 46): statim dispersae sunt oves, omnis in Christo multitudo credentium. Convertitque Dominus manum suam, ut in LXX legimus, ad pastores, quos multi male Judaeorum principes interpretantur. Ut autem in Hebraeo scriptum est, ad parvulos, quibus Dominus dixerat in Evangelio: Ne timeas, grex parvule (Ibid., XII). Et in Isaia: Ecce ego et pueri, sive parvuli, quos mihi dedit Deus (Isai. VIII, 18). Et duae partes factae sunt in omni terra Judaeorum atque gentilium, qui pariter perierunt et defecerunt: in passione enim ejus, vox Psalmistae completa est dicentis: Salvum me fac, Domine, quoniam defecit sanctus (Psal. XI, 1). Et: Omnes declinaverunt, simul inutiles facti sunt; non est qui faciat bonum, non est usque ad unum (Ps. XIII, 3).

I wonder, however, that some wish to attenuate with allegorical interpretations this prophecy (which the Evangelist Matthew referred to the Lord the Savior after the disciples fled at His passion, and then says it was fulfilled), and while they desire to seem to know more than others, they do not hold the rule of truth. For the Evangelist Matthew records: "Then Jesus saith to them: All you shall suffer scandal in me in this night." For it is written: I will strike the shepherd, and the sheep of the flock shall be scattered. And again: "Now all this was done, that the scriptures of the Prophets might be fulfilled. Then the disciples all, leaving him, fled" (Matth. 26:31, 56).

Nor is it to be thought that the testimony was assumed from another place, because in the Gospel God says the shepherd is struck by Himself, and in the present place we read the command given to the sword and blade: "Smite the shepherd, and the sheep shall be scattered." This is the blade and this romphaea and framea, concerning which also in the twenty-first psalm the Lord speaks to the Father: "Deliver my soul from the sword (framea), and my only one from the hand of the dog" (Psalm 21:21 [22:20]).

Concerning this romphaea it is also written in the prophet Amos: "All the sinners of the earth shall die by the sword" (Amos 9:10). Which according to the letter cannot stand at all: for many sinners perish by shipwreck: others by poison: these are suffocated by waters, those are consumed by fire. But by this sword and this romphaea all sinners perish, and the Ethiopians of foul color, concerning whom Zephaniah testifies with sacred mouth, saying: "But you also, O Ethiopians, shall be slain by my sword" (Zeph. 2:12).

After the good shepherd, who laid down his life for his sheep (John 10:15), who spoke to the Father: "Whom thou hast struck, they have persecuted, and they added to the pain of my wounds" (Psalm 68:27 [69:26]), was struck by the will of the Father, and the man cleaving to God who said: "I in the Father and the Father in me" (John 14:10), hung on the gibbet and said: "Father, into thy hands I commend my spirit" (Luke 23:46): immediately the sheep were scattered, the whole multitude of those believing in Christ. And the Lord turned His hand, as we read in the LXX, to the shepherds, whom many wrongly interpret as the princes of the Jews. But as it is written in the Hebrew, "to the little ones," to whom the Lord had said in the Gospel: "Fear not, little flock" (Luke 12:32). And in Isaiah: "Behold I and the children [Al. little ones] whom God hath given me" (Isaiah 8:18). And two parts were made in all the earth of Jews and Gentiles, who likewise perished and failed: for in His passion the voice of the Psalmist was fulfilled, saying: "Save me, O Lord, for the holy one hath failed" (Psalm 11:1 [12:1]). And: "They are all gone aside, they are become unprofitable together: there is none that doth good, no not one" (Psalm 13:3 [14:3]).

Pereuntibus 912 gentilibus et Judaeis, tertia in orbe pars, hoc est, tertius Christianorum populus, repente succrevit. Et pulchre ait: Tertia pars relinquetur in ea, hoc est, in terra: quia de Judaeis atque gentilibus hi qui Dominum confessi sunt, soli vitae et habitationi terrae reservati sunt. Ipsa quoque tertia pars ne delicata esset, et secunda confessione, quasi argentum et aurum per ignem ducitur et probatur, quem et Dominus in credentibus ardere cupit (Luc. XII), et Paulus fervere desiderat (Rom. XII). Unde et apostoli in spiritu et igne Domini baptizati (Act. II) loquuntur in psalmo: Quoniam probasti nos, Deus, igne nos examinasti sicut examinatur argentum (Psal. LXXV, 10, 11). Et post paululum: Transivimus per ignem et aquam, et eduxisti nos in refrigerium: Et in alio loco dicitur ad credentem: Si transieris per ignem, flamma non comburet te: quia tecum sum (Isai. XLIII, 2). Idcirco autem non consumit incendium, et flamma non devorat, quia vox Domini intercidentis flammam ignis (Ps. XXVIII, 7).

Cum sic probati fuerint parvuli, super quos nomen convertit manum suam, et per vocationem eorum omnis nationum turba crediderit, tunc credentium populus vocabit Christum nomine suo, et illo dicente: Tu es populus meus, populus respondit: Dominus Deus meus es tu. Judaei haec ad Christum referunt: et in ultimo tempore futura contendunt; sed hoc inter nos et illos est, quod nos expleta jam dicimus, illi explenda commemorant.

(Cap. XIV.---Vers. 1, 2.) Ecce dies veniunt [Vulg. venient] Domini, et dividuntur spolia tua in medio tui. Et congregabo omnes gentes ad Jerusalem in praelium, et capietur civitas, et vastabuntur domus, et mulieres violabuntur, et egredietur media pars civitatis in captivitatem, et reliquum populi non auferetur ex urbe. LXX: Ecce dies Domini veniunt, et dividuntur spolia tua in te, et congregabo omnes gentes super Jerusalem, ad bellandum, et capietur civitas, et diripientur domus, et mulieres polluentur, et egredietur media pars civitatis in captivitatem: reliqui autem populi mei non peribunt de civitate.

Dies quos venturos Dominus comminatur, ut dividantur spolia Jerusalem in medio ejus, et caetera quae prophetalis sermo comprehendit, 913 hi sunt de quibus et in Isaia legimus: Dies Domini insanabilis veniet furoris et irae, ponere totum orbem in solitudinem, et peccatores auferre de eo (Isai. XIII, 9). Quanta autem necessitas erit, ut spolia ejus dividantur in medio illius? Solet hoc frequenter accidere, ut quae subito impetu in civitate direpta sunt, foris in agro aut in solitudine dividantur, ne forte hostes superveniant.

The Gentiles and Jews perishing, a third part in the world, that is, the third people of Christians, suddenly grew up. And he beautifully says: "The third part shall be left in it," that is, in the earth: because of the Jews and Gentiles those who confessed the Lord were alone reserved for life and the habitation of the earth. That same third part also, lest it should be delicate and secure by confession, is led through the fire and tried as silver and gold, which fire also the Lord desires to burn in believers (Luke 12:49), and Paul desires to be fervent (Rom. 12:11). Whence also the apostles, baptized in the spirit and fire of the Lord (Acts 2), speak in the psalm: "For thou, O God, hast proved us: thou hast tried us by fire, as silver is tried" (Psalm 65:10 [66:10]). And a little after: "We have passed through fire and water, and thou hast brought us out into refreshment" (Ibid., 12). And in another place it is said to the believer: "If thou shalt pass through fire, the flame shall not burn thee: because I am with thee" (Isaiah 43:2). Therefore the fire does not consume and the flame does not devour, because it is "the voice of the Lord dividing the flame of fire" (Psalm 28:7 [29:7]).

When the little ones, over whom the Lord turned His hand, shall have been so tried, and by their calling the whole crowd of nations shall have believed, then the people of believers shall call Christ by His name, and He saying: "Thou art my people," the people shall answer: "Thou art the Lord my God." The Jews refer these things to Christ, and contend that they are to be in the last time; but this is between us and them, that we say they are already fulfilled, they record them as yet to be fulfilled.

(Chapter XIV.---Verses 1, 2.) Behold, the days [Vulg. day] of the Lord shall come, and thy spoils shall be divided in the midst of thee. And I will gather all nations to Jerusalem to battle, and the city shall be taken, and the houses shall be rifled, and the women shall be violated, and half of the city shall go forth into captivity, and the rest of the people shall not be taken away from the city. LXX: Behold, the days of the Lord come, and thy spoils shall be divided in thee, and I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses shall be plundered, and the women shall be defiled, and half of the city shall go forth into captivity: but the rest of my people shall not perish from the city.

The days which the Lord threatens are coming, that the spoils of Jerusalem may be divided in the midst of it, and the other things which the prophetic word includes, these are they of which we also read in Isaiah: "Behold, the day of the Lord shall come, a cruel day, and full of indignation, and of wrath, and fury, to lay the whole earth desolate, and to destroy the sinners thereof out of it" (Isaiah 13:9). Moreover, how great will be the necessity that its spoils be divided in its midst? This is wont frequently to happen, that those things which were plundered by a sudden impulse in a city are divided outside in the field or in the desert, lest perhaps enemies should come upon them.

Hic autem tantum malorum ponder incumbet, ut quae direpta sunt, in civitatis medio dividantur pro securitate victoriae.

Et non solum capietur Jerusalem, cunctis gentibus adversum eam in praelio concitatis; sed et vastabuntur domus habitantium Jerusalem, et mulieres violabuntur in dolorem dominorum et maritorum, qui nec populationem domorum, nec uxorum stuprum ab hostibus prohibere poterunt, juxta illud quod alibi legimus: Qui congregati sunt in medio tui, gladio cadent et filios vestros in conspectu vestro allident, et domus vestras depraedabuntur, et uxores vestras habebunt (Isai. XIII), quo nihil crudelius nihilque miserius inveniri potest, ut timore mortis propriae, nec salutem filiorum, nec uxorum pudicitiam defendere audeant. Hoc ipsum et Amos propheta ad Amasiam impium sacerdotem comminans loquitur: Uxor tua in civitate fornicabitur, et filii tui et filiae in gladio cadent, et humus tua funiculo metietur (Amos VII, 17).

Et haec populo Judaeorum universa contingent: Quia fremuerunt gentes, et populi meditati sunt inania. Astiterunt reges terrae, et principes convenerunt in unum adversum Dominum et adversum Christum ejus (Psal. II, 1, 2). Qui irrisit et subsannavit eos, et in furore suo conturbavit illos, intantum ut Apostolus quoque cernens eos annos qui ad poenitentiam dati fuerant, jam esse completos, et nihilominus illos in negatione persistere qui occiderunt Dominum, et prophetas et apostolos persecuti sunt, dixerit: Pervenit super eos [Al. nos] ira in finem (I Thess. II, 16).

Haec omnia plenissime Josephus, qui Judaicam scripsit historiam, et multo majora quam legimus in prophetis, eos sustinuisse commemorat. Cornelius quoque Tacitus, qui post Augustum usque ad mortem Domitiani Vitas Caesarum 914 triginta voluminibus exaravit.

Quomodo autem media pars capta sit civitatis, et reliquus populus in urbe permanserit, et illo tempore et aliis approbatur, septentrionalem urbis et inferiorem partem esse captam, montem autem templi, et Sion, in quo arx erat, integra remansisse. Judaei haec sub Gog dicunt esse complenda: alii temporibus Macedonum et Aegyptiorum, diversarumque gentium ex parte transacta. Nos temporis veritatem Domini sententiae relinquentes, quae scripta sunt, explicemus.

(Vers. 3, 4.) Et egredietur Dominus, et praeliabitur contra gentes illas, sicut praeliatus est in die certaminis. Et stabunt pedes ejus in die illa super montem Olivarum, qui est contra Jerusalem ad Orientem, et scindetur mons Olivarum ex media parte sui ad Orientem et ad Occidentem, praerupto grandi valde.

But here so great a weight of evils shall lie upon it, that those things which were plundered are divided in the midst of the city for the security of victory.

And not only shall Jerusalem be taken, all nations being stirred up against it in battle; but also the houses of those inhabiting Jerusalem shall be rifled, and the women shall be violated to the grief of their lords and husbands, who shall be able to prohibit neither the plundering of their houses nor the ravishing of their wives by the enemies, according to that which we read elsewhere: "They who are gathered in the midst of thee shall fall by the sword, and they shall dash your children before your eyes, and shall plunder your houses, and shall have your wives" (Isaiah 13), than which nothing more cruel and nothing more miserable can be found, that for fear of their own death, they dare defend neither the safety of their children nor the modesty of their wives. Amos the prophet also speaks this same thing, threatening Amaziah the impious priest: "Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be measured by a line" (Amos 7:17).

And all these things shall happen to the people of the Jews: "Because the nations have raged, and the people meditated vain things. The kings of the earth stood up, and the princes assembled together against the Lord and against his Christ" (Psalm 2:1-2). Who mocked and laughed them to scorn, and in his fury troubled them, to such an extent that the Apostle also, seeing that those years which had been given for repentance were now completed, and nevertheless those who killed the Lord and persecuted the prophets and apostles persisted in denial, said: "The wrath is come upon them [Al. us] to the end" (1 Thess. 2:16).

All these things Josephus, who wrote the Jewish history, records most fully, and things much greater than we read in the prophets, that they sustained. Cornelius Tacitus also, who after Augustus up to the death of Domitian composed the Lives of the Caesars in thirty volumes.

Moreover, how half the city was taken, and the rest of the people remained in the city, is proved both at that time and at others, that the northern and lower part of the city was taken, but the mountain of the temple and Zion, in which was the citadel, remained whole. The Jews say these things are to be fulfilled under Gog: others that they were partly transacted in the times of the Macedonians and Egyptians and diverse nations. We, leaving the truth of the time to the Lord's sentence, let us explain what is written.

(Verses 3, 4.) And the Lord shall go forth, and shall fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is over against Jerusalem toward the east: and the mount of Olives shall be cleft in the middle thereof to the east and to the west with a very great precipice.

LXX: Et egredietur Dominus, et praeliabitur contra gentes illas, sicut in die commissionis, et in die praelii: et stabunt pedes ejus in die illa super montem Olivarum, qui est contra Jerusalem ad Orientalem plagam. Et scindetur mons Olivarum, media pars ejus ad Orientem, et media pars illius ad mare, voragine magna nimis.

Egredi Deum, et pugnare contra gentes, et stare pedes ejus super montem Oliveti, et caetera quae in Scripturis sanctis $\hat{I}\pm\hat{I}\frac{1}{2}\hat{I},\hat{I}\hat{I}\%_{00}\hat{I}\in\hat{I},\hat{I}\in\hat{I}\pm\hat{I},\acute{a}\hat{I},\hat{I}$, dicta, et carnaliter continentur, digne Deo debemus accipere. Alioquin, cum loquatur Apostolus: Qui est imago Dei invisibilis (Coloss. I, 15). Et rursum: Regi autem saeculorum incorruptibili, invisibili Deo (I Tim. I, 17). Et in Evangelio scriptum sit: Deum nemo vidit umquam: unigenitus Filius qui est in sinu Patris, ipse narravit (Joan. I, 18). Et iterum: Non quia Deum vidit quisquam, praeter eum qui est de Patre (Ibidem, VI): sicut iram ejus et poenitentiam, et animam, et manus, et pedes, et ventrem, et oculos, et caetera corporis membra, pro varietate causarum et sensuum interpretationis accipimus: sic et hoc quod scriptum est, Egredietur Dominus, et praeliabitur, juxta illud accipiendum quod in Abacuc legimus: Egressus es in salutem populi tui, in salutem cum Christo tuo (Abac. III, 13). Et in Michaea: Quia ecce Dominus egredietur de loco suo, et descendit et calcabit super excelsa terrae, et consumentu 915 montes subtus eum, vallesque scindentur (Mich. I, 3, 4). In Isaia quoque: Dominus virtutum egredietur, et conteret bellum, et suscitabit zelum, et clamabit super hostes suos cum fortitudine (Isai. XLII, 13).

Egredietur ergo Deus de loco suo, quando quietem et mansuetudinem et clementiam suam pro emendatione peccantium rumpere cogitur: qui cum per naturam dulcis sit, vitio nostro $\hat{I}\in\hat{I}\pm\hat{I}\hat{I}\pm\hat{I}\in\hat{I}^1\hat{I}\in\hat{I}^1\hat{I}\pm\acute{a}\frac{1}{2}\cdot\hat{I}\frac{1}{2}\hat{I}\mu.\hat{I},\hat{I}\pm\hat{I}^1$, id est, amarus efficitur: non sibi, sed patientibus, quibus amara tormenta sunt. Iste qui alibi loquitur per prophetam: Ego sum Deus, et non commutor (Malach. III, 6). Et ad ipsum dicitur: Tu autem idem es, et permanes (Ps. CI, 28). Et in epistola Jacobi: Apud quem non est commutatio (Jacob. I, 17): nunc egreditur et praeliatur sicut in die certaminis, quando Pharaonem in mari submersit Rubro, et pro Israelitico populo dimicavit (Exod. XIV).

Et stabunt pedes ejus his quorum misertus fuerit, et nequaquam movebuntur, ut rursum de eo dici possit: Et Dominus tuba canet; et ambulabit in comminatione irae suae (Zach. IX). Nec ambulabit, declinante jam sole, et vicinis tenebris post meridiem, quod super Adam eum fecisse legimus (Gen. III). Cumque steterit, non stabit in valle et in locis humilibus, sed in monte, qui non infructuosas arbores habeat, et silvam sterilem; sed ubi oliveta nascuntur, quibus alitur lumen aeternum, et solvuntur infirmitates, et requies lassissis tribuitur.

LXX: And the Lord shall go forth, and shall fight against those nations, as in the day of encounter, and in the day of battle: and his feet shall stand in that day upon the mount of Olives, which is over against Jerusalem on the eastern side. And the mount of Olives shall be cleft, half of it to the east, and half of it to the sea, with a very great gulf.

That God goes forth, and fights against the nations, and His feet stand upon the mount of Olives, and the other things which in the holy Scriptures are said anthropopathically (anthropopathos) and are contained carnally, we ought to receive in a manner worthy of God. Otherwise, since the Apostle says: "Who is the image of the invisible God" (Coloss. 1:15). And again: "Now to the King of ages, incorruptible, invisible, the only God" (1 Tim. 1:17). And in the Gospel it is written: "No man hath seen God at any time: the only-begotten Son who is in the bosom of the Father, he hath declared him" (John 1:18). And again: "Not that any man hath seen the Father, but he who is of the Father" (Ibid., 6:46): just as we receive His wrath and repentance, and soul, and hands, and feet, and belly, and eyes, and other members of the body, according to the variety of causes and senses of interpretation: so also this which is written, "The Lord shall go forth and shall fight," must be received according to that which we read in Habakkuk: "Thou wentest forth for the salvation of thy people, for salvation with thy Christ" (Hab. 3:13). And in Micah: "For behold, the Lord shall go forth from his place, and shall come down and tread upon the high places of the earth, and the mountains shall be consumed under him, and the valleys shall be cleft" (Micah 1:3-4). In Isaiah also: "The Lord of hosts shall go forth, and shall crush battle, and shall stir up zeal, and shall cry over his enemies with strength" (Isaiah 42:13).

Therefore God shall go forth from His place when He is compelled to break His rest and mildness and clemency for the emendation of those sinning: who although He is sweet by nature, by our vice He is made bitter (parapikrainetai): not to Himself, but to those suffering, to whom the torments are bitter. He who elsewhere speaks through the prophet: "I am God and I am not changed" (Mal. 3:6). And to Him it is said: "But thou art the same, and thou endurest" (Psalm 101:28). And in the epistle of James: "With whom there is no change" (James 1:17): now He goes forth and fights as in the day of encounter, when He submerged Pharaoh in the Red Sea, and fought for the Israelite people (Exodus 14).

And His feet shall stand for those whom He has pitied, and shall by no means be moved, so that again it may be said of Him: "And the Lord shall sound with the trumpet; and he shall walk in the threatening of his wrath" (Zechariah 9:14). Nor shall He walk with the sun now declining and darkness near after midday, which we read He did over Adam (Gen. 3:8). And when He shall have stood, He shall stand not in a valley and in low places, but on a mountain, which has not unfruitful trees and a sterile forest; but where olive groves grow, by which eternal light is nourished, and infirmities are loosed, and rest is granted to the weary.

Et ipse Olivarum in quo stant pedes Domini, contra Jerusalem est et ad Orientem, unde oritur sol justitiae, illisque olivis consitus est, de quibus dicitur: Filii tui sicut novellae olivarum, in circuitu mensae tuae (Ps. CXXVII, 3).

Cujus media pars scindetur ad orientem, in qua sunt arbores plantatae de gentibus, de quibus una loquitur: Ego autem sicut oliva fructifera in domo Dei (Ps. LI, 10). Et altera media pars scindetur ad Occidentem et mare, praerupto grandi valde, qui circumcisionis est populus, ad quem Deus loquitur per prophetam: Quid dilecta mea in domo mea fecit abominationem? Numquid vota et carnes sanctae auferent a te malitias (Jer. XI, 15); aut in his effugies? Haec dilecta in domo Dei fecit abominationem, 916 ut Dei Filium crucifigeret, et audiret: Olivam umbrosam, et nemorosam pulchritudinem vocavit Dominus nomen tuum; et inutiles facti sunt rami tui, qui fracti sunt de bona radice, ut nos in locum eorum insereremur. Et animadvertite mysteria Scripturarum, quando [Al. quomodo] media pars quae vergit ad Occidentem, et salsis atque amaris fluctibus tunditur, non simpliciter in mari esse dicatur, sed in praerupta maris voragine et magna nimis, de qua et Michaeas loquitur: Detraham in vallem lapides ejus (haud dubium quin Jerusalem), et fundamenta ejus revelabo (Mich. I, 6).

Haec ut in locis difficillimis et valde obscuris, pro tenuitate virium nostrarum diximus. Caeterum Judaei occidentem sequentes litteram, conantur ostendere, stantem Dominum super montem Oliveti, et ipsum montem in duas partes esse divisum, ut contra orientem unius partis habeat scissura principium, et altera pars finem tendat ad Occidentem: et in medio valde [Al. valle] praecipiti, alia pars ad Aquilonem, ad Austrum alia dividatur.

(Vers. 5) Et separabitur medium montis ad Aquilonem, et medium ejus ad Meridiem. Et fugietis ad vallem montium meorum: quoniam conjungetur vallis montium usque ad proximum, et fugietis sicut fugistis a facie terraemotus in diebus Osiae regis Juda, et veniet Dominus Deus meus: omnesque sancti cum eo. LXX: Et inclinabit media pars montis ad Aquilonem, et media pars ejus ad Austrum. Et obturabitur vallis montium meorum, et adjungetur vallis montium usque ad Asael: et replebitur sicut repleta est a facie terraemotus in diebus Osiae regis Juda, et aderit Dominus Deus meus, et omnes sancti cum eo.

And the very [mount] of Olives on which the feet of the Lord stand, is over against Jerusalem and to the East, whence the Sun of Justice arises, and it is planted with those olives of which it is said: "Thy children as olive plants round about thy table" (Psalm 127:3).

Half of it shall be cleft to the east, in which are trees planted from the nations, of which one speaks: "But I, as a fruitful olive tree in the house of God" (Psalm 51:10). And the other half shall be cleft to the West and the sea, with a very great precipice, which is the people of the circumcision, to whom God speaks through the prophet: "Why hath my beloved done abomination in my house? shall holy vows and flesh take away thy malices from thee?" (Jer. 11:15); or in these shalt thou escape? This beloved one in the house of God did abomination, so as to crucify the Son of God, and should hear: "A fair olive tree, and thick with leaves, the Lord hath called thy name"; and thy branches are made useless, which were broken off from the good root, that we might be grafted into their place. And notice the mysteries of the Scriptures, how the half part which verges to the West, and is beaten by the salt and bitter waves, is not simply said to be in the sea, but in a very great and sheer gulf of the sea, of which also Micah speaks: "I will drag down the stones thereof into the valley (no doubt Jerusalem), and I will lay bare the foundations thereof" (Micah 1:6).

These things we have said as in most difficult and very obscure places, according to the smallness of our strength. For the rest, the Jews, following the killing letter, attempt to show that the Lord stood upon the mount of Olives, and the mount itself was divided into two parts, so that against the east the cleavage of one part has its beginning, and the other part tends its end to the West: and in the middle of a very steep valley, one part is divided to the North, another to the South.

(Verse 5.) And half of the mountain shall be separated toward the North, and half thereof toward the South. And you shall flee to the valley of my mountains: for the valley of the mountains shall be joined even to the next [neighbor]: and you shall flee as you fled from the face of the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with him. LXX: And half of the mountain shall incline toward the North, and half of it toward the South. And the valley of my mountains shall be stopped up, and the valley of the mountains shall be joined even to Asael: and it shall be filled up as it was filled from the face of the earthquake in the days of Uzziah king of Judah: and the Lord my God shall be present, and all the saints with him.

Pro eo quod nos diximus, fugietis, LXX et reliqui interpretes $\acute{\alpha}^{1/4}\acute{\iota}^{1/4}\acute{\iota}\ddot{\iota}\pm\acute{\iota}\ddot{\iota}\ddot{\iota},\acute{\alpha}^{1/2}\mu\acute{\iota}\acute{\iota}\mu\acute{\iota},\acute{\iota}\pm\acute{\iota}^1$, id est, obturabitur, sive replebitur, transtulerunt. Et pro eo quod nos posuimus, quoniam conjungetur vallis montium usque ad proximum; pro proximo, LXX Asael transtulerunt: Aquila ipsum verbum Hebraicum posuit ASEL () per e bre vem litteram ($\acute{\alpha}^{1/4}\epsilon\acute{\iota}\acute{\iota}\acute{\alpha}^{1/2}\acute{\iota}\gg$), Theodotio per extensam ($\acute{\alpha}^{1/4}\epsilon\acute{\iota}\acute{\iota}\acute{\alpha}^{1/2}\acute{\iota}$ "); solus 917 Symmachus proximum interpretatus est, quem et nos secuti sumus.

Dicamus $\acute{\iota}\epsilon\acute{\iota}\pm\acute{\iota}\ddot{\iota}\pm\acute{\iota}\ddot{\iota}\pm\acute{\iota}\ddot{\iota}\ddot{\iota},\acute{\iota}^1\acute{\iota}^2\acute{\alpha}\acute{\alpha}\acute{\iota}\acute{\iota}$, ut possint patere quae scripta sunt: Cum mons Oliveti grandi voragine praeruptus fuerit, ita ut una pars voraginis ad Orientem, altera ad Occidentem respiciat, repente et in ipsa voragine excelsa ex utraque parte praerupto, alia vorago rumpetur ad Aquilonem, alia ad Austrum, et praeruptum quadrangulum fiet, ut quadrifariam in quatuor plagas Orientis et Occidentis, Aquilonis et Austri vorago tendatur. Et fugietis, inquit, ad vallem quae est inter templum et Sion. Hi enim templi et Sion duo montes, Dei montes appellantur; quia vallis illa montis Oliveti, quae praeruptis hinc atque inde montibus cingitur, usque ad templi montem qui sanctus est, suam voraginem trahet. Terraemotus autem in diebus Osia regis Juda, illius temporis traditur, quando Osias, qui altero nomine Azarias dicitur, illicitum sibi sacerdotium vendicare conatus, lepra percussus in fronte est (II Par. XXVI), de quo terraemotu et in Amos principio (Amos I) legimus: Verba Amos qui fuit in pastoralibus de Thecue, quae vidit super Israel in diebus Osiae regis Juda, et in diebus Jeroboam filii Joas regis Israel, ante duos annos terraemotus (Isai. I). Denique postquam hic mortuus est rex scelestus, ad cujus impietatem omnis terra commota est, vidit Isaias visionem magnam, quam suo volumini intexuit.

Transeamus ad intelligentiam spiritualem. Postquam mons Olivarum ad Orientem et Occidentem vocatione Gentium et abjectione Judaeorum fuerit separatus, rursum alia scissura fiet Aquilonis et Austri. Aquilo jungetur Occidenti, Auster Orientali plagae; ad sinistram stabit Circumcisio, ad dextram populus Christianus. De his duobus ventis Ecclesia loquitur: Surge, Aquilo, et veni, Auster (Cant. IV, 16), ut Aquilone vento frigidissimo recedente, qui interpretatur diabolus, Auster calidus ventus adveniat, quem sponsa perquirens, ait: Ubi pascis, ubi cubas, in meridie (Ibid. I, 16)? De quo et Abacuc mystice loquitur: Deus de Themam veniet (Abac. III, 3), pro quo in Hebraico scriptum est: Deus ab Austro, id est, a luce plenissima. De qua alibi Psalmista conclamat: Illuminans tu mirabiliter a montibus aeternis (Psal. LXXVI).

For that which we have said, "you shall flee," the LXX and the rest of the interpreters translated *amphrakhthesetai*, that is, "it shall be stopped up" or "filled up." And for that which we put, "for the valley of the mountains shall be joined even to the next [neighbor]"; for "next," the LXX translated "Asael": Aquila put the Hebrew word itself, *ASEL*, with a short e (*Azel*), Theodotion with a long one (*Azal*); Symmachus alone interpreted it as "next" [neighbor], whom we also have followed.

Let us speak paraphrastically (*paraphrastikos*) that the things which are written may be open: When the mount of Olives shall have been cleft by a great precipice, so that one part of the gulf looks to the East, the other to the West, suddenly also in that high gulf, with a precipice on each side, another gulf shall be broken to the North, another to the South, and a quadrangular precipice shall be made, so that the gulf may extend fourfold into the four quarters of the East and West, North and South. And you shall flee, he says, to the valley which is between the temple and Zion. For these two mountains of the temple and Zion are called the mountains of God; because that valley of the mount of Olives, which is girded by precipitous mountains on this side and that, shall draw its gulf even to the temple mountain which is holy. Moreover, the earthquake in the days of Uzziah king of Judah is handed down from that time when Uzziah, who is called by another name Azariah, having attempted to claim the priesthood unlawfully for himself, was struck with leprosy on his forehead (2 Chron. 26); concerning which earthquake we also read in the beginning of Amos (Amos 1): "The words of Amos, who was among the herdsmen of Tekoa, which he saw over Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake" (cf. Isaiah 1:1). Finally, after this wicked king died, at whose impiety all the earth was moved, Isaiah saw the great vision which he wove into his volume.

Let us pass to the spiritual understanding. After the mount of Olives shall have been separated to the East and West by the calling of the Nations and the rejection of the Jews, again another cleavage of the North and South shall be made. The North shall be joined to the West, the South to the Eastern quarter; on the left shall stand the Circumcision, on the right the Christian people. Of these two winds the Church speaks: "Arise, O North wind, and come, O South wind" (Song 4:16), so that the North wind, the coldest wind, which is interpreted as the devil, receding, the South wind, a warm wind, may arrive, which the bride searching for says: "Where dost thou feed, where dost thou lie in the midday?" (Song 1:6-7). Of which also Habakkuk speaks mystically: "God shall come from Theman" (Hab. 3:3), for which in the Hebrew it is written: "God from the South," that is, from the fullest light. Of which elsewhere the Psalmist cries out: "Thou enlightenest wonderfully from the eternal mountains" (Psalm 75:5 [76:4]).

Cum autem tanta fuerit duorum populorum in toto orbe divisio, ut alii 918 ad Orientem et Austrum, id est, ad dextram: alii ad Aquilonem, et Occidentem, ad sinistram videlicet separentur, tunc quicumque sanctus est, fugiet ad vallem montium Dei, de quibus supra diximus, templi et Sion, duo videlicet Testamenta: quoniam vorago illa quae prius fuerat utriusque montis, tendetur usque ad Asael, hoc est, usque ad domum Dei, quae vicina est paradiso, et coelesti Jerusalem, et monti sancto, in quo templum situm est. Et sicut eo tempore quo sub Osia rege leproso vehementissimus terraemotus mortalium corda perterruit, et territos huc illucque dispersit: ita duorum populorum separatio, et rursus credentium in una fide societas, inter duos montes placabili sede requiescet: quoniam et vetus et novum Instrumentum sibi utrumque jungetur. Quod autem dicitur, usque ad Asael, id est, usque ad proximum, hoc significat, juncta quidem sibi esse duo Instrumenta Legis et Evangelii; sed ita juncta ut magis vicina sint quam unita: multa enim veteris Legis amisimus, et novae gratiae suscepimus. Cum autem hoc fuerit ratione perfectum: tunc veniet, inquit, Dominus Deus meus, omnesque sancti cum eo. Sin autem voluerimus pro eo quod nos diximus, fugietis, sequi illud quod alii Interpretes transtulerunt, obturabitur, sive replebitur vallis montium eorum: hoc dicemus, quod adventus Domini Salvatoris, duobus inter se populis separatis, obturet et re pleat eam voraginem quae duos populos dividebat, ut plana via ad se mutuo gradientur.

(Vers. 6, 7.) Et erit in die illa, non erit lux, sed frigus et gelu. Et erit dies una, quae nota est Domino, non dies neque nox, et in tempore vesperi erit lux. LXX: In die illa non erit lux, sed frigus et gelu erit una die, et dies illa nota erit Domino: et non dies neque nox, et ad vesperam erit lux.

Manifeste de secundo Salvatoris praedicatur adventu, de quo et Joannes in Apocalypsi sua loquitur: Ecce veniet cum nubibus, et videbit eum omnis oculus et qui eum compunxerunt (Apoc. I, 7). Et Dominus in Evangelio pronuntiat venturum Filium hominis in nubibus coeli cum fortitudine et gloria multa (Matth. XXIV). Veniet cum nubibus, id est, angelis, qui sunt ministri spiritus, et ad diversa mittuntur officia, et cum prophetis atque apostolis, de quibus scriptum est: Veritas tua usque ad nubes (Psal. XXXV, 6).

Moreover, when there shall have been so great a division of the two peoples in all the world, that some are separated to the East and South, that is, to the right: others to the North and West, to the left forsooth, then whoever is holy shall flee to the valley of the mountains of God, of which we have spoken above, the temple and Zion, namely the two Testaments: because that gulf which before had been of each mountain, shall be extended even to Asael, that is, even to the house of God, which is near to paradise and the heavenly Jerusalem, and the holy mountain in which the temple is situated. And just as at that time in which under the leprous king Uzziah a most vehement earthquake terrified the hearts of mortals, and dispersed the terrified hither and thither: so the separation of the two peoples, and again the society of those believing in one faith, shall rest in a placable seat between the two mountains: since both the Old and New Instrument [Testament] shall both be joined to each other. But that which is said, "even to Asael," that is, "even to the next [neighbor]," this signifies that the two Instruments of the Law and the Gospel are indeed joined to each other; but so joined that they are rather near than united: for many things of the old Law we have lost, and have received those of the new grace. Moreover, when this shall have been perfected in reason: then shall come, he says, the Lord my God, and all the saints with him. But if we wish, instead of that which we said, "you shall flee," to follow that which other Interpreters translated, "the valley of their mountains shall be stopped up" or "filled": we shall say this, that the coming of the Lord the Savior, the two peoples being separated from each other, stops up and fills that gulf which divided the two peoples, so that they may walk to each other in a plain way.

(Verses 6, 7.) And it shall come to pass in that day, there shall be no light, but cold and frost. And there shall be one day, which is known to the Lord, not day nor night, and in the time of evening there shall be light. LXX: In that day there shall be no light, but there shall be cold and frost in one day, and that day shall be known to the Lord: and not day nor night, and at evening there shall be light.

Manifestly it is predicted concerning the second coming of the Savior, of which also John speaks in his Apocalypse: Behold, he shall come with the clouds, and every eye shall see him, and they who pierced him (Apoc. 1:7). And the Lord in the Gospel pronounces that the Son of Man shall come in the clouds of heaven with power and great glory (Matt. 24). He shall come with the clouds, that is, with the angels, who are ministers of the spirit, and are sent to various duties, and with the prophets and apostles, of whom it is written: Thy truth even unto the clouds (Ps. 35:6).

Cumque dies adventus ejus fuerit impletus, non erit lux, sed frigus et gelu, refrigerata omnium charitate, et prae multitudine malorum quae superventura sunt, frigescentibus cunctis, et calorem pristinae fidei perdentibus. Postquam autem omnes peccatores frigus suum geluque contraxerit, una dies erit atque perpetua: nequaquam sibi luce et tenebris, die et nocte succedentibus; sed ipse Dominus erit lux omnium: de quo Isaias plenius: Non erit, inquit, tibi sol in lucem diei, neque ortus lunae illuminabit te per noctem; sed erit tibi Dominus lux aeterna, et Deus tuus gloria tua (Isai. LX, 19).

Qui et in alio loco clamat ad Jerusalem: Illuminare, illuminare, Jerusalem: venit enim lux tua super te, et gloria Dei tui super te orta est. Ecce enim tenebrae et caligo operient terram super gentes: super te autem apparebit Dominus, et gloria ejus in te videbitur. Et ibunt reges in lumine tuo, et gentes in splendore tuo (Vers. 1 et seqq.). Si caligo et tenebrae operient terram super gentes, quomodo rursum gentes ambulabunt in splendore Domini? Sed illae gentes erunt in tenebris quas frigus geluque contraxerit: et illae ambulabunt lumine Domini, quae secutae fuerint reges, apostolos et prophetas, de quibus scriptum est: Cor regis in manu Domini (Prov. XXI, 1).

Denique in tempore vesperi, hoc est, tenebrarum et tristitiae omnium peccatorum, sanctis lux erit, et una et aeterna dies, quae si nota erit Domino (neque enim ignorare poterit quam creavit), considerandum est quomodo dicat in Evangelio, quod diem illam nec angeli, nec Filius noverit, nisi solus Pater (Matth. XXIV).

(Vers. 8.) Et erit in die illa, exhibunt aquae vivae de Jerusalem, medium earum ad mare Orientale, et medium earum ad mare Novissimum: in aestate et in hieme erunt. Et erit Dominus rex super omnem terram. LXX: In die illa egredietur aqua viva de Jerusalem, media ejus pars ad mare primum, et media pars ad mare novissimum: in aestate et in vere erit sic: et erit Dominus in regem super omnem terram.

In illo tempore (hoc enim significat dies quae soli nota est Domino, in qua sibi non succedent lux et tenebrae; sed erit lumen perpetuum, juxta illud quod in Apocalypsi legimus: Et civitas non habebit necessariam lucem solis, quoniam Dominus Deus omnipotens lumen ejus erit [Apoc. XXI, 13]), egredientur aquae viventes de Jerusalem, de quibus supra (Cap. XIII) ponentes Ezechielis testimonium, disputavimus. Quarum media pars ibit ad mare Orientale; quod Graecorum libri Lymnen Asphaltitin vocant, et vulgo mare appellatur Mortuum, ex eo quod nihil in aquis ejus possit vivere.

And when the day of his coming shall have been fulfilled, there shall be no light, but cold and frost, the charity of all being cooled, and because of the multitude of evils which are about to come, all things growing cold, and losing the heat of their former faith. Moreover, after cold and frost shall have gripped all sinners, there shall be one day and perpetual: by no means succeeding each other with light and darkness, day and night; but the Lord himself shall be the light of all: of which Isaiah speaks more fully: The sun shall not be, he says, for thee for the light of the day, nor shall the rising of the moon enlighten thee by night; but the Lord shall be for thee an eternal light, and thy God thy glory (Isa. 60:19).

Who also in another place cries out to Jerusalem: Be enlightened, be enlightened, Jerusalem: for thy light is come upon thee, and the glory of thy God is risen upon thee. For behold, darkness and a mist shall cover the earth over the nations: but over thee the Lord shall appear, and his glory shall be seen in thee. And kings shall walk in thy light, and nations in thy splendor (vv. 1 et seq.). If mist and darkness shall cover the earth over the nations, how again shall the nations walk in the splendor of the Lord? But those nations shall be in darkness which cold and frost shall have gripped: and those shall walk by the light of the Lord, which shall have followed the kings, the apostles, and the prophets, of whom it is written: The heart of the king is in the hand of the Lord (Prov. 21:1).

Finally, in the time of evening, that is, of the darkness and sadness of all sinners, there shall be light for the saints, and one and eternal day, which if it shall be known to the Lord (for neither can he be ignorant of that which he created), it must be considered how he says in the Gospel, that neither the angels nor the Son knew that day, but the Father alone (Matt. 24).

(Verse 8.) And it shall be in that day, living waters shall go out from Jerusalem, half of them to the Eastern sea, and half of them to the Last sea: in summer and in winter they shall be. And the Lord shall be king over all the earth. LXX: In that day living water shall go out from Jerusalem, its middle part to the first sea, and the middle part to the last sea: in summer and in spring it shall be so: and the Lord shall be for king over all the earth.

At that time (for this signifies the day which is known only to the Lord, in which light and darkness do not succeed each other; but there shall be perpetual light, according to that which we read in the Apocalypse: And the city shall not have need of the light of the sun, because the Lord God Almighty shall be its light [Apoc. 21:13]), living waters shall go out from Jerusalem, of which we have disputed above (Chapter 13) by setting down the testimony of Ezekiel. Of which the middle part shall go to the Eastern sea; which the books of the Greeks call the Lymnen Asphaltitin [Lake Asphaltites], and is commonly called the Dead Sea, from the fact that nothing is able to live in its waters.

Et media pars ad mare novissimum, quod ducit ad Aegyptum, et facit littora Palaestinae. In aestate, inquit, et in hieme ita erit, ut aquae istae quae exhibunt de Jerusalem, nec gelu constringantur hiemis, nec aestatis nimio fervore siccentur: quamquam pro hieme vernum tempus Septuaginta transtulerint, quod ad distinctionem aestatis non convenit.

Cumque vitales aquae utrumque mare fuerint ingressae, et amaras aquas dulci flumine mitigarint: tunc erit Dominus rex super omnem terram. Aqua quae egreditur de Jerusalem, hoc est, de Ecclesia, doctrinam indicat Salvatoris: De Sion enim egreditur lex, et verbum Domini de Jerusalem (Isai. II, 3); juxta illud quod alibi scriptum est: Repleta sunt omnia scientia Domini, sicut aqua multa operiens mare (Ibid., XI, 9). Harum aquarum media pars ibit ad mare Orientale, populum Circumcisionis, qui in apostolis et per apostolos est electus; et medium earum ad mare Novissimum, ut de Oriente et Occidente veniant qui accumbent cum Abraham; Isaac et Jacob. Vel certe Orientale mare et mare Novissimum, intelligamus vetus Instrumentum et novum, quod nisi flumine Salvatoris et spirituali ejus intelligentia fuerit dulcoratum, amarissimum est; occidente littera, et spiritu vivificante (Matth. VIII).

Quodque sequitur: In aestate et in hieme erunt, subauditur aquae vivae quae egrediuntur de Jerusalem, ut et in pace et in persecutionibus istae viventes aquae manare non cessent. Sive quia LXX transtulerunt, In aestate et in vere ita erit, hoc dicamus, quod illo tempore non sit hiems, sed ver, aestasque perpetua, quando vox turturis audietur in terra nostra, et ficus afferent grossos suos, et vineae floreant, et hiems pertransibit, et pluvia recedet, et abibit sibi (Cant. II). In quo tempore ideo ver necessarium erit, quia flores apparebunt in terra nostra ut celebremus Pascha et Pentecosten, in quibus de terrenis transeamus ad coelestia, et omnes fructus nostros offeramus Deo. In Phase enim hiemis finis, veris exordium est; in Pentecoste aestatis principium, quando labores manum nostrarum et fructuum offerimus Deo.

De hac aestate et vere perpetuo justus loquitur ad Dominum: Tu fabricatus es auroram et solem, aestatem et ver tu plasmasti (Ps. LXXIII, 16, 17). Tunc erit Dominus rex super omnem terram, quando dicemus: Dominus regnavit, exsultet terra (Ps. XCVI, 1). Et iterum: Dicite in gentibus, quia Dominus regnavit. Etenim correxerat orbem terrae, qui non commovebitur (Ps. XCV, 10).

And the middle part to the last sea, which leads to Egypt, and makes the shores of Palestine. In summer, he says, and in winter it shall be so, that these waters which shall go out from Jerusalem may neither be constrained by the frost of winter, nor be dried up by the excessive heat of summer: although the Seventy translated springtime for winter, which does not suit the distinction from summer.

And when the vital waters shall have entered each sea, and shall have mitigated the bitter waters with a sweet stream: then the Lord shall be king over all the earth. The water which goes out from Jerusalem, that is, from the Church, indicates the doctrine of the Savior: For out of Zion shall go forth the law, and the word of the Lord from Jerusalem (Isa. 2:3); according to that which is written elsewhere: All things are filled with the knowledge of the Lord, as much water covering the sea (*ibid.*, 11:9). Of these waters the middle part shall go to the Eastern sea, the people of the Circumcision, who were chosen in the apostles and through the apostles; and half of them to the Last sea, so that from the East and the West they may come who shall sit down with Abraham, Isaac, and Jacob. Or certainly, let us understand the Eastern sea and the Last sea to be the Old Instrument and the New, which unless it be sweetened by the stream of the Savior and his spiritual understanding, is most bitter; the letter killing, and the spirit giving life (Matt. 8).

And that which follows: In summer and in winter they shall be, it is understood of the living waters which go out from Jerusalem, so that both in peace and in persecutions these living waters may not cease to flow. Or because the LXX translated, In summer and in spring it shall be so, let us say this, that at that time there may not be winter, but spring and perpetual summer, when the voice of the turtle-dove shall be heard in our land, and the fig trees shall bring forth their green figs, and the vines shall flourish, and winter shall pass away, and the rain shall depart and go its way (Cant. 2). In which time therefore spring will be necessary, because flowers will appear in our land that we may celebrate the Passover and Pentecost, in which we may pass from earthly things to heavenly things, and offer all our fruits to God. For in the Passover is the end of winter, the beginning of spring; in Pentecost is the beginning of summer, when we offer to God the labors of our hands and of our fruits.

Concerning this perpetual summer and spring the just man speaks to the Lord: Thou hast fashioned the dawn and the sun, summer and spring thou hast formed (Ps. 73:16, 17). Then shall the Lord be king over all the earth, when we shall say: The Lord has reigned, let the earth exult (Ps. 96:1). And again: Say among the nations, that the Lord has reigned. For he has corrected the world of the earth, which shall not be moved (Ps. 95:10).

Aquam autem vivam recte a nobis doctrinam Salvatoris expositam, sciet ille qui biberit, et qui Salvatorem audierit praedicantem: Si quis biberit ex aqua quam ego dabo ei, fiet in eo fons aquae viventis, et salientis in vitam aeternam (Joan. IV, 14). Et rursum: Qui credit in me (sicut dixit Scriptura) de ventre ejus egredientur flumina aquae viventis (Joan. VII, 38). Sicut enim qui biberit de doctrina ejus, habebit in se fontem viventem: sic qui crediderit in eo, juxta id quod Scripturarum vocibus continetur, flumina aquae viventis egredientur de ventre illius. Aquas viventes multi ad baptismum referunt, quae in vere et in aestate, hoc est, in Pascha et Pentecoste, sitientibus largiendae sunt, quando implebitur quod scriptum est: Lavamini, mundi estote (Isai. I, 16).

(Vers. 9 seqq.). In die illa erit Dominus unus, et erit nomen ejus unum: et revertetur omnis terra usque ad desertum de colle Remmon ad Austrum Jerusalem: et exaltabitur, et habitabitur in loco suo, a porta Benjamin usque ad locum portae prioris, usque ad portam angulorum: et a turre Ananeel usque ad torcularia regis, et habitabunt in ea, et anathema non erit amplius, sed sedebit Jerusalem segura. LXX: In die illa erit Dominus unus, et nomen ejus unum: circuiens omnem terram, et desertum a Gabaa usque Remmon ad Austrum Jerusalem: Rhama vero in loco permanebit, a porta Benjamin, usque ad portam primam, usque ad portam angulorum, et usque ad turrem Anamael, usque ad torcularia regis habitabunt in ea, et anathema ultra non erit, et habitabit Jerusalem confidens.

Exstructionem urbis Jerusalem, et aquarum egressum de medio ejus, quae ad utrumque defluant mare, Judaei et Christiani judaizantes, ultimo sibi tempore reprobunt, quando rursum exercenda circumcisio sit, et immolandae victimae, et omnia Legis praecepta servanda, ut non Judaei Christiani, sed Christiani Judaei fiant. In die, inquit, illa, quando Christus in Jerusalem aurea atque gemmata sederit regnaturus, non erunt idola nec divinitatis cultura diversa, sed erit Dominus unus, et revertetur omnis terra usque ad solitudinem, id est, in antiquum statum. Ponitque locorum vocabula a quo loco usque ad quem locum aedificanda sit Jerusalem: de colle Remmon (hoc enim Gabaa sonat, ubi arbor malignanati est) usque ad australem plagam Jerusalem.

Moreover, he who drinks and who hears the Savior preaching shall know that the living water is rightly explained by us as the doctrine of the Savior: If anyone shall drink of the water which I shall give him, there shall be in him a fountain of living water, springing up into eternal life (John 4:14). And again: He who believes in me (as the Scripture says) out of his belly shall flow rivers of living water (John 7:38). For just as he who shall drink of his doctrine shall have in himself a living fountain: so he who shall believe in him, according to that which is contained in the voices of the Scriptures, rivers of living water shall flow out of his belly. Many refer the living waters to baptism, which are to be bestowed on the thirsty in spring and in summer, that is, in Passover and Pentecost, when that which is written shall be fulfilled: Wash you, be clean (Isa. 1:16).

(Vv. 9 et seq.) In that day the Lord shall be one, and his name shall be one: and all the earth shall return even to the desert from the hill Remmon to the South of Jerusalem: and she shall be exalted, and shall be inhabited in her place, from the gate of Benjamin even to the place of the former gate, even to the gate of the corners: and from the tower of Hananeel even to the king's winepresses, and they shall dwell in her, and there shall be no more anathema, but Jerusalem shall sit secure. LXX: In that day the Lord shall be one, and his name one: encircling all the earth, and the desert from Geba even to Remmon to the South of Jerusalem: but Ramah shall remain in its place, from the gate of Benjamin even to the first gate, even to the gate of the corners, and even to the tower of Hanameel, even to the king's winepresses they shall dwell in her, and there shall no longer be anathema, and Jerusalem shall dwell trusting.

The Jews and Judaizing Christians promise to themselves at the last time the building of the city of Jerusalem and the outflow of waters from its midst, which may flow down to each sea, when circumcision is to be practiced again, and victims sacrificed, and all the precepts of the Law observed, so that not Jews may become Christians, but Christians Jews. In that day, they say, when Christ shall sit to reign in a golden and gemmed Jerusalem, there shall not be idols nor diverse worship of divinity, but the Lord shall be one, and all the earth shall return even to the solitude, that is, into its ancient state. And he sets down the names of the places from which place even to which place Jerusalem is to be built: from the hill Remmon (for this Geba sounds, where the pomegranate tree is) even to the southern region of Jerusalem.

Quodque sequitur: Rhama autem in loco suo permanebit, melius interpretatus est Aquila et caeteri, qui posuerunt, exaltabitur: Rhama quippe exaltatio dicitur, juxta illud prophetale et Evangelicum: Vox in Rhama audita est, hoc est, in excelsis sonuit (Matth. II, 18). Exaltabitur itaque Jerusalem, et aedificabitur in loco pristino, a porta Benjamin, usque ad portam quae dicitur angulorum, et a turre Ananeel (non ut Graeci et Latini male legunt Anamael) usque ad torcularia regis: quod Hebraice scriptum est AMMELECH. Et habitabunt, inquit, in ea, hoc est, in Jerusalem: et anathema amplius non erit: nullus videlicet metus hostilis impetus, nulla formido; sed sedebit vel habitabitur Jerusalem aeterna pace requiescens. Haec Judaei juxta litteram somniant, et nostri chiliastae, qui rursum audire desiderant: Crescite et multiplicamini, et replete terram (Gen. I, 28), et pro hujus vitae continentia brevique jejunio, bulbos sibi, et vulvas, et aves Phasidis, et attagenem, nequaquam Ionicum, sed Judaicum repromittunt, de quibus vere potest Dominus dicere: Non permanebit spiritus meus in hominibus istis, quia carnes sunt (Gen. VI, 3). Caro enim pugnat contra spiritum, et spiritus contra carnem (Galat. V, 17). Nec opponant nobis Joannis Apocalypsim (Cap. XX), quia et ipsa spiritualiter disserenda est.

Nos autem coelestem Jerusalem interpretemur Ecclesiam, quae, in carne ambulans, non vivit secundum carnem, cujus municipatus in coelo est (Philipp. III). Postquam enim Dominus Jesus rex fuerit super omnem terram, de quo ad Patrem Spiritus sanctus loquitur per Prophetam: Deus, judicium tuum regi da, et justitiam tuam filio regis (Psal. LXXI, 1): Tunc unus Dominus erit, de quo scriptum est: Scitote quoniam Dominus ipse est Deus (Deut. IV, 35): Et unum nomen ejus, omni prava religione calcata, juxta illud quod Propheta decantat: Domine, Dominus noster, quam admirabile est nomen tuum in universa terra (Ps. VIII, 1)! Et rursum: Magnificasti super omnes nomen sanctum tuum (Ps. CXXXVII, 3). Et alibi: Sicut nomen tuum, Deus, ita et laus tua in universa terra (Ps. XLVII, 11): de quo et Abacuc loquitur: Laudis ejus plena est terra (Abac. III, 5). De cujus gloria nominis ipse Deus loquitur: Absque me non scies Deum, et praeter nomen meum, quod magnificatum est super omnes (Isai. XLIV, 8).

Tunc revertetur omnis terra, in qua habitavere Judaei usque ad desertum, id est, usque ad populum gentium, qui prius desertus erat, et Legis notitiam non habebat: a Gabaa usque ad Remmon, hoc est, a colle usque ad excelsum, quia de terra et de deserto ad colles, et de collibus ad montana consurgimus. Unde et sponsus in Cantico canticorum transilit colles qui minores sunt, et salit super montes excelsos (Cant. I), de quibus scriptum est: Montes excelsi cervis (Ps. CIII).

And that which follows: But Ramah shall remain in its place, Aquila and the others have translated better, who put, it shall be exalted: for Ramah is called exaltation, according to that prophetic and Evangelical word: A voice was heard in Ramah, that is, it sounded in the heights (Matt. 2:18). Therefore Jerusalem shall be exalted, and shall be built in its former place, from the gate of Benjamin even to the gate which is called of the corners, and from the tower of Hananeel (not as the Greeks and Latins wrongly read Hanameel) even to the king's winepresses: which in Hebrew is written AMMELECH. And they shall dwell, he says, in her, that is, in Jerusalem: and there shall be no more anathema: namely no fear of hostile attack, no dread; but Jerusalem shall sit resting in eternal peace. These things the Jews dream according to the letter, and our chiliasts, who desire to hear again: Increase and multiply, and fill the earth (Gen. 1:28), and for the continence and brief fasting of this life, they promise themselves bulbs, and wombs, and birds of Phasis, and the attagen, by no means Ionian, but Jewish, of whom the Lord can truly say: My spirit shall not remain in these men, because they are flesh (Gen. 6:3). For the flesh fights against the spirit, and the spirit against the flesh (Gal. 5:17). Nor let them oppose to us the Apocalypse of John (Chapter 20), because even it is to be discussed spiritually.

But let us interpret the heavenly Jerusalem as the Church, which, walking in the flesh, does not live according to the flesh, whose citizenship is in heaven (Phil. 3). For after the Lord Jesus shall have been king over all the earth, of whom the Holy Spirit speaks to the Father through the Prophet: Give, O God, thy judgment to the king, and thy justice to the king's son (Ps. 71:1): Then there shall be one Lord, of whom it is written: Know ye that the Lord himself is God (Deut. 4:35): And his name one, all perverse religion being trampled under foot, according to that which the Prophet sings: O Lord, our Lord, how admirable is thy name in all the earth (Ps. 8:1)! And again: Thou hast magnified thy holy name above all (Ps. 137:3). And elsewhere: As thy name, O God, so also is thy praise in all the earth (Ps. 47:11): of which also Habakkuk speaks: The earth is full of his praise (Hab. 3:5). Concerning the glory of whose name God himself speaks: Without me thou shalt not know God, and besides my name, which is magnified above all (Isa. 44:8).

Then all the earth shall return, in which the Jews dwelt, even to the desert, that is, even to the people of the Gentiles, who before was deserted, and had no knowledge of the Law: from Geba even to Remmon, that is, from the hill even to the high place, because from the earth and from the desert we rise up to the hills, and from the hills to the mountains. Whence also the spouse in the Song of Songs leaps over the hills which are smaller, and jumps over the high mountains (Cant. 1), of which it is written: The high mountains for the harts (Ps. 103).

Sin autem Remmon, malogranatum accipere volumus (utrumque enim apud Hebraeos interpretatur), hoc dicamus, quod fines Ecclesiae de collibus incipiant, ut omnis ordo Ecclesiasticus construatur, de quo supra diximus, quando interpretati sumus planctum unigeniti, et planctum sicut Adadremmon. Nec hoc est Ecclesia fine contenta; sed perveniet usque ad Austrum in luce plenissima, super quo dudum exposuimus. et nunc idcirco reticemus, ne eadem saepius inculcantes, lectori simus fastidio. Et exaltabitur Ecclesia quae coepit a collibus, et pervenit ad meridiem; et habitabit in loco suo, de quo scriptum est: In loco pascuae ibi me collocavit (Ps. XXII, 1). A porta Benjamin, qui interpretatur filius dexteræ, et non filius dierum, ut male quidam suspicantur: aliud est enim si in NUN litteram, aliud si in MEM finiatur. Et perveniet usque ad locum portae orientalis et prioris, usque ad portam angulorum. A virtute incipimus: hoc quippe dextera significat; et pervenimus usque ad portam priorem, ut per eam ingrediamur ad caeteras: statimque nobis occurrit porta angulorum, ubi angularis lapis est, quem reprobaverunt aedificantes, et factus est in caput anguli (Ps. CXVII, 22). Qui angularis lapis parietem utrumque connectit, et duos populos in unum redigit (Ephes. II), de quo et Deus loquitur per Isaïam: Ecce ponam in Sion lapidem angularem, electum et pretiosum in fundamentis ejus: et qui crediderit in eum, non confundetur (Isai. XXVIII, 16). Hic lapis angularis et caeteros lapides angulares superaedificari sibi voluit, ut apostolus Paulus posset libere dicere: Aedificati super fundamentum apostolorum et prophetarum, ipso summo angulari lapide Christo Jesu (Ephes. II, 20). Hos lapides non imitantur haeretici, qui omnia gloriae et lucri causa faciunt, et orant in angulis platearum, rectam semitam relinquentes. Omnis enim angulus rectam lineam frangit: et idcirco meretrix in Proverbiis (Cap. VII), utcumque eam accipere voluerimus, cujus non quiescunt pedes domi, sed aut foris vagatur, aut in omnibus insidiatur angulis platearum, cum viderit juvenem insipientem (non invitat enim quem senserit esse prudentem et maturum senectute, de quo scriptum est (Sap. IV, 8): Cani hominis sapientia ejus), statim apprehendit, et osculatur atque blanditur, et ducit ad lupanar, et invitat ad coitum. Relinquamus igitur simulatos angulos, et ad firmos atque robustos Christi angulos transeamus, ad quos cum pervenerimus, statim nobis occurrit turris Ananeel, quod interpretatur, gratissimus Dei. Quid enim turre Salomonis gratius est? de qua ad sponsam dicitur: Sicut turris David cervix tua, quae aedificata est in Thalpthioth: mille scuta pendent super illam: omnia jacula potentium (Cant. IV, 4). Hanc turrem Dominus in Evangelio (Cap. XIV) vult aedificari, expensis prius et sumptibus supputatis:

But if we wish to take Remmon as the pomegranate (for each is interpreted among the Hebrews), let us say this, that the boundaries of the Church begin from the hills, so that every Ecclesiastical order may be constructed, of which we have spoken above, when we interpreted the lamentation for the only-begotten, and the lamentation as of Hadad-rimmon. Nor is the Church content with this limit; but it shall reach even to the South in fullest light, upon which we have explained lately, and now therefore we remain silent, lest by inculcating the same things too often, we be a weariness to the reader. And the Church which began from the hills shall be exalted, and reach to the south; and it shall dwell in its place, of which it is written: In a place of pasture there he has placed me (Ps. 22:1). From the gate of Benjamin, which is interpreted son of the right hand, and not son of days, as some wrongly suspect: for it is one thing if it ends in the letter NUN, another if in MEM. And it shall reach even to the place of the eastern and former gate, even to the gate of the corners. From virtue we begin: for this the right hand signifies; and we reach even to the former gate, that through it we may enter to the others: and immediately the gate of the corners occurs to us, where the corner stone is, which the builders rejected, and it has become the head of the corner (Ps. 117:22). Which corner stone connects each wall, and reduces the two peoples into one (Eph. 2), of which also God speaks through Isaiah: Behold, I will place in Zion a corner stone, chosen and precious in its foundations: and he who believes in him shall not be confounded (Isa. 28:16). This corner stone wished the other corner stones to be built upon itself, so that the apostle Paul could freely say: Built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone (Eph. 2:20). These stones the heretics do not imitate, who do all things for the sake of glory and gain, and pray in the corners of the streets, leaving the straight path. For every corner breaks the straight line: and therefore the harlot in Proverbs (Chapter 7), however we wish to take her, whose feet do not rest at home, but either wanders outside, or lies in wait in all the corners of the streets, when she has seen a foolish youth (for she does not invite whom she perceives to be prudent and mature in old age, of whom it is written (Wisd. 4:8): The wisdom of a man is his gray hair), immediately she seizes him, and kisses and flatters him, and leads him to the brothel, and invites him to coitus. Let us therefore leave the feigned corners, and pass to the firm and robust corners of Christ, to which when we have come, immediately the tower of Hananeel occurs to us, which is interpreted most pleasing of God. For what is more pleasing than the tower of Solomon? of which it is said to the spouse: Thy neck is as the tower of David, which is built with bulwarks: a thousand shields hang upon it: all the darts of the mighty (Cant. 4:4). This tower the Lord in the Gospel (Chapter 14) wishes to be built, the expenses and costs being first calculated:

Et de qua dicitur ad Jerusalem: Fiat pax in virtute tua, et abundantia in turribus tuis (Ps. CXXI, 7), de qua et sanctus ad Dominum loquitur: Deduxisti me, quoniam factus es spes mea: turris fortitudinis a facie inimici (Ps. LX, 4). De turre Ananee pervenimus ad regis torcularia, pro quibus et tres psalmi titulum habent. Et Dominus dicit in Isaia: Torcular calcavi solus (Isai. LXIII, 3), ut exuberet in illis nostra vindemia, et exprimamus botros, et rubentia in Christi sanguine musta calcemus; ut bibamus vinum quod laetificat cor hominis (Ps. CIII); Et sponsa desiderat sponsi sodalibus loquens: Inducite me in cellam vini, ponite super me charitatem (Cant. II, 4). If winepresses of this kind shall have inebriated us, habitabimus in Jerusalem, in qua anathema ultra non erit, maledictio videlicet et abominatio. Unde dicit et Apostolus: Si quis non amat Dominum, sit anathema (I Cor. XVI, 2). Et in alio loco: Nemo in spiritu Dei loquens, dicit anathema Jesu (I Cor. XII). Et pro fratrum salute anathema esse cupit, imitari volens Dominum suum, qui et ipse cum non esset maledictio, pro nobis factus est maledictio (Rom. IX). Ablato autem omni anathemate, habitabit Jerusalem segura atque confidens, et illud in se exprimens: Qui confidit in Domino, beatus est. Et: Melius est confidere in Domino, quam confidere in homine (Ps. CXVII, 8): de qua securitate et confidentia Jeremias propheta commemorat: Benedictus erit homo, qui confidit in Domino (Jerem. XVII, 7).

(Vers. 12.) Et haec erit plaga qua percutiet Dominus omnes gentes, quae pugnaverunt adversum Jerusalem. Tabescet caro uniuscujusque stantis super pedes suos, et oculi ejus contabescent in foraminibus suis, et lingua eorum contabescet in ore suo. LXX: Et haec erit ruina qua percutiet Dominus omnes populos qui militaverunt contra Jerusalem. Tabescent carnes eorum stantium super pedes suos, et oculi illorum defluent de foraminibus eorum, et lingua eorum tabescet in ore eorum.

Quae passurae sint gentes quae contra urbem Domini dimicabunt, praesens Scriptura testatur: Stabunt, inquit, super pedes suos, et caro eorum tabescet et defluet, et oculi eorum computrescent, et de suis foraminibus excident; lingua magniloqua, quae Dei populum blasphemabat, solvetur in saniem, et intra vallum dentium computrescet. Haec passos non esse Romanos qui Jerusalem subverterunt, cunctis perspicuum est: nisi forte Judaei illas nationes asserunt perpessuras, quae contra auream et gemmatam dimicaturae sunt Jerusalem.

And of which it is said to Jerusalem: Let peace be in thy strength, and abundance in thy towers (Ps. 121:7), of which also the saint speaks to the Lord: Thou hast led me, because thou art become my hope: a tower of strength from the face of the enemy (Ps. 60:4). From the tower of Hananeel we reach to the king's winepresses, for which also three psalms have a title. And the Lord says in Isaiah: The winepress I have trodden alone (Isa. 63:3), so that our vintage may abound in them, and we may press the clusters, and tread the must reddening in Christ's blood; so that we may drink wine which gladdens the heart of man (Ps. 103); And the spouse desires speaking to the companions of the bridegroom: Lead me into the wine-cellar, place charity upon me (Cant. 2:4). If winepresses of this kind shall have inebriated us, we shall dwell in Jerusalem, in which there shall be anathema no more, namely malediction and abomination. Whence also the Apostle says: If anyone loves not the Lord, let him be anathema (1 Cor. 16:22). And in another place: No one speaking in the spirit of God says anathema to Jesus (1 Cor. 12:3). And for the safety of his brethren he desires to be anathema, wishing to imitate his Lord, who himself when he was not a curse, was made a curse for us (Rom. 9). Moreover, all anathema being taken away, Jerusalem shall dwell secure and trusting, and expressing this in itself: He who trusts in the Lord is blessed. And: It is better to trust in the Lord, than to trust in man (Ps. 117:8): of which security and confidence Jeremiah the prophet makes mention: Blessed shall be the man who trusts in the Lord (Jer. 17:7).

(Verse 12.) And this shall be the plague wherewith the Lord shall strike all the nations that have fought against Jerusalem. The flesh of every one shall consume away while he stands upon his feet, and his eyes shall consume away in their holes, and their tongue shall consume away in their mouth. LXX: And this shall be the ruin wherewith the Lord shall strike all the peoples that have made war against Jerusalem. Their flesh shall consume away as they stand upon their feet, and their eyes shall flow out from their holes, and their tongue shall consume away in their mouth.

What the nations are about to suffer which shall fight against the city of the Lord, the present Scripture testifies: They shall stand, it says, upon their feet, and their flesh shall consume away and flow out, and their eyes shall rot, and fall out from their holes; the boastful tongue, which was blaspheming the people of God, shall be dissolved into corruption, and shall rot within the rampart of the teeth. That the Romans who overthrew Jerusalem did not suffer these things is clear to all: unless perchance the Jews assert that those nations which are about to fight against the golden and gemmed Jerusalem shall suffer them.

Nos autem dicemus, omnes persecutores, qui afflixerunt Ecclesiam Domini, ut taceamus de futuris cruciatibus, etiam in praesenti saeculo recepissee quae fecerint. Legamus Ecclesiasticas historias, quid Valerianus, quid Decius, quid Diocletianus, quid Maximianus, quid saevissimus omnium Maximinus, et nuper Julianus, passi sint: et tunc rebus probabimus etiam juxta litteram, prophetiae veritatem esse completam, quod computruerint carnes eorum, et oculi contabuerint, et lingua in pedorem et saniem dissoluta sit.

Porro si ex hoc dicto haereticis crudelitas Dei videtur ostendi, audiat haec universa fieri, ut deficientibus malis succrescant bona. Qui enim in Domino et cum Domino steterit, defluent ejus carnalia, ut oriantur spiritualia, et oculi qui male videbant, cadent de foraminibus suis, ut alii reponantur, qui possint Dominum suscipere cum propheta dicente: Ad te levavi oculos meos, qui habitas in coelis (Ps. CXXII, 1). Et lingua blasphemans ideo computrescet, ut altera lingua nascatur, quae glorificet Deum, et possit dicere: Lingua mea meditabitur justitiam tuam, tota die laudem tuam (Ps. LXX, 15).

Unde et Simeon suscipiens in ulnis Infansem, et futura praeunntians, ait: Ecce hic positus est in ruinam et resurrectionem multorum (Luc. II, 34), ut mala cadant, et optima suscitentur. Unde et Dominus: In iudicium, inquit, ego veni in hunc mundum, ut qui non vident, videant; et qui vident, caeci fiant (Joan. IX, 39). Non videbat gentiliu populu, et post fidem Christi coepit veritatis lumen aspicere, quae loquitur per prophetam: Spiritus Domini super me, propter quod unxit me, evangelizare pauperibus misit me, praedicare captivis remissionem, et caecis ut videant, et illuminentur sapientia (Isai. LXI, 1, 2), de qua scriptum est: Sapientia hominis illuminat faciem ejus (Eccl. VIII, 1). Et in Psalmis legimus: Dominus illuminat caecos, sive sapientes facit (Ps. CXLV). Hoc enim magis significat sophoi. Videbant Judaei; et quia lumen recipere noluerunt, aeterna caecitate cooperti sunt.

(Vers. 13, 14.) In die illa erit tumultus Domini magnus in eis: et apprehendet vir manum proximi sui, et conferetur manus ejus super manum proximi sui. Sed et Judas pugnabit adversum Jerusalem, et congregabuntur divitiae omnium gentium in circuitu: aurum, et argentum, et vestes multae satis. LXX: Et erit in die illa stupor Domini magnus super eos: et apprehendet unusquisque manum proximi sui, et adhaerebit manus ejus in manu proximi sui: et Judas praeparabitur in Jerusalem, et congregabit robur omnium populorum per circuitum: aurum, et argentum, et vestes multas nimis.

But we shall say that all persecutors who have afflicted the Church of the Lord, to say nothing of future tortures, have received even in the present world what they have done. Let us read the Ecclesiastical histories, what Valerian, what Decius, what Diocletian, what Maximian, what Maximinus the most cruel of all, and lately Julian, suffered: and then we shall prove by facts even according to the letter, that the truth of the prophecy was fulfilled, because their flesh rotted, and their eyes consumed away, and their tongue was dissolved into stench and corruption.

Furthermore, if from this saying the cruelty of God seems to be shown to heretics, let him hear that all these things are done so that, as evils fail, good things may grow. For he who shall have stood in the Lord and with the Lord, his carnal things shall flow away, that spiritual things may arise, and the eyes which were seeing evilly shall fall from their holes, that others may be replaced, which may be able to receive the Lord with the prophet saying: To thee have I lifted up my eyes, who dwellest in the heavens (Ps. 122:1). And the blaspheming tongue shall therefore rot, so that another tongue may be born, which may glorify God, and be able to say: My tongue shall meditate on thy justice, all the day on thy praise (Ps. 70:15).

Whence also Simeon receiving the Infant in his arms, and foretelling future things, says: Behold, this one is set for the fall and resurrection of many (Luke 2:34), so that evil things may fall, and the best things be raised up. Whence also the Lord: For judgment, he says, I am come into this world, that they who see not may see; and they who see may become blind (John 9:39). The people of the Gentiles did not see, and after the faith of Christ began to behold the light of truth, which speaks through the prophet: The Spirit of the Lord is upon me, because he has anointed me, he has sent me to evangelize the poor, to preach remission to captives, and to the blind that they may see, and be enlightened with wisdom (Isa. 61:1, 2), of which it is written: The wisdom of a man enlightens his face (Eccl. 8:1). And in the Psalms we read: The Lord enlightens the blind, or makes wise (Ps. 145). For *sophoi* [wise ones] signifies this more. The Jews saw; and because they would not receive the light, they have been covered with eternal blindness.

(Verses 13, 14.) In that day there shall be a great tumult of the Lord among them: and a man shall take the hand of his neighbor, and his hand shall be joined upon the hand of his neighbor. But Judah also shall fight against Jerusalem, and the riches of all nations round about shall be gathered together: gold, and silver, and apparel in great abundance. LXX: And it shall be in that day a great stupor of the Lord upon them: and each one shall take the hand of his neighbor, and his hand shall cleave in the hand of his neighbor: and Judah shall be prepared in Jerusalem, and he shall gather the strength of all the peoples round about: gold, and silver, and very many garments.

Cum haec fuerint expleta miracula, ut caro hostium defluat, tabescant oculi, et lingua in ore blasphemantium computrescat: tunc erit magnus tumultus, sive stupor in eis; hoc enim significat ekstasis quam LXX transtulerunt: Et apprehendet unusquisque manum proximi sui, et conferetur manus cum alterius manu, prae formidine, et malorum pondere, quae supervenient. Judas quoque pugnabit contra metropolim, de quo et supra (Cap. XII) diximus, et a Domino concessa victoria: congregabuntur divitiae omnium gentium quae militaverunt contra Jerusalem, aurum et argentum, et vestium multitudo, quae in rebus pretiosissima sunt.

Haec sibi infelix Juda promittit, aurum accipere sperans, quae triginta argenteis Dominum appretiavit. Nos autem coeptum sequentes ordinem, omnia ista referamus ad Ecclesiae beatitudinem, quod cuncti qui in ea fuerint admirentur subjectionem hostium, et suam felicitatem, et unusquisque apprehendat manum proximi sui, ut conserant dexteras, et mutua fide ac necessitudine copulentur. Quod autem in Hebraico legimus: Et Judas pugnabit adversum Jerusalem; pro quo LXX transtulerunt: Et Judas praeparabitur in Jerusalem, utroque modo accipiamus, quod Judas qui quondam Domini confessus est nomen, et in persecutionibus coactus, Christi populum persecutus est, et ipse vertatur ad laetitiam.

Vel certe Judas, omnis confitens et fidelis, non adversum Jerusalem pugnet, sed praeparet se in Jerusalem, ut contra adversarios dimicet. Et congregabit ipse Judas divitias omnium gentium in circuitu, aurum, et argentum, et vestes multas nimis, Aurum et argentum in sensu et sermone intelligi saepe diximus: unde et vestes aequae debemus accipere, quibus Christi decoratur Ecclesia, de qua scriptum est: Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate (Ps. XLIV, 10). Quibus vestibus indutam se credentium turba laetatur et dicit: Exultabo in Domino, quia induit me vestimentis salutis, et tunica laetitiae (Isa. LXI, juxta LXX). Dixerat enim ei Dominus: Vestivi te trichaptois et byssinis (Ezech. XVI). In trichaptois vestes tenues accipiamus, quae tam pulchrae sunt atque subtiles, ut capillorum similes esse videantur. Has vestes Ecclesia congregat, ut habeat quibus induat populum suum, cui a vero concionatore praeceptum est: In omni tempore sint vestimenta tua candida (Eccl. IX, 8).

(Vers. 15.) Et sic erit ruina equi, et muli, et cameli, et asini, et omnium jumentorum quae fuerint in castris illis, sicut ruina haec. LXX: Et haec erit ruina equorum et mulorum, camelorum et asinorum, et omnium jumentorum, quae fuerint in castris illis, juxta ruinam hanc.

When these miracles shall have been fulfilled, so that the flesh of the enemies flows away, the eyes consume away, and the tongue rots in the mouth of the blasphemers: then there shall be a great tumult, or stupor among them; for this signifies ekstasis which the LXX translated: And each one shall take the hand of his neighbor, and hand shall be joined with the hand of another, for dread and the weight of the evils which shall come upon them. Judah also shall fight against the metropolis, of which we have spoken also above (Chapter 12), and victory being granted by the Lord: the riches of all the nations which made war against Jerusalem shall be gathered together, gold and silver, and a multitude of garments, which are the most precious things.

Unhappy Judah promises these things to himself, hoping to receive gold, she who valued the Lord at thirty pieces of silver. But we, following the order begun, let us refer all these things to the blessedness of the Church, that all who shall be in it may wonder at the subjection of the enemies and their own happiness, and each one may take the hand of his neighbor, so that they may join right hands, and be coupled together by mutual faith and necessity. Moreover, that which we read in the Hebrew: And Judah also shall fight against Jerusalem; for which the LXX translated: And Judah shall be prepared in Jerusalem, let us take it in both ways, that Judah who once confessed the name of the Lord, and being compelled in persecutions, persecuted the people of Christ, may himself also be turned to joy.

Or certainly Judah, everyone confessing and faithful, may not fight against Jerusalem, but may prepare himself in Jerusalem, so that he may fight against the adversaries. And Judah himself shall gather the riches of all nations round about, gold, and silver, and very many garments. We have often said that gold and silver are understood in sense and speech: whence also we ought equally to take the garments with which the Church of Christ is adorned, of which it is written: The queen stood at thy right hand in a vesture of gold, surrounded with variety (Ps. 44:10). Clad in which garments the crowd of believers rejoices and says: I will exult in the Lord, because he has clothed me with the garments of salvation, and with a tunic of joy (Isa. 61, according to LXX). For the Lord had said to her: I have clothed thee with trichaptois [hair-woven garments] and fine linen (Ezek. 16). By trichaptois let us understand thin garments, which are so beautiful and subtle that they seem to be like hair. These garments the Church gathers, so that she may have with what to clothe her people, to whom it is commanded by the true preacher: Let thy garments be white at all times (Eccl. 9:8).

(Verse 15.) And so shall be the ruin of the horse, and of the mule, and of the camel, and of the ass, and of all the beasts that shall be in those camps, like this ruin. LXX: And this shall be the ruin of the horses and of the mules, of the camels and of the asses, and of all the beasts that shall be in those camps, according to this ruin.

Et haec Iudaei sub Eleimmeno suo carnaliter explenda contendunt. Grandis revera Domini fortitudo, ut corruant in castris hostium equi, et muli, cameli, et asini, et omnia jumenta eorum sicut et homines corruerant. Magnus triumphus, gloriosa victoria, bruta animalia Deo pugnante superari. Dicamus ergo juxta coeptam tropologiam: quod idcirco omnia mala corruant, quae prius contra Ecclesiam dimicaverunt, ut bona repente consurgant.

Denique qui prius equus fuerat hinniens ad uxorem proximi sui (Jerem. V), et impatiens ad libidinem ferebatur, et jacebat in turpitudine voluptatum: cum sequi coeperit castitatem, dicetur ad cum: Surge, eamus hinc (Joan. XIV, 31). Et: Surge, veni, proxima mea (Cant. II, 10). Et in Apostolo: Surge qui dormis, et exsurge a mortuis, et illuminabit te Christus (Ephes. V, 14). Cumque surrexerint qui ante ceciderant equi, et mollia terga Domino praeberint ad sedendum, dicent ad Deum: Ascende super equos tuos, et equitatio tua salus (Abac. III, 8).

Juxta hunc sensum mulos accipiamus, qui steriles sunt, et non procreant filios; sed voluptate lasciviunt: de quibus Psalmista commemorat: Nolite fieri sicut equus et mulus, quibus non est intellectus (Ps. XXXI, 9). Sicut ergo qui proni sunt ad libidinem, equi appellantur: sic mulos juste vocabimus, qui virgines sunt carne et non spiritu: qui eunuchizantur non propter regna coelorum, sed propter hominum voluptatem. Cum igitur isti muli, et isti eunuchi, versi fuerint in progeniem, et spirituales filios procrearint, audient per Isaiam; Et ne dicat eunuchus, quoniam sum lignum aridum. Haec enim dicit Dominus eunuchis, qui custodierint sabbata mea, et elegerint quae volui, et tenuerint foedus meum, dabo eis in domo mea et in muro meo locum nominatum, et nomen melius a filiis et filiabus: nomen sempiternum dabo eis quod non deficiet (Isa. LVI, 3 seq.). Tales mulos et mulas habebant reges Israel, et maxime David, qui refertur ad Christum (II Reg. XIII, et III Reg. I).

Si intelleximus qui sint equi et muli ruentes et consurgentes, transeamus ad camelos, animal ruminans, ungulamque non findens (Levit. XI): et dicamus, camelum esse omnes peccatores terrae, qui gravi peccatorum sarcina deprimuntur, et videntur sibi sanctas Scripturas legere, sed ungulam non findunt, ruminantes eloquia divina, et ea quae scripta sunt negligentes.

And these things the Jews contend are to be fulfilled carnally under their Eleim-meno [Anointed One]. Great indeed is the power of the Lord, that the horses and mules, camels and asses, and all their beasts should fall in the camps of the enemies just as the men had fallen. A great triumph, a glorious victory, that brute animals should be overcome with God fighting. Let us say therefore according to the tropology begun: that for this reason all evil things fall, which before fought against the Church, so that good things may suddenly rise up.

Finally, he who before had been a horse neighing after his neighbor's wife (Jer. 5), and was carried impatiently to lust, and lay in the baseness of pleasures: when he shall have begun to follow chastity, it shall be said to him: Arise, let us go hence (John 14:31). And: Arise, come, my neighbor (Cant. 2:10). And in the Apostle: Arise, thou that sleepest, and arise from the dead, and Christ shall enlighten thee (Eph. 5:14). And when the horses that had fallen before shall have risen, and offered their soft backs to the Lord to sit upon, they shall say to God: Mount upon thy horses, and thy riding is salvation (Hab. 3:8).

According to this sense let us take the mules, which are sterile, and do not procreate children; but sport in pleasure: concerning whom the Psalmist makes mention: Be not as the horse and the mule, which have no understanding (Ps. 31:9). As therefore they who are prone to lust are called horses: so we shall rightly call them mules who are virgins in flesh and not in spirit: who are eunuchized not for the kingdoms of heaven, but for the pleasure of men. When therefore these mules, and these eunuchs, shall have been turned into a progeny, and shall procreate spiritual children, they shall hear through Isaiah: And let not the eunuch say, because I am a dry tree. For thus says the Lord to the eunuchs who shall have kept my sabbaths, and chosen what I willed, and held my covenant, I will give them in my house and in my wall a named place, and a better name than of sons and daughters: an everlasting name I will give them which shall not fail (Isa. 56:3 et seq.). Such mules the kings of Israel had, and especially David, who is referred to Christ (2 Sam. 13, and 1 Kings 1).

If we have understood who the horses and mules are that fall and rise, let us pass to the camels, a ruminating animal, and not cleaving the hoof (Lev. 11): and let us say that the camel is all the sinners of the earth, who are weighed down by a heavy pack of sins, and seem to themselves to read the holy Scriptures, but do not cleave the hoof, ruminating the divine eloquences, and neglecting those things which are written.

Rectius autem camelus dici potest populus Judaeorum, qui et ipse Legem Dei meditatur, et eam ruminat et volvit in pectore, sed non dividit ungulam, ut credat in Patrem, et in Filium: et in eo immundus est, quod nequaquam separat litteram a spiritu, umbram a veritate, et portat Legis onera, et audit per prophetam: Vae, gens peccatrix, populus plenus delictis (Isai. I, 4). De istiusmodi camelo qui ruminat, ungulamque non findit, et in Proverbiis quasi ad filium dicitur: Qui relinquit custodire disciplinam patris, meditabitur eloquia mala (Prov. XXI).

Post camelum transeamus ad asinum, qui quondam ferebatur infrenis, et immundus erat, et multos habebat dominos, et per praecipitia labebatur, ut corruens repente consurgeret, et portaret Dominum Salvatorem, et ingrederetur in sanctam Jerusalem, et eum parvulorum turba credentium susciperet triumphantem (Matt. XXI et Joan. XII). Hunc asinum ad vitem et vineam Salvator dicitur alligasse (Gen. XLIX, 11), de qua in Psalmis scriptum est: Vineam transtulisti ex Aegypto, et eiecisti gentes, et plantasti eam (Ps. LXXIX, 9). Ad quam ipse vinitor loquitur: Ego plantavi te vineam frugiferam totam veram (Jer. II, 21). Omnia quoque jumenta et animantia, quae uno nomine propheta comprehendit, pro singulorum naturis interpretanda sunt, et hoc magis Dei Filio convenit, quam ea quae stulta populus Judaeorum vaticinatione praesumit.

(Vers. 16.) Et omnes qui reliqui fuerint de universis gentibus, quae venerint contra Jerusalem, ascendent ab anno in annum, ut adorent regem Dominum exercituum, et celebrent festivitatem Tabernaculorum. LXX: Et erit, quicumque derelicti fuerint de cunctis gentibus, quae venerint contra Jerusalem, ascendent per annos singulos, ut adorent regem Dominum omnipotentem, et celebrent festivitatem Tabernaculorum.

Omnes, inquit, qui relictii fuerint de gentibus quae venerint contra Jerusalem, ascendent per singulos annos, ut adorent regem Dominum exercituum, et celebrent festivitatem Tabernaculorum. Haec quoque Judaei cassa spe in mille annorum regno futura promittunt, cujus solemnitatis istud exordium est: Egressus populus Israel de Aegypto per vastam et terribilem ac latam solitudinem, in qua non erat domus, villa, oppidum, specus, faciebat sibi tabernacula atque tentoria (quae nunc a similitudine parvulae avis papiliones vocantur) in quibus cum conjugibus morarentur ac liberis, et cibum caperent, et per diem solis ardores, per noctem humorem, et frigus, et roris injuriam devitarent: Jussumque est ut in mense septimo quinta decima die mensis fieret tabernaculorum solemnitas. Et cum te, inquit, interrogaverit filius tuus cras, dicens: Quid sibi volunt haec tabernacula?

But the people of the Jews can more rightly be called a camel, which also itself meditates the Law of God, and ruminates it and turns it over in its breast, but does not divide the hoof, so as to believe in the Father, and in the Son: and in this it is unclean, because it by no means separates the letter from the spirit, the shadow from the truth, and carries the burdens of the Law, and hears through the prophet: Woe, sinful nation, a people full of transgressions (Isa. 1:4). Concerning this kind of camel which ruminates and does not cleave the hoof, it is also said in Proverbs as if to a son: He who leaves to keep the discipline of his father, shall meditate evil eloquences (Prov. 21).

After the camel let us pass to the ass, which once was carried unbridled, and was unclean, and had many masters, and was slipping through precipices, so that falling it might suddenly rise, and carry the Lord Savior, and enter into holy Jerusalem, and the crowd of little ones of the believers might receive him triumphant (Matt. 21 and John 12). The Savior is said to have tied this ass to the vine and the vineyard (Gen. 49:11), of which it is written in the Psalms: Thou hast transferred a vineyard out of Egypt, and cast out the nations, and planted it (Ps. 79:9). To which the vinedresser himself speaks: I planted thee a fruitful vineyard all true (Jer. 2:21). All the beasts also and animals, which the prophet comprehends under one name, are to be interpreted according to the natures of each, and this suits the Son of God more than those things which the people of the Jews presumes with foolish prophecy.

(Verse 16.) And all they that shall be left of all the nations that came against Jerusalem, shall go up from year to year, to adore the King, the Lord of hosts, and to keep the feast of tabernacles. LXX: And it shall come to pass, that whosoever shall be left of all the nations that came against Jerusalem, shall go up every year, to adore the King, the Lord Almighty, and to keep the feast of tabernacles.

All, he says, who shall be left of the nations that shall have come against Jerusalem, shall go up every year to adore the King, the Lord of hosts, and to keep the feast of tabernacles. These things also the Jews with empty hope promise to be in the kingdom of a thousand years, of which solemnity this is the beginning: The people of Israel having gone out of Egypt through a vast and terrible and wide solitude, in which there was no house, villa, town, cave, was making for itself tabernacles and tents (which now from the likeness of a small bird are called butterflies [papiliones]) in which they might dwell with their wives and children, and take food, and by day avoid the heats of the sun, by night the moisture, and the cold, and the injury of the dew: And it was commanded that in the seventh month, on the fifteenth day of the month, the solemnity of tabernacles should be held. And when, he says, thy son shall ask thee tomorrow, saying: What mean these tabernacles?

Respondebis ei: Multo tempore peregrinati sumus in Aegypto, de qua eduxit nos Dominus in solitudinem, et idcirco tabernacula suscitamus, ut beneficiorum Dei omni tempore recordemur, cum coeperimus habitare in urbibus (Deut. VI, 20, 21, et Lev. XXIII, 43).

Praecepit quoque ut facerent tabernacula de ligno pulcherrimo, quod Judaei citrum vocant, et de palmarum ramis ac frondibus ligni densissimi, et salicis, et populi. Historiae jecimus fundamenta, ut ex his ad spiritualia transeamus. Quamdiu in profectu sumus et in cursu atque certamine, habitamus in tabernaculis, hoc omni mente nitentes, ut de tabernaculis ad firmam et stabilem sedem transeamus, id est, domum Dei. Unde et sanctus David dicit in Psalmo: Heu mihi, quia incolatus meus prolongatus est (Ps. CXIX, 5)! Et: Advena ego sum, et peregrinus sicut omnes patres mei (Ps. XXXVIII, 31). Hoc loquitur qui in Aegypto est, et adhuc in saeculo constitutus. Qui autem egreditur de Aegypto, quae Hebraice dicitur MESRAIM, et interpretatur tribulatio; et ingreditur vitiorum solitudinem, carpit iter suum, et dicit in psalmo: Pertransibo in locum tabernaculi admirabilis usque ad domum Dei (Ps. XLI, 5). Admirabile est enim nolle habitare cum Aegyptiis; sed submerso Pharaone, terram cupere repromissionis intrare (Exod. XIV).

Unde et alibi loquitur: Quam dilecta tabernacula tua, Domine virtutum! concupiscit et deficit anima mea in atria Domini (Ps. LXXXIII, 1). Et post paululum; Beati omnes qui habitant in domo tua, in saecula saeculorum laudabunt te (Ibid., 5). Vox enim exultationis et salutis in tabernaculis justorum (Ps. CXVII, 15). Et in Proverbiis scriptum reperimus: Domus justorum permanent, et tabernacula eorum, qui recte agunt, stabunt (Prov. II, 21). De domibus, quod permaneant; de tabernaculis, quod statura sint, pollicetur. Dicit et in alio loco sanctus vir: Unum petivi a Domino, hoc requiram, ut inhabitem in domo Domini omnibus diebus vitae meae, et videam delectationem Domini, et visitem templum ejus (Ps. XXVI, 4).

Qui in istiusmodi habitat tabernaculis, et de tabernaculis ad atria, et de atriis ad domum, et de domo ad templum Domini ire festinat, debet celebrare solemnia tabernaculorum in ligno sapientiae pulcherrimo, de quo in Proverbiis dicitur: Lignum vitae est omnibus qui appropinquant ei, et qui reclinantur super eum, quasi super domum firmitatis (Prov. III, 18). Et in ramis palmarum, in quibus signum victoriae, et virtutis praemium continetur, et in frondibus densissimae arboris quam myrtum Judaei intelligunt, propter mortificationem carnis ac libidinum. Unde et Domino Salvatore a magis myrrha offertur in munere (Matt. II).

Thou shalt answer him: For a long time we sojourned in Egypt, out of which the Lord led us into the solitude, and therefore we raise tabernacles, that we may remember the benefits of God at all times, when we shall have begun to dwell in cities (Deut. 6:20, 21, and Lev. 23:43).

He also commanded that they should make tabernacles of the most beautiful wood, which the Jews call citron, and of branches of palms and foliage of the densest wood, and of willow, and of poplar. We have laid the foundations of history, so that from these we may pass to spiritual things. As long as we are in progress and in the course and the contest, we dwell in tabernacles, striving with all our mind for this, that from tabernacles we may pass to a firm and stable seat, that is, the house of God. Whence also saint David says in the Psalm: Woe is me, that my sojourning is prolonged (Ps. 119:5)! And: I am a stranger, and a pilgrim as all my fathers were (Ps. 38:31). He speaks this who is in Egypt, and still situated in the world. But he who goes out of Egypt, which in Hebrew is called MITZRAIM, and is interpreted tribulation; and enters the solitude of vices, takes his way, and says in the psalm: I shall go over into the place of the admirable tabernacle even to the house of God (Ps. 41:5). For it is admirable to be unwilling to dwell with the Egyptians; but Pharaoh being submerged, to desire to enter the land of promise (Exod. 14).

Whence also elsewhere he speaks: How beloved are thy tabernacles, O Lord of hosts! my soul longs and faints for the courts of the Lord (Ps. 83:1). And after a little while: Blessed are all they who dwell in thy house, they shall praise thee for ever and ever (ibid., 5). For the voice of exultation and salvation is in the tabernacles of the just (Ps. 117:15). And in Proverbs we find written: The houses of the just remain, and the tabernacles of them who act rightly shall stand (Prov. 2:21). Of houses, that they remain; of tabernacles, that they are about to stand, he promises. The holy man also says in another place: One thing I have asked of the Lord, this will I seek, that I may dwell in the house of the Lord all the days of my life, and see the delight of the Lord, and visit his temple (Ps. 26:4).

He who dwells in tabernacles of this kind, and hastens to go from tabernacles to the courts, and from the courts to the house, and from the house to the temple of the Lord, ought to celebrate the solemnities of tabernacles in the most beautiful wood of wisdom, of which it is said in Proverbs: It is a tree of life to all who approach it, and who recline upon it, as upon a house of firmness (Prov. 3:18). And in branches of palms, in which the sign of victory and the reward of virtue is contained, and in foliage of the densest tree which the Jews understand as myrtle, because of the mortification of the flesh and of lusts. Whence also myrrh is offered in gift to the Lord Savior by the magi (Matt. 2).

Et in ramis, inquit, salicis et populi, quam quidam unam arborem vocant; ipsumque ligni nomen quod Graece dicitur agnos, indicat castitatem. Aiunt medici, et hi qui de arborum et herbarum scripsere naturis, quod si quis florem salicis, sive populi mixtum aqua biberit, omnis in eo frigescat calor, et libidinis vena siccetur, ultraque filios generare non possit. Qui talium arborum ramis protectus fuerit, exerceat festivitatem tabernaculorum, sextum mensem transiens, qui refertur ad mundum, et septimo agens sabbatum spirituale, in quinta decima die mensis ejusdem, quando noctis luna plenissima est, et omnes ejus tenebrae claro lumine resolvuntur. Haec breviter diximus, olim animo contemplantes librorum magnitudinem, ut ad reliqua transeamus.

(Vers. 17.) Et erit, qui non ascenderint de familiis terrae ad Jerusalem, ut adorent regem Dominum exercituum, non erit super eos imber. LXX: Et erit, qui non ascenderint de familiis terrae ad Jerusalem, ut adorent regem Dominum omnipotentem, et isti illis apponentur.

Pro eo quod Septuaginta transtulerunt, et isti illis apponentur, in Hebraico scriptum est, ULO ALEHEM EJE GESEM, quod Aquila et Symmachus et Theodotio similiter interpretati sunt, et non erit super eos imber. Ecclesia Domini Jesu appellatur coelestis Jerusalem, de qua Apostolus scribit: Quae autem sursum est Jerusalem, libera est, quae est mater omnium nostrum (Galat. IV, 26); et: Accessistis ad Sion montem, et civitatem Dei viventis, Jerusalem coelestem (Heb. XII, 22).

Et haec Jerusalem non est in locis humilibus sita, sed in monte excelso, de quo Salvator loquitur: Non potest civitas abscondi super montem posita (Mat. V, 14). Unde qui adoraturus est Dominum exercituum in Jerusalem, debet ad montana conscendere. Qui autem de familiis ac tribubus terrae est, et idcirco Dominum non potest adorare, non erit super eum imber temporaneus, et serotinus, nec terra illius pluviis coeli rigabitur. Sive, ut verterunt Septuaginta, qui non ascenderint de familiis terrae ad Jerusalem, ut adorent regem Dominum omnipotentem, cum illis reputabuntur, qui pugnaverunt adversum Jerusalem, et quorum tabescet caro, et oculi defluent, et lingua putrescet.

(Vers. 18, 19.) Quod et si familia Aegypti non ascenderit, et non venerit: nec super eos erit, sed erit ruina qua percutiet Dominus omnes gentes, quae non ascenderint ad celebrandam festivitatem Tabernaculorum. Hoc erit peccatum Aegypti, et hoc peccatum omnium gentium, quae non ascenderint ad celebrandam festivitatem Tabernaculorum.

And in branches, he says, of willow and poplar, which some call one tree; and the very name of the wood which in Greek is called agnos [chaste-tree], indicates chastity. Physicians say, and those who have written concerning the natures of trees and herbs, that if anyone should drink the flower of the willow or poplar mixed with water, all heat in him should grow cold, and the vein of lust be dried up, and he could no longer generate children. He who shall have been protected by the branches of such trees, let him exercise the feast of tabernacles, passing the sixth month, which refers to the world, and in the seventh acting a spiritual sabbath, on the fifteenth day of the same month, when the moon of the night is fullest, and all its darknesses are dissolved by clear light. These things we have said briefly, long ago contemplating in mind the magnitude of the books, so that we may pass to the rest.

(Verse 17.) And it shall come to pass, that he that shall not go up of the families of the earth to Jerusalem, to adore the King, the Lord of hosts, there shall be no rain upon them. LXX: And it shall be, that whoever shall not go up of the families of the earth to Jerusalem, to adore the King, the Lord Almighty, even these shall be added to those.

For that which the Seventy translated, even these shall be added to those, in the Hebrew it is written, ULO ALEHEM YEJE GESHEM, which Aquila and Symmachus and Theodotion interpreted similarly, and there shall be no rain upon them. The Church of the Lord Jesus is called the heavenly Jerusalem, of which the Apostle writes: But that Jerusalem which is above, is free, which is our mother (Gal. 4:26); and: Ye are come to mount Zion, and to the city of the living God, the heavenly Jerusalem (Heb. 12:22).

And this Jerusalem is not situated in low places, but on a high mountain, of which the Savior speaks: A city seated on a mountain cannot be hid (Matt. 5:14). Whence he who is about to adore the Lord of hosts in Jerusalem, ought to ascend to the mountainous regions. But he who is of the families and tribes of the earth, and therefore cannot adore the Lord, there shall be no early and late rain upon him, nor shall his land be watered by the rains of heaven. Or, as the Seventy translated, they who shall not go up of the families of the earth to Jerusalem, to adore the King, the Lord Almighty, shall be reckoned with those who fought against Jerusalem, and whose flesh shall consume away, and eyes flow out, and tongue rot.

(Verses 18, 19.) And if the family of Egypt go not up and come not: neither shall it be upon them, but there shall be the ruin wherewith the Lord shall strike all nations that shall not go up to keep the feast of tabernacles. This shall be the sin of Egypt, and this the sin of all nations, that shall not go up to keep the feast of tabernacles.

LXX: Sin autem Aegypti tribus non ascenderit, nec venerit illuc: et super eos erit ruina, qua percutiet Dominus omnes gentes, quae non ascenderunt ut agerent solemnitatem scenopegiae. Hoc erit peccatum Aegypti, et peccatum omnium gentium quae non ascenderint ut celebrent festivitatem scenopegiae.

Qui Aegyptius est, et gentium caeterarum, quamdiu Aegyptius et ethnicus permanet, non ascendet in Jerusalem; et quia ascendere non potest, nec gradum ad excelsa subrigere, ideo non erit super eum imber Dominicae benedictionis. Et hoc peccatum erit maximum Aegyptio, Assyrio, Chaldaeo, Syro, Moabitae, et Ammonitae, si noluerint egredi de terris suis, et ascendere Jerusalem, ut per tabernacula transeant in Jerusalem, et inveniant aeternam domum, aliarumque gentium homines esse desistant, et efficiantur Israelitae in quibus dolus non est (Joan. I).

Haec omnia quae nos celeri sermone perstringimus, Judaei, et judaizantes nostri, immo non nostri, quia judaizantes, sperant futura corporaliter, utique et circumcisionem sibi, et conjugia in mille annorum imperio promittentes, ne impleatur in illis maledictio quae scripta est: Maledicta sterilis quae non facit semen in Israel; et: Beatus qui habet semen in Sion et domesticos in Jerusalem (Isai. XXXI, 9, sec. LXX). Quod si verum est, omnes virgines quas mille annorum regnum invenerit, maledictioni et sterilitati perpetuae subjacebunt: aut certe nupturae sunt, ut maledictionem effugiant.

(Vers. 20.) In die illa erit, quod super frenum equi est, sanctum Domino: et erunt lebetes in domo Domini quasi phialae coram altari. Et erit omnis lebes in Jerusalem et in Juda sanctificatus Domino exercituum, LXX: In die illa erit, quod super frenum equi est sanctum Domino omnipotenti: et erunt lebetes qui in domo Domini sunt sicut phialae ante domum altaris: et erit omnis lebes in Jerusalem et in Juda sanctus Domino omnipotenti.

Verbum Hebraicum MESULOTH, Aquila et Theodotio bython interpretati sunt, id est, profundum: Symmachus peripaton syskion, id est, incessum umbrosum. Soli Septuaginta chalinon, id est, frenum, transtulerunt; quos et nos in hoc loco secuti sumus, ne novum aliquid in quaestione vulgata videremur afferre. Quod cum ab Hebraeo quaerem quid significaret, ait mihi, non debere nos legere MESULOTH, sed MESALOTH, quod significat phaleras equorum et ornatum bellicum, et excepto hoc loco, in nullo penitus sanctarum Scripturarum volumine hoc verbum reperiri.

LXX: But if the tribe of Egypt go not up, nor come thither: and upon them shall be the ruin, wherewith the Lord shall strike all nations that shall not go up to keep the solemnity of scenopegia [feast of tabernacles]. This shall be the sin of Egypt, and the sin of all nations that shall not go up to keep the feast of scenopegia.

He who is an Egyptian, and of the other nations, as long as he remains an Egyptian and a heathen, shall not go up into Jerusalem; and because he cannot go up, nor raise his step to the heights, therefore there shall be no rain of the Lord's blessing upon him. And this will be the greatest sin for the Egyptian, the Assyrian, the Chaldean, the Syrian, the Moabite, and the Ammonite, if they will not go out from their lands, and go up to Jerusalem, that through the tabernacles they may pass into Jerusalem, and find an eternal house, and cease to be men of other nations, and be made Israelites in whom there is no guile (John 1).

All these things which we touch upon with quick speech, the Jews and our judaizers, or rather not ours, because they are judaizers, hope are to be in the future bodily, certainly promising to themselves both circumcision and marriages in the thousand years' empire, lest the curse which is written be fulfilled in them: Cursed is the sterile who makes not seed in Israel; and: Blessed is he who has seed in Zion and domestics in Jerusalem (Isa. 31:9, according to LXX). Which if it is true, all the virgins whom the kingdom of a thousand years shall find, will lie under perpetual curse and sterility: or certainly they are about to marry, that they may escape the curse.

(Verse 20.) In that day there shall be that which is upon the bridle of the horse, holy to the Lord: and the cauldrons in the house of the Lord shall be as the phials before the altar. And every cauldron in Jerusalem and in Judah shall be sanctified to the Lord of hosts. LXX: In that day there shall be that which is upon the bridle of the horse holy to the Lord Almighty: and the cauldrons which are in the house of the Lord shall be as the phials before the house of the altar: and every cauldron in Jerusalem and in Judah shall be holy to the Lord Almighty.

The Hebrew word MESULOTH, Aquila and Theodotion interpreted as bython, that is, deep; Symmachus as peripaton syskion, that is, a shaded walk. Only the Seventy translated chalinon, that is, bridle; whom we also have followed in this place, lest we seem to bring forward something new in a common question. When I asked of a Hebrew what this signified, he said to me that we ought not to read MESULOTH, but MESALOTH, which signifies the trappings of horses and warlike ornament, and except for this place, this word is found in no volume at all of the holy Scriptures.

Frenum autem lingua Hebraica RESEN appellari, et non MESULOTH, quod LXX transtulerunt. Et esse sensum: Tempore solemnitatis perpetuae, et regni Jerusalem, pacatis omnibus et tranquillis, nequaquam opus esse equitatu, quod genus bellantium fortissimum est; sed omnem ornatum, et decorem phalararum ad cultum Domini conferendum. Hoc illi dixerint. Nos equorum profundum, et incessum syskion, umbrosum, sive tenebrosum, referamus ad scientiam mysticam, quam et David quasi equus optimus se habere jactabat, dicens: Incerta et occulta sapientiae tuae manifestasti mihi (Ps. L, 8). Et Apostolus: O profundum divitiarum sapientiae et scientiae Dei! quam inscrutabilia sunt judicia ejus, et investigabiles viae ejus (Rom. XI, 33)! De hoc profundo propheta clamavit ad Dominum, et exaudivit eum. In his profundis et tenebris posuit Deus latibulum suum (Ps. XVII): Has tenebras et sacramenta divina ingressus est Moyses in Sina montis caligine, ut videret Deum (Exod. XIX): De quibus et David in Psalmo alio loquebatur: Judicia Domini abyssus multa (Ps. XXXV, 9). Haec arcana et ista mysteria sancta sunt Domino, quae noverat evangelista Joannes, qui ausus est dicere, quod angeli forsitan nesciebant: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum (Joan. I, 1). Et idcirco amatur a Domino, quia optimum habebat profundum; et recubuerat super pectus Jesu, unde et hauserat sapientiam (Joan. XXI).

Sin autem voluerimus, ut LXX transtulerunt, frenum, accipere sermonem Dei, intelligamus in freno, eum qui equos insanientes libidine, et mulos steriles atque lascivos refrenat a vitiis, et coercet, et non patitur ire per praeceps, de quibus dicitur: Nolite fieri sicut equus et mulus, quibus non est intellectus. In freno et chamo maxillas eorum constringe, qui non approximant ad te (Ps. XXXI, 9, 10). De hoc freno et Jacobus loquitur: In equorum ora mittimus frenos, et omne corpus eorum circumagimus (Jacob. III, 3), ut scilicet recto gradiantur itinere, et mollia ad sedendum Domino possint terga praebere. Tale frenum et talis sermo auri et argenti varietate compositus, feros equos Salvatori praeparat ad sedendum; et sanctos facit, ac proprie illius cultui consecratos. Audivi a quodam rem, sensu quidem pio dictam, sed ridiculam. Clavos Dominicae crucis, e quibus Constantinus Augustus frenos equo suo fecerat, sanctum Domini appellari. Hoc utrum ita accipiendum sit, lectoris prudentiae relinquo. Nos transeamus ad lebetes, qui futuri sunt in domo Domini, quasi phialae altaris. Erit enim omnis lebes in Jerusalem, et in Juda sanctificatus Domino omnipotenti. Ament aeneos lebetes, qui amaverunt ollas Aegyptias, et carnes, et pepones, et allia, et caepe, et cucumeres (Num. XI).

But a bridle in the Hebrew language is called RESEN, and not MESULOTH, which the LXX translated. And the sense is: In the time of the perpetual solemnity, and of the kingdom of Jerusalem, all things being pacified and tranquil, there is by no means need of cavalry, which is the strongest kind of combatants; but all the ornament and beauty of trappings is to be contributed to the worship of the Lord. Let them have said this. Let us refer the deep of the horses, and the shaded or dark walk, to mystical knowledge, which David also as an excellent horse boasted that he had, saying: The uncertain and hidden things of thy wisdom thou hast manifested to me (Ps. 50:8). And the Apostle: O the depth of the riches of the wisdom and of the knowledge of God! how incomprehensible are his judgments, and unsearchable his ways (Rom. 11:33)! Out of this deep the prophet cried to the Lord, and he heard him. In these depths and darknesses God has placed his hiding-place (Ps. 17): Into these darknesses and divine sacraments Moses entered in the mist of mount Sinai, that he might see God (Exod. 19): Of which also David in another Psalm was speaking: The judgments of the Lord are a great abyss (Ps. 35:9). These secrets and those mysteries are holy to the Lord, which the evangelist John knew, who dared to say what perhaps the angels did not know: In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1). And for this reason he is loved by the Lord, because he had an excellent deep; and he had reclined upon the breast of Jesus, whence also he had drawn wisdom (John 21).

But if we wish, as the LXX translated, to take the bridle as the word of God, let us understand in the bridle him who restrains from vices the horses raging with lust, and the sterile and lascivious mules, and coerces them, and does not suffer them to go headlong, concerning whom it is said: Be not as the horse and the mule, which have no understanding. In bridle and bit bind their jaws, who do not approach to thee (Ps. 31:9, 10). Concerning this bridle also James speaks: We put bridles into the mouths of horses, and we turn about their whole body (Jas. 3:3), namely that they may walk in the right path, and may be able to offer soft backs to the Lord to sit upon. Such a bridle and such a speech composed with a variety of gold and silver, prepares wild horses for the Savior to sit upon; and makes them holy, and properly consecrated to his worship. I heard from a certain one a thing, said indeed with a pious sense, but ridiculous: that the nails of the Lord's cross, from which Constantine Augustus had made bridles for his horse, were called holy to the Lord. Whether this is to be so taken, I leave to the reader's prudence. Let us pass to the cauldrons, which are to be in the house of the Lord, as the phials of the altar. For every cauldron in Jerusalem and in Judah shall be sanctified to the Lord Almighty. Let them love bronze cauldrons who loved the Egyptian pots, and the flesh, and the melons, and the garlic, and the onions, and the cucumbers (Num. 11).

Nos Judaicos lebetes in quibus coquebantur carnes victimarum, vertamus in phialas aromatum coram altari Domini, de quibus sponsa dicit ad sponsum: Fratruelis meus descendit in hortum meum ad phialas aromatum, pascere in hortis, et colligere lilia (Cant. VI, 1). Hortus et paradisu in quem sponsus descendit ad sponsam, sanctarum lectio Scripturarum est: de quibus lilia, et violas et rosas et varia decerpit aromata, ut impleat phialas animarum credentium, et Domino ex eis liba diffundat. Istiusmodi lebetes cum versi fuerint in phialas Domini, et dicere potuerint: Christi bonus odor sumus (II Cor. XV), et pro virulentia carnum, varios coeperint flores gestare virtutum: tunc erunt in Ierusalem, et in Iuda sanctificati Deo omnipotenti, de quibus frequentius diximus, quod Ierusalem visionem pacis, et Iudas exprimat confitentem.

(Vers. 21.) Et venient omnes immolantes, et sument ex eis, et coquent in eis: et non erit mercator ultra in domo Domini exercituum in die illo. LXX: Et venient omnes qui immolent et sument ex eis, et coquent in illis, et non erit Chananaeus ultra in domo Domini omnipotentis in die illo.

Pro Chananaeo, Aquila interpretatus est mercatorem, quem et nos in hoc loco secuti sumus. Cum lebetes fuerint versi in phialas, venient omnes in circuitu nationes, sive qui relictis fuerint de universis gentibus immolantes, et sument lebetes, et coquent in eis carnes victimarum, ut non crudas carnes agni comedant, sed omni carnum humore decocto, remaneat quod igne paratum fuerit ad vescendum.

Quae sint phialae coram altari Domini, in quas lebetes Israelitici convertantur, et supra diximus, et nunc ex parte dicemus. Laudat sponsa in Cantico canticorum sponsum suum: Maxillae ejus sicut phialae aromatum (Cant. V). In maxillis sermo accipitur, qui prolatus a Domino, varia unguenta depromit, et tanta erit boni odoris fragrantia ut faciat sibi Dominus flagellum de Scripturarum textum testimoniis, et ejiciat de templo vendentes et ementes, et dicat ad eos: Scriptum est, domus Patris mei, domus orationis vocabitur cunctis gentibus: vos autem fecistis eam domum negotiationis (Mat. XXI, 13).

Let us turn the Jewish cauldrons in which the flesh of the victims was cooked, into phials of aromatics before the altar of the Lord, of which the spouse says to the bridegroom: My brother's son is gone down into my garden to the phials of aromatics, to feed in the gardens, and to gather lilies (Cant. 6:1). The garden and paradise into which the bridegroom goes down to the spouse, is the reading of the holy Scriptures: from which he plucks lilies, and violets and roses and various aromatics, so that he may fill the phials of the souls of the believers, and pour out libations to the Lord from them. When cauldrons of this kind shall have been turned into the phials of the Lord, and shall be able to say: We are the good odor of Christ (2 Cor. 2:15), and instead of the virulence of flesh, shall have begun to bear various flowers of virtues: then they shall be in Jerusalem and in Judah sanctified to God Almighty, concerning whom we have more frequently said that Jerusalem expresses the vision of peace, and Judah the confessing one.

(Verse 21.) And all they that sacrifice shall come, and take of them, and shall seethe in them: and there shall be no more a merchant in the house of the Lord of hosts in that day. LXX: And all they that sacrifice shall come and shall take of them, and shall seethe in them, and there shall be no more a Canaanite in the house of the Lord Almighty in that day.

For Canaanite, Aquila interpreted merchant, whom we also have followed in this place. When the cauldrons shall have been turned into phials, all the nations round about shall come, or those who shall be left of all the nations, sacrificing, and they shall take the cauldrons, and seethe in them the flesh of the victims, so that they may not eat the raw flesh of the lamb, but all the moisture of the flesh being boiled away, that which shall have been prepared by fire for eating may remain.

What are the phials before the altar of the Lord, into which the Israelite cauldrons are converted, we have both said above, and shall now say in part. The spouse in the Song of Songs praises her bridegroom: His cheeks are as phials of aromatics (Cant. 5). In the cheeks speech is understood, which being brought forth by the Lord, draws out various ointments, and so great shall be the fragrance of the good odor that the Lord may make for himself a scourge from the testimonies of the text of the Scriptures, and cast out from the temple those selling and buying, and say to them: It is written, my Father's house shall be called a house of prayer for all nations: but you have made it a house of business (Matt. 21:13).

Quidam illud quod in Daniele scriptum est, licet in Hebraico non legatur: Semen Chanaan, et non Juda (Dan. XIII, 56): et quod ab Osee propheta de Ephraim dicitur: Particeps idolorum Ephraim: posuit sibi scandala, provocavit Chananaeos: fornicantes fornicati sunt (Osee IV, 17, 18), huic coaptant loco, et omnem fornicatorem, Chananaeum et alienigenam appellari volunt, quem de domo Dei asserunt auferendum.

Some adapt to this place that which is written in Daniel, although it is not read in the Hebrew: Seed of Canaan, and not of Judah (Dan. 13:56): and that which is said by the prophet Hosea concerning Ephraim: Ephraim is a partaker of idols: he has placed scandals for himself, he has provoked the Canaanites: fornicating they have committed fornication (Hos. 4:17, 18), and they wish every fornicator to be called a Canaanite and a foreigner, whom they assert is to be taken away from the house of God.