SAINT JEROME

Commentary on Isaiah

Commentarium in Isaiam

VOLUME I · IV

SABBATISMUS

Saint Jerome (347–420)
Commentarium in Isaiam · Commentary on Isaiah

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

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S. EUSEBII HIERONYMI STRIDONENSIS PRESBYTERI COMMENTARIORUM IN ISAIAM PROPHETAM LIBRI DUODEVIGINTI. (C)

Prologus.

Expletis longo vix tempore in duodecim Prophetas viginti explanationum libris, et in Danielem Commentariis, cogis me, virgo Christi Eustochium, transire ad Isaiam: et quod sanctae matri tuae Paulae, dum viveret, pollicitus sum, tibi reddere. Quod quidem et eruditissimo viro fratri tuo Pammachio promisisse me memini; cumque in affectu par sis, vincis praesentia. Itaque et tibi et illi per te reddo quod debeo, obediens Christi praeceptis, qui ait: Scrutamini Scripturas (Joan. V, 39); et, Quaerite, et invenietis (Matth. VII, 76). Ne illud audiam cum Judaeis: Erratis, nescientes Scripturas, neque virtutem Dei (Matth. XXII, 29). Si enim juxta apostolum Paulum (II Cor. I, 24) Christus Dei virtus est, Deique sapientia; et qui nescit Scripturas, nescit Dei virtutem ejusque sapientiam: ignoratio Scripturarum, ignoratio Christi est. Unde orationum tuarum fultus auxilio, quae diebus ac noctibus in Dei lege meditaris, et templum es Spiritus sancti, imitabor patremfamilias, qui de thesauro suo profert nova et vetera; et sponsam dicentem in Cantico Canticorum: Nova et vetera, fratruelis meus, servavi tibi (Cant. VII, 13); sicque exponam Isaiam, ut illum non solum Prophetam, sed evangelistam et Apostolum doceam. Ipse enim de se et de caeteris evangelistis ait: Quam speciosi pedes evangelizantium bona, evangelizantium pacem (Isa. LII, 7). Et ad ipsum quasi ad Apostolum loquitur Deus: Quem mittam, et quis ibit ad populum istum? Et ille respondit: Ecce ego, mitte me (Isa. VI, 8).

Nullusque putet, me voluminis istius argumentum brevi cupere sermone comprehendere: cum universa Domini sacramenta praesens Scriptura contineat; et tam natus de Virgine Emmanuel, quam illustrium patrator operum atque signorum: mortuus ac sepultus, et resurgens ab inferis, et Salvator universarum gentium praedicetur. Quid loquar de physica, ethica et logica? Quidquid sanctarum est Scripturarum: quidquid potest humana lingua proferre, et mortalium sensus accipere, isto volumine continetur.

THE EIGHTEEN BOOKS OF THE COMMENTARIES ON THE PROPHET ISAIAH BY ST. EUSEBIUS HIERONYMUS OF STRIDON, PRESBYTER. (C)

Prologue.

Having completed, after a long time and with difficulty, the twenty books of explanations on the twelve Prophets and the Commentaries on Daniel, you compel me, O Eustochium, virgin of Christ, to pass on to Isaiah, and to render to you what I promised to your holy mother Paula while she lived. I remember, indeed, having promised this also to that most learned man, your brother Pammachius; and though you are equal in affection, you surpass him by your presence. Therefore, I render what I owe both to you and, through you, to him, obedient to the precepts of Christ, who says: "Search the Scriptures" (John 5:39); and, "Seek, and you will find" (Matthew 7:76). Lest I hear, along with the Jews: "You are mistaken, not knowing the Scriptures, nor the power of God" (Matthew 22:29). For if, according to the apostle Paul (cf. 1 Cor 1:24), Christ is the power of God and the wisdom of God, then he who does not know the Scriptures does not know the power of God and His wisdom: ignorance of the Scriptures is ignorance of Christ. Wherefore, supported by the help of your prayers, as you meditate day and night on the law of God and are a temple of the Holy Spirit, I will imitate the householder who brings forth from his treasure new things and old; and the bride saying in the Song of Songs: "New and old, my kinsman, I have kept for you" (Song of Songs 7:13); and so I will expound Isaiah as to show him to be not only a Prophet, but an Evangelist and an Apostle. For he himself says of himself and of the other evangelists: "How beautiful are the feet of those who preach good tidings, who preach peace" (Isaiah 52:7). And God speaks to him as to an Apostle: "Whom shall I send, and who will go to this people?" And he answered: "Here I am, send me" (Isaiah 6:8).

And let no one think that I desire to comprehend the argument of this volume in a brief discourse, since this present Scripture contains all the mysteries (*sacramenta*) of the Lord; and He is proclaimed both as Emmanuel born of a Virgin, and as the performer of illustrious works and signs: dead and buried, and rising from the dead, and the Savior of all nations. What shall I say of physics, ethics, and logic? Whatever belongs to the Holy Scriptures, whatever the human tongue can utter and the sense of mortals can receive, is contained in this volume.

De cujus mysteriis testatur ipse qui scripsit: Et erit vobis visio omnium, sicut verba libri signati: quem cum dederint scienti litteras, dicent: Lege istum. Et respondebit: Non possum, signatus est enim. Et dabitur liber nescienti litteras: diceturque ei, lege, et respondebit, nescio litteras (Isai. XXIV, 11, 12). Sive igitur hunc librum dederis nescienti litteras Populo nationum, respondebit: Non possum legere: quia non didici litteras Scripturarum; sive dederis Scribis et Pharisaeis, qui Regis litteras nosse se jactant, respondebunt: Non possumus legere: quia signatus est liber. Quid idcirco eis signatus est? quoniam non receperunt eum quem signavit Pater (Joan VI, 27): qui habet clavem David: Qui aperit, et nemo claudit; qui claudit, et nemo aperit (Apoc. III, 7).

Neque vero, ut Montanus cum insanis feminis somniat, Prophetae in ecstasi sunt locuti, ut nescierint quid loquerentur, et cum alios erudirent, ipsi ignorarent quid dicerent. De quibus Apostolus ait: Nescientes quae loquantur, neque de quibus affirment (I Tim. I, 7): sed juxta Salomonem qui loquitur in Proverbiis: Sapiens intelligit quae profert de ore suo; et in labiis suis portabit scientiam (Prov. XVI, 23), etiam ipsi sciebant quid dicerent. Si enim sapientes erant Prophetae, quod negare non possumus; et Moses omni eruditus sapientia loquebatur ad Dominum, et Dominus respondebat ei; et de Daniele ad principem Tyri dicitur: Numquid sapientior es Daniele (Ezech. XXVIII, 3)? et David sapiens erat qui gloriabatur in Psalmo: Incerta et occulta sapientiae tuae manifestasti mihi (Ps. L, 8), quomodo sapientes Prophetae instar brutorum animantium quid dicerent, ignorabant? Legimus et in alio Apostoli loco: Spiritus Prophetarum Prophetis subjecti sunt (I Cor. XIV, 32): ut in sua habeant potestate, quando taceant, quando loquantur. Quod si cui videtur infirmum, illud ejusdem Apostoli audiat: Prophetae duo aut tres loquantur, et alii dijudicent: si autem alii fuerit revelatum sedenti, prior taceat (Ibid., 29). Qua possunt ratione reticere, cum in ditione sit spiritus qui loquitur per Prophetas, vel tacere vel dicere? Si ergo intelligebant quae dicebant, 5-6 cuncta sapientiae rationisque sunt plena. Nec aer voce pulsatus ad aures eorum perveniebat; sed Deus loquebatur in animo Prophetarum, juxta illud quod alius Propheta dicit: Angelus qui loquebatur in me (Zach. I, 9), et: Clamantes in cordibus nostris, Abba, pater (Gal. IV, 6). Et: Audiam quid loquatur in me Dominus Deus (Ps. LXXXIV, 9).

Concerning its mysteries, he who wrote it himself testifies: "And the vision of all this will be to you like the words of a sealed book, which when they give to one who knows letters, they will say: 'Read this.'" And he will answer: "I cannot, for it is sealed." And the book will be given to one who does not know letters, and it will be said to him, "Read," and he will answer, "I do not know letters" (cf. Isaiah 29:11-12). Therefore, whether you give this book to the people of the nations who do not know letters, they will answer: "I cannot read, because I have not learned the letters of the Scriptures"; or whether you give it to the Scribes and Pharisees, who boast that they know the King's letters, they will answer: "We cannot read, because the book is sealed." Why, for that reason, is it sealed to them? Because they did not receive Him whom the Father has sealed (John 6:27), who has the key of David: "He who opens and no one shuts; who shuts and no one opens" (Revelation 3:7).

Nor indeed, as Montanus dreams with his madwomen, did the Prophets speak in ecstasy, such that they did not know what they were saying, and while they instructed others, they themselves were ignorant of what they said. Of whom the Apostle says: *Not knowing what they say, nor whereof they affirm* (1 Tim. 1:7): but according to Solomon who speaks in the Proverbs: *The wise man understands what he brings forth from his mouth; and in his lips he will carry knowledge* (Prov. 16:23), they too knew what they were saying. For if the Prophets were wise, which we cannot deny; and Moses, learned in all wisdom, spoke to the Lord, and the Lord answered him; and of Daniel it is said to the prince of Tyre: *Art thou wiser than Daniel?* (Ezek. 28:3)? and David was wise, who boasted in the Psalm: *The uncertain and hidden things of thy wisdom thou hast made manifest to me* (Ps. 50:8), how then could the wise Prophets, like brute animals, be ignorant of what they were saying? We read also in another place of the Apostle: *The spirits of the Prophets are subject to the Prophets* (1 Cor. 14:32): so that it is in their own power when to be silent and when to speak. But if this seems weak to anyone, let him hear that other passage from the same Apostle: *Let the prophets speak two or three, and let the others judge: but if a revelation be made to another sitting by, let the first be silent* (Ibid., 29). By what reasoning can they be silent, since the spirit who speaks through the Prophets is under their power to be silent or to speak? If, therefore, they understood what they were saying, all things are full of wisdom and reason. Nor was it air struck by a voice that reached their ears; but God was speaking in the soul of the Prophets, according to that which another Prophet says: *The Angel who spoke in me* (Zech. 1:9), and: *Crying in our hearts, Abba, Father* (Gal. 4:6). And: *I will hear what the Lord God will speak in me* (Ps. 84:9).

Unde post historiae veritatem, spiritualiter accipienda sunt omnia: et sic Judaea et Jerusalem, Babylon et Philisthiim, et Moab et Damascus, Aegyptus et desertum mare, Idumaea et Arabia, ac vallis Visionis, et ad extremum Tyrus, et Visio quadrupedum intelligenda sunt; ut cuncta quaeramus in sensu, et in omnibus his, quasi sapiens architectus Paulus apostolus jaciat fundamentum, quod non est aliud praeter Christum Jesum. Magnique laboris et operis est, omnem Isaiae librum velle edisserere, in quo majorum nostrorum ingenia sudaverunt: Graecorum dico. Caeterum apud Latinos grande silentium est, praeter sanctae memoriae martyrem Victorinum, qui cum Apostolo dicere poterat: Etsi imperitus sermone, non tamen scientia (II Cor. XI, 9). Scripsit enim in hunc Prophetam juxta editiones quatuor, usque ad Visionem quadrupedum in deserto, Origenes triginta volumina, e quibus vicesimus sextus liber non invenitur. Feruntur et alii sub nomine ejus de Visione τετραπόδων, duo ad Gratam libri, qui pseudographi putantur; et vigintiquinque Homiliae, et Σημειώσεις, quas nos Excerpta possumus appellare. Eusebius quoque Pamphili juxta historicam explanationem quindecim edidit volumina; et Didymus, cujus amicitiis nuper usi sumus, ab eo loco ubi scriptum est: Consolamini, consolamini populum meum, sacerdotes: loquimini ad cor Jerusalem (Isai. XL, 1), usque ad finem voluminis, decem et octo edidit tomos. Apollinaris autem more suo sic exponit omnia, ut universa transcurrat, et punctis quibusdam atque intervallis, immo compendiis grandis viae spatia praetervolet: ut non tam Commentarios quam indices capitulorum nos legere credamus. Ex quo animadvertis, quantae difficultatis sit, ut Latini nostri, quorum aures fastidiosae sunt, et ad intelligendas Scripturas sanctas nauseant, plausuque tantum eloquentiae delectantur, mihi ignoscant, si prolixius locutus fuero; cum Isaias duodecim Prophetis juxta numerum versuum, aut aequalis, aut major sit. Sicubi autem praetermissis LXX de Hebraico disputavi, illud in causa est quod aut eadem, aut similia sunt pleraque cum caeteris, et duplici editione proposita, nolui libros explanationis extendere, qui etiam in simplici explanatione modum brevitatis excedunt. Sed jam propositum exsequamur.

LIBER PRIMUS.

Visio Isaiae, filii Amos, quam vidit super Judam et Jerusalem, in diebus Oziae, Joatham, Achaz et Ezechiae, regum Juda.

Whence, after the truth of the history, all things are to be taken spiritually: and thus Judea and Jerusalem, Babylon and Philistia, and Moab and Damascus, Egypt and the desert by the sea, Idumea and Arabia, and the valley of Vision, and finally Tyre, and the Vision of the four-footed beasts are to be understood; so that we may seek all things in their spiritual sense, and in all these, as a wise architect, the apostle Paul may lay the foundation, which is none other than Christ Jesus. And it is a task of great labor and effort to wish to expound the entire book of Isaiah, over which the intellects of our predecessors have toiled: I speak of the Greeks. Among the Latins, however, there is a great silence, except for the martyr Victorinus of holy memory, who could say with the Apostle: *Though I be rude in speech, yet not in knowledge* (2 Cor. 11:9). For Origen wrote thirty volumes on this Prophet according to the four editions, up to the Vision of the four-footed beasts in the desert, of which the twenty-sixth book is not found. There are also circulated under his name two other books on the Vision of the four-footed beasts (tetrapodon) addressed to Gratus, which are considered pseudepigraphical; and twenty-five Homilies, and *Semeioseis*, which we can call *Excerpts*. Eusebius of Pamphilus also published fifteen volumes according to the historical explanation; and Didymus, whose friendship we have recently enjoyed, published eighteen tomes from that place where it is written: *Comfort ye, comfort ye my people, ye priests: speak ye to the heart of Jerusalem* (Isa. 40:1), up to the end of the book. Apollinaris, however, in his own manner, expounds everything in such a way that he runs through it all, and with certain points and intervals, or rather shortcuts, he flies over great stretches of the way: so that we believe we are reading not so much Commentaries as chapter summaries. From this you may perceive how difficult it is that our Latins, whose ears are fastidious and who are nauseated by understanding the holy Scriptures, delighting only in the applause of eloquence, should forgive me if I have spoken at too great a length; since Isaiah, in the number of his verses, is either equal to or greater than the twelve Prophets. But wherever, having passed over the Septuagint, I have argued from the Hebrew, the reason is that most things are either the same or similar to the others, and with a double edition proposed, I did not wish to extend the books of explanation, which even in a simple explanation exceed the measure of brevity. But now let us pursue our subject.

BOOK ONE.

The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Pro Juda, in quo significantur duae tribus, LXX et Theodotio posuere, Judaeam, quae totam terram duodecim tribuum ostendit. Et pro eo quod nos ex Hebraeo vertimus, super Judam et Jerusalem: illi interpretati sunt, contra Judaeam et Jerusalem. Symmachus more suo manifestius, de Juda et Jerusalem; ut nec prospera, nec adversa velit titulo demonstrari: sed ea quae de Juda et Jerusalem in utramque partem Propheticus sermo praedixerit. Ergo Isaias principaliter de duabus loquitur tribubus, Juda et Benjamin: exceptis decem, quae in Samaria erant, et vocabantur Ephraim et Israel; et quas sub Ozia rege Juda, et Jerusalem, Phul rex Assyriorum vastare jam coeperat. Denique quinquagesimo et secundo imperii ejus anno, regnante apud Samariam Phacee filio Romeliae, venit Teglathphalasar rex Assyriorum, et cepit Ajon et Abel, domum Maacha: et Janoe et Cedes et Asor et Galaad et Galilaeam, omnem terram Nephthali, et transtulit eos in Assyrios (IV Reg. XV, 18 19). Ex quo ostenditur, vicina eversione Samariae in commonitionem duarum tribuum haec universa narrari.

Ozias autem ipse est, qui et Azarias, duplici nomine. Et uno quidem atque eodem tempore Isaiam, Osee, Joel, et Amos prophetasse, ex regibus qui ponuntur in titulo, cognoscimus: sed principium verbi Domini fuit in Osee filio Beeri. Amos autem pater Isaiae, non ut plerique autumant, tertius duodecim Prophetarum est, sed alius; diversisque apud Hebraeos scribuntur litteris. Iste primam et extremam litteras habet ALEPH et SADE; ille AIN et SAMECH: et iste secundum quosdam interpretatur fortitudo, sive robustus; ille populus durus vel gravis: de quo in Amos plenius diximus. Non solum autem hic propheta, sed et alii cum habeant in titulo: Visio quam vidit Isaias, sive Abdias, non inferunt quid viderint. Verbi gratia: Vidi Dominum Sabaoth sedentem super thronum excelsum et elevatum et Seraphim duo in circuitu ejus; sed quae dicta sunt, narrant, id est: Audi, coelum, et auribus percipe, terra (Isai. VI, 1, 2). Et: Haec dicit Dominus Deus ad Idumaeam. Auditum audivi a Domino, et legatum ad gentes misit (Abd. I, I). Prophetae enim prius vocabantur videntes, qui dicere poterant: Oculi nostri semper ad Dominum (Psal. XIV, 15). Et: Ad te levavi oculos meos qui habitas in coelo (Psal. CXXII, 1). Unde et Apostolis a Salvatore praecipitur: Levate oculos vestros, et videte regiones: quia jam albae sunt ad messem (Joan. IV, 35). Istos cordis oculos, et sponsa habebat in Cantico Canticorum, cui sponsus dicit: Vulnerasti cor meum, soror mea sponsa, uno ex oculis tuis (Cant. IV, 9). Et in Evangelio legimus: Lucerna corporis tui est oculus tuus (Matth. VI, 22). In veteri quoque dicitur instrumento, quod populus viderit vocem Dei (Exod. XX, 18).

Instead of "Judah," by which two tribes are signified, the Septuagint and Theodotion have put "Judaea," which indicates the entire land of the twelve tribes. And for what we translate from the Hebrew as "concerning Judah and Jerusalem," they have interpreted it as "against Judaea and Jerusalem." Symmachus, in his own more explicit manner, has "of Judah and Jerusalem," so that the title might indicate neither prosperous nor adverse things, but rather those things which the prophetic discourse foretold concerning Judah and Jerusalem in both respects. Therefore, Isaiah speaks principally of two tribes, Judah and Benjamin, with the exception of the ten that were in Samaria and were called Ephraim and Israel, and which, under Uzziah, king of Judah and Jerusalem, Pul king of the Assyrians had already begun to lay waste. Finally, in the fifty-second year of his reign, while Pekah son of Remaliah was reigning in Samaria, Tiglath-pileser king of the Assyrians came and took Ijon, and Abel, Beth-maacah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria (4 Kings 15:18-19). From this it is shown that all these things are narrated as a warning to the two tribes, given the imminent overthrow of Samaria.

Now, Uzziah is the same as Azariah, having a double name. And we know from the kings who are placed in the title that Isaiah, Hosea, Joel, and Amos prophesied at one and the same time; but the beginning of the word of the Lord was in Hosea, son of Beeri. However, Amos the father of Isaiah is not, as many suppose, the third of the twelve Prophets, but another person; and they are written with different letters in Hebrew. The former has for its first and last letters ALEPH and SADE; the latter, AIN and SAMECH: and the former, according to some, is interpreted as *fortitude* or *strong*; the latter, a *harsh* or *heavy people*: about which we have spoken more fully in Amos. Moreover, not only this prophet, but others also, although they have in their title, "The vision which Isaiah saw," or Obadiah, do not state what they saw. For example: "I saw the Lord of Sabaoth sitting upon a high and elevated throne, and two Seraphim around him"; but they narrate what was said, that is: "Hear, O heaven, and give ear, O earth" (Isa. 6:1-2). And: "Thus says the Lord God to Edom. I have heard a report from the Lord, and he has sent an envoy to the nations" (Obad. 1:1). For prophets were formerly called seers (*videntes*), who could say: "Our eyes are ever toward the Lord" (Ps. 14:15). And: "To you I lift up my eyes, who dwell in heaven" (Ps. 122:1). Hence also it is commanded to the Apostles by the Savior: "Lift up your eyes, and see the regions, for they are already white for the harvest" (John 4:35). The bride in the Song of Songs also had these eyes of the heart, to whom the bridegroom says: "You have wounded my heart, my sister, my spouse, with one of your eyes" (Cant. 4:9). And in the Gospel we read: "The lamp of your body is your eye" (Matt. 6:22). In the Old Testament it is also said that the people saw the voice of God (Exod. 20:18).

Ex quo Montani deliramenta conticeant, qui in ecstasi, et cordis a mentia Prophetas putat ventura dixisse: neque enim videre poterant quod ignorabant. Scio quosdam Judaeam et Jerusalem de coelestibus interpretari, et Isaiam sub persona Domini Salvatoris: quod captivitatem illius provinciae in nostra terra praenuntiet, et postea reditum conscensumque ad montem sanctum in diebus novissimis. Quae nos contraria Christianorum fidei judicantes, universa despicimus, et sequentes historiae veritatem, sic interpretamur spiritualiter, ut quidquid illi de coelesti Jerusalem somniant, referamus ad Christi Ecclesiam, et ad eos qui vel propter peccata egrediuntur ex ea, vel ob poenitentiam revertuntur ad sedem pristinam, de qua et illud in hoc eodem Propheta dici arbitramur: Illuminare, illuminare, Jerusalem: venit enim lux tua, et gloria Domini super te orta est: et, In te apparebit Dominus, et gloria illius super te ostendetur: et gradientur reges in lumine tuo, et gentes in splendore tuo: quando venient omnes filii ejus de longe, et filiae illius in humeris portabuntur, et operient eam cameli Madian, et Epha, afferentes aurum et thus: et greges Cedar congregabuntur in Jerusalem, et arietes Nabaioth properabunt, et erunt placabiles hostiae super altare Domini (Isai. LXIX, 1 seqq.)

Quodque in titulo ponitur prophetasse eum sub Ozia, et Joatham, et Achaz, et Ezechia, regibus Juda, non ut in aliis Prophetis confuse intelligendum est, ut nesciamus quid sub quo specialiter rege dictum sit: sed usque ad finem voluminis scriptum refertur, quid seorsum sub Ozia, et quid sub Joatham, et quid sub Achaz, et quid sub Ezechia ei a Domino revelatum sit. Sciamus quoque Ezechiam in Jerusalem duodecimo anno Romuli, qui sui nominis in Italia condidit civitatem, regnare coepisse: ut liquido appareat, quanto antiquiores sint nostrae historiae, quam gentium caeterarum. Interpretatur autem Isaias, salvatus Domini: Juda, confessio: Jerusalem, visio pacis: Ozias, fortitudo Domini: Joatham: Domini perfectio: Achaz, tenens sive robustus: Ezechias, imperium Domini. Qui igitur Domino praesidente salvatur, et est filius Amos, id est, fortis atque robusti, cernit spiritualiter visionem confessionis, dum antiqua peccata deplangit: et pacis, dum post poenitentiam transit ad lucem, et aeterna pace requiescit: cunctaque illius tempora transeunt sub fortitudine Domini, et perfectione ejus ac robore. Cumque omnia fecerit, dicet illud Evangelicum: Servi inutiles sumus: quod enim debuimus facere, fecimus (Luc. XVII, 10).

(Vers. 2.) Audi, coelum, et auribus percipe, terra: quia Dominus locutus est.

From this, let the ravings of the Montanists fall silent, who think that the Prophets spoke of future things in ecstasy and madness of heart: for they could not see what they did not know. I know that some interpret Judea and Jerusalem in a celestial sense, and Isaiah in the person of the Lord Savior: that he foretells the captivity of that province in our land, and afterwards the return and ascent to the holy mountain in the last days. Judging these things to be contrary to the Christian faith, we despise them all, and following the truth of history, we interpret them spiritually in such a way that whatever they dream about the heavenly Jerusalem, we refer to the Church of Christ, and to those who either depart from it on account of sins, or return to their former seat through penitence, concerning which we think that the following is also said in this same Prophet: "Arise, shine, O Jerusalem: for your light has come, and the glory of the Lord has risen upon you: and, The Lord will appear in you, and his glory will be shown upon you: and kings will walk in your light, and nations in your splendor: when all her sons will come from afar, and her daughters will be carried on their shoulders, and the camels of Midian and Ephah will cover her, bringing gold and frankincense: and the flocks of Kedar will be gathered in Jerusalem, and the rams of Nebaioth will hasten, and they will be pleasing sacrifices upon the altar of the Lord" (Isa. 60:1 sqq.).

And that which is placed in the title—that he prophesied under Uzziah, and Jotham, and Ahaz, and Hezekiah, kings of Judah—is not to be understood confusedly as in other Prophets, so that we do not know what was said specifically under which king; but it is recorded in writing up to the end of the volume what was revealed to him separately by the Lord under Uzziah, and what under Jotham, and what under Ahaz, and what under Hezekiah. Let us also know that Hezekiah began to reign in Jerusalem in the twelfth year of Romulus, who founded the city of his name in Italy, so that it may clearly appear how much more ancient our histories are than those of the other nations. Moreover, Isaiah is interpreted as 'salvation of the Lord'; Judah, 'confession'; Jerusalem, 'vision of peace'; Uzziah, 'strength of the Lord'; Jotham, 'perfection of the Lord'; Ahaz, 'holding' or 'strong'; Hezekiah, 'dominion of the Lord'. Therefore, he who is saved with the Lord presiding, and is the son of Amos, that is, of the strong and robust, spiritually discerns a vision of confession, while he laments his old sins; and of peace, while after repentance he passes to the light and rests in eternal peace; and all his times pass under the strength of the Lord, and His perfection and might. And when he has done all things, he will say that Gospel verse: 'We are unworthy servants; for we have done what we ought to have done' (Luke 17:10).

(Verse 2.) Hear, O heaven, and give ear, O earth: for the Lord has spoken.

Supra, quis propheta, cujus filius, quid contra Judam et Jerusalem, sive super Judam et Jerusalem, et quo tempore viderit, titulo demonstratum est: nunc coelum et terram ad audiendum provocat. In coelo supernas significans angelicasque virtutes: in terra mortalium genus, μετωνυμικῶς ab his quae continent, ea quae continentur. Sive quia per Mosen testes vocaverat Dominus coelum et terram, dans populo Israel legem suam, et dixerat: Attende, coelum, et loquar: audiat terra verba oris mei (Deut. XXXI, 1): post praevaricationem populi, eosdem rursum in testimonium vocat, ut cuncta elementa cognoscant, juste Deum in ultionem mandatorum suorum ad iracundiam concitatum. Pro coelum, Hebraicum SAMAIM () coelos sonat, plurali numero: maxime cum audite dixerit, id est, SEMU (), quod plurali effertur numero, non singulari. Sed quidam volunt pluraliter quidem dici coelos, sed singulariter intelligi, juxta illud quod singulas civitates, Thebas et Athenas vocamus. Estque Hebraici characteris idioma, ut omnia quae in syllabam finiuntur IM () masculina sint, et pluralia, ut Cherubim et Seraphim. Et quae in OTH (), feminina et pluralia: ut Sabaoth. Et hoc notandum quod coelis dicatur, audite, terrae, auribus percipe; ea enim quae excelsa sunt, majorem habent intelligentiam: quae humiliora, terrenis sensibus involvuntur. Unde et Salvator in Evangelio: Qui habet, inquit, aures audiendi, audiat (Matth. XI, 15). Si quis igitur coelum est, et habet municipatum in coelestibus, audiat mystice quae dicuntur. Si quis terrenus, simplicem sequatur historiam. Illud quoque animadvertendum, quod non dixerit: Audi, coelum, et auribus percipe, terra, quid vobis locutus sit Dominus; sed quid locutus sit mihi, ut quod ego audivi in spiritu, vobis referam, qui ipsum loquentem audire non meremini. Quidam (Origenistae) coelum et terram quasi animantia ad audiendum provocari putant, juxta illud, quod de terra in alio loco dicitur: Qui respicit terram, et facit eam tremere (Psal. CIII, 32): cum hoc potestatis Dei sit, non terrenae intelligentiae.

Filios genui et exaltavi: ipsi autem spreverunt me. Pro quo Symmachus et Theodotio ita verterunt: Filios enutrivi, et exaltavi (Exod. IV, 22). Ab hoc loco narrat Propheta, quid Dominus sit locutus, quod populum Israel, quos servos communi lege condiderat, in filios verterit, dixeritque: Filius primogenitus meus Israel. Denique et Dominus in Evangelio Apostolis repromittit, quod si fecerint voluntatem ejus, jam non appellet eos servos, sed amicos (Joan. XV, 15).

Above, it was shown in the title who the prophet was, whose son he was, what he saw against Judah and Jerusalem, or over Judah and Jerusalem, and at what time; now he calls heaven and earth to hear. By 'heaven' he signifies the supernal and angelic powers; by 'earth' the race of mortals, metonymically (*μετωνυμικῶς*) naming the contained from that which contains them. Or, because through Moses the Lord had called heaven and earth as witnesses when giving His law to the people of Israel, and had said: 'Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth' (Deut. 31:1), after the people's transgression, He calls them again as witnesses, so that all the elements may know that God is justly stirred to anger for the avenging of His commandments. Instead of 'heaven,' the Hebrew SAMAIM () means 'heavens,' in the plural number, especially since he said 'hear' (audite), that is, SEMU (), which is expressed in the plural, not the singular. But some wish for 'heavens' to be said in the plural but understood in the singular, just as we call individual cities Thebes and Athens. And it is an idiom of the Hebrew language that all words ending in the syllable IM () are masculine and plural, like Cherubim and Seraphim. And those ending in OTH () are feminine and plural, like Sabaoth. And this is to be noted, that to the heavens it is said, 'hear,' but to the earth, 'give ear'; for those things which are exalted have a greater intelligence, while those which are more humble are enveloped in earthly senses. Whence also the Savior in the Gospel says: 'He who has ears to hear, let him hear' (Matt. 11:15). If anyone, therefore, is heaven and has his citizenship in the heavens, let him hear mystically what is said. If anyone is earthly, let him follow the simple history. This also must be noted, that he did not say: 'Hear, O heaven, and give ear, O earth, what the Lord has spoken to you'; but what He has spoken to me, so that what I have heard in spirit, I may report to you, who do not deserve to hear Him speaking Himself. Certain people (the Origenists) think that heaven and earth are provoked to hear as if they were living beings, according to that which is said of the earth in another place: 'Who looks on the earth, and it trembles' (Ps. 103:32), when this is a matter of God's power, not of the earth's intelligence.

"I have begotten and exalted sons: but they have despised me." For this, Symmachus and Theodotion have translated thus: "I have nourished and exalted sons" (Exod. IV, 22). From this point, the Prophet recounts what the Lord has spoken: that He turned the people of Israel, whom He had made servants by the common law of creation, into sons, and said: "Israel is my firstborn son." Finally, the Lord in the Gospel also promises the Apostles that if they do His will, He will no longer call them servants, but friends (John 15:15).

Quod si superbierit Israel, audiens se esse primogenitum: intelligat primogenitum idcirco se dici, quia secundi filii significentur ex gentibus. Non enim appellatur unigenitus, qui excludat fratres caeteros; sed primogenitus, ut monstret et alios secuturos: et tamen juxta mysteria Scripturarum, non primogeniti accipiunt haereditatem, sed secundi. Primogenitus fuit Cain, sed Abel munera placuerunt Deo. Primogenitus Ismael, sed Isaac accepit haereditatem. Primogenitus Esau, sed benedictionem patris Jacob supplantator eripuit. Primogenitus Ruben, sed tamen benedictio seminis Christi transfertur ad Judam. Itaque illi juxta vocationis ordinem primi fuerunt, et appellabantur caput: nos secundi qui dicebamur cauda, versi sumus in caput, et Dei appellamur filii. Quotquot enim receperunt eum, dedit eis potestatem filios Dei fieri (Joan. I, 12). Nec accepimus spiritum servitutis in timore, sed spiritum adoptionis, in quo clamamus: Abba, Pater (Rom. VIII, 15): quia perfecta dilectio foras mittit timorem (I Joan. IV, 18). Melius est autem juxta Hebraicum legere, Filios enutrivi, quam genui, ne videatur illi dicto [Al. dictum], quod in Joannis Epistola legimus, esse contrarium: Omnis, qui natus est ex Deo, non peccat (I Joan. III, 9). Ergo isti si nati sunt ex Deo, quomodo peccare potuerunt: 12 cum omnis qui ex Deo natus est, peccare non possit?

(Vers. 3.) Cognovit bos possessorem suum, et asinus praesepe Domini sui. Israel non cognovit, populus meus non intellexit. Pro quo soli LXX transtulerunt: Israel autem me non cognovit, et populus me non intellexit. Ut juxta caeteros et Hebraicum, possessorem suum Israel non cognoverit, et praesepe Domini sui populus non intellexerit. Et est sensus perspicuus: Ego eos adoptavi in filios, et feci populum peculiarem, et partem meam ac funiculum haereditatis meae, appellavique primogenitos; illi autem nec hoc quidem fecerunt, quod bruta faciunt animalia, ut beneficiis vincerentur, et intelligerent pastorem ac nutricium suum. Nec comparavit eos canibus, quod sagacissimum genus animantium est, et pro parvo cibo dominorum tecta defendit: sed stolidioris sensus bovi et asino, quorum alterum carpenta trahens, durissimas terrae glebas vertit vomere, alterum portat onera, et hominum in gradiendo laborem temperat: unde et jumenta appellantur ab eo, quod juvent homines. Potest hic locus et de Deo Patre intelligi: sed magis refertur ad Filium, quod non cognoverit eum, neque susceperit populus Israel: cujus diem Abraham vidit, et laetatus est: et in cujus adventum omnium Prophetarum vota pendebant.

But if Israel should become proud, hearing that he is the firstborn, let him understand that he is called firstborn for this reason: because second sons from the Gentiles are signified. For he is not called the only-begotten, which would exclude other brothers, but the firstborn, to show that others will also follow; and yet, according to the mysteries of the Scriptures, it is not the firstborn who receive the inheritance, but the second. Cain was the firstborn, but Abel's offerings pleased God. Ishmael was the firstborn, but Isaac received the inheritance. Esau was the firstborn, but Jacob the supplanter snatched away the father's blessing. Reuben was the firstborn, yet the blessing of the seed of Christ was transferred to Judah. Therefore, they were first according to the order of calling and were called the head; we, the second, who were called the tail, have been turned into the head, and are called sons of God. "For as many as received him, to them he gave the power to become sons of God" (John 1:12). Nor have we received the spirit of bondage again in fear, but the spirit of adoption, in which we cry: "Abba, Father" (Rom. 8:15), because "perfect love casts out fear" (1 John 4:18). It is better, however, to read according to the Hebrew, "I have nourished sons," rather than "I have begotten," lest it seem to contradict that saying which we read in the Epistle of John: "Everyone who is born of God does not sin" (1 John 3:9). Therefore, if these were born of God, how could they have sinned, since everyone who is born of God cannot sin?

(Verse 3) The ox knows its owner, and the ass its master's crib. Israel has not known, my people have not understood. For which the Seventy alone translated: "But Israel has not known me, and the people have not understood me." So that, according to the others and the Hebrew, Israel did not know its owner, and the people did not understand its Lord's crib. And the meaning is clear: I adopted them as sons, and made them a special people, and my portion and the line of my inheritance, and I called them firstborn; but they did not even do what brute animals do, so as to be won over by benefits and to understand their shepherd and provider. Nor did he compare them to dogs, which are a most sagacious kind of animal and defend their masters' homes for a little food, but to the duller-sensed ox and ass, one of which, pulling carts, turns the hardest clods of earth with the plowshare, while the other carries burdens and eases the labor of men in walking; whence they are also called *jumenta* (beasts of burden), from the fact that they help (*juvent*) men. This passage can also be understood of God the Father, but it refers more to the Son, whom the people of Israel did not know nor receive; whose day Abraham saw and was glad, and upon whose coming the prayers of all the Prophets depended.

Qui et in Evangelio ad Jerusalem loquitur: Quoties volui congregare filios tuos, sicut gallina pullos sub alas suas, et noluisti (Matth. XXIII, 37)! Quaerimus ubi pariter legerimus bovem et asinum? In Deuteronomio scriptum est: Non arabis in vitulo simul et asino (Deut. XXII, 10). Et in hoc eodem Isaias: Beatus qui seminat super omnem aquam, ubi bos calcat et asinus (Isai. XXXII, 20). Simul arat in bove et asino Ebion, dignus pro humilitate sensus, paupertate nominis sui; qui sic recipit Evangelium, ut Judaicarum superstitionum, quae in umbra et imagine praecesserunt, caeremonias non relinquat. Beatus est autem qui seminat in eloquiis Scripturarum tam veteris quam novi Instrumenti: et calcat aquas occidentis litterae, ut metat 13 fructum spiritus vivificantis. Bos juxta anagogen refertur ad Israel; qui Legis portavit jugum, et mundum animal est. Asinus peccatorum onere praegravatus, gentium populus accipitur, cui Dominus loquebatur: Venite ad me omnes qui laboratis, et onerati estis, et ego reficiam vos (Matth. XII, 28). Pharisaeis ergo et Scribis non credentibus, qui habebant Legis clavem atque notitiam, et vere appellabantur Israel, id est, mens videns Deum, credidit pars populi Judaeorum, ut una die tria millia simul crederent, et alia die quinque millia. Sapientibus quoque saeculi non recipientibus crucem Christi, indocta nationum turba suscepit. Unde et Apostolus loquebatur: Videte vocationem vestram, fratres: quia non multi sapientes secundum carnem, non multi potentes, non multi nobiles: sed quae stulta sunt mundi, elegit Deus, ut confundat sapientes; et quae infirma sunt mundi, elegit Deus, ut confundat fortia (I Cor. I, 26, 27). Sed haec coacta, superior vera interpretatio est.

(Vers. 4). Vae genti peccatrici, populo gravi iniquitate, semini nequam, filiis sceleratis: dereliquerunt Dominum: blasphemaverunt sanctum Israel: abalienati sunt retrorsum. Hoc quod in ultimo posui: abalienati sunt retrorsum, LXX Interpretes non habent et pro blasphemaverunt, scribitur in eis, ad iracundiam concitaverunt: et pro semine nequam, semen pessimum. Quod caeteri sequentes, Hebraicum MEREIM () interpretati sunt, pessimorum: ut non tam seminis vitium sit (ne boni et mali diversa putetur esse natura) quam eorum malitiae, qui voluntate propria Dominum dereliquerunt.

In principio voluminis titulus est, personam, causam, tempusque commemorans: in secundo intentos auditores facit: in tertio narrat quid locutus sit Dominus: in quarto quasi in excessibus gentem increpat peccatricem, et populum plenum vel gravem iniquitate.

He it is who also speaks to Jerusalem in the Gospel: "How often would I have gathered your children together, as a hen gathers her chicks under her wings, and you were not willing" (Matthew 23:37)! We ask where we have read of the ox and the ass together? In Deuteronomy it is written: "You shall not plow with an ox and an ass together" (Deut. 22:10). And in this same Isaiah: "Blessed is he who sows beside all waters, where the ox and the ass tread" (Isa. 32:20). Ebion, worthy for the lowliness of his understanding by the poverty of his name, plows with the ox and the ass together; for he so receives the Gospel as not to relinquish the ceremonies of the Jewish superstitions, which preceded in shadow and image. But blessed is he who sows in the words of the Scriptures of both the Old and New Testament, and treads upon the waters of the killing letter, that he may reap the fruit of the life-giving spirit. The ox, according to the anagogical sense (*anagogen*), refers to Israel, which bore the yoke of the Law and is a clean animal. The ass, weighed down by the burden of sins, is taken for the people of the Gentiles, to whom the Lord spoke: "Come to me, all you who labor and are burdened, and I will give you rest" (Matt. 11:28). Therefore, while the Pharisees and Scribes, who had the key and knowledge of the Law and were truly called Israel, that is, "a mind seeing God," did not believe, a part of the Jewish people did believe, so that on one day three thousand believed at once, and on another day, five thousand. Likewise, while the wise of the world did not receive the cross of Christ, the unlearned crowd of the nations accepted it. Whence also the Apostle spoke: "See your calling, brethren: that not many are wise according to the flesh, not many are mighty, not many are noble: but the foolish things of the world God has chosen to confound the wise; and the weak things of the world God has chosen to confound the strong" (1 Cor. 1:26-27). But this is a forced interpretation; the one above is the true one.

(Verse 4). Woe to the sinful nation, a people heavy with iniquity, a wicked seed, corrupt children: they have forsaken the Lord, they have blasphemed the Holy One of Israel, they are estranged and gone backward. This last phrase I put, "they are estranged and gone backward," the Seventy Interpreters do not have; and for "they have blasphemed," it is written in their version, "they have provoked to anger"; and for "wicked seed," "a most evil seed." Following this, the others have interpreted the Hebrew MEREIM as "of the worst," so that it is not so much a defect of the seed (lest good and evil be thought to be of a different nature) as of the malice of those who forsook the Lord by their own will.

At the beginning of the volume is the title, commemorating the person, the cause, and the time; in the second part, he makes the hearers attentive; in the third, he narrates what the Lord has spoken; in the fourth, as if in excesses, he rebukes the sinful nation, and the people full or heavy with iniquity.

Non quo alia sit gens et alius populus, ut quidam putant, sed ipse Israel, et gens appellatur et populus, et filii scelerati, sive iniqui: ut qui primum per beneficium filii appellati sunt Domini: postea vitio suo vocarentur filii iniquitatis; sive 14 ut reliqui consona voce dixerunt, filii corrumpentes, id est [suppl. υἱοὶ], διαφθείροντες, qui naturae bonum suo vitio perdiderunt. Quodque jungitur: Blasphemaverunt sanctum Israel, proprie de Judaeis dicitur conclamantibus: Non habemus regem, nisi Caesarem (Joan XIX, 15); et: Nonne hic est fabri filius (Matth. XIII, 55); et, Daemonium habet, et Samaritanus est (Joan. VIII, 48). Quia igitur dereliquerunt Christum, et blasphemaverunt Sanctum Israel; idcirco abalienati sunt retrorsum, ut qui appellabantur pars et filii Dei, postea dicerentur: Filii alieni mentiti sunt mihi (Ps. XVII, 46). Praecepit Salvator, ne apprehenso aratro, respiciamus post tergum (Luc. IX, 62), ne imitemur uxorem Lot. Unde et Apostolus extendens se in priora, posteriorum obliviscitur (Philipp. III, 13). Quod autem dixit juxta LXX, populo pleno peccatis (Zach. V, 7), ostendit nullam speciem peccatorum in Israel populo non fuisse. Sin autem legerimus, ut in Hebraico est, Populo gravi iniquitate, illius testimonii recordemur, quod iniquitas sedeat super talentum plumbi, et ex peccatoris persona dicatur in psalmo tricesimo septimo: Elevatae sunt iniquitates meae super caput meum: Quasi onus grave ingravatae sunt super me (Ps. XXXVII, 5). Manifesta transcurrimus; ut in obscurioribus, et in his quae explanatione indigent, immoremur.

(Vers. 5). In quo percutiam vos ultra addentes praevaricationem? Quo testimonio discimus idcirco Dominum percutere delinquentes, ut percussos corrigat, et non tam poena sit, quam emendatio. Estque sensus: Non invenio quam plagis vestris possim adhibere medicinam: omnia membra vestra plena sunt vulnerum: nullam partem corporis quae non sit ante percussa, reperio. Vel certe hoc modo: nullas invenio plagas, quibus vestram frangam duritiam. Quanto enim tormenta majora sunt, tanto magis crescit impietas et iniquitas, sive, ut Theodotio transtulit, declinatio, ut recedatis et declinetis a Domino. Quale est illud Jeremiae: Sine causa percussi filios vestros: disciplinam non recepistis (Jerem. II, 30). Unde iratus loquitur per Osee: Non visitabo super filias vestras, cum fuerint fornicatae; et super nurus vestras, cum adulteraverint (Ose. IV, 14). Et per Ezechielem: Zelus meus recedet a te: et non irascar tibi amplius (Ezech. XVI, 42). De quibus et 15 in Psalmis legimus: Non est firmamentum in plaga eorum; et in laboribus hominum non sunt, nec cum hominibus flagellabuntur (Psal. LXXII, 4, 5).

Not that the nation is one thing and the people another, as some think, but Israel itself is called both nation and people, and wicked or iniquitous sons: so that those who were first called sons of the Lord by His favor were later, through their own fault, called sons of iniquity; or as the others said with one voice, "corrupting sons," that is [supply huioi], διαφθείροντες, who have lost the good of nature through their own vice. And what is added, "They have blasphemed the Holy One of Israel," is properly said of the Jews who cried out: "We have no king but Caesar" (John 19:15); and: "Is not this the carpenter's son?" (Matthew 13:55); and, "He has a demon, and is a Samaritan" (John 8:48). Because, therefore, they forsook Christ and blasphemed the Holy One of Israel, they were for that reason estranged and turned back, so that those who were called a part of and sons of God were later addressed as: "Alien children have lied to me" (Ps. 17:46). The Savior commanded that, having taken up the plow, we should not look back (Luke 9:62), lest we imitate Lot's wife. Hence the Apostle also, stretching forward to what is ahead, forgets what is behind (Philippians 3:13). But what he said according to the Septuagint, "a people full of sins" (Zech. 5:7), shows that no kind of sin was absent from the people of Israel. But if we should read, as it is in the Hebrew, "a people heavy with iniquity," let us recall that testimony where iniquity sits upon a talent of lead, and it is said from the person of the sinner in the thirty-seventh psalm: "My iniquities are gone over my head: as a heavy burden they are too heavy for me" (Ps. 37:5). We pass over the obvious things, so that we may dwell on the more obscure matters and on those which require explanation.

(Verse 5). Wherewith shall I strike you further, you who add transgression? By this testimony we learn that the Lord strikes delinquents for this reason: to correct those who are struck, and it is not so much a punishment as a correction. And the sense is: I find no medicine that I can apply to your wounds: all your members are full of wounds: I find no part of the body that has not been struck before. Or certainly in this way: I find no plagues by which I might break your hardness. For the greater the torments are, the more impiety and iniquity—or, as Theodotion translated, "deviation"—increases, so that you withdraw and turn away from the Lord. Such is that passage of Jeremiah: "In vain have I struck your children: they have received no discipline" (Jer. 2:30). Hence, being angry, he speaks through Hosea: "I will not punish your daughters when they commit fornication, nor your daughters-in-law when they commit adultery" (Hos. 4:14). And through Ezekiel: "My jealousy shall depart from you, and I will not be angry with you any more" (Ezek. 16:42). About whom we also read in the Psalms: "There is no steadfastness in their affliction; and they are not in the labors of men, neither shall they be scourged with men" (Ps. 72:4-5).

Omne caput languidum, et omne cor moerens. Animi laetitia interdum dolorem corporis mitigat: quod si ad aegrotationem corporis accedat aegritudo animi, duplicatur infirmitas. Inter ipsos quoque sensus, et omnia membra corporis, principalem locum obtinet caput, in quo visus et odoratus, auditus et gustus est. Cum igitur caput doluerit, omnia membra debilia sunt. Et per metaphoram docet, quod a principibus usque ad extremam plebem, a doctoribus usque ad imperitum vulgus in nullo sit sanitas: sed omnes in impietatem pari ardore consentiant.

A planta pedis usque ad verticem, non est in eo sanitas: vulnus, et livor, et plaga tumens. Servat coeptam translationem: a pedibus usque ad verticem, id est, ab imo usque ad summum, ab extremis usque ad primos, toto confossi sunt corpore. Vulnus, inquit, et livor et plaga tumens: aut enim verberibus livent corpora, aut plagis tument, aut hiant vulneribus. Quaerimus, cui haec tempori coaptanda sint. Post Babylonicam captivitatem sub Zorobabel, et Ezra, ac Neemia Israel reversus est in Judaeam, et antiquum recepit statum. Sub diversis quoque principibus ac regibus templum augustius fabricatum est, in tantum ut etiam externarum gentium, Lacedaemoniorum, et Atheniensium, ac Romanorum mererentur amicitias. Ergo hoc quod dicit: Non est in eo sanitas, ad extremam refert captivitatem: quando post Titum et Vespasianum, et ultimam eversionem Jerusalem, sub Aelio Hadriano usque ad praesens tempus nullum remedium est: impleturque quod scriptum est: Omnes declinaverunt: simul inutiles facti sunt: Non est qui faciat bonum, non est usque ad unum (Rom. III, 12). Quodque infertur: non est in eo sanitas, vel in populo intellige, vel in corpore, vel in capite.

(Vers. 6). Non est circumligata, nec curata medicamine: neque fota oleo. Pro quo LXX transtulerunt: Non est malagma imponere, neque oleum, neque alligaturas. Usque hodie vulnus et livor, et plaga tumens populi Israel non est circumligata fasciolis, nec curata medicamine. Quod Aquila interpretatus est μότωσιν, linteola videlicet, quae ad exsiccandam saniem, et purulentias extrahendas injiciuntur vulneribus. Neque fota oleo: ut eorum duritia lacrymis poenitentiae molliretur. Pro fasciolis, quibus Israelis nequaquam circumligata sunt vulnera, LXX malagma transtulerunt.

Every head is faint, and every heart is sorrowful. The joy of the soul sometimes mitigates the pain of the body; but if to the sickness of the body is added sickness of the soul, the infirmity is doubled. Among the senses themselves, and all the members of the body, the head holds the principal place, in which are sight and smell, hearing and taste. When, therefore, the head has ached, all the members are weak. And by a metaphor he teaches that from the princes down to the lowest of the common people, from the teachers down to the ignorant multitude, there is health in no one; but all consent to impiety with equal ardor.

From the sole of the foot even to the head, there is no soundness in it: a wound, and a bruise, and a swelling sore. He maintains the metaphor he began: from the feet even to the head, that is, from the lowest to the highest, from the last to the first, they are pierced through their whole body. A wound, he says, and a bruise, and a swelling sore: for bodies either become livid from blows, or swell with sores, or gape open with wounds. We ask to what time these things are to be adapted. After the Babylonian captivity, under Zerubbabel, and Ezra, and Nehemiah, Israel returned to Judea and recovered its former state. Also, under various princes and kings, the temple was built more magnificently, to such an extent that they even earned the friendships of foreign peoples, the Lacedaemonians, and the Athenians, and the Romans. Therefore, what he says, *There is no soundness in it*, he refers to the final captivity: when after Titus and Vespasian, and the ultimate overthrow of Jerusalem, under Aelius Hadrianus up to the present time there is no remedy: and what is written is fulfilled: *They have all gone out of the way; they have together become unprofitable: There is none that does good, no, not one* (Rom. 3:12). And what follows, *there is no soundness in it*, understand this of the people, or of the body, or of the head.

(Verse 6). *It has not been bound up, nor treated with medicine, nor soothed with oil.* For which the Septuagint translated: *There is no poultice to apply, nor oil, nor bandages.* To this day, the wound and bruise and swelling sore of the people of Israel has not been bound up with bandages, nor treated with medicine. What Aquila interpreted as *μότωσιν*, that is, small linen cloths, which are inserted into wounds to dry up the pus and draw out purulent matter. *Nor soothed with oil*: so that their hardness might be softened by the tears of repentance. For *bandages*, with which the wounds of Israel have by no means been bound up, the Septuagint translated *poultice*.

Jacet ergo confossus et contrucidatus Israel, quia interfecit medicum, qui ad curandam venerat domum Israel. Unde et in Jeremia τροπικῶς sub persona Babylonis loquuntur Angeli: Curavimus Babylonem, et non est sanata (Jerem. LI, 9), urbem videlicet confusionis atque vitiorum. Et in Evangelio (Luc. X) legimus, descendentem de Jerusalem in Jericho a latronibus vulneratum, curatumque a Samaritano: et post austeritatem vini, infusam vulneribus ejus olei mollitudinem. Ab eo ergo loco, ubi supra dixerat: In quo percutiam vos; et: omne caput languidum, usque ad hoc quod infertur: Non est curata medicamine, neque fota oleo, translationis similitudo servatur, et irremediabilium descriptio vulnerum, aeternam captivitatem exprimit Judaeorum.

(Vers. 7). Terra vestra deserta: civitates vestrae igne succensae: regionem vestram in conspectu vestro alieni devorant, et desolabitur sicut in vastitate hostili. Haec sub Babyloniis ex parte completa sunt, incenso templo, subversa Jerusalem, quando regionem decem tribuum Samaritani possederunt, et in tantam redacta est terra repromissionis solitudinem, ut a leonibus vastaretur. Plenius autem atque perfectius quid futurum sit sub Romana captivitate describitur: quando universam Judaeam Romanus vastavit exercitus, civitatesque succensae sunt, et regionem eorum in praesentiarum alieni devorant, et usque ad finem mundi perseverabit vastitas Judaeorum. Possumus autem haec tropologice de peccatoribus accipere, qui de sanctitate pristina corruerunt, postquam contrariis fuerint traditi potestatibus: quod omnia eorum bona veniant ad desertum: et prioris justitiae Deus non recordetur: et igne diaboli omnia succendantur; et sint pabulum bestiarum, de quibus et in alio loco scriptum est: Ne tradas bestiis animam confitentem tibi (Psal. LXXIII, 19).

(Vers. 8.) Derelinquetur filia Sion sicut umbraculum in vinea: et sicut tugurium in cucumerario. Quod vinea appellatus sit omnis Israel, idem in consequentibus Propheta testatur, dicens: Vinea enim Domini sabaoth, domus est Israel: et homo Juda, novella plantatio atque dilecta (Infra cap. V, 7): et in Psalmo: Vineam de Aegypto transtulisti: ejecisti gentes et plantasti eam (Psal. LXXIX, 9). Haec vinea quamdiu uberrimos attulit fructus, habuit custodem Deum, de quo scribitur: Non dormitabit, neque dormiet qui custodit Israel (Psal. CXX, 4).

Therefore, Israel lies pierced and slaughtered, because it killed the physician who had come to heal the house of Israel. Hence also in Jeremiah, the Angels speak tropically under the persona of Babylon: *We would have cured Babylon, but she is not healed* (Jer. 51:9), that is, the city of confusion and of vices. And in the Gospel (Luke 10) we read of the one going down from Jerusalem to Jericho, wounded by robbers, and healed by the Samaritan: and after the austerity of wine, the softness of oil was poured into his wounds. Therefore, from that place where he had said above, *In what shall I strike you*; and, *every head is languid*, up to what follows, *It has not been treated with medicine, nor soothed with oil*, the likeness of the metaphor is preserved, and the description of the incurable wounds expresses the eternal captivity of the Jews.

(Verse 7). *Your land is desolate; your cities are burned with fire; strangers devour your country in your sight, and it will be desolate as in a hostile devastation.* These things were partially fulfilled under the Babylonians, with the temple burned and Jerusalem overthrown, when the Samaritans possessed the region of the ten tribes, and the promised land was reduced to such solitude that it was ravaged by lions. But what was to happen under the Roman captivity is described more fully and perfectly: when the Roman army devastated all of Judea, and the cities were burned, and at present strangers devour their country, and the desolation of the Jews will persevere until the end of the world. We can, however, take these things tropologically (*tropologice*) concerning sinners who have fallen from their former sanctity, after they have been handed over to contrary powers: that all their goods come to desolation, and God does not remember their prior justice; and all things are burned by the fire of the devil; and they become food for the beasts, about which it is also written in another place: *Do not deliver to the beasts the soul that confesses to you* (Ps. 73:19).

(Verse 8) The daughter of Zion shall be left like a shelter in a vineyard, and like a hut in a cucumber field. That all of Israel was called a vineyard, the same Prophet testifies in the following passages, saying: "For the vineyard of the Lord of hosts is the house of Israel, and the man of Judah, his new and beloved planting" (Below, chap. V, 7); and in the Psalm: "You brought a vine out of Egypt; you cast out the nations and planted it" (Psalm 79:9). As long as this vineyard brought forth the most abundant fruits, it had God as its guardian, of whom it is written: "He who keeps Israel will neither slumber nor sleep" (Psalm 120:4).

Postquam vero vindemiaverunt eam omnes transeuntes viam; et vastavit eam aper de silva: reliquit templum suum Dominus, iratusque consurgens ait: Surgite, abeamus hinc; et: Relinquetur vobis domus vestra deserta (Matth. XXIII, 38). Et per Jeremiam: Reliqui domum meam: dimisi haereditatem meam. Facta est haereditas mea mihi, sicut leo in silva: dedit super me vocem suam, propterea odivi eam (Jerem. XII, 7). Similitudo autem vastationis Templi et Jerusalem sumpta est ab agricolis, qui quamdiu vinea uvarum plena est, ponunt custodes in umbraculis. In Cucumerario quoque, quod LXX pomorum custodiam vocant, parvulae fiunt casulae propter ardorem solis ac radios declinandos: et inde vel homines, vel bestiolas quae insidiari solent natis frugibus, abigunt. Cum autem ablata fuerint istiusmodi genimina, remanent arentia fruticum umbracula, casulaeque, recedente custode, quia non habet ultra quod servet. Ergo et omnipotens Deus dereliquit Templum, et urbem fecit esse desertam: quod non necesse est sermonibus approbare, nobis praesertim, qui videmus desertam Sion, et eversam Jerusalem, Templumque usque ad solum dirutum. Quod autem filiam Sion vocat, clementissimi parentis monstrat affectum. Nec mirum si Sion appelletur filia, cum etiam Babylon saepissime filia nuncupetur. Omnes enim natura filii Dei sumus, sed nostro vitio alieni efficimur. Juxta anagogen, vinea Dei et pomorum paradisus, anima nostra 18 appellari potest: cui si mens, id est, νοῦς, praefuerit, habet custodem mentis Deum: sin autem vitia nos quasi quaedam bestiae fuerint depraedata, relinquimur a custode Deo, et omnia nostra redigentur ad solitudinem.

Nisi Dominus exercituum reliquisset nobis semen, quasi Sodoma fuissemus, et quasi Gomorrha similes essemus. Hunc locum Paulus apostolus ad Romanos plenius disserit, scribens: Dico ergo, numquid repulit Deus populum suum? Absit: nam et ego Israelita sum, ex semine Abraham, de tribu Benjamin. Non repulit Deus plebem suam quam praescivit (Rom. XI, 1, 2). Et post paululum: Sic ergo et in isto tempore reliquiae secundum electionem gratiae salvae factae sunt (Ibid., V). Ex quo ostenditur, superiora quae contra Jerusalem et Judam sermo propheticus comminatus est, non ad Babylonicae captivitatis referenda tempus, sed ad ultimam Romanorum, quando in Apostolis salvae factae sunt reliquiae populi Judaeorum; et una die crediderunt tria millia, et altera quinque millia, et in toto orbe Evangelium seminatum est. Pro Domino exercituum, quod nos, secuti Aquilam, in Latinum vertimus, in Hebraeo legitur, Dominus sabaoth, quod LXX interpretes pro locorum qualitate dupliciter transferunt, aut Dominum virtutum, aut Dominum omnipotentem.

But after all who pass by the way have gathered its grapes, and the boar from the wood has laid it waste, the Lord abandoned His temple, and rising up in anger said: "Arise, let us go from here"; and: "Your house shall be left to you desolate" (Matthew 23:38). And through Jeremiah: "I have forsaken my house; I have left my heritage." "My heritage has become to me like a lion in the forest; it has lifted up its voice against me, therefore I have hated it" (Jeremiah 12:7). Moreover, the likeness of the devastation of the Temple and of Jerusalem is taken from farmers, who, as long as the vineyard is full of grapes, place guards in shelters. In a cucumber field as well, which the Septuagint calls a "fruit-watch," small huts are made to provide shade from the heat and rays of the sun; and from there they drive away either men or the little beasts that are accustomed to prey on the new-grown produce. But when produce of this kind has been carried away, the shelters of the shrubs and the huts remain withered, as the guard departs, because he no longer has anything to watch over. Therefore, almighty God also forsook the Temple and made the city desolate: which it is not necessary to prove with words, especially for us, who see Zion deserted, Jerusalem overthrown, and the Temple razed to the ground. But that he calls her "daughter of Zion" shows the affection of a most clement parent. Nor is it surprising if Zion is called a daughter, since Babylon also is very often named a daughter. For we are all by nature children of God, but by our own fault we are made strangers. According to the anagogical sense (anagogen), our soul can be called the vineyard of God and a paradise of fruits: if the mind, that is, the nous (νοῦς), presides over it, it has God as the guardian of the mind; but if vices have ravaged us like certain beasts, we are abandoned by God our guardian, and all that is ours will be reduced to solitude.

Unless the Lord of hosts had left us a seed, we should have been as Sodom, and we should have been like unto Gomorrah. The apostle Paul discusses this passage more fully to the Romans, writing: I say then, has God cast away his people? God forbid: for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast away his people, which he foreknew (Rom. 11:1, 2). And a little after: Even so then at this present time also there is a remnant saved according to the election of grace (Ibid., 5). From this it is shown that the preceding threats which the prophetic word uttered against Jerusalem and Judah are not to be referred to the time of the Babylonian captivity, but to the final one by the Romans, when in the Apostles a remnant of the Jewish people was saved; and on one day three thousand believed, and on another five thousand, and the Gospel was sown throughout the whole world. For 'Lord of hosts,' which we, following Aquila, have translated into Latin, one reads in Hebrew 'Lord sabaoth,' which the seventy interpreters, according to the quality of the passages, translate in two ways, either 'Lord of virtues' or 'Lord almighty.'

Et quarendum, utrum de Patre dicatur, an de Filio. Nec dubium quin illud quod in vicesimo tertio [Al. quarto] psalmo legitur: Attollite portas, principes, vestras, et elevamini portae aeternales, et introibit rex gloriae. Quis est iste rex gloriae? Dominus sabaoth (Psal. XXIII, 7, 8), id est, Dominus virtutum, ipse est rex gloriae, ad Christum referatur. qui post passionis triumphum ad coelos victor ascendit. Et in alio loco de Domino dicitur, quod rex gloriae sit: Si enim cognovissent, numquam Dominum gloriae crucifixissent (I Cor. II, 8). Ergo non solum juxta Apocalypsim Joannis, et apostolum Paulum; sed in veteri quoque Testamento, Dominus sabaoth, hoc est, Omnipotens, Christus appellatur. Si enim omnia Patris Filii sunt; et ut ipse loquitur in Evangelio: Data est mihi omnis potestas 19 in coelo et in terra (Matth. XXVIII, 18); et: Omnia mea tua sunt, et glorificor in eis; cur non etiam Omnipotentis nomen referatur ad Christum: ut sicut Deus Dei, et Dominus Domini, sic Omnipotens Omnipotentis Filius sit?

(Vers. 10.) Audite verbum Domini, principes Sodomorum: percipite auribus legem Dei nostri, populus Gomorrhae. Salvis factis reliquiis per Apostolos populi Israel, Scribas et Pharisaeos, et populum succlamantem: Crucifige, crucifige talem (Joan. XIX, 6), propheticus sermo convertitur; et vocat eos principes Sodomorum, et populum Gomorrhae, juxta illud quod in consequentibus legimus: Iniquitatem suam sicut Sodoma annuntiaverunt et ostenderunt. Vae animae eorum: quia cogitaverunt consilium pessimum contra semetipsos, dicentes: Alligemus justum, quoniam inutilis est nobis (Infra III). Ergo propterea principes vocantur Sodomorum, et populus Gomorrhae, quia cogitaverunt consilium pessimum, et alligaverunt justum, atque dixerunt, Non habemus regem nisi Caesarem (Joan. XIX, 15). Et rursum: Nos scimus quia Moysi locutus est Deus; istum autem quis sit, nescimus (Joan. IX, 29). Simulque gloriantes in Evangelio: Semen Abrahae sumus: et nemini unquam servivimus (Joan. VIII, 53): audiunt a Domino Salvatore: Si essetis filii Abraham, utique opera Abraham faceretis; et rursum: Vos ex diabolo patre nati estis: et opera patris vestri vultis facere (Ibid., XXXIX, 44). Tale quid et Ezechiel ad Jerusalem loquitur: Pater tuus Amorrhaeus, et mater tua Gethaea (Ezech. XVI, 45). Aiunt Hebraei ob duas causas interfectum Isaiam, quod principes Sodomorum et populum Gomorrhae eos appellaverit, et quod Domino dicente ad Moysen: Non poteris videre faciem meam (Exod. XXXIII, 20), iste ausus sit dicere: Vidi Dominum sedentem super thronum excelsum et elevatum (Infra VI, 1); non considerantes quod faciem et pedes Dei, sive suos, quia in Hebraeo ambigue legitur, Seraphim texerint: et media tantum ejus Isaias 20 vidisse se scribat. Homo igitur Dei faciem videre non potest.

And it must be asked whether this is said of the Father or of the Son. And there is no doubt that what is read in the twenty-third [or fourth] psalm: 'Lift up your gates, O princes, and be lifted up, you everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord of sabaoth (Ps. 23:7, 8), that is, the Lord of virtues, he is the King of glory,' refers to Christ, who, after the triumph of his passion, ascended victorious into heaven. And in another place it is said of the Lord that he is the King of glory: 'For if they had known it, they would never have crucified the Lord of glory' (I Cor. 2:8). Therefore, not only according to the Apocalypse of John and the apostle Paul, but also in the Old Testament, Christ is called 'Lord sabaoth,' that is, 'Almighty.' For if all things of the Father are the Son's; and as he himself says in the Gospel: 'All power is given to me in heaven and in earth' (Matt. 28:18); and: 'All mine are thine, and I am glorified in them'; why should not the name of Almighty also be referred to Christ, so that just as he is God of God, and Lord of Lord, so he may be the Almighty Son of the Almighty?

(Verse 10.) Hear the word of the Lord, you princes of Sodom: perceive with your ears the law of our God, you people of Gomorrah. After the remnant of the people of Israel had been saved through the Apostles, the prophetic word turns to the Scribes and Pharisees, and the people shouting, "Crucify, crucify such a one" (John 19:6); and it calls them princes of Sodom, and people of Gomorrah, according to that which we read in the following passages: "They have declared and shown their iniquity as Sodom did." Woe to their soul: for they have devised a most wicked counsel against themselves, saying: "Let us bind the just one, for he is useless to us" (Below, III). Therefore, they are called princes of Sodom and people of Gomorrah for this reason: because they devised a most wicked counsel, and bound the just one, and said, "We have no king but Caesar" (John 19:15). And again: "We know that God spoke to Moses; but as for this man, we do not know who he is" (John 9:29). And at the same time, boasting in the Gospel: "We are the seed of Abraham, and we have never been slaves to anyone" (John 8:53), they hear from the Lord Savior: "If you were Abraham's children, you would do the works of Abraham"; and again: "You are of your father the devil, and you want to do the works of your father" (Ibid., 39, 44). Ezekiel says something similar to Jerusalem: "Your father was an Amorite, and your mother a Hittite" (Ezekiel 16:45). The Hebrews say that Isaiah was killed for two reasons: that he had called them princes of Sodom and people of Gomorrah, and that, when the Lord said to Moses, "You cannot see my face" (Exodus 33:20), this man dared to say, "I saw the Lord sitting upon a high and lofty throne" (Below, 6:1); not considering that the Seraphim covered the face and feet of God—or their own, for it is read ambiguously in the Hebrew—and that Isaiah writes that he saw only His middle parts. Therefore, man cannot see the face of God.

Angeli autem etiam minimorum in Ecclesia, semper vident faciem Dei (Matth. XVIII, 10). Et, Nunc in speculo videmus et in aenigmate, tunc autem facie ad faciem (I Cor. XIII, 12): quando de hominibus in Angelos profecerimus, et potuerimus cum Apostolo dicere: Nos autem omnes revelata facie gloriam Domini speculantes, in eamdem imaginem transformamur a gloria in gloriam, quasi [Al. tamquam] a Domini spiritu (II Cor. III, 18). Licet faciem Dei juxta naturae suae proprietatem nulla videat creatura: et tunc mente cernatur quando invisibilis creditur.

(Vers. 11.) Quo mihi multitudinem victimarum vestrarum, dicit Dominus? plenus sum. Holocausta arietum, et adipem pinguium, et sanguinem vitulorum, et agnorum, et hircorum nolui. Pro eo quod est, nolui, LXX transtulerunt nolo, praesens tempus pro praeterito. Porro juxta Hebraicum, numquam se Deus hostias Judaeorum voluisse demonstrat: quod et in quadragesimo nono psalmo legimus: Non accipiam de domo tua vitulos, neque de gregibus tuis hircos: quoniam meae sunt omnes ferae silvarum: jumenta in montibus et boves. Cognovi omnia volatilia coeli: et pulchritudo agri mecum est. Si esuriero, non dicam tibi: meus est enim orbis terrae et plenitudo ejus. Numquid manducabo carnes taurorum, aut sanguinem hircorum potabo (Psal. XLIX, seqq.)? Cumque veteris Legis caeremonias respuisset, transit ad Evangelicam puritatem: et quid pro his cupiat, ostendit: Immola Deo sacrificium laudis, et redde altissimo vota tua. Et invoca me in die tribulationis: et ernam te, et honorificabis me. Omnis ergo capituli hujus continentia, usque ad eum locum ubi ait: Judicate pupillo, defendite viduam, et venite, et disputemus: respuit sacrificia victimarum, et Evangelii obedientiam docet esse super sacrificium. Quodque intulit: Plenus sum, hoc sensu est accipiendum, 21 nulla re indigeo: Domini est terra et plenitudo ejus (Psal. XXIII, 1). Unde et nos omnes de plenitudine ejus accepimus. Potest hoc et de his accipi, qui cum Dei praecepta non faciant, donariis atque muneribus Deum redimere posse se credunt: vel qui rapta per rapinam et avaritiam, altari offerunt et pauperibus.

(Vers. 12.) Quis enim quaesivit haec de manibus vestris? Audiant Ebionaei, qui post passionem Christi abolitam Legem putant esse servandam. Audiant Ebionitarum socii, qui Judaeis tantum et de stirpe Israelitici generis haec custodienda decernunt. Hostiae ergo et immolatio victimarum non principaliter a Deo quaesita sunt; sed ne idolis fierent: et ut de carnalibus victimis quasi per typum et imaginem ad spirituales hostias transiremus. Dicendo autem se hostias non quaesisse, ostendit quia Lex spiritualis est: et omnia quae Judaei carnaliter faciunt, a nobis impleri spiritualiter.

But the angels of even the least in the Church always see the face of God (Matthew 18:10). And, "Now we see in a mirror and in a riddle, but then face to face" (1 Cor. 13:12): when we will have progressed from men to Angels, and will be able to say with the Apostle: "But we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from glory to glory, as by the Spirit of the Lord" (2 Cor. 3:18). Although no creature may see the face of God according to the property of His nature: and then it is perceived by the mind when it is believed to be invisible.

(Verse 11.) "To what purpose is the multitude of your victims to me?" says the Lord. "I am full." "I have not desired the holocausts of rams, and the fat of fatlings, and the blood of calves, and of lambs, and of goats." For that which is "I have not desired" (nolui), the Septuagint translated "I do not desire" (nolo), the present tense for the past. Moreover, according to the Hebrew, God shows that He never desired the sacrifices of the Jews: which we also read in the forty-ninth psalm: "I will not take calves from your house, nor he-goats from your flocks: for all the beasts of the forests are mine: the cattle on the mountains, and the oxen." "I have known all the birds of the air: and the beauty of the field is with me." "If I should be hungry, I would not tell you: for the world is mine, and the fullness thereof." "Shall I eat the flesh of bulls, or drink the blood of goats?" (Psalm 49, seqq.). And when He had rejected the ceremonies of the Old Law, He passes to the purity of the Gospel, and shows what He desires instead of these: "Offer to God the sacrifice of praise, and pay your vows to the most High." "And call upon me in the day of tribulation: and I will deliver you, and you shall glorify me." Therefore, the entire content of this chapter, up to the place where it says, "Judge for the fatherless, defend the widow, and come, and let us reason together," rejects the sacrifices of victims and teaches that obedience to the Gospel is above sacrifice. And what He added, "I am full," is to be understood in this sense: I need nothing, "The earth is the Lord's and the fullness thereof" (Psalm 23:1). Whence we all have also received of His fullness. This can also be understood of those who, while not keeping the precepts of God, believe they can buy God off with gifts and offerings; or of those who offer on the altar and to the poor things taken through robbery and avarice.

(Verse 12.) For who has required these things from your hands? Let the Ebionites hear, who think that the abolished Law is to be observed after the passion of Christ. Let the allies of the Ebionites hear, who decree that these things are to be kept only by Jews and those of the stock of the Israelite race. Therefore, sacrifices and the immolation of victims were not principally sought by God, but were instituted lest they be made to idols, and so that from carnal victims we might pass over, as if by a type and image, to spiritual sacrifices. But by saying that He did not seek sacrifices, He shows that the Law is spiritual, and that all things which the Jews do carnally are to be fulfilled by us spiritually.

(Vers. 13.) Calcare atrium meum non apponetis. Observa quod post Babyloniam vastitatem, rursum a Zorobabel Templum aedificatum sit: et per multam annorum seriem in Templo sint oblata sacrificia (I Esdras, V). Ergo ultimam sub Vespasiano et Tito destructionem Templi indicat, quae usque ad consummationem mundi perseveratura est.

(Vers. 14.) Neomenias vestras, et sabbata, et festivitates alias non feram: iniqui sunt coetus vestri. Omnis conventus qui non offert hostias spiritales, nec audit illud, quod in quinquagesimo psalmo canitur: Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum Deus non spernit, abominabilis est Deo. Et idcirco jungit et Dicit: Kalendas vestras et solemnitates vestras. Ut non suas appellet festivitates: sed eorum qui male his abutuntur. Quodque LXX interpretati sunt, jejunium et otium: possumus dicere illud jejunium recipi a Deo, quod otium bonorum operum non habet. Odit anima mea. Ἀνθρωποπάθως, non quod animam Deus habeat; sed nostro loquitur affectu.

(Vers. 15.) Facti mihi estis in satietatem: nequaquam dimittam peccata vestra. Pro quo interpretatus est Aquila, laboravi sustinens. Symmachus ἐκοπώθην ἱλασκόμενος, 22 quod est, defeci miserans; ut ostendat se nequaquam ultra misereri: quia aliud sit servos ad se missos occidere; aliud Filium. Hunc sensum et in Osee propheta legimus: Perditio tua, Israel: tantum in me auxilium tuum (Osee, XIII, 9). Quod ita intelligitur: Pereas, Israel, quia non tuo merito, sed meo tantum salvaris auxilio.

Manus vestrae sanguine plenae sunt. Causam manifestat cur Deus avertat ab eis oculos suos, et multiplicatam orationem non exaudiat: quia effuderint sanguinem justi; et pessimi coloni haeredem ad se missum interfecerint. Unde et Salvator ad eos loquitur: Et vos implete mensuram patrum vestrorum (Matth. XXIII, 31). Illi enim interfecerunt missos ad se Prophetas: vos jugulate Patrisfamilias Filium. Utendum hoc testimonio et contra eos, qui cum quotidianis operibus sanguine manus plenas habeant, in oratione dies noctesque conjungunt.

(Vers. 16.) Lavamini, mundi estote. Pro superioribus victimis, et holocaustis, et adipe pinguium, et sanguine taurorum et hircorum: et pro thymiamate et neomeniis, sabbato, die festo atque jejuniis, kalendis et aliis solemnitatibus, Evangelii mihi placet religio: ut baptizemini in sanguine meo per lavacrum regenerationis, quod solum potest peccata dimittere. Nisi enim quis renatus fuerit ex aqua et spiritu, non intrabit in regnum coelorum (Joan. III, 5). Ipse quoque Dominus ascendens ad Patrem: Euntes, inquit, docete omnes gentes, baptizantes eas in nomine Patris, et Filii, et Spiritus sancti (Matth. XXVIII, 19).

(Verse 13.) You shall no longer tread my court. Observe that after the Babylonian devastation, the Temple was rebuilt by Zerubbabel, and for a long series of years sacrifices were offered in the Temple (1 Esdras 5). Therefore, it indicates the final destruction of the Temple under Vespasian and Titus, which is to endure until the consummation of the world.

(Verse 14.) Your new moons, and sabbaths, and other festivals I will not bear: your assemblies are iniquitous. Every assembly that does not offer spiritual sacrifices, nor heeds what is sung in the fiftieth psalm: 'A sacrifice to God is a contrite spirit; a contrite and humbled heart, O God, you will not spurn,' is abominable to God. And for that reason He adds and says: 'Your new moons and your solemnities.' So that He does not call them His festivals, but those of them who misuse them. And as for what the Septuagint interpreted as 'fasting and idleness,' we can say that that fasting is received by God which does not involve idleness from good works. 'My soul hates.' This is spoken anthropopathically (*Ἀνθρωποπάθως*), not because God has a soul, but He speaks according to our human feeling.

(Verse 15.) You have become a surfeit to me; I will by no means forgive your sins. For which Aquila interpreted, 'I have labored, sustaining.' Symmachus translated it as ἐκοπώθην ἱλασκόμενος, which is, 'I have grown weary of showing mercy,' to show that He will by no means have mercy any longer, because it is one thing to kill the servants sent to them, another to kill the Son. We read this same sense also in the prophet Hosea: 'Your destruction, O Israel; your help is only in me' (Hosea 13:9). Which is understood thus: Perish, O Israel, because you are saved not by your own merit, but only by my help.

Your hands are full of blood. He reveals the reason why God turns His eyes away from them and does not hear their multiplied prayer: because they have shed the blood of the just, and the wicked tenants have killed the heir sent to them. Whence the Savior also speaks to them: 'And you, fill up the measure of your fathers' (Matthew 23:31). For they killed the Prophets sent to them; you are to slay the Son of the Father of the family. This testimony must also be used against those who, while having their hands full of blood from their daily works, join day and night in prayer.

(Verse 16.) Wash yourselves, be clean. In place of the former victims, and holocausts, and the fat of fatlings, and the blood of bulls and goats; and in place of incense and new moons, the sabbath, the feast day and fasts, the calends and other solemnities, the religion of the Gospel pleases me: that you be baptized in my blood through the laver of regeneration (*lavacrum regenerationis*), which alone can forgive sins. For unless one is born again of water and the Spirit, he will not enter the kingdom of heaven (John 3:5). The Lord Himself also, ascending to the Father, said: 'Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit' (Matthew 28:19).

Auferte malum cogitationum vestrarum ab oculis meis. Quod Joannes Baptista dicebat: Genimina viperarum, quis ostendit vobis fugere ab ira ventura? Facite ergo fructus dignos poenitentiae (Matth. III, 7; Luc. III, 7): ut qui Christi baptisma consecutus est, auferat malum de corde suo, et quiescat agere perverse, ac postea discat bonum facere, secundum illud quod alibi praecipitur: Declina a malo, et fac bonum (Ps. XXXVI, 27).

Discite benefacere. Virtus ergo discenda est, nec naturae tantum bonum sufficit ad justitiam, nisi quis erudiatur congruis disciplinis (I Pet. II, 11). Jesus quoque filius Sirach tale quid loquitur: Desiderasti sapientiam, serva mandata, et Dominus tribuet tibi eam. Et in sequentibus idem Isaias commemorat: Omnis qui non didicerit justitiam super terram, veritatem non faciet (Cap. XXVI, 10, sec. LXX). Discenda est ergo justitia, et magistrorum sapientiae terenda sunt limina.

(Vers. 18.) Quaerite judicium, subvenite oppresso, judicate pupillo, defendite viduam: et venite, et arguite me, dicit Dominus. Victimis Judaeorum evangelica mandata succedunt, et ideo pupillis ac viduis providetur, ut securi de tutela conjugum ac liberorum suorum, martyres ad bella procedant. Cum autem, inquit, haec feceritis, arguite me, si non reddidero praemia quae pollicitus sum. Quando autem dicit: Quaerite judicium, ostendit non esse omnium recte judicare, sed eorum qui prudentes sunt. Denique et Salomon in visione per somnium, hoc a Domino postulavit, ut accepta sapientia, juste populum judicaret.

Si fuerint peccata vestra ut coccinum: quasi nix dealbabuntur. Et si fuerint rubra, quasi vermiculus: ut lana alba erunt. Ordo praecipuus: non enim sufficit dixisse, lavamini, nisi jungat, mundi estote: ut post lavacrum aquae cordis habeant puritatem. Beati enim mundo corde, quoniam ipsi Deum videbunt (Mat. V, 8). Cumque cordis habuerint puritatem, debent auferre malum de mentibus suis, non in conspectu hominum, sed in conspectu Dei, quem celare nihil potest. Quodque jungit: Quiescite agere perverse, illud Evangelicum sonat: Ecce sanus factus es: jam noli peccare, ne quid tibi deterius fiat (Joan. V, 14). Recedens ergo a vitiis, discat bonum, quaeratque judicium, oppresso subveniat, pupillum viduamque sustentet: et si hoc fecerit, tunc peccata, quae prius in modum coccini sanguinea fuerant, dimittentur: et opera cruoris ac sanguinis, veste Domini mutabuntur, quae de agni confecta est vellere, quem sequuntur in Apocalypsi (Cap. V), qui virginitatis candore resplendent.

Take away the evil of your thoughts from my eyes. This is what John the Baptist was saying: 'Brood of vipers, who has shown you to flee from the wrath to come?' 'Produce therefore fruits worthy of repentance' (Matthew 3:7; Luke 3:7): so that he who has received the baptism of Christ may take away evil from his heart, and cease to act perversely, and afterwards learn to do good, according to that which is commanded elsewhere: 'Turn from evil, and do good' (Psalm 37:27).

Learn to do good. Therefore, virtue must be learned, nor is natural goodness alone sufficient for justice, unless one is instructed in suitable disciplines (1 Peter 2:11). Jesus also, the son of Sirach, speaks something similar: 'If you desire wisdom, keep the commandments, and the Lord will give her to you.' And in what follows, the same Isaiah mentions: 'Everyone who does not learn justice on earth, will not do the truth' (Chapter 26:10, according to the LXX). Justice must therefore be learned, and the thresholds of the masters of wisdom must be worn down.

(Verse 18.) Seek judgment, relieve the oppressed, judge for the fatherless, defend the widow: and come, and accuse me, says the Lord. The evangelical mandates succeed the victims of the Jews, and therefore provision is made for orphans and widows, so that, secure regarding the protection of their spouses and children, martyrs may proceed to wars. When, he says, you have done these things, accuse me if I have not returned the rewards I promised. Moreover, when he says: 'Seek judgment,' he shows that it is not for everyone to judge rightly, but for those who are prudent. Finally, Solomon also, in a vision through a dream, asked this of the Lord, that having received wisdom, he might judge the people justly.

If your sins be as scarlet: they shall be made white as snow. And if they be red, as a crimson: they shall be as white wool. A principal order: for it is not enough to have said, 'Wash yourselves,' unless he adds, 'be clean': so that after the washing of water, they may have purity of heart. 'For blessed are the pure in heart, for they shall see God' (Matthew 5:8). And when they have purity of heart, they must take away evil from their minds, not in the sight of men, but in the sight of God, from whom nothing can be hidden. And that which he adds: 'Cease to do perversely,' sounds like that Gospel saying: 'Behold, you are made whole: sin no more, lest something worse happen to you' (John 5:14). Therefore, retreating from vices, let him learn good, and seek judgment, relieve the oppressed, sustain the orphan and the widow: and if he does this, then the sins, which before had been bloody in the manner of scarlet, will be forgiven: and the works of gore and blood will be changed by the garment of the Lord, which is made from the fleece of the lamb, whom they follow in the Apocalypse (Chapter 5), who shine with the brightness of virginity.

(Vers. 19, 20.) Si volueritis, et audieritis, bona terrae comedetis: si nolueritis, et non audieritis (sive ut in Hebraeo habet) et me ad iracundiam provocaveritis, gladius devorabit vos. Quia os Domini locutum est. Liberum servat arbitrium, ut in utramque partem non ex praejudicio Dei, sed ex meritis singulorum, vel poena, vel praemium sit. Bona autem terrae illa puto dici, de quibus in psalmo legimus: Credo videre bona Domini in terra viventium (Ps. XXVI, 13); et: Beati mites, quoniam ipsi possidebunt terram (Matth. V, 3). Vel certe quia Judaeis loquebatur, qui necdum poterant capere spiritualia, pollicetur eis bona praesentis saeculi, ut saltem praesentibus invitati faciant quae praecepta sunt. Et quia noluerunt audire: sed e contrario provocaverunt ad iracundiam Sanctum Israel: propterea eos gladius devoravit, id est, Romanus delevit exercitus. Et haec, inquit, omnia fient: Quia os Domini locutum est. Cujus sententia, permanentibus hominum peccatis, non potest immutari.

(Vers. 21.) Quomodo facta est meretrix civitas fidelis, plena judicii: justitia requievit in ea: nunc autem homicidae. Verbum Hebraicum JALIN (), pro quo LXX transtulerunt, dormivit; et requievit, et requiescet, id est, et praeteritum et futurum tempus significat. Unde et Aquila et Theodotio quasi de futuro dicunt. Miratur autem Prophetico spiritu, quod civitas quae quondam fidelis fuit, vel fidelium receptaculum, subito facta sit meretrix. Quod quidem et in Isaiae temporibus intelligi potest: sed plenius refertur ad passionem Christi, quando omnes declinaverunt, simul inutiles facti sunt (Ps. XIII, 3). Et quamquam in Hebraico non habeatur Sion: tamen LXX, ut sensum manifestiorem facerent, addiderunt. Sion autem mons est, in quo Jerusalem urbs condita est: quae postquam capta est a David, appellata est civitas David. Nec ambigo fuisse in ea sanctos viros, quando tabernaculum Dei habuit, et postea Templum aedificatum est: quando Nathan et Gad prophetaverunt: et super choros (qui in libro Dierum plenius describuntur) Asaph, et Idithun, et Eman, et filii Chore constituti sunt, ut paulatim a sacrificiis victimarum ad laudes Domini transiret religio (I Par. XXV). Civitas ergo fidelium, quae prius fuit plena judicii, et justitia requievit in ea, nunc plena est homicidis: qui interfecerunt prophetas, et ipsum Dominum Salvatorem.

(Verses 19, 20.) If you be willing, and will hearken, you shall eat the good things of the earth: if you will not, and will not hearken (or as it has in the Hebrew) and provoke me to wrath, the sword shall devour you. Because the mouth of the Lord has spoken. He preserves free will (*liberum arbitrium*), so that on either side, not from the prejudice of God, but from the merits of each individual, there may be either punishment or reward. Moreover, I think those good things of the earth are said to be those of which we read in the psalm: 'I believe to see the good things of the Lord in the land of the living' (Psalm 27:13); and: 'Blessed are the meek, for they shall possess the land' (Matthew 5:4). Or certainly because he was speaking to the Jews, who could not yet grasp spiritual things, he promises them the good things of the present age, so that at least invited by present things, they may do what is commanded. And because they were unwilling to hearken: but on the contrary provoked the Holy One of Israel to wrath: therefore the sword devoured them, that is, the Roman army destroyed them. And all these things, he says, shall happen: 'Because the mouth of the Lord has spoken.' His sentence, while the sins of men remain, cannot be changed.

(Verse 21.) How is the faithful city, full of judgment, become a harlot! Justice rested in her: but now murderers. The Hebrew word *YALIN*, for which the LXX translated 'slept', and 'rested', and 'will rest', that is, it signifies both past and future time. Whence both Aquila and Theodotion speak as if of the future. But he wonders with a prophetic spirit that the city which was once faithful, or a receptacle of the faithful, has suddenly become a harlot. This can indeed be understood in the times of Isaiah: but it is more fully referred to the passion of Christ, when 'all have turned aside, they have become useless together' (Psalm 14:3). And although 'Sion' is not found in the Hebrew, yet the LXX, to make the sense clearer, added it. Now Sion is the mountain on which the city of Jerusalem was built: which after it was captured by David, was called the city of David. Nor do I doubt that there were holy men in it, when it had the tabernacle of God, and afterwards the Temple was built: when Nathan and Gad prophesied: and over the choirs (which are more fully described in the book of Days [Chronicles]) Asaph, and Jeduthun, and Heman, and the sons of Korah were appointed, so that the religion might gradually pass from the sacrifices of victims to the praises of the Lord (1 Chronicles 25). Therefore, the city of the faithful, which before was full of judgment, and justice rested in her, is now full of murderers: who killed the prophets, and the Lord Savior Himself.

Fornicationem autem Jerusalem, quomodo divaricaverit crura sua omni transeunti, sub nomine Oolibae Ezechiel prosequitur: quae interpretatur, tabernaculum meum in ea: quod nunc aliis verbis dicitur justitia requievit in ea. Pro justitia in Hebraeo scriptum est SEDEC (), quod justum magis sonat quam justitiam: ut intelligamus prius in ea Dominum commoratum, de quo alibi dicitur: Justus autem quid fecit? Dominus in templo sancto suo: Dominus in coelo sedes ejus (Ps. X, 5). Quae omnia possumus secundum Anagogen referre ad animam sancti quondam viri, in qua prius Dei justitia commorata est, si postea peccaverit, et pro hospite Deo, homicidae daemones in eam intraverint.

(Vers. 22.) Argentum tuum versum est in scoriam. Ad civitatem loquitur Sion, in qua prius requievit justitia: quod argentum illius, doctrina videlicet Scripturarum, de qua in Psalmis legimus: Eloquia Domini, eloquia casta: argentum igne examinatum, probatum terrae, purgatum septuplum (Psal. XI, 7), versum sit in scoriam, quod Hebraice dicitur SIGIM (): rubigo videlicet metallorum, sive purgamenta et sordes, quae igne excoquuntur, ut quia argentum nominaverat, servet metaphoram. Potest autem et hoc dici, quod justi et sancti viri qui prius in urbe versati sunt, postea in sordes versi sint peccatorum.

Caupones tui miscent vinum aqua. Pro quo Symmachus transtulit, Vinum tuum mixtum est aqua. Et est sensus: Lex Dei pura atque sincera, et (ut ita dicam) mera veritate subnixa (Matth. XV), violata est traditionibus Pharisaeorum: quod Dominus in Evangelio plenius docet, omisisse eos legem Dei, et sequi mandata hominum. Omnisque doctor qui austeritatem Scripturarum per quam potest audientes corripere, vertit ad gratiam: et ita loquitur, ut non corrigat, sed delectet, audientes: vinum sanctarum Scripturarum violat, atque corrumpit sensu suo. Haeretici quoque Evangelicam veritatem corrumpunt prava intelligentia, et sunt caupones pessimi, facientes de vino aquam, cum e contrario Dominus noster aquas in vinum verterit (Joan. II), et tale vinum quod miretur architriclinus: quale et regina Saba in Salomonis est mirata convivio, pincernas ejus et ministros vini, sua voce collaudans (II Paral. IX). Sed et Ecclesiastes ministeria vini, atque convivii sui, mystico sermone describit (Eccles. II). Unde pro vino Aquila, *συμπόσιον*, id est, convivium interpretatus est quod apud Graecos *ἀπὸ τοῦ πότου*, apud nos a convictu rectius appellatur.

(Vers. 23.) Principes tui inobedientes, socii furum. Pro inobedientibus, Aquila, recedentes: Symmachus, declinantes, interpretatus est. Principes autem Scribas et Pharisaeos vocat, qui a Domino recedentes, immo veritatis semitam relinquentes, perverso ambulaverunt itinere, et socii fuerunt proditoris furisque Judae.

Moreover, Ezekiel pursues the fornication of Jerusalem, how she spread her legs to every passerby, under the name of *Oolibah*: which is interpreted as 'my tabernacle in her': which is now said in other words, 'justice rested in her'. For 'justice', in the Hebrew is written *SEDEC*, which sounds more like 'just' than 'justice': so that we may understand that the Lord dwelt in her before, of whom it is said elsewhere: 'But what has the Just done? The Lord is in His holy temple: the Lord's throne is in heaven' (Psalm 11:5). All these things we can refer according to Anagogy to the soul of a once holy man, in whom the justice of God previously dwelt, if he afterwards sins, and in place of God as guest, murderous demons have entered into her.

(Verse 22.) Your silver is turned into dross. He speaks to the city of Sion, in which justice previously rested: that her silver, namely the doctrine of the Scriptures, of which we read in the Psalms: 'The words of the Lord are pure words: silver tried by fire, proved from the earth, purified seven times' (Psalm 12:7), is turned into dross, which in Hebrew is called *SIGIM*: namely the rust of metals, or the refuse and filth which are melted out by fire, so that since he had named silver, he preserves the metaphor. Moreover, this also can be said, that the just and holy men who previously dwelt in the city, were afterwards turned into the filth of sins.

Your vintners mix wine with water. For which Symmachus translated, 'Your wine is mixed with water.' And the sense is: The Law of God, pure and sincere, and (so to speak) supported by pure truth (Matthew 15), has been violated by the traditions of the Pharisees: which the Lord teaches more fully in the Gospel, that they have omitted the law of God, and follow the mandates of men. And every teacher who turns the austerity of the Scriptures, through which he can correct the hearers, to favor: and speaks in such a way that he does not correct but delights the hearers: violates the wine of the holy Scriptures, and corrupts it with his own sense. Heretics also corrupt the Evangelical truth by depraved understanding, and are the worst vintners, making water out of wine, when on the contrary our Lord turned waters into wine (John 2), and such wine that the master of the feast wondered at: such as the queen of Sheba also wondered at in Solomon's banquet, praising his cupbearers and ministers of wine with her own voice (2 Chronicles 9). But also Ecclesiastes describes the ministries of wine and of his banquet in a mystical discourse (Ecclesiastes 2). Whence for wine, Aquila interpreted *symposion*, that is, 'banquet', which among the Greeks is named from drinking (*apo tou potou*), and among us is more correctly named from living together (*a convictu*).

(Verse 23.) Your princes are disobedient, companions of thieves. For 'disobedient', Aquila interpreted 'receding': Symmachus, 'declining'. Moreover, he calls the Scribes and Pharisees 'princes', who, receding from the Lord, or rather leaving the path of truth, walked by a perverse way, and were companions of the traitor and thief Judas.

Quod quidem et nos cavere debemus, ne accipientes ab hominibus saeculi munera, qui per rapinas miserorumque lacrymas divitias congregant, non tam ipsi fures, quam socii furum appellemur: dicaturque nobis, Videbas furem, et currebas cum eo, et cum adulteris portionem tuam ponebas (Ps. XLIX, 18).

Omnes diligunt munera, sequuntur retributiones. In catalogo vitiorum numerantur etiam hi qui diligunt munera. Non dixit, qui accipiunt: hoc enim saepe necessitate fit; sed qui non putant amicos, nisi a quibus dona perceperint: nec os considerant amicorum, sed manus: et eos sanctos judicant, quorum exhauriunt marsupium: de quibus et Ecclesiastes loquitur: Qui diligit pecuniam, non implebitur pecunia (Eccles. V, 9). Istiusmodi sequuntur retributiones, ut laudent eos a quibus aliquid acceperint, vel certe nulli quidpiam tribuant, nisi a quo se recepturos putaverint. Pro retributionibus, Symmachus, vicissitudines, vel ultiones, interpretatus est, ut hi quoque in culpa sint, qui reddunt malum pro malo, et dentem pro dente, oculum pro oculo (Exod. XXI). Et non imitantur illud Davidicum: Si reddidi retribuentibus mihi mala (Psal. VII, 5). Et Jeremiae de justo dicentis: Dabit percutienti se maxillam suam, saturabitur opprobriis (Thren. III, 30). Ut impleat Evangelicum virum, cui dicitur: Qui te percusserit in maxillam, praebe ei et alteram (Matth. V, 39).

(Vers. 24.) Propter hoc ait Dominus exercituum, fortis Israel: Pro fortis Israel, quod omnes similiter transtulerunt, soli LXX, nescio quid volentes posuerunt: Vae fortes Israel; quod nos sic edisserere possumus, ut dicamus, principes quoque corripi, atque robustos, de quibus scriptum est: Potentes potenter tormenta patientur (Sap. VI, 7); et: Cui plus datur, plus exigetur ab eo (Luc. XII, 48). Abutimurque hoc testimonio, si quando opus fuerit adversum Ecclesiae principes, qui suam destruunt operibus dignitatem.

Heu consolabor super hostibus meis, et vindicabor de inimicis meis. Rursum et in hoc, quod in Hebraico non habetur, ponuntur LXX, Non cessavit enim furor meus contra inimicos meos. Corripit autem Scriba et Pharisaeos, de quibus et in Evangelio loquitur: Vae vobis, Scribae et Pharisaei (Matth. XXIII, 13 seqq). Et in alio loco: Generatio adultera et perversa signum quaerit: et signum non dabitur ei, nisi signum Jonae prophetae (Matth. XII, 39). Plangit autem clementissimus pater principes delinquentes et hostes suos vocat, et inimicos appellat, quod pereant, eo quod nolint agere poenitentiam, quod se venientem non susceperint. Appropinquans enim Jerusalem, flevit, et dixit: Jerusalem, Jerusalem, quae occidis Prophetas, et lapidas eos, qui ad te missi sunt, quoties volui congregare filios tuos, sicut gallina pullos suos, et noluisti (Matth. XXIII, 37)! Consolatio ergo Dei super hostibus ejus et inimicis est: ut qui non senserunt beneficia, suppliciis corrigantur.

Indeed, we also ought to beware of this, lest by receiving gifts from men of the world, who gather riches through robberies and the tears of the miserable, we be called not so much thieves themselves as companions of thieves: and it be said to us, 'You saw a thief and you ran with him, and you placed your portion with adulterers' (Psalm 50:18).

They all love gifts, they follow rewards. In the catalogue of vices, those who love gifts are also numbered. He did not say 'who receive': for this often happens by necessity; but those who do not consider anyone friends except those from whom they have received gifts: nor do they consider the mouth of friends, but the hands: and they judge those holy whose purse they exhaust: of whom Ecclesiastes also speaks: 'He who loves money, will not be satisfied with money' (Ecclesiastes 5:9). Such people follow rewards, so that they praise those from whom they have received something, or certainly give nothing to anyone except to him from whom they have thought they will receive. For 'rewards', Symmachus interpreted 'reciprocities', or 'vengeances', so that those are also in fault who return evil for evil, and tooth for tooth, eye for eye (Exodus 21). And they do not imitate that saying of David: 'If I have repaid to those who returned evil to me' (Psalm 7:5). And of Jeremiah saying of the just man: 'He will give his cheek to the one who strikes him, he will be filled with reproaches' (Lamentations 3:30). So that he may fulfill the Evangelical man, to whom it is said: 'He who strikes you on the cheek, offer him the other also' (Matthew 5:39).

(Verse 24.) Therefore says the Lord of hosts, the Mighty One of Israel. For 'the Mighty One of Israel', which everyone translated similarly, the LXX alone, wanting I know not what, placed: 'Woe to the mighty of Israel'; which we can so explain as to say that the princes also are corrected, and the robust ones, of whom it is written: 'The powerful will powerfully suffer torments' (Wisdom 6:7); and: 'To whom more is given, more will be required of him' (Luke 12:48). We use this testimony if ever there is need against the princes of the Church who destroy their dignity by their works.

Ah, I will comfort myself over my enemies, and I will be avenged of my enemies. Again in this, which is not found in the Hebrew, the LXX place: 'For my fury has not ceased against my enemies.' Moreover, he rebukes the Scribes and Pharisees, of whom he also speaks in the Gospel: 'Woe to you, Scribes and Pharisees' (Matthew 23:13 ff.). And in another place: 'An adulterous and perverse generation seeks a sign: and a sign will not be given to it, except the sign of Jonah the prophet' (Matthew 12:39). Moreover, the most merciful father laments the delinquent princes and calls them his foes, and names them enemies, because they perish, because they will not do penance, because they did not receive Him when He came. For approaching Jerusalem, He wept, and said: 'Jerusalem, Jerusalem, who killest the Prophets, and stonest those who are sent to thee, how often would I have gathered thy children, as a hen her chicks, and thou wouldst not' (Matthew 23:37)! Therefore, the comfort of God over His foes and enemies is: that those who did not feel the benefits may be corrected by punishments.

(Vers. 25.) Et convertam manum meam ad te; et excoquam ad purum scoriam tuam, et auferam omne stannum tuum. Pro scoria, quod interpretatus est Symmachus, Aquila στέμφυλα, id est, vinacia, Theodotio γιγαρτῶδες, id est, acinum uvae interpretatus est: soli LXX, incredulos vel inobedientes, sensum magis quam verba vertentes. Quia enim supra dixerat: Argentum tuum versum est in scoriam, nunc servat metaphoram, ut convertat super eam, id est, extendat manum suam ad puniendum, atque purgandum, et excoquat omnes sordes, ac vitia peccatorum: ut separato stanno, purum argentum remaneat, quod absque igne fieri non potest: per quod significat eos passuros esse tormenta. Legimus et in Malachia de Domino: Ipse egredietur quasi ignis conflatorii, et quasi herba fullonum et sedebit conflans, et emundans sicut argentum et aurum: et emundabit filios Levi (Malach. III, 2, 3); ut postquam mundati fuerint, dicatur de eis: Et erunt Domino offerentes victimas in justitia. Ezechiel quoque omnem domum Israel, aere, et ferro, et plumbo, et stanno dicit esse commixtam, et postea purgandam: ut postquam purgata fuerit, cognoscat, quia ipse sit Dominus (Ezech. XXII, 18). Sed et in Evangelio sub alia metaphora idem sensus ostenditur: Cujus ventilabrum in manu ejus, et purgabit aream suam, et mundabit triticum, et congregabit frumentum in horrea: paleas autem comburet igni inexstinguibili (Matth. III, 12).

(Vers. 26.) Et restituam judices tuos, ut fuerunt prius et consiliarios tuos sicut antiquitus. In civitate fideli Sion, quae postea facta est meretrix; et pro justo, sive justitia, habitaverunt in ea homicidae. Ideo Dominus convertit manum suam, ut excoquam eam ad purum et auferat omne stannum ejus, et restituat judices illius, sicut fuerunt a principio, et consiliarios sicut antiquitus. Judices priores fuerunt Moses, et Jesus filius Nave, et caeteri a quibus etiam liber Scripturae sanctae nomen accepit: et postea David et alii justi reges. Restituet ergo Judicum similitudinem: vel post captivitatem Babylonicam, ut Judaei volunt, Zorobabel, Esdram, et Neemiam et caeteros principes, qui usque ad Hircanum populo praefuerunt, cui Herodes successit in regnum. Vel certe verius et rectius, Apostolos, et qui per Apostolos crediderunt, Ecclesiarumque principes constituti sunt, sicut in principio hujus visionis, quod et comminatio et repromissio pertineat ad tempus Dominicae passionis, et ad fidem, quae post passionem ejus fundavit Ecclesiam.

(Verse 25.) And I will turn my hand to you; and I will melt out your dross to pureness, and I will take away all your tin. For 'dross', which Symmachus interpreted, Aquila interpreted *stemmophyla*, that is, 'grape-skins'; Theodotion interpreted *gigartodes*, that is, 'grape-stone': the LXX alone, 'unbelieving' or 'disobedient', translating the sense rather than the words. For since he had said above: 'Your silver is turned into dross,' he now preserves the metaphor, that He may turn over her, that is, stretch out His hand to punish and to purge, and melt out all the filth and vices of sins: so that, the tin having been separated, pure silver may remain, which cannot happen without fire: by which he signifies that they are to suffer torments. We read also in Malachi concerning the Lord: 'He Himself will go forth like a refiner's fire, and like fullers' herb: and He will sit refining and cleansing like silver and gold: and He will cleanse the sons of Levi' (Malachi 3:2, 3); so that after they have been cleansed, it may be said of them: 'And they shall be offering victims to the Lord in justice.' Ezekiel also says that the whole house of Israel is mixed with brass, and iron, and lead, and tin, and afterwards is to be purged: so that after she has been purged, she may know that He Himself is the Lord (Ezekiel 22:18). But also in the Gospel the same sense is shown under another metaphor: 'Whose fan is in His hand, and He will purge His floor, and will cleanse the wheat, and will gather the grain into the barns: but the chaff He will burn with unquenchable fire' (Matthew 3:12).

(Verse 26.) And I will restore your judges as they were before, and your counselors as of old. In the faithful city Sion, which afterwards became a harlot; and in place of the just, or justice, murderers dwelt in her. Therefore the Lord turns His hand, that He may melt her out to pureness and take away all her tin, and restore her judges as they were from the beginning, and counselors as of old. The former judges were Moses, and Joshua the son of Nun, and the others from whom also a holy book of Scripture received its name: and afterwards David and other just kings. He will therefore restore a likeness of the Judges: either after the Babylonian captivity, as the Jews wish, Zerubbabel, Ezra, and Nehemiah and the other princes who presided over the people until Hyrcanus, whom Herod succeeded in the kingdom. Or certainly more truly and correctly, the Apostles, and those who believed through the Apostles, and were appointed princes of the Churches, as we said at the beginning of this vision, that both the threat and the promise pertain to the time of the Lord's passion, and to the faith which founded the Church after His passion.

Post haec vocaberis civitas justi, urbs fidelis. Haec perspicue de Ecclesia, quae in Dominum creditura est tam de Judaeis, quam de gentibus, propheticus sermo complectitur. Urbs autem justi, hoc est, Domini Salvatoris, sive ipsa justa vocabitur, de qua dictum est: Non potest civitas abscondi supra montem posita (Matth. V, 14). Fidelem quoque appellans, vel metropolim juxta LXX ostendit ab his esse appellandam, qui in Domino crediturі sunt.

(Vers. 27-29.) Sion in judicio redimetur, et reducent eam in justitiam, et conteret scelestos et peccatores simul; et qui dereliquerunt Dominum, consumentur; confundentur enim ab idolis, quibus sacrificaverunt, et erubescetis super hortis, quos elegeratis. Non omnes redimentur, nec omnes salvi fient, sed reliquiae, de quibus et supra dictum est. Reducentur autem in justitia, cum scelerati et peccatores contriti fuerint, et qui Dominum reliquere, consumpti. Cumque salvati fuerint, confundentur qui idolis prius sacrificaverant: et erubescent in hortis, quos elegerant. Significat autem loca luxuriae, lucos et nemora.

(Vers. 30.) Erunt enim quasi terebinthus defluentibus foliis; et velut hortus, sive paradisus, sine aqua. Usque hodie Judaei legentes Scripturas sanctas, terebinthus sunt, sive quercus, ut interpretatus est Symmachus. Et juxta Evangelium (Matth. XXI), ficus quae aruit, in qua cum Dominus poma quaesisset, et non invenisset, aeterna ei ariditate maledixit. Sed et ipsa folia et poma verborum nunc apud eos esse cessarunt: hortus quoque irriguus, id est, scientia Scripturarum, sive paradisus diversarum arborum, qui absque gratia spirituali est, nec olera quidem affert, de quibus Apostolus loquitur: Qui infirmus est, olera manducet (Rom. XIV, 2): et siccatis radicibus, omnis viror in ariditatem versus est, ac squalorem.

(Vers. 31.) Et erit fortitudo vestra ut favilla stupae. Pro favilla, ἀποτίναγμα interpretatus est Symmachus: quando stupa pectitur, et quidquid sordium habet, projicitur. Omnis igitur fortitudo et superbia peccatorum et sceleratorum Israel, qui dereliquerunt Dominum, et idcirco consumpti sunt: et sacrificaverunt idolis, et erubescent in hortis, quos elegerunt; redigentur in purgamenta stupae, quae levi vorantur incendio. Sequitur enim: Et opus ejus, id est, fortitudinis vestrae, sive idololatriae, in qua erraveratis, parvula scintilla consumet.

Et succendetur utrumque simul: et non erit qui exstinguat. Et scientia videlicet Judaeorum, et omnia opera quae faciunt, sive et idolum et Jerusalem, in qua idolum fuit: et succendente Domino, nullus exstinguere poterit. Quae omnia de contrariis quoque dogmatibus accipere possumus: quod et magistri et discipuli pariter pereant, et omne opus eorum ignis pabulum sit.

After this you shall be called the city of the Just, the faithful city. The prophetic discourse clearly embraces these things concerning the Church, which is to believe in the Lord both from the Jews and from the gentiles. Moreover, the city of the Just, that is, of the Lord Savior, or she herself will be called just, of whom it is said: 'A city set upon a mountain cannot be hidden' (Matthew 5:14). Also calling her faithful, or a metropolis according to the LXX, he shows that she is to be named by those who are to believe in the Lord.

(Verses 27-29.) Sion shall be redeemed in judgment, and they shall bring her back into justice, and he shall crush the wicked and the sinners together; and those who have forsaken the Lord shall be consumed; for they shall be confounded by the idols to which they have sacrificed, and you shall be ashamed over the gardens which you had chosen. Not all will be redeemed, nor will all be saved, but the remnants, of whom also it was said above. Moreover, they will be brought back in justice, when the wicked and sinners have been crushed, and those who left the Lord, consumed. And when they have been saved, those who had previously sacrificed to idols will be confounded: and they will be ashamed in the gardens which they had chosen. Moreover, it signifies places of luxury, groves and woods.

(Verse 30.) For they shall be as a terebinth with falling leaves; and as a garden, or paradise, without water. Even until today the Jews, reading the holy Scriptures, are a terebinth, or an oak, as Symmachus interpreted. And according to the Gospel (Matthew 21), the fig tree which withered, in which when the Lord had sought fruits and had not found them, He cursed it with eternal dryness. But even the very leaves and fruits of words have now ceased to be among them: the watered garden also, that is, the knowledge of the Scriptures, or the paradise of diverse trees, which is without spiritual grace, does not even bring forth the herbs of which the Apostle speaks: 'He who is weak, let him eat herbs' (Romans 14:2): and the roots having dried up, all greenness is turned into dryness and squalor.

(Verse 31.) And your strength shall be as the tow of flax. For 'tow', Symmachus interpreted *apotinagma*: when flax is combed, and whatever filth it has is cast away. Therefore all the strength and pride of the sinners and wicked of Israel, who have forsaken the Lord and therefore were consumed: and sacrificed to idols, and will be ashamed in the gardens which they chose; they will be reduced to the refuse of flax, which is devoured by a light fire. For it follows: 'And his work,' that is, of your strength, or of the idolatry in which you had erred, a small spark will consume.

And both shall be kindled together: and there shall be none to quench it. Both the knowledge of the Jews, namely, and all the works which they do, or both the idol and Jerusalem, in which the idol was: and the Lord kindling it, no one will be able to quench it. All these things we can also take concerning contrary dogmas: that both masters and disciples perish alike, and all their work be food for the fire.

(Cap. II.---Vers. 1.) Verbum quod vidit Isaias, filius Amos super Judam et Jerusalem. Et in priori Visione, quam jam exposuimus, ubi LXX interpretati sunt, quam vidit contra Judaeam et contra Jerusalem, in Hebraico scriptum est AL JUDA UJERUSALEM (): et in hac quae secunda est, in Hebraico similiter continetur. Et miror cur LXX Interpretes in illa dixerint, contra Judaeam et Jerusalem, et in hac de Judaea et de Jerusalem; nisi forte quia ibi appellatur gens peccatrix, populus plenus peccatis, semen pessimum, filii iniquitatis, et principes Sodomorum, ac populus Gomorrhae, et civitas meretrix, et caetera istiusmodi, sensum magis quam verbum interpretati sunt. Et hic quia statim prospera promittuntur: Erit in novissimis diebus manifestus mons Domini, et domus Dei in summitate montium, non contra Judaeam et Jerusalem, sed de Judaea et Jerusalem prophetiam intellexerunt. Cum et in illa legerimus post comminationem prospera: Restituam judices tuos, ut fuerunt prius, et consiliarios tuos sicut antiquitus: post haec vocaberis civitas justi, urbs fidelis; et in ista, post prospera, truculenta sit comminatio. Ecce dominator Dominus exercituum auferet ab Jerusalem et ab Juda validum et fortem, omne robur panis, et omne robur aquae, et reliqua. Ergo juxta Hebraicum et in illa visione, et in isto sermone, quem vidit Isaias, filius Amos, de Juda et Jerusalem intelligendum est: non contra Judaeam et Jerusalem: vel pro Juda et Jerusalem, ut Symmachus transtulit: sed absolute, de Juda et Jerusalem, in quo possunt et laeta et tristia contineri. Et hoc considerandum, quia ibi visionem videat; hic Verbum, quod erat in principio apud Deum: et in illa Judaeis comminans ad gentium veniat salutem; in ista a gentium salute incipiens, punito Israel, ex utraque vocatione credentes in Christi Ecclesiam congreget.

(Vers. 2.) Et erit in novissimis diebus praeparatus mons domus Domini in vertice montium. Novissimos dies et in Genesi legimus, quod, vocante Jacob filios suos atque dicente: Venite ut annuntiem vobis quid futurum sit in novissimis diebus (Gen. XLIX, 1): postea ad Judam, de cujus semine ortus est Christus, dixerit: Non deficiet princeps ex Juda, neque dux de femoribus ejus, donec veniat cui repositum est: et ipse erit exspectatio gentium. In his novissimis diebus erit hora novissima, de qua Joannes Apostolus loquitur: Filioli mei, novissima hora est (II Joan. I, 18); in qua abscisus lapis de monte sine manibus, crevit in montem magnum, et replevit omnem terram: a quo princeps Tyri in Ezechiele dicitur vulneratus (Ezech. VIII, 16, secundum LXX).

(Chapter 2.—Verse 1.) The word which Isaiah the son of Amoz saw over Judah and Jerusalem. And in the former Vision, which we have already explained, where the LXX translated, 'which he saw against Judea and against Jerusalem,' in the Hebrew is written *AL JUDA UJERUSALEM*: and in this which is the second, it is similarly contained in the Hebrew. And I wonder why the LXX Interpreters said in that one, 'against Judea and Jerusalem,' and in this one 'concerning Judea and Jerusalem'; unless perhaps because there the sinful nation is named, a people full of sins, a most wicked seed, children of iniquity, and princes of Sodom, and people of Gomorrah, and a harlot city, and other things of this sort, they translated the sense rather than the word. And here because prosperous things are immediately promised: 'It shall come to pass in the last days that the mountain of the Lord shall be manifest, and the house of God on the summit of the mountains,' they understood the prophecy not against Judea and Jerusalem, but concerning Judea and Jerusalem. Although we also read prosperous things after the threat in that one: 'I will restore your judges as they were before, and your counselors as of old: after this you shall be called the city of the Just, the faithful city;' and in this one, after the prosperous things, there is a grim threat. 'Behold, the Lord, the Ruler of hosts, will take away from Jerusalem and from Judah the strong and the mighty, all the strength of bread, and all the strength of water,' and the rest. Therefore, according to the Hebrew both in that vision and in this discourse, which Isaiah the son of Amoz saw, it is to be understood concerning Judah and Jerusalem: not against Judea and Jerusalem: or for Judah and Jerusalem, as Symmachus translated: but absolutely, concerning Judah and Jerusalem, in which both joyful and sad things can be contained. And this must be considered, that there he sees a vision; here the Word, which was in the beginning with God: and in that one, threatening the Jews, he comes to the salvation of the gentiles; in this one, beginning from the salvation of the gentiles, Israel being punished, he gathers believers from both vocations into the Church of Christ.

(Verse 2.) And it shall come to pass in the last days, that the mountain of the house of the Lord shall be prepared on the top of the mountains. We also read of the "last days" in Genesis, when Jacob, calling his sons together, said: Come, that I may tell you what is to befall you in the last days (Gen. 49:1); and later he said to Judah, from whose seed Christ was born: The prince shall not fail from Judah, nor a leader from his thighs, until he comes for whom it is reserved; and he shall be the expectation of the nations. In these last days there will be the "last hour," of which the Apostle John speaks: My little children, it is the last hour (1 John 2:18); in which the stone cut from the mountain without hands grew into a great mountain and filled the whole earth; by which the prince of Tyre in Ezekiel is said to have been wounded (Ezek. 28:16, according to the LXX).

Hic mons in domo Domini est, quam Propheta suspirat, dicens: Unum petivi a Domino, hoc requiram: ut inhabitem in domo Domini, omnes dies vitae meae (Ps. XXVI, 4); et de qua Paulus scribit ad Timotheum: Sin autem tardavero, ut scias quomodo te oporteat conversari in domo Dei, quae est Ecclesia Dei viventis, columna et firmamentum veritatis (I Tim. III, 15). Haec domus aedificata est super fundamentum Apostolorum et Prophetarum, qui et ipsi montes sunt, quasi imitatores Christi (Ephes. II). De hac domo Jerusalem Psalmista conclamat dicens: Qui confidunt in Domino sicut mons Sion, non commovebitur in aeternum, qui habitat in Jerusalem. Montes in circuitu ejus: et Dominus in circuitu populi sui (Psal. CXXIV, 1). Unde et super unum montium Christus fundat Ecclesiam, et loquitur ad eum: Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam: et portae inferi non praevalebunt adversus eam (Matth. XVI, 18). Simile quid ad desiderantem animam suam, et impatienter domum Dei videre cupientem, sanctus loquitur: Quare tristis es, anima mea, et quare conturbas me (Psal. XLI, 6)? Et iterum: Haec recordatus sum et effudi in me animam meam: quoniam pertransibo in locum tabernaculi admirabilis usque ad domum Dei: in voce exultationis.

Et elevabitur super colles. Qui in capitibus montium ostensus est et paratus, iste super colles elevabitur. De quibus montibus et collibus et in Cantico canticorum sponsa loquitur: Vox fratruelis mei: ecce hic venit saliens super montes, transiliens colles: similis est fratruelis meus capreae vel hinnulo cervorum in montibus Bethel (Cant. II, 8, 9).

Et fluent ad eum omnes gentes: et ibunt populi multi. Omnes enim gentes servient ei, cui dictum est: Postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae (Psal. II, 8): ut serviant ei juxta Sophoniam sub jugo uno, de quibus idem propheta testatur: Ex finibus fluviorum Aethiopiae afferent tibi hostias (Soph. III, 10). Et in septuagesimo primo psalmo legimus: In conspectu ejus procident Aethiopes (Psal. LXXI, 9). In nomine enim Jesu omne genu flectetur, coelestium, terrestrium, et infernorum (Philipp. II).

(Vers. 3.) Et dicent: Venite, ascendamus ad montem Domini, et ad domum Dei Jacob: et docebit nos vias suas: et ambulabimus in semitis ejus. Gentes et populi nequaquam propria salute contenti, se mutuo hortabuntur, et dicent: Venite, ascendamus ad montem Domini et ad domum Dei Jacob. De quibus supra diximus, qui sit mons Domini praeparatus et quae domus Domini super verticem montium. Domus autem Domini dicitur domus Dei Jacob, ut recipiamus vetus Instrumentum, et non secundum Manichaeum aliam extra domum Dei Jacob quaeramus domum.

This mountain is in the house of the Lord, for which the Prophet sighs, saying: One thing have I asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life (Ps. 26:4); and of which Paul writes to Timothy: But 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). This house is built upon the foundation of the Apostles and Prophets, who are themselves mountains, as it were, imitators of Christ (Eph. 2). Concerning this house of Jerusalem, the Psalmist cries out, saying: They that trust in the Lord shall be as mount Sion: he shall not be moved for ever that dwelleth in Jerusalem. Mountains are round about it: and the Lord is round about his people (Ps. 124:1). Whence also Christ founds the Church upon one of the mountains, and speaks to him: Thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it (Matt. 16:18). Something similar the holy man speaks to his soul, which is longing and impatiently desiring to see the house of God: Why art thou sad, my soul, and why dost thou trouble me (Ps. 41:6)? And again: These things I remembered and poured out my soul in me: for I shall go over into the place of the wonderful tabernacle, even to the house of God: with the voice of exultation.

And it shall be exalted above the hills. He who was shown and prepared at the heads of the mountains shall be exalted above the hills. Of which mountains and hills the bride also speaks in the Song of Songs: The voice of my beloved: behold he cometh leaping upon the mountains, skipping over the hills: my beloved is like a roe or a young hart upon the mountains of Bethel (Cant. 2:8, 9).

And all nations shall flow unto him: and many peoples shall go. For all nations shall serve him, to whom it was said: Ask of me, and I will give thee the nations for thy inheritance, and the uttermost parts of the earth for thy possession (Ps. 2:8): that they may serve him, according to Zephaniah, under one yoke; of whom the same prophet testifies: From beyond the rivers of Ethiopia shall they bring thee offerings (Zeph. 3:10). And in the seventy-first psalm we read: The Ethiopians shall fall down before him (Ps. 71:9). For in the name of Jesus every knee shall bow, of things in heaven, and things on earth, and things under the earth (Phil. 2).

(Verse 3.) And they shall say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us his ways: and we will walk in his paths. The nations and peoples, by no means content with their own salvation, shall exhort one another, and say: Come, let us go up to the mountain of the Lord and to the house of the God of Jacob. Concerning which we have spoken above: what is the prepared mountain of the Lord, and what is the house of the Lord upon the top of the mountains. But the house of the Lord is called the house of the God of Jacob, that we may receive the Old Testament, and not, according to the Manichaean, seek another house outside the house of the God of Jacob.

Cum autem fuerimus in domo Dei Jacob, tunc docebit nos vias suas, per quas gradiamur ad eum, et ambulabimus in semitis ejus, quas tribuerunt et alii. Denique et Jesus ascendens in montem, docebat discipulos suos octo beatitudines, et caetera quae Evangelicus sermo complectitur (Luc. VI). Prius ergo discendae sunt viae Domini; et postea ambulandum in semitis ejus.

Quia de Sion exibit lex, et verbum Domini de Jerusalem. Omnes gentes et populi multi, idcirco se mutuo hortabuntur et dicent: Venite, ascendamus ad montem Domini, et caetera quae sequuntur: Quia de Sion egredietur lex, et verbum Domini de Jerusalem: nequaquam de Sinai, et de solitudine, et de monte Oreb: sed de monte Sion, in quo aedificata est Jerusalem: et de Jerusalem, in qua Templum est et religio Dei. Legimus quod saepe Dominus docuerit in Templo (Matth. 13): et quod non oportuerit mori Prophetam extra Jurusalem: et supra verbum et legem pariter nominata. Verbum principes jubentur audire: legem populus auribus percipere. Qui enim prius legem fecerit, postea venit ad sermonem Dei. Sed et in Jerusalem primum fundata Ecclesia totius orbis Ecclesias seminavit. Et hoc dicendum quod quicumque in specula et in visione pacis fuerit, in hoc et lex et verbum Domini constitutum sit. Et pulchre non dixit: in Sion et in Jerusalem erit, et manebit verbum et lex Domini; sed egredietur, ut de illo fonte omnes nationes doctrina Dei significet irrigandas.

Et judicabit gentes, et arguet populos multos. Ergo et inter gentes judicandum est: nec omnes increduli pari sententia condemnandi, sed pro diversitate meritorum diversa passuri sunt. Postquam autem judicaverit gentes, tunc arguet populos multos, sive ut LXX transtulerunt, populum multum. Et nota ordinem: gentes judicabuntur, quia crediturae sunt: Qui enim non credit, jam judicatus est (Joan. III, 18). Populus autem multus, qui intelligitur Israel, nequaquam judicabitur, sed arguetur, quia ad se missum Filium Dei non receperit.

(Vers. 4.) Et conflabunt gladios suos in vomeres, et lanceas suas in falces. Omne bellandi studium vertetur ad pacem, et pro discordia erit in toto orbe concordia. Gladii mutabuntur in vomeres, et lanceae in falces, ut omisso furore bellandi, agriculturae serviant, et uberrimas falcibus messes secent.

Moreover, when we are in the house of the God of Jacob, then he will teach us his ways, through which we may walk to him, and we will walk in his paths, which others also have assigned. Finally, Jesus also, ascending into the mountain, taught his disciples the eight beatitudes, and the other things which the Evangelical discourse comprises (Luke 6). Therefore, the ways of the Lord must first be learned; and afterwards one must walk in his paths.

Because the law shall go forth out of Sion, and the word of the Lord from Jerusalem. All the nations and many peoples shall therefore exhort one another and say: Come, let us go up to the mountain of the Lord, and the other things which follow: Because out of Sion shall go forth the law, and the word of the Lord from Jerusalem: by no means from Sinai, and from the wilderness, and from mount Horeb: but from mount Sion, on which Jerusalem is built: and from Jerusalem, in which the Temple and the religion of God are. We read that the Lord often taught in the Temple (Matt. 13): and that it did not behove a Prophet to die outside Jerusalem: and above "word" and "law" were named together. The princes are commanded to hear the word: the people to perceive the law with their ears. For he who has first done the law, afterwards comes to the discourse of God. But also in Jerusalem, the Church first founded sowed the Churches of the whole world. And this must be said: that whoever is in the watch-tower and in the vision of peace, in him both the law and the word of the Lord are established. And beautifully he did not say: in Sion and in Jerusalem the word and law of the Lord shall be and remain; but "shall go forth," to signify that from that fountain all nations are to be watered by the doctrine of God.

And he shall judge the nations, and shall rebuke many peoples. Therefore, judgment must also be made among the nations: nor are all the unbelieving to be condemned with an equal sentence, but according to the diversity of merits they shall suffer diverse things. But after he has judged the nations, then he shall rebuke many peoples, or as the LXX translated, a great people. And note the order: the nations shall be judged, because they are to believe: For he who does not believe is already judged (John 3:18). But the many people, who is understood as Israel, shall by no means be judged, but rebuked, because he did not receive the Son of God sent to him.

(Verse 4.) And they shall beat their swords into plowshares, and their spears into sickles. All study of warring shall be turned to peace, and for discord there shall be concord in the whole world. Swords shall be changed into plowshares, and spears into sickles, so that, the fury of warring being omitted, they may serve agriculture, and reap the most abundant harvests with sickles.

Quod quidem et spiritualiter intelligi potest, quando omnis duritia cordis nostri Christi vomere frangitur, et eradicantur spinae vitiorum, ut sementis sermonis Dei crescat in fruges: et postea labores manuum nostrarum manducemus, quando venientes venient in exultatione, portantes manipulos suos (Psal. CXXV, 6).

Non levabit gens contra gentem gladium, neque exercebuntur ultra ad praelium. Veteres revolvamus historias, et inveniemus usque ad vicesimum octavum annum Caesaris Augusti (cujus quadragesimo primo anno Christus natus est in Judaea) in toto orbe terrarum fuisse discordiam, et singulas nationes contra vicinas gentes arsisse studio praeliandi, ita ut caederent et caederentur. Orto autem Domino Salvatore, quando sub Praeside Syriae Cyrino prima est in orbe terrarum facta descriptio, et Evangelicae doctrinae pax Romani imperii praeparata; tunc omnia bella cessaverunt, et nequaquam per oppida et vicos exercebantur ad praelia; sed ad agrorum cultum, militibus tantum legionibusque Romanis contra barbaras nationes bellandi studio delegato. Quando impletus est Angelorum ille concentus: Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis (Luc. II, 14); et in diebus ejus orta est justitia et multitudo pacis.

(Vers. 5, 6.) Domus Jacob venite, et ambulemus in lumine Domini: projecisti enim populum tuum domum Jacob. Post vocationem gentium, et ostensionem montis Domini super verticem montium, ad populum suum, id est, populum Judaeorum, qui appellatur domus Jacob, Propheta convertitur, et hortatur eos, ut qui in tenebris versantur erroris, lumen suscipiant veritatis, et ambulent in lumine Domini. Et quodammodo illud Davidicum canit: Accedite ad eum, et illuminamini: et facies vestrae non confundentur (Ps. XXXIII, 6). Omnis enim qui operatur malum, odit lumen, et non venit ad lucem, ne opera ejus arguantur. Vos autem domus Jacob, domus populi mei, venite mecum, et pariter ambulemus in lumine Domini: recipiamus Evangelium Christi, illuminemur ab eo qui dicit: Ego sum lux mundi (Joan. VIII, 12). Cumque hoc locutus fuisset ad populum Judaeorum, cernens impoenitens cor eorum, et animam incredulitate durissimam, facit apostropham ad Dominum, et dicit: Ideo eos hortor, ut ad te veniant, et mecum tuo lumine perfruantur, quia pro merito peccatorum suorum reliquisti populum tuum, domum quondam Jacob.

Which indeed can also be understood spiritually, when all the hardness of our heart is broken by the plowshare of Christ, and the thorns of vices are uprooted, so that the sowing of the word of God may grow into fruits: and afterwards we may eat the labors of our hands, when coming they shall come with exultation, carrying their sheaves (Ps. 125:6).

Nation shall not lift up sword against nation, neither shall they be exercised any more to war. Let us roll back the ancient histories, and we shall find that up to the twenty-eighth year of Caesar Augustus (in whose forty-first year Christ was born in Judea) there was discord in the whole world, and individual nations burned with the study of warring against neighboring peoples, so that they were slaying and being slain. But when the Lord Savior arose, when under the Governor of Syria, Cyrenius, the first census was made in the world, and the peace of the Roman empire was prepared for the peace of the Evangelical doctrine; then all wars ceased, and they were by no means exercised for battles through towns and villages; but the study of warring was delegated to the cultivation of fields, and only to the soldiers and Roman legions against barbarian nations. When that harmony of the Angels was fulfilled: Glory to God in the highest, and on earth peace to men of good will (Luke 2:14); and in his days justice arose and a multitude of peace.

(Verses 5, 6.) House of Jacob, come, and let us walk in the light of the Lord: for thou hast cast off thy people, the house of Jacob. After the calling of the nations, and the showing of the mountain of the Lord upon the top of the mountains, the Prophet turns to his own people, that is, the people of the Jews, who are called the house of Jacob, and exhorts them, so that those who are involved in the darkness of error may receive the light of truth, and walk in the light of the Lord. And in a certain way he sings that Davidic word: Draw near to him, and be enlightened: and your faces shall not be confounded (Ps. 33:6). For everyone who works evil hates the light, and does not come to the light, lest his works be rebuked. But you, house of Jacob, house of my people, come with me, and let us walk together in the light of the Lord: let us receive the Gospel of Christ, let us be enlightened by him who says: I am the light of the world (John 8:12). And when he had spoken this to the people of the Jews, perceiving their impenitent heart and their soul very hard with unbelief, he makes an apostrophe to the Lord, and says: Therefore I exhort them, that they may come to thee, and enjoy thy light together with me, because for the merit of their sins thou hast left thy people, the house of former Jacob.

(Vers. 7.) Quia repleti sunt olim, et augures habuerunt, ut Philisthiim. Pro Philisthiim semper LXX alienigenas interpretati sunt, nomen commune pro proprio, quae est hodie gens Palaestinorum, quasi Philisthinorum, quia P litteram sermo Hebraicus non habet; sed pro ea PHI Graeco utitur. Unde illud quod in Psalmis dicitur, cum enumeratione gentium caeterarum: Mihi alienigenae subditi sunt (Psal. LIX, 10), non omnes exteras nationes, sed proprie Palaestinos significat. Redditque causas quare projecerit Deus populum suum domum Jacob: quia repleti sunt, inquit, ut fuerunt in principio, auguribus, et ominibus, cunctisque sordibus idololatriae. Non attendenda omina nec auguria, Mose scribente, cognoscimus, quae habuerunt gentes, quas ejecit Dominus a facie Israel, Chananaeorum, Amorrhaeorum, et Chethaeorum. Hunc locum Ecclesiae tractatores aliter, atque aliter edisserunt. Quidam enim volunt hoc significari, quod projecto populo Judaeorum, ingressus sit terram quondam repromissionis Romanus exercitus; et ejectis Judaeis, habitaverint in Judaea alienigenae, qui de toto orbe diversarum gentium accolae sunt, adducti a Tito, et Vespasiano, et Hadriano, caeterisque principibus. Alii autem putant hoc non pertinere ad Romana tempora, sed ad superiora, priusquam a Babyloniis vastarentur, quod sub impiis regibus fuisse narrantur, et a Domino derelicti sunt.

Et pueris alienis adhaeserunt. Pro quo LXX transtulerunt: Et filii multi alienigenae nati sunt eis. Symmachus: Et cum filiis alienis applauserunt. Pro quo scriptum est in Hebraico JESPHICU (), quod Hebraei interpretantur, ἐσφηνώθησαν, et nos vertimus, adhaeserunt, ut vitiorum in gente Judaea turpitudo monstretur. Intantum autem Graeci, et Romani hoc quondam vitio laboraverunt, ut et clarissimi philosophorum Graeciae haberent publice concubinos: et Adrianus philosophiae artibus eruditus, Antinoum consecrarit in Deum, templumque ei ac victimas, et sacerdotes instituerit, et ex eo Aegypti civitas ac regio nomen acceperit. Inter scorta quoque in fornicibus spectaculorum pueri steterint publicae libidini expositi: donec sub Constantino imperatore, Christi Evangelio coruscante, et infidelitas universarum gentium, et turpitudo deleta est. Porro LXX conjuges eorum violatas esse significant, dum filios alienos Judaeis generant. Symmachus quodam circuitu, et honesto sermone plaudentium, eamdem cum pueris turpitudinem demonstravit.

(Verse 7.) Because they are filled of old, and have had augurs, as the Philisthiim. For Philisthiim, the LXX have always interpreted aliens, a common name for a proper one, which is today the nation of the Palestinians, as if Philistines, because the Hebrew speech does not have the letter P; but instead of it, it uses the Greek PHI. Whence that which is said in the Psalms, with the enumeration of the other nations: The aliens are made subject to me (Ps. 59:10), signifies not all foreign nations, but properly the Palestinians. And he renders the reasons why God cast off his people, the house of Jacob: because they were filled, he says, as they were in the beginning, with augurs, and omens, and all the filth of idolatry. We know that omens and auguries are not to be attended to, Moses writing it, which the nations had, whom the Lord cast out from the face of Israel, the Canaanites, Amorites, and Hittites. The commentators of the Church explain this place in different ways. For some wish this to be signified: that the people of the Jews being cast off, the Roman army entered the land formerly of the promise; and the Jews being cast out, aliens dwelt in Judea, who are inhabitants from the whole world of diverse nations, brought in by Titus, and Vespasian, and Hadrian, and the other princes. But others think that this does not pertain to the Roman times, but to earlier ones, before they were laid waste by the Babylonians, because they are narrated to have been under impious kings, and were forsaken by the Lord.

And they have adhered to foreign boys. For which the LXX translated: And many foreign children were born to them. Symmachus: And they have applauded with foreign children. For which it is written in Hebrew JESPHICU (), which the Hebrews interpret esphenothesan, and we translate adhered, so that the foulness of vices in the nation of the Jews may be shown. To such an extent, however, did the Greeks and Romans formerly labor under this vice, that even the most illustrious philosophers of Greece publicly had male concubines: and Hadrian, learned in the arts of philosophy, consecrated Antinous as a god, and instituted for him a temple and victims and priests, and from him a city and region of Egypt received its name. Also, boys stood among the harlots in the brothels of the spectacles, exposed to public lust: until under the Emperor Constantine, the Gospel of Christ shining forth, both the unbelief of all the nations and the foulness were deleted. Furthermore, the LXX signify that their wives were violated, while they bear foreign children to the Jews. Symmachus, by a certain roundabout and honest discourse of those applauding, demonstrated the same foulness with boys.

(Vers. 8.) Et repleta est terra argento et auro, et non est finis thesaurorum ejus. Inter caetera vitia terrae domus Jacob, etiam auri et argenti multitudo numeratur. Inter omina et augures, equos et quadrigas, quas Deus multiplicari prohibuit regibus Israel: inter idola, quae sunt opera manuum hominum, avaritia condemnatur. Unde Dominus praecepit in Evangelio, ne thesaurizemus nobis thesauros in terra, et ne faciamus thesauros, de quibus fur possit eripere, ad extremum inferens: Non potestis Deo servire et mammonae (Matth. VI, 24). Pulchre autem illud comma versiculi: Semper avarus eget, aliis verbis Propheta significavit dicens: Et non est finis thesaurorum ejus. Non quod thesauri finem non habeant, sed quod possidentium animus non impleatur. Utraque autem gens et Judaeorum et Romanorum per haec verba avaritiae sugillatur. Quod historiae quoque tam Graecae narrant quam Latinae, nihil Judaeorum et Romanorum gente esse avarius. Unde et repetundarum lex constituta est, et quotidie videmus illud Apostolicum compleri: Qui praecipis non furandum, furaris (Rom. II, 21). Furem judicem audit atque condemnat judex furacior, in alio de se promens sententiam.

Et repleta est terra ejus equis et innumerabiles quadrigae ejus. Non enim dignum est numero quod contra Dei imperium possidetur. Unde et in Psalmis dicitur: Fallax equus in salutem (Psal. XXXII, 17). Et in Exodo: Equum et ascensorem dejecit in mare (Exod. XV, 1). Et in alio psalmo: Hi in curribus, et hi in equis: nos autem in nomine Domini Dei nostri invocabimus (Psal. XIX, 8). Potest autem utrumque intelligi, quod et populus Judaeorum contra praeceptum Dei sibi equos, et quadrigas multiplicaverit, et terra Judaeae victorum equis et curribus sit repleta.

(Vers. 9.) Et repleta est terra ejus idolis: opus manuum suarum adoraverunt, quod fecerunt digiti eorum, et incurvavit se homo, et humiliatus est vir. Ubi quondam erat Templum et religio Dei, ibi Adriani statua, et Jovis idolum collocatum est. Quod multi super illo testimonio interpretantur, quod in Evangelio legimus: Cum autem videritis abominationem desolationis stantem in sancto loco (Marc. XIII, 14). Et operi manuum suarum inclinati sunt: et homo, rationale animal, aes adoravit, et lapidem.

(Verse 8.) And the land is filled with silver and gold, and there is no end of its treasures. Among the other vices of the land of the house of Jacob, even the multitude of gold and silver is numbered. Among omens and augurs, horses and chariots, which God prohibited to be multiplied for the kings of Israel: among idols, which are the works of the hands of men, avarice is condemned. Whence the Lord commanded in the Gospel, that we should not treasure up for ourselves treasures on earth, and that we should not make treasures from which a thief could snatch, at the end bringing in: You cannot serve God and mammon (Matt. 6:24). But beautifully the Prophet signified that comma of the versicle: The avaricious man is always in need, in other words, saying: And there is no end of his treasures. Not that treasures do not have an end, but that the mind of those possessing them is not filled. But both the nation of the Jews and of the Romans are rebuked by these words of avarice. Which histories both Greek and Latin narrate, that nothing is more avaricious than the nation of the Jews and Romans. Whence also the law of repetundae was established, and daily we see that Apostolic word fulfilled: Thou who preachest that men should not steal, dost thou steal? (Rom. 2:21). A judge who is a thief hears and condemns a thief, in another bringing forth a sentence against himself.

And his land is filled with horses, and his chariots are innumerable. For that which is possessed against the command of God is not worthy of number. Whence also it is said in the Psalms: The horse is a vain thing for safety (Ps. 32:17). And in Exodus: The horse and the rider he hath thrown into the sea (Exod. 15:1). And in another psalm: These in chariots, and these in horses: but we will call upon the name of the Lord our God (Ps. 19:8). But both can be understood: that both the people of the Jews multiplied horses and chariots for themselves against the precept of God, and the land of Judea was filled with the horses and chariots of the conquerors.

(Verse 9.) And his land is filled with idols: they have adored the work of their own hands, which their own fingers have made: and man hath bowed himself down, and man hath been brought low. Where formerly there were the Temple and the religion of God, there the statue of Hadrian and the idol of Jupiter were placed. Which many interpret concerning that testimony which we read in the Gospel: But when you shall see the abomination of desolation standing in the holy place (Mark 13:14). And they were bowed to the work of their hands: and man, a rational animal, adored bronze and stone.

Sunt autem qui haec de Judaeis interpretentur, quod antequam caperentur a Babyloniis universa haec fecerint, et ideo dimissi sunt a Deo. Unde et in fine capituli ponitur: Ne ergo dimittas eis. Possumus secundum anagogen et hoc dicere, quod omne dogma contrarium veritati adoret opera manuum suarum, et constituat idola in terra sua, et incurvetur homo, et humilietur vir, et se erigere non possit: quia sit a diabolo colligatus, nisi illum erexerit Dominus, exemplo illius mulieris, quam Satanas vinxerat annis decem et octo, ut nequaquam coelum, sed terram semper aspiceret (Luc. XIII).

Ne ergo dimittas eis. Pro quo LXX interpretati sunt: Et non dimittam eis. Si Deus loquitur, ita intelligendum est: Quia tanta fecerunt, non parcam eis, nec tam innumerabilia peccata dimittam. Si Propheta, sic sentiendum: ne ergo dimittas eis, qui tanta scelera perpetrarunt. Quod si de Romanis intelligimus, verior interpretatio est: qui subvertentes templum Dei, non eum adoraverunt, qui victoriam praebuit, sed idola manuum suarum. Sin autem de Judaeis, Prophetae truculenta sententia est, ut contra populum suum orare videatur, cui supra dixerat: Domus Jacob, venite, et ambulemus in lumine Domini.

(Vers. 10.) Ingredere in petram: abscondere in fossa humo a facie timoris Domini, et a gloria majestatis ejus. Ego quidem populum cohortatus sum, dicens. Domus Jacob, venite, et ambulemus in lumine Domini. Sed quia projecit Dominus populum Jacob: projecit autem, quia aut fecit, aut passus est, quae supra exposuimus; ideo praenuntio vobis quae ventura sint mala, et hortor ut ingrediamini petras, et abscondamini in speluncis a facie Babylonii vel Romani exercitus, quando omnia vastabuntur, juxta illud quod in Evangelio legimus: Tunc dicent montibus, cadite super nos; et petris, abscondite nos (Luc. XXIII, 30). Juxta anagogen vero a facie Dominicae majestatis praecipitur nobis, ut assumamus petrae fortitudinem, de qua dictum est: Petra refugium leporibus (Ps. CIII, 18). Et, In petra exaltasti me (Ps. XXVI, 6). Moses quoque in foramine petrae ponitur, ut videat posteriora Dei (Exod. XXXIII). Et, Bibebat populus de spiritali sequenti eos petra (I Cor. X, 4). Absconditurque in petra qui ingreditur cubiculum suum, et clauso ostio adorat Patrem, ut in terreno corpore constitutus, transeuntem mundi non sentiat tempestatem.

But there are some who interpret these things concerning the Jews, that before they were captured by the Babylonians they did all these things, and therefore they were forsaken by God. Whence also at the end of the chapter it is placed: Therefore do not forgive them. We can also say according to anagogy that every dogma contrary to the truth adores the works of its own hands, and establishes idols in its own land, and man is bowed down, and man is humbled, and cannot raise himself: because he is bound by the devil, unless the Lord shall have raised him, following the example of that woman whom Satan had bound for eighteen years, so that she might by no means look at heaven, but always at the earth (Luke 13).

Therefore do not forgive them. For which the LXX interpreted: And I will not forgive them. If God is speaking, it is to be understood in this way: Because they have done such great things, I will not spare them, nor will I forgive such innumerable sins. If the Prophet, it should be felt in this way: therefore do not forgive them, who have perpetrated such great crimes. But if we understand it concerning the Romans, the interpretation is truer: they who, subverting the temple of God, did not adore him who provided the victory, but the idols of their own hands. But if concerning the Jews, it is the Prophet's fierce sentence, so that he may seem to pray against his own people, to whom he had said above: House of Jacob, come, and let us walk in the light of the Lord.

(Verse 10.) Enter into the rock: hide thyself in a pit in the ground from the face of the fear of the Lord, and from the glory of his majesty. I indeed exhorted the people, saying: House of Jacob, come, and let us walk in the light of the Lord. But because the Lord cast off the people of Jacob: he cast them off, however, because either they did, or they suffered, those things which we explained above; therefore I foretell to you the evils that are to come, and I exhort you to enter into rocks, and hide yourselves in caves from the face of the Babylonian or Roman army, when all things shall be laid waste, according to that which we read in the Gospel: Then they shall say to the mountains: Fall upon us; and to the rocks: Hide us (Luke 23:30). According to anagogy, however, we are commanded from the face of the Lord's majesty to assume the strength of the rock, of which it is said: The rock is a refuge for the conies (Ps. 103:18). And, On a rock thou hast exalted me (Ps. 26:6). Moses also is placed in the hollow of a rock, that he may see the back of God (Exod. 33). And, The people drank of the spiritual rock following them (1 Cor. 10:4). And he is hidden in the rock who enters into his chamber, and having shut the door adores the Father, so that, established in an earthly body, he may not feel the tempest of the passing world.

(Vers. 11.) Oculi sublimes hominis humiliati sunt, et incurvabitur altitudo virorum: exaltabitur autem Dominus solus in die illa. Cum hostes venerint, et omnem provinciam Babylonius aut Romanus mucro vastaverit, et circumsederint agmina bellatorum Jerusalem: tunc nec divitiae, nec nobilitas generis, nec potentia dignitatum aliquem defendere poterunt; sed omnium erit una captivitas, et Deus solus exaltabitur, cujus iram nullus poterit declinare. Multi haec de die judicii intelligunt, quod omnis creatura comparatione divinae gloriae humilietur, et incurvetur, et nihil esse se sentiat.

(Vers. 12.) Dies enim Domini exercituum super omnem superbum et excelsum, et super omnem arrogantem. Et haec prioribus conjunguntur. In die, inquit, illa in qua exaltabitur Dominus solus, hoc est, in die ultionis Dominicae, excelsi quique et arrogantes atque sublimes captivitati et gladio subjacebunt. Μεταφορικῶς autem sermo de magnis est atque principibus: quod quanto magis superbierint, tanto amplius deprimantur. Dominus enim superbis resistit, et humilibus dat gratiam (I Pet. V). Qui de die judicii intelligunt, superbum et excelsum, et sublimem, et arrogantem, diabolum dici putant. Qui superbiens loquitur: Super stellas coeli ponam sedem meam: sedebo in monte excelso, super omnes montes excelsos ad Aquilonem: ascendam super nubes, ero similis Altissimo (Isai. XIV, 13, 14): quando ex ore infantium et lactentium perficietur laus, ut destruatur inimicus et ultor (Psal. VIII, 3).

(Vers. 13.) Et super omnes cedros Libani sublimes et erectas, et super omnes quercus Basan. Et in vicesimo octavo psalmo canitur: Vox Domini conterentis cedros: conteret Dominus cedros Libani, et comminuet eas quasi vitulum Libani (Psal. XXVIII, 3-5). Et in tricesimo sexto psalmo: Vidi impium exaltatum et elevatum quasi cedros Libani, et transivi, et non erat, et quaesivi eum, et non est inventus locus ejus (Psal. XXXVI, 35-36). Quercus quoque Basan, quas Aquila δρύας, Symmachus, et Theodotio βαλάνους interpretati sunt, glandiferas novimus, quae etsi fecerint fructus, porcorum sunt alimenta, non hominum. Basan regio est Arabiae, cui imperavit Og, qui appellatus est rex Basan, et interpretatur αἰσχύνη, id est, ignominia, quam si confusionem transferre voluerimus, magis *σύγχυσιν*, id est, Babylonem significat quam Basan. Super omnes ergo qui eriguntur in superbiam, et faciunt opera ignominiae, atque in coeno libidinum volutantur, Domini vindicta consurget.

(Verse 11.) The lofty eyes of man are brought low, and the height of men shall be bowed down: and the Lord alone shall be exalted in that day. When the enemies shall have come, and the Babylonian or Roman sword shall have laid waste the whole province, and the ranks of warriors shall have surrounded Jerusalem: then neither riches, nor nobility of birth, nor the power of dignities shall be able to defend anyone; but there shall be one captivity for all, and God alone shall be exalted, whose wrath no one shall be able to decline. Many understand these things concerning the day of judgment, that every creature shall be humbled and bowed down in comparison with divine glory, and shall feel that it is nothing.

(Verse 12.) For the day of the Lord of hosts shall be upon every proud and high one, and upon every arrogant one. And these are joined to the preceding. In that day, he says, in which the Lord alone shall be exalted, that is, in the day of the Lord's vengeance, all the high and arrogant and lofty shall be subjected to captivity and the sword. Metaphorically, however, the discourse is about the great and the princes: that by as much as they shall have been more proud, by so much the more they shall be depressed. For the Lord resists the proud, but gives grace to the humble (1 Pet. 5). Those who understand this concerning the day of judgment think that the proud and high and lofty and arrogant one is called the devil. Who in his pride says: Above the stars of heaven I will set my throne: I will sit on a high mountain, above all the high mountains to the North: I will ascend above the clouds, I will be like the Most High (Isa. 14:13, 14): when out of the mouth of infants and sucklings praise shall be perfected, that the enemy and the avenger may be destroyed (Ps. 8:3).

(Verse 13.) And upon all the cedars of Lebanon, high and lifted up, and upon all the oaks of Bashan. And in the twenty-eighth psalm it is sung: The voice of the Lord breaking the cedars: the Lord shall break the cedars of Lebanon, and shall reduce them to pieces like a calf of Lebanon (Ps. 28:3-5). And in the thirty-sixth psalm: I have seen the wicked highly exalted and lifted up like the cedars of Lebanon, and I passed by, and he was not, and I sought him, and his place was not found (Ps. 36:35-36). We know also that the oaks of Bashan, which Aquila interpreted as dryas (δρύας), and Symmachus and Theodotion as balanous (βαλάνους), are acorn-bearing; which, even if they have produced fruits, are food for pigs, not for men. Bashan is a region of Arabia, over which Og commanded, who was called the king of Bashan; and it is interpreted as aischyne (αἰχύνη), that is, ignominy—which if we should wish to translate as confusion, it signifies synchysis (σύγχυσιν), that is, Babylon, more than Bashan. Therefore, the vengeance of the Lord shall rise up against all those who are raised up in pride, and perform works of ignominy, and wallow in the mire of lusts.

Quod si prudens lector quaesierit, cur in templo Domini cedrina ligna sint posita, et in centesimo tertio psalmo legamus juxta Hebraicam veritatem, Saturabuntur ligna Domini, et cedri Libani, quas tu plantasti: ibi passeres nidificabunt (Psal. CIII, 16-17); et inter caetera ligna etiam cedri ad laudes Domini provocentur: et in adventu Salvatoris, quando omnes arbores, et ligna campi applaudent ramis suis, scriptum sit: Ponam in terra inaquosa cedrum et buxum, et cypressum et pinum (Isa. XLI, 19, sec. LXX): et nunc diem Domini super cedros Libani sermo propheticus comminetur? hoc dicendum est, quod ex eodem genere hominum, alii sublimentur ad regnum, alii detrahantur ad poenam, et cedri Libani, quae propter superbiam conterentur, eligantur, cum boni odoris fuerint, et cum Apostolo dixerint: Christi bonus odor sumus (I Cor. II, 15).

(Vers. 14.) Et super omnes montes excelsos, et super omnes colles elevatos. Sicut in bonam partem pro varietate virtutum, montes appellantur et colles: sic inter impios pro diversitate vitiorum, et maxime superbiae, alii montes sunt, alii colles, super quos erit dies Domini, de quibus in Ezechiele scriptum est: Haec dicit Adonai Dominus montibus et collibus: ecce ego inducam super vos gladium, et dissipabuntur excelsa vestra, et conterentur arae vestrae, et reliqua (Ezech. VI, 3).

(Vers. 15.) Et super omnem turrim excelsam, et super omnem murum munitum. Qui ad Vespasiani Adrianique haec referunt tempora, corporaliter dicunt impleta quae scripta sunt, quod non turris excelsa, non firmissimus murus, non ulla navium multitudo, et negotiationis industria, adversum vim Romani exercitus potuerit praevalere; sed in tantam habitatores Judaeae venisse formidinem, ut et ipsi cum conjugibus et liberis, auro et argento quae sibi auxilio fore aestimabant, in foveas terrae demersi sint, et profundissima antra sectati. Si enim voracium et luxuriosorum venter est Deus, quare non avari aurum et argentum appelletur Deus? Alii haec ad Babylonia referunt tempora. Ergo juxta leges tropologiae singula quaeque percurram. Turris vel ob munitionem urbis aedificatur, vel ob speculam, ut longe veniens cernatur hostis. Unusquisque ergo nostrum debet aedificare turrim, prius sumptibus supputatis, ne juxta Evangelicam parabolam (Luc. XIV), cum explere opus nequiverit, rideatur. Haec turris bene constructa persistit.

But if the prudent reader should ask why cedar wood was placed in the temple of the Lord, and in the hundred and third psalm we read according to the Hebrew truth: The trees of the Lord shall be filled, and the cedars of Lebanon which thou hast planted: there the sparrows shall make their nests (Ps. 103:16-17); and among the other trees even the cedars are provoked to the praises of the Lord: and at the coming of the Savior, when all the trees and the wood of the field shall applaud with their branches, it is written: I will set in the waterless land the cedar and the box tree, and the cypress and the pine (Isa. 41:19, according to LXX): and now the prophetic word threatens the day of the Lord upon the cedars of Lebanon? This must be said: that from the same kind of men, some are raised up to the kingdom, others are drawn down to punishment; and the cedars of Lebanon, which are broken on account of pride, are chosen when they have been of a good odor, and have said with the Apostle: We are the good odor of Christ (2 Cor. 2:15).

(Verse 14.) And upon all high mountains, and upon all elevated hills. Just as in a good sense mountains and hills are named for the variety of virtues, so among the impious for the diversity of vices, and especially of pride, some are mountains, others are hills, upon which the day of the Lord shall be; concerning which it is written in Ezekiel: Thus saith Adonai the Lord to the mountains and to the hills: behold I will bring a sword upon you, and your high places shall be dissipated, and your altars shall be broken, and the rest (Ezek. 6:3).

(Verse 15.) And upon every high tower, and upon every fortified wall. Those who refer these things to the times of Vespasian and Hadrian say that what was written was fulfilled bodily: that no high tower, no most firm wall, no multitude of ships, and no industry of trade could prevail against the force of the Roman army; but that the inhabitants of Judea came into such great fear that they themselves, with their wives and children, were submerged into pits of the earth and followed the deepest caverns, together with the gold and silver which they thought would be of help to them. For if the belly is the God of the voracious and the luxurious, why should not gold and silver be called the God of the avaricious? Others refer these things to the Babylonian times. Therefore, according to the laws of tropology, I shall run through each particular. A tower is built either for the fortification of a city or for a lookout, so that an enemy coming from afar may be discerned. Each of us, therefore, ought to build a tower, having first calculated the costs, lest, according to the Gospel parable (Luke 14), when he is unable to finish the work, he be laughed at. This tower, well constructed, persists.

Sin autem erecta in superbiam, firma non habuerit fundamenta, cadet super eum, a quo aedificata est: sicut illa in Siloa, quae decem, et octo homines interfecit. Unde et Dominus loquitur ad audientes: Et vos si non egeritis poenitentiam, similiter peribitis (Luc. XIII, 3). In consequentibus quoque lecturi sumus, quod Dominus in vinea sua aedificaverit turrim, et fecerit torcular, et maceriam circumdederit, sed haec omnia destructa sint atque vastata, quia vano superbiae supercilio intumuerint (Isa. V). Muri quoque exstruuntur excelsi, ne cito civitas destruatur, ne hostibus pateat, quia circumdantur Ecclesiae sapientissimis viris, et omni ratione firmantur, ne quod dogma perversum praevaleat veritati. De istiusmodi muris Deus loquitur ad Jerusalem: Ecce super manus meas depinxi muros tuos, et in conspectu meo sunt semper (Infra XLV, 16, sec. LXX). Sin autem hi qui prius impugnaverant Ecclesiam, cognita veritate, transierint ad fidem, et pugnaverint pro ea, quam ante impugnaverant, tunc illud implebitur: Cito aedificaberis ab his, a quibus destructa eras (Ibid., 17). In Levitico quoque legimus, domum, quae in urbibus muratis sit, si intra annum redempta non fuerit, emptori aeterna possessione firmari, quod si in villis et in viculis sit, quae muros non habeant, semper posse redimi, et emptoris pretium fluctuare (Levit. XXV).

(Vers. 16.) Et super omnes naves Tharsis, et super omne, quod visu pulchrum est. Pro Tharsis, quod omnes similiter transtulerunt, soli LXX mare interpretati sunt. Hebraei putant, lingua proprie sua mare THARSIS () appellari, quando autem dicitur IAM (), non Hebraico sermone appellari, sed Syriaco. Habuit et Josaphat naves, quas mittebat in Tharsis (III Reg. XXII, 49), sed contritae sunt in Asiongaber. Habuit et Salomon quae ibant in Tharsis (III Reg. X, 22), et post tres annos revertebantur, afferebantque regi argentum et aurum, ebur et simias. Sed quia rex uterque peccaverat, alius deditus voluptati, et externarum gentium amans feminas: alius se cum rege Samariae copulans: quod utrumque ad ethnicos refertur, et haereticos, in quibus nihil est aliud nisi fulgor eloquentiae, et sensus diabolica arte constructus, et sermo mortuus, quod interpretatur in dentibus, et similitudo rationis humanae, quod sentitur in simiis; idirco in Psalmis legimus, In spiritu violento confringes naves Tharsis (Psalm. XLVII, 8). Et de his navibus idem Isaias loquitur; Vae alis navium, quae sunt trans Aethiopiam (Infra, cap. XVIII, 1, sec. LXX).

But if, raised up in pride, it does not have firm foundations, it will fall upon him by whom it was built: like that one in Siloam, which killed eighteen men. Wherefore also the Lord speaks to those listening: And you, if you do not do penance, shall likewise perish (Luke 13:3). In the following parts we are also going to read that the Lord built a tower in his vineyard, and made a winepress, and surrounded it with a wall, but all these things were destroyed and laid waste because they swelled with the vain arrogance of pride (Isa. 5). High walls are also built lest the city be quickly destroyed, lest it lie open to enemies, because Churches are surrounded by most wise men and are strengthened by every reason, lest any perverse dogma should prevail against the truth. Concerning walls of this kind, God speaks to Jerusalem: Behold, I have painted thy walls upon my hands, and they are always in my sight (Isa. 49:16, according to LXX). But if those who had previously attacked the Church, having known the truth, pass over to the faith and fight for it, which they previously attacked, then that shall be fulfilled: Quickly thou shalt be built by those by whom thou wast destroyed (ibid., 17). We read also in Leviticus that a house which is in walled cities, if it is not redeemed within a year, is confirmed to the buyer as an eternal possession; but if it is in villas and villages which do not have walls, it can always be redeemed, and the price of the buyer fluctuates (Levit. 25).

(Verse 16.) And upon all the ships of Tarshish, and upon everything that is beautiful to the sight. For Tarshish, which all have translated similarly, the LXX alone interpreted as the sea. The Hebrews think that in their own proper language the sea is called THARSIS, but when it is called IAM, it is not called so in the Hebrew speech, but in the Syriac. Jehoshaphat also had ships which he sent to Tarshish (1 Kings 22:48), but they were broken in Ezion-geber. Solomon also had those which went to Tarshish (1 Kings 10:22), and after three years they returned, and brought to the king silver and gold, ivory and apes. But because both kings had sinned, the one given to pleasure and loving women of foreign nations, the other joining himself with the king of Samaria—both of which are referred to the heathens and the heretics, in whom there is nothing else but the flash of eloquence, and a sense constructed by diabolical art, and a dead speech, which is interpreted in the teeth [ivory], and a likeness of human reason, which is perceived in the apes; therefore we read in the Psalms: With a violent spirit thou shalt break the ships of Tarshish (Ps. 47:8). And of these ships the same Isaiah speaks: Woe to the wings of ships, which are beyond Ethiopia (Isa. 18:1, according to LXX).

Sunt autem econtrario et bonae naves, de quibus in eisdem psalmis dicitur: Qui descendunt mare in navibus, et faciunt opus in aquis multis. Ipsi viderunt opera Domini, et mirabilia ejus in profundo (Ps. CVI, 23). Qui enim in saeculi hujus fluctibus non sunt otiosi, sed operantur, et merces portant dominicas, et ad portum quietis venire festinant, ipsi vident opera Domini, et mirabilia ejus in profundo, quando ad profundam scientiam pervenerint, et universa scrutantes, hoc est, etiam profunda Dei et mirabilia ejus aspexerint. Josephus Tharsis urbem Ciliciae Tarsum arbitratur: alii regionem putant Indiae, et hoc nomine etiam de duodecim gemmis lapidem appellari, qui apud nos vocatur Chrysolithus, ob marini coloris similitudinem. Melius autem est, Tharsis vel mare, vel pelagus, absolute accipere. Neque enim Jonas de Joppe navigans, ad Indiam poterat pervenire, ad quam illo mari non potest navigari; sed simpliciter ire in pelagus, et ad quascumque insulas pergere. Quodque sequitur: Et super omne, quod visu pulchrum est: sive ut LXX transtulerunt, Et super omnem aspectum pulchritudinis navium, eodem sensu accipiendum, quod destruatur a die Domini quidquid pulchrum videtur in verbis, et humana ratione constructum, si se erigat contra scientiam Dei.

(Vers. 18). Et incurvabitur sublimitas hominum, et humiliabitur altitudo virorum, et elevabitur Dominus solus in die illa, et idola penitus conterentur. Tamdiu videtur humanus sermo habere rationem, quamdiu divinae scientiae non fuerit comparatus. Cum autem mendacium veritati, quasi stipula igni, appropinquaverit, cito voratur et deperit, et omnia dogmata falsitatis, quae nunc idola nominantur, ab eo quod simulata sint atque conficta, penitus conterentur.

(Vers. 19). In die illa projiciet homo idola argenti sui, et simulacra auri sui, quae fecerat sibi, ut adoraret talpas et vespertiliones, et ingredietur in fissuras petrarum, et cavernas saxorum a facie formidinis Domini, et a gloria majestatis ejus: cum surrexerit percutere terram. Saepe diximus argentum et aurum pro sermone, et sensu accipi, quae cum a Deo hominibus data sint, ut vel loquantur, vel sentiant Deum, et laudent creatorem suum, illi abutuntur hoc munere in idolorum simulationem; juxta illud quod scriptum est: Dedi eis argentum et aurum; ipsi vero de argento et auro meo operati sunt Baal (Ose. II, 8). Cum ergo quis Domini pavore perterritus primum in spelunca pectoris sui idola condiderit; et in voraginibus terrae absconderit, non audens proferre quod male finxerat: secundum profectus est, ut prius caelata projiciat, et in se esse non patiatur.

On the contrary, there are also good ships, of which it is said in the same psalms: They that go down to the sea in ships, and do business in great waters. These have seen the works of the Lord, and his wonders in the deep (Ps. 106:23-24). For those who are not idle in the waves of this world, but work and carry the Lord's merchandise, and hasten to come to the port of rest, they themselves see the works of the Lord and his wonders in the deep, when they have arrived at deep knowledge, and searching all things, that is, they have even beheld the deep things of God and his wonders. Josephus thinks that Tarshish is Tarsus, a city of Cilicia; others think it is a region of India, and that a stone among the twelve gems is also called by this name, which among us is called Chrysolite, on account of the similarity to the color of the sea. It is better, however, to take Tarshish absolutely as either the sea or the ocean. For Jonah, sailing from Joppa, could not have reached India, to which one cannot sail by that sea; but simply to go into the ocean and proceed to any islands whatsoever. And that which follows: And upon everything that is beautiful to the sight: or as the LXX translated, And upon every sight of the beauty of ships: is to be taken in the same sense, that whatever seems beautiful in words and constructed by human reason shall be destroyed by the day of the Lord, if it raises itself against the knowledge of God.

(Verse 18). And the loftiness of men shall be bowed down, and the haughtiness of men shall be humbled, and the Lord alone shall be exalted in that day, and the idols shall be utterly broken. Human speech seems to have reason for as long as it has not been compared to divine knowledge. But when a lie has approached the truth, like stubble to the fire, it is quickly devoured and perishes, and all the dogmas of falsehood, which are now called idols from the fact that they are feigned and fabricated, shall be utterly broken.

(Verse 19). In that day a man shall cast away the idols of his silver and the likenesses of his gold, which he had made for himself to adore moles and bats, and he shall enter into the clefts of the rocks and the caverns of the stones from the face of the fear of the Lord, and from the glory of his majesty: when he shall rise up to strike the earth. We have often said that silver and gold are taken for speech and sense, which although they were given by God to men so that they might either speak of or sense God and praise their Creator, they abuse this gift in the simulation of idols; according to that which is written: I gave them silver and gold; but they have wrought Baal from my silver and gold (Hos. 2:8). Therefore, when someone, terrified by the fear of the Lord, has first hidden the idols in the cave of his own breast and has concealed them in the abysses of the earth, not daring to bring forth what he had badly fashioned: he has proceeded to a second step, so that he first casts away the carved things and does not allow them to be in himself.

Pro talpis, quas nos interpretati sumus, LXX vana, Aquila ὀρυκτὰ, Symmachus infructuosa, Theodotio ipsum verbum Hebraicum posuit PHARPHAROTH (). Est autem animal absque oculis, quod semper terram fodit, et humum egerit, et radices subter comedens, frugibus noxium est: quod Graeci ἀσπάλακα vocant. Vespertilio autem nocturna avis, quae congruum ab eis nomen accepit νυκτερὶς, eo quod in nocte volitet, parvum animal est, et murium simile, non tam voce et cantu resonans, quam stridore: quod cum videatur volitare, lucifugum est, et solem videre non patitur. Istiusmodi animantibus idola comparata sunt, quae caeca et tenebrosa coluntur a caecis: et omnia dogmata contraria veritati. Quae cum in die Domini fuerint derelicta, ingredientur hi qui projecerint ea in fissuras petrarum, cavernasque saxorum, ut non in terrae pulvere et vili luto, sed in firma ratione versentur, et inveniant sibi diversa virtutum foramina, per quae ad veritatem valeant pervenire. Haec juxta anagogen, ut potui, brevi sermone perstrinxi, quae Hebraei ad Babylonia referunt tempora et subversionem Jerusalem, quando surrexit Dominus terram percutere Judaeorum.

(Vers. 20.) Quiescite ergo ab homine, cujus spiritus in naribus ejus: quia excelsus reputatus est ipse. Hoc praetermisere LXX, et in Graecis exemplaribus ab Origene sub asteriscis de editione Aquilae additum est, quod in Hebraeo ita legitur: HEDALU LACHEM MEN AADAM ASER NASAMA BAAPHPHO CHI BAMA NESAB HU. Ubi nos diximus, excelsus reputatus est ipse: Aquila interpretatus est, in quo reputatus est iste. Verbum Hebraicum BAMA (), vel á½•Ï‘Ï‰Î¼Î± dicitur, id est, excelsum, quod et in Regnorum libris, et in Ezechiele legimus: vel certe in quo, et eisdem litteris scribitur BETH, MEM, HE: ac pro locorum qualitate, si voluerimus legere, in quo, dicimus BAMMA; sin autem, excelsum vel excelsus, legimus BAMA. Intelligentes ergo Judaei prophetiam esse de Christo, verbum ambiguum in deteriorem partem interpretati sunt, ut viderentur non laudare Christum, sed nihili pendere. Quae est enim verborum consequentia, et qui ordo rationis ac sensus, ut dicamus: Cum haec ita se habeant, et dies ventura sit Domini, in qua universus Judaeae status subvertendus est, et omnia conterenda: moneo vos atque praecipio, ut quiescatis ab homine, qui ita spirat ac vivit, ut nos homines, quia in nihili computandus est? Quisquam ne hominum ita quempiam laudet, ut dicat: Cavete ne offendatis eum, qui omnino nihili est?

For moles, which we have interpreted, the LXX translated as vain things, Aquila as orykta (ὀρυκτὰ), Symmachus as unfruitful, and Theodotion put the Hebrew word itself, PHARPHAROTH [Haphorperoth]. It is an animal without eyes, which always digs the earth and throws up the soil, and eating the roots underneath, it is harmful to the fruits: which the Greeks call aspalaka (ἀσπάλακα). The bat, however, is a nocturnal bird, which received a fitting name from them, nykteris (νυκτερίς), because it flies in the night; it is a small animal and similar to mice, resounding not so much with voice and song as with a screech: which, while it seems to fly, is light-shunning and does not allow itself to see the sun. Idols are compared to animals of this kind, which, blind and dark, are worshipped by the blind: and all dogmas contrary to the truth. When these shall have been abandoned in the day of the Lord, those who have cast them away shall enter into the clefts of the rocks and the caverns of the stones, so that they may dwell not in the dust of the earth and vile mud, but in firm reason, and may find for themselves various openings of virtues through which they may be able to arrive at the truth. These things, according to anagogy, I have touched upon in a brief discourse as I was able, which the Hebrews refer to the Babylonian times and the subversion of Jerusalem, when the Lord rose up to strike the land of the Jews.

(Verse 20.) Cease ye therefore from the man whose spirit is in his nostrils: because he himself is reputed high. The LXX omitted this, and in the Greek copies it was added by Origen under asterisks from the edition of Aquila, which in Hebrew is read thus: HEDALU LACHEM MEN AADAM ASER NASAMA BAAPHPHO CHI BAMA NESAB HU. Where we said, he himself is reputed high: Aquila interpreted, in whom this one is reputed. The Hebrew word BAMA is either called hypsoma (ὕψωμα), that is, high, which we read both in the books of Kings and in Ezekiel: or certainly in which, and it is written with the same letters, BETH, MEM, HE: and according to the quality of the places, if we wish to read in which, we say BAMMA; but if high or highly, we read BAMA. The Jews, therefore, understanding the prophecy to be about Christ, interpreted the ambiguous word in a worse sense, so that they might seem not to praise Christ, but to weigh him as nothing. For what is the consequence of the words, and what is the order of reason and sense, that we should say: Since these things are so, and the day of the Lord is to come, in which the entire state of Judea is to be subverted and all things are to be broken: I warn you and command you to cease from the man who so breathes and lives as we men do, because he is to be computed as nothing? Would any man so praise anyone as to say: Beware lest you offend him, who is altogether nothing?

Ergo econtrario sic intelligendum: Cum haec universa ventura sint vobis, et prophetali spiritu praedicantur, moneo atque praecipio, ut quiescatis ab eo qui secundum carnem quidem homo est, et habet animam, et ita spirat, et naribus halitum trahit, ut nos homines spiramus, et vivimus: sed secundum divinam majestatem excelsus et est, et reputatur, et creditur. Tacita mecum mente pertractans, non possum invenire rationem, quare LXX tam perspicuam de Christo prophetiam in Graecum noluerint vertere. Caeteri enim, qui verterunt quidem, sed sermonem ambiguum ad impietatis traxere sensum, non mirum cur male interpretati sint, nec voluerint de Christo gloriosum quid dicere, in quem non credebant: videlicet Judaei aut Semijudaei, id est, Ebionitae. Quod autem Christus excelsus sit vel altissimus, qui alio sermone apud Hebraeos appellatur, ELION (), in octogesimo sexto psalmo legimus: Numquid Sion dicet homo, et homo natus est in ea; et ipse fundavit eam Altissimus (Psal. LXXXVI, 5)? Et in Evangelio: Et tu puer Propheta Altissimi vocaberis (Luc. I, 76). Ac ne longum funem traham (in expositione enim sanctarum Scripturarum veritatem debemus sequi, non contentionem) in isto loco BAMA apud Hebraeos non excelsus dicitur, sed excelsum, id est, ipsa altitudo atque sublimitas: quasi si de aliquo dicamus, non est divinus, sed divinatio: non est rivus, sed fons: non est homo, sed ipsa humanitas. Origenes hunc locum ita interpretatus est: Quia singulariter de uno homine dicitur, referri potest et ad Dominum Salvatorem: jubente Propheta, ut quiescant ab eo qui in magno aliquo reputatus est; licet impraesentiarum videatur ut homo, et spiramen habere in naribus, sicut et caeteri spirant homines.

Therefore, on the contrary, it is to be understood thus: Since all these things are to come upon you, and are preached by the prophetic spirit, I warn and command you to cease from him who according to the flesh is indeed a man, and has a soul, and so breathes and draws breath in his nostrils as we men breathe and live: but according to divine majesty he both is and is reputed and is believed to be high. Treating this in my silent mind, I cannot find the reason why the LXX did not wish to turn such a clear prophecy about Christ into Greek. For the others, who indeed translated but drew the ambiguous speech to a sense of impiety, it is no wonder why they interpreted badly, nor wished to say anything glorious about Christ, in whom they did not believe: namely, Jews or semi-Jews, that is, Ebionites. Moreover, that Christ is high or most high, who in another speech among the Hebrews is called ELION, we read in the eighty-sixth psalm: Shall man say to Sion: and man is born in her; and the Most High himself hath founded her (Ps. 86:5)? And in the Gospel: And thou, child, shalt be called the Prophet of the Most High (Luke 1:76). And lest I draw out a long rope (for in the exposition of the holy Scriptures we ought to follow truth, not contention), in this place BAMA among the Hebrews is not called high [masculine], but a high place [neuter], that is, height itself and loftiness: as if we should say of someone, he is not divine, but divination: he is not a river, but a fountain: he is not man, but humanity itself. Origen interpreted this place thus: Because it is said singularly of one man, it can be referred also to the Lord Savior: the Prophet commanding that they cease from him who is reputed in some great thing; although for the present he is seen as a man, and to have breath in his nostrils, just as other men breathe.

LIBER SECUNDUS.

Finito in Isaiam primo volumine, quod ut potui, non ut volui, celeri sermone dictavi: sensum potius Scripturarum, quam compositae orationis verba perquirens: nunc transcendam ad secundum; et quidquid in me virium est, pronaeque in Dominum voluntatis, offeram ei qui per Prophetam locutus est: Ego visiones multiplicavi: et in manibus Prophetarum assimilatus sum (Ose. XII, 10). Unde obsecro te, virgo Christi Eustochium, ut nobis in Scripturarum explanatione certantibus, tu cum Mose ad Dominum eleves manus: ut qui exeuntes de Aegypto, mare transivimus Rubrum, vincamus Amalec, qui interpretatur devorans et elingens; et possimus tecum dicere: Benedictus Dominus Deus meus, qui docet manus meas ad praelium, et digitos meos ad bellum (Ps. CXLIII, 1).

(Cap. III.---Vers. 1.) Ecce enim dominator Dominus exercituum auferet ab Jerusalem, et ab Juda validum, et fortem: omne robur panis, et omne robur aquae. Hucusque de judicio dici putant. Quod sequitur, de captivitate ventura; quam alii ad Babylonios, alii referunt ad Romanos. Sed melius est, ut supra diximus, cuncta referri ad Dominicam passionem. Post interfectionem quippe illius, omnes gratiae et donationes sublatae sunt a Judaeis: secundum quod in Evangelio scriptum est: Lex et Prophetae usque ad Joannem Baptistam (Matth. XI, 13). Et est ordo: Quoniam noluistis cessare ab homine, cujus spiritus in naribus ejus, qui excelsus reputatus est: sed econtrario fudistis sanguinem justi, et cogitastis consilium pessimum, dicentes: Alligemus justum, quia inutilis est nobis (Sap. II, 12); ideo fructum adinventionum vestrarum comedetis. Nihil apud Judaeos post Passionem Domini forte, nihil validum est: sed omnia infirma et languida. Nec aliquis potest apud eos dicere: Omnia possum in eo, qui me confortat (Phil. IV, 13), Christo Jesu Domino nostro. Et quia juxta LXX legimus validum et validam; valido illud possumus coaptare: Donec occurramus omnes in virum perfectum, in mensuram aetatis plenitudinis Christi (Ephes. IV, 13). Porro validae: Volo, inquit, omnes vos virginem castam exhibere Christo (II Cor. XI, 2). Fortitudo autem panis, et fortitudo aquae, pro omni cibo, et potu accipitur. Legimus quod Moses fuerit in monte Sinai, et quadraginta diebus panem non comederit, et aquam non biberit (Exod. XXXIV, 28).

BOOK SECOND.

The first volume on Isaiah having been finished, which I dictated with a swift discourse as I was able, not as I wished, seeking the sense of the Scriptures rather than the words of a composed oration: now I shall transcend to the second; and whatever strength is in me, and of a will prone toward the Lord, I will offer to him who spoke through the Prophet: I have multiplied visions, and in the hands of the Prophets I have been likened (Hos. 12:10). Wherefore I beseech thee, Eustochium, virgin of Christ, that while we are striving in the explanation of the Scriptures, thou with Moses mayest lift up thy hands to the Lord: so that we who, going out of Egypt, have crossed the Red Sea, may conquer Amalek, which is interpreted as devouring and licking; and may be able to say with thee: Blessed be the Lord my God, who teacheth my hands to fight, and my fingers to war (Ps. 143:1).

(Chapter III.—Verse 1.) For behold, the Lord the ruler, the Lord of hosts, shall take away from Jerusalem and from Judah the mighty and the strong: all the strength of bread, and all the strength of water. Up to this point they think the discourse is about judgment. That which follows, about the coming captivity; which some refer to the Babylonians, others to the Romans. But it is better, as we said above, that all things be referred to the Lord's passion. For after his slaying, all graces and donations were taken away from the Jews: according to that which is written in the Gospel: The Law and the Prophets were until John the Baptist (Matt. 11:13). And the order is: Since you were unwilling to cease from the man whose spirit is in his nostrils, who is reputed high: but on the contrary you shed the blood of the just, and thought an evil counsel, saying: Let us bind the just one, because he is useless to us (Wisd. 2:12); therefore you shall eat the fruit of your inventions. Nothing is strong among the Jews after the Passion of the Lord, nothing is mighty: but all things are weak and languid. Nor can anyone among them say: I can do all things in him who strengtheneth me (Phil. 4:13), Christ Jesus our Lord. And because according to the LXX we read mighty [masculine] and mighty [feminine]; we can fit it to the mighty [masculine]: Until we all meet into a perfect man, into the measure of the age of the fullness of Christ (Eph. 4:13). Furthermore, to the mighty [feminine]: I wish, he says, to exhibit you all as a chaste virgin to Christ (2 Cor. 11:2). Moreover, the strength of bread and the strength of water is taken for all food and drink. We read that Moses was on Mount Sinai, and for forty days did not eat bread and did not drink water (Exod. 34:28).

Illud quoque quod ad Adam dicitur: In sudore vultus tui comedes panem tuum, donec revertaris in terram, de qua sumptus es (Gen. III, 19), similiter audiendum. Nec non quod a Salvatore dicitur: Non in pane solo vivit homo, sed in omni verbo quod egreditur per os Dei (Matth. IV, 4). Fortitudo igitur panis auferetur ab eis: ille qui dicit: Ego sum panis vivus, qui de coelo descendi (Joan. VI, 51). Et fortitudo aquae, de qua idem Dominus loquebatur: Omnis qui biberit ex aqua hac, sitiet iterum: qui autem biberit ex aqua, quam ego dabo ei, non sitiet in aeternum: sed aqua, quam ego dabo ei, fiet in eo fons aquae salientis in vitam aeternam (Joan. IV, 13-14). De hujusmodi panibus et in Proverbiis legimus: Aperi oculos tuos, et replere panibus (Prov. XX, 13). Habent Judaei panem, sed absque fortitudine; habent aquas, sed absque robore. Legunt enim Scripturas, sed non intelligunt. tenent membranas, et Christum, qui in membranis scriptus est, perdiderunt (I Cor. III). Lacte enim aluntur, quasi parvuli, et non solido cibo. Et quia fortitudinem perdiderunt, et infirmi sunt, propterea olera comedunt. Athletarum autem solidus cibus est, qui et vitam sustentat humanam, et viventibus praebet fortitudinem (Rom. XIV). De istiusmodi pane et aqua, quod auferantur a Judaeis, etiam alius Propheta testatur, dicens: Ecce dies veniet, dicit Dominus, et emittam famem super terram: non famem panis, neque sitim aquae, sed famem audiendi sermones Domini (Amos VIII, 11).

(Vers. 2.) Fortem et virum bellatorem, judicem et Prophetam, et hariolum, et senem. Pro forti, quod solum est in Hebraeo, duo simul LXX transtulerunt, gigantem et fortem, eumdem volentes gigantem esse, quem fortem. De forti supra dictum est. Gigantem autem in bonam partem, hoc est, de Domino Salvatore, in octavo decimo psalmo legimus: Exultavit ut gigas ad currendam viam suam: a summo coelo egressio ejus, et occursus ejus usque ad summum illius (Psal. XVIII, 8). Sin autem legerimus, Nemrod gigantem (Gen. X), qui fuit venator coram Domino, et gigantes (Gen. VI), propter quos venit diluvium super terram, in contrariam partem accipiendi sunt. Virum quoque bellatorem juxta historiam sic intelligimus, quod capti sint, et usque hodie serviant, et non deposuerint servitutis jugum. Sed ne judices quidem habeant proprios, Romanisque subjiciantur judicibus: in tantum ut de principibus eorum, qui esse videntur in populo, Romani principes judicent.

That also which is said to Adam: In the sweat of thy face shalt thou eat thy bread, until thou return to the earth from which thou wast taken (Gen. 3:19), is to be heard similarly. Also that which is said by the Savior: Not in bread alone doth man live, but in every word that proceedeth through the mouth of God (Matt. 4:4). Therefore the strength of bread shall be taken away from them: he who says: I am the living bread, who descended from heaven (John 6:51). And the strength of water, concerning which the same Lord spoke: Everyone who shall drink from this water shall thirst again: but he who shall drink from the water which I shall give him shall not thirst for ever: but the water which I shall give him shall become in him a fountain of water springing up into eternal life (John 4:13-14). Of breads of this kind we also read in Proverbs: Open thine eyes, and be filled with breads (Prov. 20:13). The Jews have bread, but without strength; they have waters, but without vigor. For they read the Scriptures, but they do not understand them; they hold the parchments, and they have lost Christ, who is written in the parchments (1 Cor. 3). For they are nourished with milk, as little ones, and not with solid food. And because they have lost strength and are weak, for that reason they eat herbs. But the solid food of the athletes is that which both sustains human life and provides strength to the living (Rom. 14). Concerning bread and water of this kind, that they should be taken away from the Jews, another Prophet also testifies, saying: Behold the days shall come, saith the Lord, and I will send a famine upon the earth: not a famine of bread, nor a thirst for water, but a famine of hearing the words of the Lord (Amos 8:11).

(Verse 2.) The strong and the man of war, the judge and the Prophet, and the diviner and the elder. For the strong, which is alone in the Hebrew, the LXX translated two together, the giant and the strong, wishing the same to be a giant who is strong. Of the strong it has been spoken above. Moreover, we read of a giant in a good sense, that is, of the Lord Savior, in the eighteenth psalm: He hath rejoiced as a giant to run his way: his going out is from the end of heaven, and his course even to the end thereof (Ps. 18:6-7). But if we read of Nimrod the giant (Gen. 10), who was a hunter before the Lord, and the giants (Gen. 6) on account of whom the flood came upon the earth, they are to be taken in the contrary sense. Also, we understand the man of war according to history in this way: that they have been captured and serve even to this day, and have not laid down the yoke of servitude. But they do not even have their own judges, and are subjected to Roman judges: to such an extent that Roman princes judge concerning their own princes who seem to be among the people.

Sed et hoc dicendum, quod nullus sit apud eos bellator in lege, habens scientiam judicandi: sed omnia vana sint, et caduca, et plena stultitiae. De Propheta autem, quod apud eos esse cessaverit, nulli dubium est. Quaerimus juxta Hebraicum, quomodo interpretemur hariolum, quem omnes interpretati sunt divinum: exceptis LXX, qui pro hoc conjectorem transtulerunt. Et dicendum quod saepe etiam per hariolos futura dicantur, sicut in Balaam divino legimus, et in divinis quinque urbium Palaestinarum, Gazae et Ascalonis, Geth, et Accaronis, et Azoti, qui dant consilium quomodo arca Domini remittatur (I Reg. VI). Et est sensus: Et vera et falsa a Judaeis pariter auferentur. Senem quoque, quem LXX presbyterum transtulerunt, intelligit [Al. intelliget] ablatum a Judaeis, qui scierit in Scripturis sanctis presbyteros merito et sapientia eligi, non aetate. Neque enim apud Judaeos senes esse cessarunt, quos usque ad decrepitam senectutem saepe venire conspicimus. Et inveteratos dierum malorum duos presbyteros juxta Theodotionem in Danielis principio legimus (Dan. XIII). Nam et Mosi praecipitur, ut eligat presbyteros, quos scit esse presbyteros (Exod. XVIII). Et apostolus Paulus, qualis presbyter eligi debeat, plenissime scribit ad Timotheum (I Tim. V). Unde et in Proverbiis dicitur: Gloria senum canities (Prov. XX, 29). Quae est ista canities? haud dubium quin sapientia, de qua scriptum est: Canities hominum prudentia est (Sap. IV, 8). Cumque nongentos, et eo amplius annos ab Adam usque ad Abraham vixisse homines legamus (Genes. XXIV), nullus alius prius appellatus est presbyter, id est, senex, nisi Abraham, qui multo paucioribus annis vixisse convincitur. Unde scribit et Joannes post pueros et juvenes, etiam ad senes, dicens, Scripsi vobis, patres, quia cognovistis eum, qui a principio est (I Joan. II, 13). Et Roboam filius Salomonis ideo perdidit regnum, quia noluit audire presbyteros (III Reg. XII).

(Vers. 3.) Principem super quinquaginta. Συνεκδοχικῶς a parte totum. Quomodo enim Centuriones vocantur, qui centum praesunt militibus, et Chiliarchi, qui mille, quos nos Tribunos appellamus, ab eo quod praesint tribui: sic in Israelitico exercitu Quinquagenarii vocabantur, qui in capite erant quinquaginta militum. Unde et Decanos dicimus, qui decem praesunt hominibus. Nec mirum si apud Judaeos omnis perierit dignitas bellatorum, cum militandi sub gladio, et arma portandi non habeant potestatem.

But this must also be said: that there is among them no warrior in the law having the knowledge of judging; but all things are vain and falling and full of foolishness. Moreover, that the Prophet has ceased to be among them is a doubt to no one. We ask according to the Hebrew how we should interpret hariolum [the diviner], whom all have interpreted as divinum [divine/diviner]: except for the LXX, who translated conjectorem [conjecturer/interpreter of dreams] for this. And it must be said that often even through diviners future things are told, as we read in Balaam the diviner, and in the diviners of the five Palestinian cities—Gaza and Ashkelon, Gath, and Ekron, and Ashdod—who give counsel as to how the ark of the Lord should be sent back (1 Sam. 6). And the sense is: Both the true and the false shall be taken away from the Jews alike. He also understands the elder, whom the LXX translated presbyterum, as taken away from the Jews—he who has known that in the holy Scriptures elders are chosen for merit and wisdom, not for age. For elders have not ceased to be among the Jews, whom we often see arriving even to a decrepit old age. And we read of the two elders "inveterate in evil days" according to Theodotion in the beginning of Daniel [Susanna] (Dan. 13). For Moses is also commanded to choose elders whom he knows to be elders (Exod. 18). And the apostle Paul writes most fully to Timothy as to what kind of elder ought to be chosen (1 Tim. 5). Wherefore it is also said in Proverbs: The glory of old men is their grey hair (Prov. 20:29). What is this grey hair? No doubt but wisdom, concerning which it is written: The grey hair of men is prudence (Wisd. 4:8). And since we read that men lived nine hundred and more years from Adam up to Abraham (Gen. 24), no one else was called presbyter [elder], that is, an old man, before Abraham, who is proved to have lived for much fewer years. Wherefore John also writes after the children and the youths, even to the elders, saying: I have written to you, fathers, because you have known him who is from the beginning (1 John 2:13). And Rehoboam the son of Solomon lost the kingdom for this reason: because he was unwilling to hear the elders (1 Kings 12).

(Verse 3.) The captain of fifty. By synecdoche (synecdoche), the part for the whole. For just as they are called Centurions who are over a hundred soldiers, and Chiliarchs who are over a thousand, whom we call Tribunes from the fact that they are over a tribe: so in the Israelite army they were called "Captains of fifty" (Quinquagenarii) who were at the head of fifty soldiers. Whence we also say "Deans" (Decanos) for those who are over ten men. Nor is it a wonder if among the Jews all dignity of warriors has perished, since they do not have the power of serving under the sword and bearing arms.

Quia vero quinquagenarius numerus semper refertur ad poenitentiam: princepsque poenitentiae, et caput eorum, qui salvantur per poenitentiam, Christus est: breviter numeri hujus sacramenta pandamus. In Genesi legimus, loquente Abraham ad Dominum, quod a quinquaginta primum justis, si inveniantur in civitate, dixerit urbem esse salvandam. Et septem hebdomadarum in Numeris, id est, Pentecostes celeberrima festivitas est. Jubileus quoque, id est, remissionis annus, qui septenis annorum hebdomadibus, id est, quadraginta novem annis texitur, in quo clangunt tubae, et ad omnes revertitur antiqua possessio, hoc continet sacramentum. Unde et David in quinquagesimo numero Psalmum scribit poenitentiae. Legimus quoque in eodem Numerorum libro, quod de praeda et spoliis, quinquagesimum [Al. quingentesimum] caput, tam de hominibus, quam de jumentis accipiant sacerdotes, et quinquagesimum levitae, qui custodiunt fores tabernaculi. Illa quoque Evangelii parabola (Luc. VII et XVI), in qua dicuntur duo debitores, unus qui debebat quingentos denarios, et alius quinquaginta, ad hanc refertur intelligentiam. Unde et Apostolus apud Ephesios, quibus mystica quaeque dissolverat, vult permanere usque ad Pentecosten, 50 donec perfecte ad Dominum convertantur, dicens: Ostium enim mihi apertum est magnum et evidens, sed adversarii multi (I Cor. XVI, 9). Imitatur autem, et diabolus Israeliticum exercitum, de quo Jethro dederat genere suo Mosi consilium, ut constitueret super populum tribunos et centuriones et quinquagenarios (Exod. XVIII). Unde impius rex (IV Reg. I) mittit duos quinquagenarios cum subditis sibi militibus, ut exhiberent Eliam: qui divino igne consumpti sunt. Tertius autem salvatur ex eis, qui conversus ad preces, poenitentiae sacramenta cognoverat. Unde et Judaei, nolentes Dominum esse perfectum, nec principem quinquagenarium, dicunt ad eum: Quinquaginta annos necdum habes, et Abraham vidisti (Joan. VIII, 57)? Et ille sciens se esse non solum poenitentium principem, sed et justorum respondit: Antequam Abraham esset, ego sum (Ibid., 58). Quod autem Dominus Princeps sit Quinquagenarius, ex una festivitate intelligere possumus, de qua ait: Dominus est Sabbathi, filius hominis (Matth. XII, 8). Quod si Sabbathi, et Kalendarum. Si Kalendarum, et Paschae, id est, Azymorum. Si Paschae, et Jubilei. Si Jubilei, et Tabernaculorum. Si Tabernaculorum, et Pentecostes, quae ad quinquagesimum refertur numerum.

Because indeed the number fifty is always referred to repentance: and the prince of repentance, and the head of those who are saved through repentance, is Christ: let us briefly disclose the mysteries (sacramenta) of this number. In Genesis we read, Abraham speaking to the Lord, that he said the city was to be saved first for fifty righteous men, if they were found in the city. And the most celebrated festival of seven weeks in Numbers, that is, Pentecost, is held. The Jubilee also, that is, the year of remission, which is woven together by seven weeks of years, that is, forty-nine years, in which the trumpets sound and the ancient possession returns to all, contains this mystery. Whence also David writes a Psalm of repentance in the fiftieth number. We also read in the same book of Numbers, that from the prey and spoils, the priests receive the fiftieth head, both of men and of beasts, and the Levites receive the fiftieth, who guard the doors of the tabernacle. That parable of the Gospel also (Luke 7 and 16), in which two debtors are mentioned, one who owed five hundred denarii, and the other fifty, is referred to this understanding. Whence also the Apostle among the Ephesians, to whom he had dissolved all mystical things, wishes to remain until Pentecost, so that they may be perfectly converted to the Lord, saying: For a great and evident door is opened to me, but there are many adversaries (1 Cor. 16:9). But the devil also imitates the Israelite army, concerning which Jethro had given counsel of his own kind to Moses, that he should appoint over the people tribunes and centurions and captains of fifty (Exod. 18). Whence the impious king (4 Kings 1) sends two captains of fifty with the soldiers subject to them, to bring Elijah: who were consumed by divine fire. But the third of them is saved, who having turned to prayers, had known the mysteries of repentance. Whence also the Jews, unwilling for the Lord to be perfect, nor the captain of fifty, say to him: Thou art not yet fifty years old, and hast thou seen Abraham? (John 8:57). And he, knowing himself to be not only the prince of the penitent, but also of the righteous, replied: Before Abraham was, I am (ibid., 58). That the Lord is the Captain of fifty we can understand from one festival, concerning which he says: The son of man is Lord of the Sabbath (Matt. 12:8). For if of the Sabbath, then also of the New Moons. If of the New Moons, then also of the Passover, that is, of the Unleavened Bread. If of the Passover, then also of the Jubilee. If of the Jubilee, then also of the Tabernacles. If of the Tabernacles, then also of Pentecost, which is referred to the number fifty.

Et honorabilem vultu, et consiliarium. Pro duobus, id est, honorabili vultu, et consiliario, LXX unum virum admirabilem consiliarium transtulerunt. Inter caeteras gratias etiam hoc Dominus auferet a Judaea, ut nullum habeant consiliarium: sed faciant cuncta absque consilio. Et Graeci poetae laudabilis illa et admiranda sententia est: «Primum esse beatum, qui per se sapiat; secundum, qui sapientem audiat.» Qui autem utroque careat, hunc inutilem esse, tam sibi, quam omnibus. Unde et illud in nostris libris legimus: Amici tibi sint plurimi, consiliarius autem unus de mille (Eccl. VI, 6). Et iterum: Cum consilio omnia age (Prov. XIII, 10): et dabit tibi prudentia admirabilem consiliarium. Senatus quoque consulta dicuntur, et principes quondam Romani, consules appellati sunt, vel a consulendo civibus, vel a regendo cuncta consilio. 51 Et nos habemus in Ecclesia senatum nostrum, coetum presbyterorum. Cum ergo inter caetera etiam senes Judaea perdiderit, quomodo poterit habere consilium, quod proprie seniorum est?

Et sapientem architectum. Pro quo Aquila transtulit sapientissimum artificum, ut ostenderet eos plures quondam habuisse artifices: qualis et ille fuit Beseleel filius Uri, filii Ur de tribu Juda, quem implevit Deus spiritu sapientiae, et intelligentiae, ac disciplinae, ut in omni opere esset faber perfectissimus, non solum in auro, et argento, sed et in aere, et caeteris quae Moses enumerat, qui aedificavit Tabernaculum Dei (Exod. XXXI). Illis ergo perdentibus architectos, omnis aedificandi gratia translata est ad Ecclesiam. Unde Paulus apostolus dicit: Quasi sapiens architectus fundamentum posui (I Cor. III, 10). Et Jeremias architectus erat, qui non solum eradicabat, et suffodiebat, et perdebat, sed et aedificabat (Jerem. XVIII): Unde idem Apostolus loquitur: Dei agricultura, Dei aedificatio sumus (I Cor. III, 9). Dominus quoque noster appellatur structor maceriarum (Ephes. II). Et in Evangelio filius fabri sugillatur, qui universa condiderit (Matth. XIII). In Regum quoque volumine legimus, quod miserit rex Salomon, et tulerit Hyram Tyrium, filium mulieris viduae, qui erat de tribu Nephthali, et habebat patrem Tyrium, artificem aeris. Ingressusque est ad regem, et fecit omnia opera regi Salomoni: in quo typus est aedificandae Ecclesiae, quae non solum de tribu Juda, sed de Nephthali quoque, et patre Tyrio generatus sit, qui habuit matrem viduam; quia priorem virum perdiderat (III Reg. VII). Et multo plures sunt filii desertae, magis quam ejus quae habet virum (Isai. XV). Sed et in Paralipomenon libro legimus vallem artificum: Saraias autem genuit Joab patrem vallis artificum: ibi quippe artifices erant (I Par. IV, 14). Qui propterea habitare dicuntur in valle, quia non eos inflabat scientia, sed humilem atque mansuetum sequebantur Jesum, et cum Apostolo dicere poterant: Ego enim sum minimus Apostolorum, qui non sum dignus vocari Apostolus (I Cor. XV, 9). Et alibi: Ex parte cognoscimus, et ex parte prophetamus, et nunc per speculum videmus in aenigmate (I Cor. XIII, 9).

And the honorable in countenance, and the counselor. For the two, that is, honorable in countenance and counselor, the LXX translated as one: a man admirable as a counselor. Among other graces the Lord will also take this away from Judea, that they may have no counselor: but may do all things without counsel. And that sentence of the Greek poets is praiseworthy and admirable: "First is he blessed who is wise by himself; second, he who hears the wise man." But he who lacks both is useless, both to himself and to all. Whence we also read this in our books: Let your friends be many, but your counselor one of a thousand (Eccl. 6:6). And again: Do all things with counsel (Prov. 13:10): and prudence will give thee an admirable counselor. Decrees of the Senate are also called consulta, and the Roman leaders were once called consuls, either from consulting the citizens, or from ruling all things by counsel. And we have in the Church our senate, the assembly of elders (presbyterorum). When therefore among other things Judea has also lost the elders, how will it be able to have counsel, which properly belongs to the elders?

And the wise architect. For which Aquila translated the wisest of artisans, to show that they once had many artisans: such as was that Bezalel, the son of Uri, the son of Hur, of the tribe of Judah, whom God filled with the spirit of wisdom, and understanding, and knowledge, so that in every work he might be a most perfect craftsman, not only in gold and silver, but also in bronze, and in the other things which Moses enumerates, who built the Tabernacle of God (Exod. 31). Since they are losing their architects, all the grace of building has been transferred to the Church. Whence the apostle Paul says: As a wise architect I have laid the foundation (1 Cor. 3:10). And Jeremiah was an architect, who not only rooted out, and pulled down, and destroyed, but also built up (Jer. 18): whence the same Apostle speaks: We are God's husbandry, God's building (1 Cor. 3:9). Our Lord is also called the builder of walls (structor maceriarum) (Eph. 2). And in the Gospel he is taunted as the son of a carpenter, he who created all things (Matt. 13). We also read in the book of Kings, that king Solomon sent and brought Hiram of Tyre, the son of a widow woman, who was of the tribe of Naphtali, and had a Tyrian father, an artisan in bronze. And he went in to king Solomon and did all the works for king Solomon: in which there is a type of the Church to be built, which was begotten not only from the tribe of Judah, but also from Naphtali, and from a Tyrian father, and had a widow mother; because she had lost her former husband (1 Kings 7). And many more are the children of the desolate than of her who has a husband (Isa. 15). But we also read in the book of Chronicles of the valley of artisans: Seraiah begat Joab the father of the valley of artisans: for there were artisans there (1 Chron. 4:14). Who are said to dwell in the valley for this reason, because knowledge did not puff them up, but they followed the humble and meek Jesus, and could say with the Apostle: For I am the least of the Apostles, who am not worthy to be called an Apostle (1 Cor. 15:9). And elsewhere: We know in part, and we prophesy in part, and now we see through a glass in a riddle (1 Cor. 13:9, 12).

Et prudentem eloquii mystici. Pro quo 52 LXX interpretati sunt, prudentem auditorem; Theodotio, prudentem incantatorem; Aquila, prudentem susurratorem; Symmachus, prudentem eloquii mystici, quem et nos in hoc loco secuti sumus. Dicendum primum juxta LXX; quod inter caeteras gratias spiritales, etiam prudens auditor in Ecclesia necessarius sit. Alii enim datur prophetia: alii discretio spirituum (I Cor. XII, 10). Unde, et constituti erant in populo Judaeorum sacerdotales gradus, qui prophetas, pseudoprophetasque discernerent: hoc est, intelligerent, qui de Dei spiritu loquerentur, qui de contrario. Legamus Jeremiam. Prudens autem eloquii mystici (Jerem. XIV), sive susurrator, et ut Theodotio voluit, incantator, videtur mihi vir esse eruditus et exercitatus tam in Lege et Prophetis, quam in Evangelio et Apostolis, qui possit singulas animi perturbationes sua sanare doctrina, et ad statum mentis reducere: dum et scortator recipit castitatem, et ganeo frugalitatem, et quondam avarus, dat eleemosynam. Eventila omnes Judaeorum syanagogas, et nullum poteris invenire doctorem, qui sancta praecipiat, et contemptis divitiis, sectandam doceat paupertatem. De itiusmodi incantatoribus contra serpentes et aspides, id est, contra peccatores, qui Dei justitiam reliquerunt, David loquebatur in Psalmo: Alienati sunt peccatores a vulva: erraverunt ab utero, locuti sunt falsa. Furor eorum juxta similitudinem serpentis: sicut aspidis surdae et obturantis aures suas, quae non exaudit vocem incantantium, et venefici medicantis sapienter (Psal. LXVII, 4 seqq.). Omnis sermo Apostoli contra serpentes et aspides incantatio est, quem non exaudiunt peccatores, et haeretici, quia claudunt aures suas, ne audiant veritatem.

(Vers. 4.) Et dabo pueros principes eorum. Si ex persona Prophetae dicitur: Ecce enim dominator Dominus exercituum, auferet ab Jerusalem, et ab Juda validum et validam: omne robur panis, et omne robur aquae, et reliqua: quomodo nunc idem propheta loquitur: Dabo pueros principes eorum, et effeminati dominabuntur eis? Ergo juxta consuetudinem prophetalem loquente Propheta, subito Deus loquitur per Prophetam ex persona sua, et dicit: Dabo pueros principes eorum: sublatis enim his quae ante 53 donaveram, et quasi bona iratus abstuleram, nunc econtrario dabo mala.

And the prudent in mystical speech. For which the LXX interpreted, the prudent auditor; Theodotion, the prudent enchanter; Aquila, the prudent whisperer; Symmachus, the prudent in mystical speech, whom we also have followed in this place. It must be said first, according to the LXX, that among other spiritual graces, a prudent auditor is also necessary in the Church. To another is given prophecy: to another the discerning of spirits (1 Cor. 12:10). Whence there were also appointed among the people of the Jews priestly ranks, who might discern between prophets and false prophets: that is, they might understand who spoke from the Spirit of God, and who from the contrary. Let us read Jeremiah. But the prudent in mystical speech (Jer. 14), or whisperer, and as Theodotion would have it, enchanter, seems to me to be a man learned and practiced both in the Law and the Prophets, and in the Gospel and the Apostles, who can heal individual perturbations of the soul by his teaching, and lead them back to a stable state of mind: while the fornicator receives chastity, and the glutton frugality, and he who was once covetous gives alms. Winnow all the synagogues of the Jews, and you will be able to find no teacher who commands holy things, and who, having despised riches, teaches that poverty should be pursued. Concerning enchanters of this kind against serpents and asps, that is, against sinners who have left behind the righteousness of God, David spoke in the Psalm: Sinners are alienated from the womb: they have gone astray from the belly, they have spoken false things. Their fury is according to the likeness of a serpent: like that of the deaf asp that stoppeth her ears, which will not hear the voice of the enchanters, and of the wizard who medicines wisely (Ps. 58:3-5). Every word of the Apostle against serpents and asps is an enchantment, which sinners and heretics do not hear, because they close their ears, lest they hear the truth.

(Verse 4.) And I will give children to be their princes. If it is said in the person of the Prophet: For behold the Lord God of hosts will take away from Jerusalem, and from Judah the valiant and the strong: all the strength of bread, and all the strength of water, and the rest: how does the same prophet now speak: I will give children to be their princes, and the effeminate shall rule over them? Therefore, according to the prophetical custom, while the Prophet is speaking, suddenly God speaks through the Prophet in His own person, and says: I will give children to be their princes: for those things having been taken away which I had given before, and which I had taken away in anger as though they were good things, now on the contrary I will give evil things.

Tuli senem et quinquagenarium, et admirabilem consiliarium, et sapientem architectum et prudentem auditorem, etc. Pro his dabo pueros principes. Qui enim presbyterum perdiderunt, qualem superior sermo [Al. servo] monstravit, qualis et Abraham primus appellatus est presbyter, recte juvenes principes accipiunt (Genes. VII). De quibus, et in Ecclesiaste legimus: Vae tibi civitas, cujus rex juvenis, et principes tui mane comedunt. Beata terra, cujus rex filius ingenuorum (Eccl. X, 16). Talis fuit rex juvenis Roboam filius Salomonis, qui secutus est juvenum consilia (III Reg. XII). Non quod aetate esset juvenis, sed sapientia. Alioqui quadraginta et amplius annorum regnum accepisse narratur. Et econtrario Salomon duodecim annorum erat quando suscepit imperium, et quia habebat sapientiam, propterea non est appellatus juvenis. Erat enim in eo latitudo cordis, et amplitudo sapientiae quanta arena est in maris littoribus. Unde et Apostolus scribit ad Timotheum, Nemo adolescentiam tuam contemnat (I Tim. IV, 12). Qui enim aetate juvenis est, maturitate senex est. Et Daniel juxta Theodotionem antequam judicaret, appellatus est puer (Dan. XIII). Postquam vero excitavit in eo Deus spiritum, et judicavit senes, accepit presbyterii dignitatem. Jeremiae quoque, qui ad mittentem se Dominum dixerat, Qui es dominator, Domine: Ecce ego nescio loqui, quia juvenis sum (Jerem. I, 6), respondit Dominus, Ne dicas, quia juvenis sum; prius enim quam formareris in utero, novi te, et antequam exires de vulva matris tuae, sanctificavi te, et prophetam in gentibus constitui te. Ob hanc causam reor et adolescentulas viduas juberi ab Apostolo (II Tim. V), ut accipiant maritos, et matresfamiliae sint, et educent liberos suos, quia multae retro abierunt post Satanam. Et cum luxuriatae fuerint in Christo, nubere volunt, habentes damnationem, quia primam fidem irritam fecerunt. Nec Ecclesiasticis vidua sustentatur alimentis, nisi quae sexaginta annorum est, et maturitatem habet morum pariter et aetatis. Putet 54 aliquis, et illud quod Apostolus prohibet (I Tim. III), episcopum fieri neophytum, ad hoc pertinere, quia parvulus in fide est, ne elatus in superbiam, incidat in judicium diaboli. Judicium autem diaboli nullum est aliud, nisi superbia, propter quam de coelestibus cecidit. Unde et Salvator loquitur, Videbam Satanam, quasi fulgor cadentem de coelo (Luc. XX, 18).

I took away the elder and the captain of fifty, and the admirable counselor, and the wise architect, and the prudent auditor, etc. In place of these I will give children as princes. For those who have lost the elder, such as the preceding discourse showed, and such as Abraham was first called elder, rightly receive youths as princes (Gen. 7). Concerning whom we also read in Ecclesiastes: Woe to thee, O city, whose king is a youth, and thy princes eat in the morning. Blessed is the land whose king is the son of nobles (Eccl. 10:16). Such was the young king Rehoboam the son of Solomon, who followed the counsels of the youths (1 Kings 12). Not that he was a youth in age, but in wisdom. Otherwise he is narrated to have received the kingdom when he was forty and more years old. And on the contrary Solomon was twelve years old when he took up the empire, and because he had wisdom, for that reason he was not called a youth. For there was in him a breadth of heart, and a magnitude of wisdom as great as the sand that is on the shores of the sea. Whence also the Apostle writes to Timothy: Let no man despise thy youth (1 Tim. 4:12). For he who is a youth in age, is an elder in maturity. And Daniel, according to Theodotion, before he judged, was called a child (Dan. 13). But after God excited the spirit in him, and he judged the elders, he received the dignity of the eldership (presbyterii). To Jeremiah also, who had said to the Lord who sent him: O Lord God: behold I cannot speak, for I am a youth (Jer. 1:6), the Lord replied: Say not, I am a youth; for before I formed thee in the womb I knew thee, and before thou camest forth from the womb of thy mother I sanctified thee, and I appointed thee a prophet among the nations. For this reason I think even the young widows are commanded by the Apostle (1 Tim. 5) to take husbands, and be mothers of families, and bring up their children, because many have turned back after Satan. And when they have grown wanton in Christ, they wish to marry, having damnation, because they have made void their first faith. Nor is a widow supported by Ecclesiastical sustenance unless she is sixty years old, and has maturity of manners together with age. Someone might think that what the Apostle forbids (1 Tim. 3), that a neophyte should be made a bishop, pertains to this, because he is a little one in the faith, lest being lifted up into pride, he fall into the judgment of the devil. But the judgment of the devil is none other than pride, because of which he fell from the heavens. Whence also the Savior speaks: I saw Satan falling like lightning from heaven (Luke 10:18).

Et effeminati dominabuntur eis. Pro quo in Hebraeo scriptum est THALULIM (), quos LXX et Theodotio illusores interpretati sunt, Aquila ἐναλλάκτας, qui se mutent, et turpitudinis exerceant vices. Quales in Judicum libro super concubina Levitae in Gabaa legimus (Judic. XIX). Consideremus Patriarchas Judaeorum, et juvenes sive pueros, effeminatosque ac deliciis affluentes, et impletam prophetiam esse cernemus. Possumus illusores dicere et magistros populi Israel, qui devorant populum Dei, sicut escam panis, et perverse Scripturas sanctas interpretantur, illuduntque stultitiae discipulorum.

(Vers. 5.) Et corruet populus vir ad virum, unusquisque ad proximum suum: tumultuabitur puer contra senem, et ignobilis contra nobilem. Quando juvenes fuerint principes, et illusores Domini, quales propheticus sermo describit, tunc nec dignitatis, nec aetatis, nec scientiae ullus ordo servabitur; sed rebellabunt pueri senibus, et ignobiles nobilibus, et mutuo corruent. Et implebitur illud Apostolicum: Mordentes invicem, consumpti estis ab invicem (Galat. V, 15). Haec sub Tito filio Vespasiani accidisse populo Judaeorum, scribit Josephus (Lib. V de Bello Jud.): et quod, cum expugnarentur a Romanis, fuerit Jerusalem in tres partes divisa seditio: et alii arcem et Templum, alii inferiorem, alii superiorem partem urbis tenuerint.

(Vers. 6.) Apprehendet enim vir fratrem suum, domesticum patris sui. Vestimentum tibi est, princeps esto noster: ruina autem haec sub manu tua. Pro ruina, Symmachus et Theodotio infirmitatem transtulerunt, LXX cibum. Significat autem raritatem hominum, et maxime rerum omnium penuriam, quod qui cibum, et vestimentum habuerit, potens, et dives, 55 et inclytus esse credatur. Quod autem ait juxta Hebraicum: Ruina autem haec sub manu tua, hunc sensum habet: Miseria nostra et calamitas tuo substentetur et protegatur auxilio. Et hoc considerandum quod singuli sibi eligant principes singulos, et in principum electione seditio sit, dum alii alios principatu dignos putant. Nec dicunt ad eos, possessiones tuae, et divitiae, et reditus sustentare nos poterunt, sed infirmitas ista, sive cibus meus, ex tuo sanabitur et pendebit arbitrio.

(Vers. 7.) Et respondebit in die illa, dicens, non sum medicus, et in domo mea non est panis, neque vestimentum; nolite constituere me principem populi. Pro medico, Symmachus et LXX transtulerunt, principem: Theodotio, ἐπιδεσμεύοντα qui liget vulnera, et provideat sanitati: Respondebit, in Hebraeo non habetur, sed de LXX additum est. In Hebraeo enim his quae supra scripta sunt jungitur: In illa die dicet, non sum medicus, et reliqua. Is autem dicet, qui princeps fuerit electus.

And the effeminate shall rule over them. For which in Hebrew it is written THALULIM, which the LXX and Theodotion interpreted as illusors (mockers), Aquila as enallaktas, those who change themselves and practice the turns of turpitude. Such as we read in the book of Judges concerning the concubine of the Levite in Gibeah (Judg. 19). Let us consider the Patriarchs of the Jews, and the youths or children, and the effeminate ones abounding in delicacies, and we shall see the prophecy fulfilled. We can call those teachers of the people of Israel illusors also, who devour the people of God as the food of bread, and interpret the holy Scriptures perversely, and mock the foolishness of their disciples.

(Verse 5.) And the people shall rush man against man, each one against his neighbor: the child shall be tumultuous against the elder, and the ignoble against the noble. When youths shall be princes, and illusors of the Lord, such as the prophetical discourse describes, then no order of dignity, nor of age, nor of knowledge shall be preserved; but children shall rebel against elders, and the ignoble against the noble, and they shall mutually fall. And that Apostolic word shall be fulfilled: Biting one another, you are consumed by one another (Gal. 5:15). Josephus writes (Book 5 of the Jewish War) that these things happened to the Jewish people under Titus the son of Vespasian: and that, when they were being stormed by the Romans, Jerusalem was divided into three parts by sedition: and some held the citadel and the Temple, others the lower part of the city, and others the upper part.

(Verse 6.) For a man shall take hold of his brother, a member of his father's household. saying: Thou hast clothing, be thou our prince: and let this ruin be under thy hand. For ruin, Symmachus and Theodotion translated infirmity, the LXX food. But it signifies the scarcity of men, and especially the penury of all things, so that he who should have food and clothing would be believed to be powerful, and rich, and illustrious. But that which it says according to the Hebrew: And let this ruin be under thy hand, has this sense: Let our misery and calamity be supported and protected by thy help. And this is to be considered, that individuals choose individual princes for themselves, and in the election of princes there is sedition, while some think some worthy of the princedom, and others others. Nor do they say to them, thy possessions, and riches, and revenues will be able to support us, but this infirmity, or my food, shall be healed and shall depend upon thy judgment.

(Verse 7.) And he shall answer in that day, saying: I am not a physician, and in my house there is no bread, nor clothing; do not appoint me prince of the people. For physician, Symmachus and the LXX translated prince: Theodotion, epidesmeuonta, one who binds up wounds and provides for health. He shall answer is not found in the Hebrew, but was added from the LXX. For in the Hebrew it is joined to those things which were written above: In that day he shall say, I am not a physician, and the rest. But he shall say this who has been chosen as prince.

Et sicut populus qui eum quem, comparatione sui locupletiorem intelligit, princeps habere desiderat, sic qui eligitur considerans paupertatem, et imbecillitatem suam, indignum se esse delato honore testatur, nec posse mederi vitiis, id est, curare languentes, esurientibus cibum tribuere, vestire nudos, qui ipse se sustentare vix valeat. Ergo non statim multitudinis acquiescamus judicio, sed electi in principatum, noverimus mensuram nostram, et humiliemur sub potenti manu Dei: quia Deus superbis resistens, humilibus dat gratiam (I Petr. V). Quanti panem non habentes, et vestimentum, cum ipsi esuriant et nudi sint, nec habeant spirituales cibos, neque Christi tunicam integram reservarint, aliis et alimoniam et vestimenta promittunt, et pleni vulneribus, medicos esse se jactant; nec servant illud Mosaicum: Provide alium quem mittas: aliudque mandatum: Ne quaeras judex fieri: ne forte non possis auferre iniquitates (Eccl. VII, 6). Solus Jesus omnes languores sanat, et infirmitates, de quo scriptum est: Qui sanat contritos corde, et alligat contritiones eorum (Ps. CXLVI. 3).

56 (Vers. 8, 9.) Ruit enim Jerusalem, et Juda concidit: quia lingua eorum, et adinventiones eorum contra Dominum, ut provocarent oculos majestatis ejus. Agnitio vultus eorum respondit eis: et peccatum suum quasi Sodoma praedicaverunt, nec absconderunt. Hoc Propheta loquitur, non ut plerique arbitrantur, ille qui princeps fuerat electus. Et dicit ideo nullum velle praeesse populo peccatori, quia et Judas et Jerusalem, et urbs, et Judaea provincia, sive tribus Juda pariter conciderint. Causasque reddit impietatis eorum, quia contra Dominum blasphemaverunt, atque dixerunt: Tolle, tolle, crucifige talem, non habemus regem nisi Caesarem (Joan. XIX, 15, 16): et clementissimum Dominum furore linguae suae ad amaritudinem provocaverunt. Agnitio vultus eorum respondit eis: id est, sua recepere peccata, sive ut Septuaginta transtulerunt: confusio vultus eorum restitit eis: id est, ante oculos suos propria semper habuere delicta. Et quomodo Sodomitae cum omni libertate peccantes, et ne pudorem quidem ullum habentes in scelere, dixerunt ad Lot: Educ foras viros, ut concumbamus cum eis (Gen. XIX, 5): sic et isti publice proclamantes, suum praedicavere peccatum, nec ullam in blasphemando habuere verecundiam. Secunda enim post naufragium tabula est, et consolationis miseriarum, impietatem suam abscondere. Unde et principes appellantur Sodomorum, quia Sodomitica habuere peccata.

And just as the people, who desire to have as prince him whom they understand to be wealthier by comparison with themselves, so he who is chosen, considering his poverty and his imbecility, testifies that he is unworthy of the honor deferred to him, nor can he heal vices, that is, cure the languishing, give food to the hungry, or clothe the naked, he who can scarcely support himself. Therefore let us not immediately acquiesce in the judgment of the multitude, but being chosen for a princedom, let us know our measure, and let us be humbled under the mighty hand of God: for God resists the proud, but gives grace to the humble (1 Pet. 5). How many, not having bread and clothing, while they themselves are hungry and naked, and have no spiritual food, nor have preserved the tunic of Christ whole, promise both nourishment and clothing to others, and being full of wounds, boast that they are physicians; nor do they keep that Mosaic word: Provide another whom thou mayest send: and that other command: Seek not to be made a judge: lest perhaps thou mayest not be able to take away iniquities (Ecclus. 7:6). Jesus alone heals all languors and infirmities, concerning whom it is written: Who healeth the contrite of heart, and bindeth up their contritions (Ps. 147:3).

(Verses 8, 9.) For Jerusalem is ruined, and Judah is fallen: because their tongue and their inventions are against the Lord, to provoke the eyes of his majesty. The recognition of their countenance answered them: and they proclaimed their sin like Sodom, and did not hide it. The Prophet speaks this, not, as many think, he who had been chosen as prince. And he says for this reason no one wishes to be over a sinful people, because both Judah and Jerusalem, both the city and the province of Judea, or the tribe of Judah, have fallen together. And he gives the causes of their impiety, because they blasphemed against the Lord and said: Take away, take away, crucify such a one, we have no king but Caesar (John 19:15, 16): and they provoked the most clement Lord to bitterness by the fury of their tongue. The recognition of their countenance answered them: that is, they received back their own sins, or as the Septuagint translated: the confusion of their countenance resisted them: that is, they always had their own crimes before their eyes. And just as the Sodomites, sinning with all liberty and having not even any shame in their wickedness, said to Lot: Bring out the men, that we may lie with them (Gen. 19:5): so also these, proclaiming publicly, preached their own sin, nor did they have any modesty in blaspheming. For it is a second plank after shipwreck, and a consolation of miseries, to hide one's impiety. Whence also they are called princes of Sodom, because they had Sodomitic sins.

(Vers. 10, 11.) Vae animae eorum: quoniam reddita sunt eis mala. Dicite justo, quoniam bene, quoniam fructum adinventionum suarum comederunt. Vae impio in malum: retributio enim manuum ejus fiet ei. Juxta Hebraicum et caeteros Interpretes hunc sensum habet: Vae illis quia sua scelera receperunt. Unde vos qui auditis, vel qui librum Prophetae legitis, laudate justitiam Dei, quia benefecerit: quia impii labores manuum suarum comederunt. Et vae impio populo in malum: recepit enim quod merebatur. Et qui principem suum Romanae tradidit potestati, ipse Romanae subjacet servituti. Juxta LXX autem Interpretes qui dixerunt: Vae animae eorum: quoniam cogitaverunt consilium pessimum contra semetipsos, 57 dicentes: Alligemus justum, quoniam inutilis est nobis: itaque fructus operum suorum comedent, perspicue de Christi dicitur passione, quod inierint consilium pessimum, non tam contra justum, quam contra semetipsos, et animam suam: et nunc fructus operum suorum comedant. Quae enim seminaverit homo, haec et metet (Gal. VI, 5-8), et unusquisque onus suum portabit.

(Vers. 12.) Populum meum exactores sui spoliaverunt: et mulieres dominatae sunt eis. Pro mulieribus, quas solus interpretatus est Symmachus, et Hebraice dicuntur NASIM (): Aquila et LXX transtulerunt ἀπαιτοῦντας, qui significant exactores: Theodotio δανειστὰς, id est, foeneratores. Loquitur autem sermo propheticus contra Scribas et Pharisaeos, qui turpis lucri gratia, ut acciperent decimas et primitias, Dei Filium negaverunt. Et non eos vocat magistros, scribas atque doctores, sed exactores (Luc. XX), qui quaestum putant esse pietatem: et devorant, non juxta Apostolum, domos tantum viduarum, sed universum populum; accusansque luxuriam eorum, et turpem conversationem, non solum exactores appellat, ut ab invitis pecuniam videantur exigere; sed mulieres: quia propter libidinem omnia faciant, et sint dediti voluptatibus. Caveamus ergo et nos, ne exactores simus in populo; ne juxta impium Porphyrium matronae et mulieres sint noster senatus, quae dominantur in Ecclesiis, et de sacerdotali gradu favor judicat feminarum.

(Vers. 13.) Populе meus, qui beatum te dicunt, ipsi te decipiunt, et viam gressuum tuorum dissipant, sive conturbant. Scribas et Pharisaeos exactores appellaverat, non magistros; et supra illusores, qui propter munera, quae excaecant oculos etiam sapientium, non solum peccatores in populo non corripiebant, sed pro divitiis atque compendiis efferebant laudibus: beatos vocantes, et columnas domus Dei, et caetera quae solent adulatores dicere.

(Verses 10, 11.) Woe to their soul: for evil things are rendered to them. Say to the just man, that it is well, for they have eaten the fruit of their inventions. Woe to the impious man in evil: for the retribution of his hands shall be done to him. According to the Hebrew and the other Interpreters it has this sense: Woe to them because they received their own crimes. Whence you who hear, or who read the book of the Prophet, praise the justice of God, because he has done well: because the impious have eaten the labors of their hands. And woe to the impious people in evil: for it received what it deserved. And they who delivered their prince to the Roman power, are themselves subject to Roman servitude. But according to the LXX Interpreters, who said: Woe to their soul: for they have thought an evil counsel against themselves, saying: Let us bind the just man, because he is useless to us: therefore they shall eat the fruit of their works, it is clearly said concerning the passion of Christ, that they entered upon an evil counsel, not so much against the just man as against themselves and their own soul: and now they eat the fruit of their works. For what a man sows, that shall he also reap (Gal. 6:7-8), and everyone shall bear his own burden.

(Verse 12.) As for my people, their exactors have spoiled them: and women have ruled over them. For women, which Symmachus alone interpreted, and in Hebrew they are called NASIM: Aquila and the LXX translated apaitountas, which signifies exactors: Theodotion daneistas, that is, usurers. But the prophetical discourse speaks against the Scribes and Pharisees, who for the sake of base gain, so that they might receive tithes and first-fruits, denied the Son of God. And he does not call them masters, scribes, and doctors, but exactors (Luke 20), who think that gain is godliness: and they devour, not according to the Apostle, only the houses of widows, but the whole people; and accusing their luxury and base conversation, he not only calls them exactors, so that they seem to exact money from the unwilling; but women: because they do all things for the sake of lust, and are given over to pleasures. Let us also, therefore, beware lest we be exactors among the people; lest, according to the impious Porphyry, matrons and women be our senate, who dominate in the Churches, and the favor of women judges concerning the priestly rank.

(Verse 13.) O my people, they who call you blessed, the same deceive you, and destroy, or disturb, the way of your steps. He had called the Scribes and Pharisees "exactors," not masters; and above, "mockers" (*illusores*), who for the sake of gifts, which blind the eyes even of the wise, not only did not rebuke the sinners among the people, but for the sake of riches and gains, extolled them with praises: calling them blessed, and columns of the house of God, and other things which flatterers are accustomed to say.

Ille est ergo doctor Ecclesiasticus, qui lacrymas, non risum, movet, qui corripit peccatores, qui nullum beatum, nullum dicit esse felicem: nec praevenit sententiam judicis sui, dicente Scriptura sancta (Eccl. II, 30): Ne beatum dicas quemquam hominem ante mortem. Sed et in alio loco legimus (Prov. XXVII, 14); Qui benedicit amico mane grandi voce, a maledicente nihil differt. Unde spernentes hominum judicia, nec laudibus eorum extollamur, nec obtrectationibus contristemur: sed ingrediamur rectam viam, et tritas a sanctis prophetis semitas: audiamusque Jeremiam prophetam dicentem: State in viis, et videte: et interrogate semitas Domini sempiternas, quae sit via bona: et ambulate in ea (Jer. VI, 16). Quod si quando erraverimus, et quasi homines perverso itinere perrexerimus, Domini per Ezechiel exspectemus promissa dicentis: Dabo eis viam alteram, et cor aliud (Ezech. XXXVI). Exactores autem perverterunt atque turbaverunt viam Domini: ut habentes clavem scientiae, nec ipsi intrarent, nec populum intrare paterentur; sed facerent eos perdere viam veritatis, quae loquitur in Evangelio: Ego sum via, et vita, et veritas (Joan. XIV, 6).

(Vers. 13, 14.) Stat ad judicandum Dominus: et stat ad judicandos populos. Dominus ad judicium veniet cum senibus populi sui, et cum principibus ejus. Populus, qui propter simplicitatem imperitiamque deceptus est, adhuc vocatur populus Dei: et propterea judicatur, ut salvetur. Nec sedet Dominus in habitu judicantis, ut in Daniele legimus: Throni positi sunt, et libri aperti sunt (Dan. VII, 9): sed stat ad judicandum: et stat ut judicet populus, volens eos stare, quorum via fuerat dissipata. Contra principes autem et presbyteros populi sui venit ad judicium, non ut judicet, sed ut pariter judicetur: dans ei locum defensionis, si potuerint habere quod respondeant, juxta illud quod in quinquagesimo psalmo dicitur: Ut justificeris in sermonibus tuis, et vincas cum fueris judicatus (Vers. 6). In Michaea quoque propheta tale quid legimus (Cap. VI), quod in suo loco interpretati sumus. Ergo contra Pharisaeos et Δευτερωτὰς, praesens locus accipitur. Inter senes autem et principes hoc fuisse reor in veteri populo, quod nunc est inter presbyteros et episcopos.

Vos enim depasti estis vineam meam: rapina pauperis in domo vestra. Quare atteritis populum meum, et facies pauperum commollitis, sive conteritis, et ut LXX interpretati sunt, confunditis. Servat consuetudinem prophetalem, ut mutet repente personas: supra enim ipse Dominus dixerat: Populе meus, qui beatum te dicunt, ipsi te decipiunt: et postea Propheta subjecerat: Stat ad judicandum Dominus: Dominus ad judicium veniet.

He, therefore, is an Ecclesiastical teacher (*doctor Ecclesiasticus*) who moves to tears, not laughter, who rebukes sinners, who calls no one blessed, no one happy; nor does he anticipate the sentence of his Judge, as Holy Scripture says (Ecclus. 11:30): "Do not call any man blessed before his death." But also in another place we read (Prov. 27:14): "He who blesses his friend with a loud voice early in the morning, differs nothing from one who curses." Whence, despising the judgments of men, let us neither be extolled by their praises, nor saddened by their detractions: but let us enter the right way, and the paths trodden by the holy prophets: and let us hear the prophet Jeremiah saying: "Stand in the ways, and see; and ask for the everlasting paths of the Lord, which is the good way; and walk in it" (Jer. 6:16). But if at any time we should err, and as men proceed on a perverse journey, let us expect the promises of the Lord through Ezekiel saying: "I will give them another way, and another heart" (Ezek. 36:26). But the exactors have perverted and troubled the way of the Lord: so that having the key of knowledge, they neither entered themselves, nor allowed the people to enter; but made them lose the way of truth, which speaks in the Gospel: "I am the way, and the life, and the truth" (John 14:6).

(Verses 13, 14.) The Lord stands to judge: and he stands to judge the peoples. The Lord will come to judgment with the elders of his people, and with its princes. The people, who because of simplicity and lack of skill was deceived, is still called the people of God: and therefore it is judged, that it may be saved. Nor does the Lord sit in the posture of one judging, as we read in Daniel: "The thrones were set, and the books were opened" (Dan. 7:9): but he stands to judge: and he stands so that the people may judge, wishing those to stand whose way had been destroyed. But against the princes and presbyters of his people he comes to judgment, not to judge, but that he may be judged equally: giving them a place of defense, if they could have anything to answer, according to that which is said in the fiftieth psalm: "That you may be justified in your words, and overcome when you are judged" (Ps. 50:6). In the prophet Micah also we read something of the kind (Chap. 6), which we interpreted in its place. Therefore, the present passage is taken against the Pharisees and *Deuterotas* (*Δευτερωτὰς*). Moreover, I think that among the elders and princes there was that in the ancient people which now is among presbyters and bishops.

For you have eaten up my vineyard; the spoil of the poor is in your house. "Why do you grind my people, and soften, or crush, the faces of the poor," and as the LXX interpreted, "confound" them. He preserves the prophetic custom of suddenly changing persons: for above the Lord himself had said: "O my people, they who call you blessed, the same deceive you"; and afterwards the Prophet had added: "The Lord stands to judge: the Lord will come to judgment."

Igitur post prophetam ipse Dominus, qui ad judicium venerat cum senibus populi sui et principibus ejus, loquitur ad eos, et corripit delinquentes: Quare depascitis vineam meam? de qua scriptum est: Vineam de Aegypto transtulisti (Ps. LXXIX, 9). Et in hoc eodem propheta: Vinea Domini sabaoth, domus est Israel (Isai. V, 7). Hanc vineam et in Evangelio locavit Dominus agricolis pessimis, qui missum ad se patrisfamilias filium iuterfecerunt (Matth. XXVIII). Rapina, ait, pauperis in domibus vestris. Pauperem vel simpliciter accipe, qui indiget eleemosyna: vel certe pauperem spiritu, de quo scriptum est: Beatus qui intelligit super egenum et pauperem (Ps. XL, 1). Et Paulus Apostolus: Tantum, inquit, ut pauperum memores essemus (Gal. II, 10). Quodque sequitur: Quare atteritis populum meum, et facies pauperum commollitis, sive confunditis, manifeste ad principes dicitur Judaeorum. Sed et ad nostros principes referri potest, si atterant subjectam sibi plebem, et pauperes delinquentes publice arguant atque confundant, divitibus autem pejora peccantibus ne mu quidem facere audeant. Et rapina pauperum in domibus eorum est, quando replent thesauros suos, et Ecclesiae opibus abutuntur in delicias, publicasque stipes, quae ad sustentationem pauperum datae sunt, vel sibi reservant, vel propinquis distribuunt, et alienam inopiam, suas suorumque faciunt esse divitias.

(Vers. 15.) Et dixit Dominus: pro eo quod elevatae sunt filiae Sion, et ambulaverunt extento collo, et nulibus oculorum ibant, et plaudebant, et ambulabant, et pedibus suis composito gradu incedebant. Supra et populum et principes tam propheta quam Dominus corripuerat; nunc ad mulieres de quibus prius dixerat: Et mulieres dominatae sunt eis, propheticus sermo convertitur, ne se alienas arbitrentur a crimine, ob quarum delicias atque luxuriam depasti sunt exactores vineam Domini: et rapina pauperis in domibus eorum est, et attriverunt populum ejus, et facies pauperum confuderunt. Quas quidam putant vere feminas Judaeorum, alii metaphorice de urbibus Judaeae dici arbitrantur, quae appellantur filiae Sion: minores videlicet civitates, vici et oppida. Unde et in libro Jesu per singulas tribus ponuntur nomina civitatum (Jos. XV), et postea describuntur villae atque castella, et filiae nuncupantur. Alii secundum tropologiam, mulieres animas arbitrantur, quae si extento collo ambulaverint, et se erexerint in superbiam, et non virilem duritiam, sed dissolutionem sectatae fuerint feminarum, corripiantur a sermone prophetico, et omnia perdant ornamenta virtutum, quae sub lunulis torquibusque et monilibus atque armillis, mitris et discriminalibus caeterisque hujusmodi, describuntur.

Therefore, after the prophet, the Lord himself, who had come to judgment with the elders of his people and its princes, speaks to them, and rebukes the delinquents: "Why do you eat up my vineyard?" concerning which it is written: "You have brought a vineyard out of Egypt" (Ps. 79:9). And in this same prophet: "The vineyard of the Lord of hosts is the house of Israel" (Isa. 5:7). This vineyard the Lord also placed in the Gospel with the worst husbandmen, who killed the son of the master of the house sent to them (Matt. 21). "The spoil," he says, "of the poor is in your houses." Take "the poor" either simply, as one who needs alms: or certainly as "poor in spirit," concerning whom it is written: "Blessed is he who understands concerning the needy and the poor" (Ps. 40:1). And the Apostle Paul: "Only," he said, "that we should be mindful of the poor" (Gal. 2:10). And what follows: "Why do you grind my people, and soften, or confound, the faces of the poor," is manifestly said to the princes of the Jews. But it can also be referred to our princes, if they grind the common people subject to them, and publicly rebuke and confound the poor who are delinquent, while they do not dare to say even a word to the rich who commit worse sins. And the spoil of the poor is in their houses when they fill their treasures and abuse the resources of the Church for luxuries, and either reserve for themselves or distribute to their relatives the public collections which were given for the sustenance of the poor, and make the indigence of others to be the riches of themselves and their own.

(Verse 15.) And the Lord said: because the daughters of Zion are haughty, and have walked with outstretched neck, and went with beckoning of the eyes, and clapped, and walked, and moved with a composed step with their feet. Above, both the prophet and the Lord had rebuked both the people and the princes; now the prophetic discourse turns to the women of whom he had previously said: "And women have ruled over them," lest they should think themselves foreign to the crime, for the sake of whose delicacies and luxury the exactors have eaten up the vineyard of the Lord: and the spoil of the poor is in their houses, and they have ground his people, and confounded the faces of the poor. Some think these are truly the women of the Jews; others think it is said metaphorically of the cities of Judea, which are called daughters of Zion: namely, the smaller cities, villages, and towns. Whence also in the book of Joshua the names of the cities are placed for each tribe (Josh. 15), and afterwards the villas and forts are described and called daughters. Others, according to tropology, think the women are souls, which, if they walk with outstretched neck and raise themselves in pride, and follow not manly hardness but the dissolution of women, are rebuked by the prophetic discourse, and lose all the ornaments of virtues, which are described under the little moons (*lunulae*), collars (*torques*), necklaces (*monilia*), bracelets (*armillae*), mitres (*mitrae*), hairpins (*discriminalia*), and others of this kind.

Abutendum est hoc testimonio et adversum Ecclesiae feminas, quae ambulant collo extento, et nutibus loquuntur oculorum, et plaudunt tam manibus quam pedibus, et ut composito incedant gradu, non naturam sequuntur ducem, sed histriones redimunt praeceptores.

(Vers. 16.) Decalvabit Dominus verticem filiarum Sion, et crinem earum nudabit, et pro ornatu erit ignominia. Hoc et nobis accidet quorum peccata celantur, cum impletum fuerit illud quod scriptum est: Nihil occultum quod non revelabitur (Luc. VIII, 17). Quamdiu enim protegimur crine, et veste ignorantiae, et homines nos putant sepulcra dealbata (Matth. XXIII), qui intus sumus pleni ossibus mortuorum, videmur aliquid habere munditiae. Cum autem patuerit quod occultum est, auferetur universa caesaries, et foeda calvicies omnibus apparebit.

(Vers. 17.) In die illa auferet Dominus ornamentum calceamentorum. In qua die? Judaei putant, captivitatis Babyloniae. Nos verius esse convincimus, quando a Romanis capti sunt, et omnia vestium atque gemmarum, aurique ac monilium ornamenta, et diversas supellectiles perdiderunt. Sive per metaphoram mulierum, omnis ornatus urbium destructus esse narratur. Ornamenta urbium in plateis et porticibus, foro atque gymnasiis et moenibus publicis intellige. Quae si referamus ad animarum statum, calceatos pedes ejus, qui carnes agni comesturus est, et celebraturus Pascha, legisse nos recordemur, et per solitudinem transeuntium, nec vestimenta, nec calceamenta consumpta. Quae sunt ista calceamenta? Illa de quibus Apostolus scribit ad Ephesios: Calceati pedes in praeparationem Evangelii pacis (Eph. VI, 15). Quae calceamenta animae perditurae sunt, quando extento collo ambulaverint, et pedibus traxerint vestimenta, et pro munditia matronali, terrae verrent spurcitiam.

(Vers. 18-21.) Et lunulas, et torques, et monilia, et armillas, et mitras, et discriminalia, et periscelidas, et murenulas, et olfactoriola, et inaures, et annulos et gemmas in fronte pendentes. Describit monilia feminarum, et per haec insignia civitatum: vel juxta anagogen variarum ornamenta virtutum. Habent mulieres in lunae similitudinem bullulas dependentes, quas nos ad Ecclesiae ornamenta transferimus, quae illuminatur sole justitiae. Torques quoque, quae ad pectus usque pendentes, intelligentiam, ac principale (ἡγεμονικὸν) mentis in corde demonstrant.

This testimony must also be used against the women of the Church, who walk with outstretched neck, and speak with the beckoning of their eyes, and clap with both hands and feet, and that they may move with a composed step, they follow not nature as their leader, but hire actors as their teachers.

(Verse 16.) The Lord will make bald the crown of the daughters of Zion, and will lay bare their hair, and for ornament there shall be ignominy. This will also happen to us whose sins are hidden, when that which is written shall be fulfilled: "Nothing is hidden which shall not be revealed" (Luke 8:17). For as long as we are protected by our hair, and by the garment of ignorance, and men think us "whitened sepulchers" (Matt. 23), who within are full of the bones of the dead, we seem to have some cleanliness. But when that which is hidden shall be open, all the hair shall be taken away, and a foul baldness will appear to all.

(Verse 17.) In that day the Lord will take away the ornament of shoes. In which day? The Jews think, of the Babylonian captivity. We convince that it is more truly when they were captured by the Romans, and lost all the ornaments of garments and gems, and of gold and necklaces, and various furnishings. Or through the metaphor of women, all the ornament of the cities is narrated to have been destroyed. Understand the ornaments of cities in the streets and porticoes, the forum and gymnasia, and public walls. Which, if we refer them to the state of souls, let us remember that we have read of the shod feet of him who is about to eat the flesh of the lamb and celebrate the Passover, and of those passing through the wilderness, that neither their garments nor their shoes were consumed. What are these shoes? Those concerning which the Apostle writes to the Ephesians: "Your feet shod in the preparation of the Gospel of peace" (Eph. 6:15). These shoes the souls are about to lose when they walk with outstretched neck, and drag their garments with their feet, and instead of matronly cleanliness, sweep the filth of the earth.

(Verses 18-21.) And the little moons (*lunulae*), and collars (*torques*), and necklaces (*monilia*), and bracelets (*armillae*), and mitres (*mitrae*), and hairpins (*discriminalia*), and anklets (*periscelides*), and little chains (*murenulae*), and perfume bottles (*olfactoriola*), and earrings (*inaures*), and rings (*annuli*), and gems hanging on the forehead. He describes the necklaces of women, and through these the insignia of the cities: or according to anagogy, the ornaments of various virtues. Women have little bubbles hanging in the likeness of the moon, which we transfer to the ornaments of the Church, which is illuminated by the Sun of justice. Also the collars, which hanging down to the breast, demonstrate intelligence and the "governing principle" (*principale* / *ἡγεμονικὸν*) of the mind in the heart.

Et monilia, quae uno sermone omnia ornamenta significant: et armillarum bona opera; quales Rebecca accepit in sponsalibus (Gen. XXIV): et mitras, capitis ornamenta, discriminalia, ut judicium habeat singulorum: et periscelidas, quibus noster gressus ornatur, ut audiamus: Pes tuus non offendet (Ps. XC); et: Eruet pedes meos a lapsu (Ps. LV); et murenulas, quae auri atque argenti texuntur virgulis, sensu videlicet, et sermonibus Scripturarum: et olfactoriola, ut Christi bonus odor simus (II Cor. II, 15); et inaures, ne audiamus judicium sanguinis, sed Domini verba dicentis: Qui habet aures audiendi audiat (Luc. VIII, 18): et annulos, quibus signamur ad Domini militiam, quem Deus signavit Pater. Unde dicitur ad principem Tyri: Tu es signaculum similitudinis (Ezech. XXVIII, 12). Filius quoque prodigus cum stola recepit annulum (Luc. XV), et calceamenta, et gemmas in fronte pendentes, quibus nostra ora decorantur. De cujus capitis ornamento, et in psalmo legimus: Sicut unguentum in capite, quod descendit in barbam, barbam Aaron (Ps. CXXXII, 1). Quae omnia licet LXX Interpretes, Aquila, et Symmachus, ac Theodolio diversis modis interpretentur, nos ut potuimus vel de Hebraeo, vel de ipsorum translatione texuimus: nec volumus diutius in singulis immorari, ne frivola sit expositio, et prudenti lectori fastidium faciat.

(Vers. 22.) Et mutatoria, et pallia, et linteamina. Pro linteamina, LXX perspicua laconica, interpretati sunt: volentes tenuissimas significare vestes, quibus Lacedaemoniorum, qui fuerunt ad bella promptissimi, et austerioris vitae, corpora tegebantur: quamquam Laconica, nec Hebraicum habeat, nec ullus alius interpretum. Mutatoria autem et pallia, quae significantius Symmachus transtulit ἀναβολαια, ornamenta sunt vestium muliebrium, quibus humeri et pectora proteguntur. Mutatoria juxta anagogen illa sunt, de quibus dicitur: Ibunt de virtute in virtutem (Ps. LXXXIII, 8): et linteamina, ut loti in Domino deliciis perfruamur, secundum illud, quo in Psalmis scriptum est: Torrente voluptatis tuae potabis eos (Ps. XXXV, 9). Haec autem omnia perdiderunt filiae Sion, quia ambulaverunt extento collo, et oculorum nutibus superbiam gestierunt: putantes suae esse potentiae quod habebant, et non Domini gratiae.

And "monilia," which in one word signifies all ornaments: and the "armillae," good works, such as Rebecca received in her betrothal (Gen. 24): and "mitrae," ornaments of the head; "discriminalia," so that he may have judgment of individual things: and "periscelides," by which our gait is adorned, so that we may hear: "Your foot shall not stumble" (Ps. 90); and: "He will deliver my feet from falling" (Ps. 55); and "murenulae," which are woven with little rods of gold and silver, namely, by the sense and discourses of the Scriptures: and "olfactoriola," that we may be the good odor of Christ (2 Cor. 2:15); and "inaures," lest we hear the judgment of blood, but the words of the Lord saying: "He who has ears for hearing, let him hear" (Luke 8:18): and "annuli," by which we are sealed for the Lord's warfare, whom God the Father has sealed. Whence it is said to the prince of Tyre: "You are the seal of resemblance" (Ezek. 28:12). The prodigal son also received a ring with his robe (Luke 15), and shoes, and gems hanging on the forehead, by which our faces are decorated. Concerning the ornament of whose head, we also read in the psalm: "Like the ointment on the head, which descends into the beard, the beard of Aaron" (Ps. 132:1). All which things, although the LXX Interpreters, Aquila, and Symmachus, and Theodotion interpret in different ways, we have woven as we were able, either from the Hebrew or from their translation: nor do we wish to linger longer on individual things, lest the exposition be frivolous and cause distaste to the prudent reader.

(Verse 22.) And the changes of apparel, and the mantles, and the linen cloths. For "linen cloths," the LXX interpreted "transparent Laconian [garments]," wishing to signify very thin garments with which the bodies of the Lacedaemonians, who were most prompt for wars and of a more austere life, were covered: although "Laconian" is neither in the Hebrew nor in any other of the interpreters. But the "changes of apparel" and "mantles," which Symmachus more significantly translated *anabolaia* (*ἀναβολαια*), are ornaments of women's garments with which the shoulders and breasts are protected. According to anagogy, the "changes of apparel" are those of which it is said: "They shall go from virtue to virtue" (Ps. 83:8): and the "linen cloths," so that being washed in the Lord, we may enjoy delights, according to that which is written in the Psalms: "You shall make them drink of the torrent of your pleasure" (Ps. 35:9). All these things the daughters of Zion have lost because they walked with outstretched neck, and gestured pride with the beckonings of their eyes: thinking that what they had was of their own power, and not of the grace of the Lord.

(Vers. 23.) Et acus, et specula, et sindones, et vittas, et theristra. Habent acus mulieres, quibus ornatorum crinium compago retinetur, ne laxius fluant, et in sparsos dissipentur capillos. Habent et specula, quibus considerant vultum suum, et si quid deesse viderint, addunt ornatui. Habent sindones, quae vocantur amictoria: et vittas, quibus crines ligantur, quas appellant ταινίας. Habent et theristra, quae nos pallia possumus appellare: quo obvoluta est et Rebecca. Et hodie quoque Arabiae et Mesopotamiae operiuntur feminae: quae Hebraice dicuntur ARDIDIM, Graece θάριστρα: ab eo quod in θάρει, hoc est, in aestate et caumate corpora protegant feminarum. Filiae ergo Sion propter superbiam suam perdiderunt acus, quibus omnium praeceptorum regula stringebatur. Perdiderunt specula, quae obtulerunt in Exodo manentes in foribus tabernaculi mulieres ad luterem Domini fabricandum (Exod. XXXVIII): de quibus et apostolus Paulus loquebatur: Videmus autem nunc per speculum in aenigmate (I Cor. XIII, 12). Amiserunt sindones et vittas, quibus operiebant humeros, et fluentem huc atque illuc animum constringebant: et theristra, quo tutissimo in aestibus tegebantur umbraculo. Haec dicimus ne omnino tropologiam hujus loci fugere videamur. Caeterum laboris est maximi in singulis immorari, et latam explanationem quaerere.

(Vers. 24.) Et erit pro suavi odore, foetor: et pro zona, funiculus. Foetere peccata poenitens loquitur: Putruerunt et corruptae sunt cicatrices meae a facie insipientiae meae (Ps. XXXVII, 6). Zona accingi lumbos, Apostolus praecepit, dicens: State accincti lumbos vestros in veritate (Ephes. VI, 14). Et de peccatore legimus: Funibus peccatorum suorum unusquisque constringitur (Prov. V, 22). Igitur pro bono odore virtutum, filiae Sion habebunt putredinem peccatorum: et pro cingulo veritatis, mendacii funiculis ligabuntur, quos habuerunt super capita qui cum pannis et sordibus vitam a rege Syriae precabantur.

(Vers. 24.) Et pro fascia pectorali cilicium. Pro fascia pectorali, quam interpretatus est Symmachus, LXX tunicam μεσοπορφάραν, id est, clavatam purpura transtulerunt: quod Aquila cingulum exultationis expressit. Theodotio ipsum verbum Hebraicum PHTHIGIL () posuit, quod genus ornamenti muliebris est. Fascia pectus tegit, et eum possidet locum in feminis, quem Rationale in Pontificibus. De hac fascia pectorali, et Jeremias mystico sermone dicebat: Si oblivisci potest sponsa ornatus sui, aut virgo fasciae pectoralis suae, et ego obliviscar tui, dicit Dominus (Jer. II, 32).

(Verse 23.) And the pins, and the mirrors, and the fine linens, and the headbands, and the summer veils (*theristra*). Women have pins by which the arrangement of their adorned hair is held, lest they flow too loosely and be scattered into stray locks. They also have mirrors, in which they consider their countenance, and if they see anything lacking, they add to the ornament. They have fine linens, which are called "amictoria": and headbands, with which the hair is bound, which they call "tainiai" (*ταινίας*). They also have "theristra," which we can call mantles: in which Rebecca also was wrapped. And today also the women of Arabia and Mesopotamia are covered [with them]: which in Hebrew are called ARDIDIM, in Greek *theristra*: from the fact that in *therei* (*θάρει*), that is, in summer and heat, they protect the bodies of women. Therefore, the daughters of Zion, because of their pride, have lost the pins by which the rule of all the precepts was tightened. They have lost the mirrors, which the women staying at the doors of the tabernacle offered in Exodus for making the laver of the Lord (Exod. 38): concerning which also the Apostle Paul spoke: "We see now through a mirror in an enigma" (1 Cor. 13:12). They have lost the fine linens and headbands with which they covered their shoulders and constrained the soul flowing hither and thither: and the "theristra," by which they were covered with a most safe shade in the heats. We say these things lest we seem altogether to flee the tropology of this place. Otherwise, it is of the greatest labor to linger on individual things and seek a broad explanation.

(Verse 24.) And there shall be, instead of a sweet smell, a stench: and instead of a girdle, a cord. The penitent speaks of sins stinking: "My scars have putrefied and are corrupt because of my foolishness" (Ps. 37:6). The Apostle commanded that the loins be girt with a girdle, saying: "Stand having your loins girt about in truth" (Eph. 6:14). And of the sinner we read: "Each one is bound with the cords of his own sins" (Prov. 5:22). Therefore, instead of the good odor of virtues, the daughters of Zion shall have the rot of sins: and instead of the girdle of truth, they shall be bound with the cords of a lie, which they had upon their heads who with rags and filth prayed for their life from the king of Syria.

(Verse 24.) And instead of a stomacher (*fascia pectoralis*), sackcloth. For "stomacher," which Symmachus interpreted, the LXX translated "a tunic embroidered with purple" (*mesoporphyran*), that is, striped with purple: which Aquila expressed as a "girdle of exultation." Theodotion placed the Hebrew word itself, PHTHIGIL (*pethigil*), which is a kind of woman's ornament. The stomacher covers the breast, and possesses that place in women which the Rational (*Rationale* / *Urim and Thummim*) holds in the High Priests. Concerning this stomacher Jeremiah also said in mystical discourse: "Can a bride forget her ornament, or a virgin her stomacher? and I will forget you, says the Lord" (Jer. 2:32).

Virgo, qualem exhibere nos cupit Apostolus Christo (II Cor. II), quamdiu non corrumpitur in Aegypto, nec franguntur mamillae ejus, quae pectorali fascia colligatae sunt, jungitur sponso: et cum quotidie virtutum filios generet, nequaquam virgo esse desistit. Quod si aliquando divaricaverit pedes omni transuenti, et secuta fuerit amatores suos: et juxta Osee vaticinium, sepserit Dominus vias ejus, et intercluserit semitas, revertetur ad virum suum priorem, et audiet: Exue te vestimentis luctus, et induere vestibus gloriae tuae (Ose II).

(Vers. 25.) Pulcherrimi quoque viri tui gladio cadent: et fortes tui in praelio. Pro pulcherrimis viris, LXX interpretati sunt, et filius tuus pulcherrimus, quem diligis, gladio cadet. Quod si de animae statu intelligimus, quae post virtutes peccaverit, pulcherrimum filium ejus, bona accipiamus opera, quae hostili gladio conciderunt: et fortes quoque periisse in praelio, quia justitia justi non liberabit eum in quacumque die aberraverit (Ezech. XXXIII, 12). Sin autem sequamur historiam, ex his sermonibus docebimur, non de mulieribus prophetae esse sermonem, quarum viri in praelio corruerunt; sed de urbibus Judaeae, quas filias Sion appellavit, et quarum bellatores ceciderunt in certamine. Denique de eadem Sion sequens versiculus loquitur.

(Vers. 26.) Et maerebunt atque lugebunt portae ejus, et ipsa urbs desolata sedebit in terra. Quod usque hodie oculis cernimus. Facilis secundum tropologiam interpretatio est, quod quicumque locum dederit diabolo, et non omni custodia servaverit cor suum, lugeant portae ejus: et absente sponso, semper in luctu sit, ac de excelsis corruens, in terrae pulvere sedeat.

(Cap. IV.---Vers. 1.) Et apprehendent septem mulieres virum unum in die illa, dicentes: Panem nostrum comedemus, et vestimentis nostris operiemur, tantummodo invocetur nomen tuum super nos: aufer opprobrium nostrum. Cum pulcherrimi urbis Jerusalem gladio ceciderint, et fortes perierint in praelio; et moeruerint, luxerintque portae ejus; et ipsa fuerit desolata ob nimiam hominum raritatem, interfectis bellatoribus, septem mulieres apprehendent unum virum, cupientes habere semen in Sion, et domesticos in Jerusalem: cibum et vestimentum se habere dicentes: tantum ne absque marito esse videantur, et subjacere illi maledicto, quod scriptum est: Maledicta sterilis, et quae non facit semen in Israel (Deut. VII).

A virgin, such as the Apostle desires to present to Christ (2 Cor. 11), as long as she is not corrupted in Egypt, nor her breasts broken, which are bound by the stomacher, is joined to the bridegroom: and although she daily generates sons of virtues, she in no way ceases to be a virgin. But if at any time she shall spread her feet to every passerby, and follow her lovers: and according to the prophecy of Hosea, the Lord shall hedge up her ways and close up her paths, she shall return to her former husband, and shall hear: "Strip off your garments of mourning, and clothe yourself with the garments of your glory" (Hos. 2).

(Verse 25.) Your most beautiful men also shall fall by the sword: and your strong men in battle. For "most beautiful men," the LXX interpreted: "and your most beautiful son, whom you love, shall fall by the sword." Which if we understand concerning the state of the soul, which after virtues has sinned, let us take its "most beautiful son" to be good works, which have fallen by the enemy's sword: and that the "strong men" also have perished in battle, because "the justice of the just man shall not deliver him in whatever day he shall go astray" (Ezek. 33:12). But if we follow the history, we shall be taught by these discourses that the prophet's speech is not concerning women, whose husbands fell in battle; but concerning the cities of Judea, which he called daughters of Zion, and whose warriors fell in the conflict. Finally, the following verse speaks of the same Zion.

(Verse 26.) And her gates shall lament and mourn, and the city itself shall sit desolate on the ground. Which even to this day we perceive with our eyes. The interpretation according to tropology is easy: that whoever shall give place to the devil, and shall not keep his heart with all watchfulness, his gates shall mourn: and the bridegroom being absent, he shall always be in mourning, and falling from high things, shall sit in the dust of the earth.

(Chapter 4.---Verse 1.) And seven women shall take hold of one man in that day, saying: We will eat our own bread, and be covered with our own garments: only let your name be called upon us: take away our reproach. When the most beautiful of the city of Jerusalem shall have fallen by the sword, and the strong shall have perished in battle; and her gates shall have mourned and lamented; and she herself shall have been desolate because of the excessive scarcity of men, the warriors having been killed, seven women shall take hold of one man, desiring to have seed in Zion, and domestics in Jerusalem: saying that they have food and clothing: only lest they seem to be without a husband, and be subject to that curse which is written: "Cursed is the sterile woman, and she who does not produce seed in Israel" (Deut. 7).

Zacharias quoque huic congruit sensui: In diebus illis apprehendent decem homines ex omnibus linguis gentium fimbriam viri Judaei dicentes: Ibimus vobiscum, audivimus enim quoniam Deus vobiscum est (Zach. VIII, 23). Septenarius et denarius numerus propter sabbatum, et decem praecepta legis, Judaeis familiaris est: et ideo hoc frequenter abutuntur: licet juxta Hebraei sermonis ambiguitatem, qui verbum SABA (), nunc septem, nunc plures, nunc juramentum interpretantur, possit in hoc loco non septem significare, sed plures. Hoc secundum litteram. Caeterum in adventu Domini Salvatoris, septem mulieres, id est, septem gratiae Spiritus sancti, de quibus in consequentibus idem Propheta dicturus est: Exiet virga de radice Jesse, et flos de radice ejus conscendet: et requiescet super eum spiritus Domini, spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis: et implebit eum spiritus timoris Domini (Isa. XI, 1, 2); apprehendent Jesum, quem multo tempore desideraverant, quia nullum alium potuerant invenire, in quo aeterna statione requiescerent. Unde et Joannes Baptista refert in Evangelio: Et qui misit me, ipse mihi dixit: Super quem videris Spiritum sanctum descendentem et manentem in eo, ipse est (Joan. I, 33).

(Vers. 2, 3.) In die illa erit germen Domini in magnificentia et in gloria: et fructus terrae sublimis, et exultatio his qui salvati fuerint de Israel. Et erit, omnis qui relictus fuerit in Sion, et residuus in Jerusalem, sanctus vocabitur, omnis qui scriptus est in vita in Jerusalem. Cum filiae Sion propter superbiam omnem ornatum perdiderint: et moeruerint luxerintque portae ejus, et ipsa desolata conciderit, omnesque bellatores ejus perierint in praelio, in tantum ut multae mulieres unum virum habere vix possint: tunc orietur germen nominis christiani, et terra dabit fructum suum: et exultatio erit his qui de Israel salvati fuerint, de quibus et supra dictum est: Nisi Dominus sabaoth reliquisset nobis semen, quasi Sodoma essemus, et similes Gomorrae fuissemus (Isa. I, 9). Et nota quod not omnis Israel salvetur, sed reliquiae populi Sion, et residuus in Jerusalem: omnis qui scriptus est in vita in Jerusalem, quibus et Dominus loquebatur: Gaudete, quoniam nomina vestra scripta sunt in coelis (Luc. X, 20). Significat autem Apostolos et eos qui per Apostolos crediderunt.

Zechariah also agrees with this sense: "In those days ten men from all the languages of the nations shall take hold of the skirt of a Jewish man, saying: We will go with you, for we have heard that God is with you" (Zech. 8:23). The numbers seven and ten are familiar to the Jews because of the Sabbath and the ten precepts of the law: and therefore they frequently use this: although according to the ambiguity of the Hebrew word, which interprets the word SABA (*sheba*) now as "seven," now as "many," now as an "oath," it can in this place signify not "seven" but "many." This is according to the letter. Otherwise, at the coming of the Lord the Savior, seven women, that is, the seven graces of the Holy Spirit, concerning which the same Prophet is about to say in the following things: "A rod shall come forth from the root of Jesse, and a flower shall rise from his root: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and piety: and the spirit of the fear of the Lord shall fill him" (Isa. 11:1, 2); they shall take hold of Jesus, whom they had desired for a long time, because they had been able to find no other in whom they might rest in an eternal station. Whence also John the Baptist relates in the Gospel: "And he who sent me, he said to me: Upon whom you shall see the Holy Spirit descending and remaining on him, he is the one" (John 1:33).

(Verses 2, 3.) In that day the branch of the Lord shall be in magnificence and in glory: and the fruit of the earth sublime, and exultation to those who shall have been saved from Israel. And it shall be, that everyone who is left in Zion, and remains in Jerusalem, shall be called holy, everyone who is written unto life in Jerusalem. When the daughters of Zion because of pride shall have lost all ornament: and her gates shall have mourned and lamented, and she herself shall have fallen desolate, and all her warriors shall have perished in battle, so much so that many women can scarcely have one man: then shall arise the branch of the Christian name, "and the earth shall give its fruit": and there shall be exultation to those who shall have been saved from Israel, concerning whom also it was said above: "Unless the Lord of hosts had left us a seed, we should have been as Sodom, and should have been like Gomorrah" (Isa. 1:9). And note that not all Israel is saved, but the remnants of the people of Zion, and the residue in Jerusalem: everyone who is written unto life in Jerusalem, to whom also the Lord spoke: "Rejoice, because your names are written in heaven" (Luke 10:20). Moreover, it signifies the Apostles and those who believed through the Apostles.

(Vers. 4.) Cum abluerit Dominus sordes filiarum Sion, et sanguinem Jerusalem laverit de medio ejus in spiritu judicii et spiritu combustionis. Tunc salvabuntur reliquiae de Israel, quando in baptismate Salvatoris eis fuerint peccata dimissa, et ille sanguis ablutus, quem super se errans populus imprecatus est: Sanguis ejus super nos, et super filios nostros (Matth. XXVII, 25). Unde supra legimus: Cum extenderitis manus, non exaudiam vos: manus enim vestrae sanguine plenae sunt (Isa. I, 15, 16). Et postea eos ad poenitentiam provocans infert: Lavamini, mundi estote. Et nota quod sordes filiarum Sion laverit spiritu judicii, sanguinem autem Jerusalem, spiritu combustionis. Quod enim leve est, lavatur: quod gravius, exuritur. De quo judicii spiritu, et spiritu combustionis Joannes Baptista in Evangelio loquebatur: Ego baptizo vos in aqua, qui autem post me venit, ipse vos baptizabit in Spiritu Sancto, et igni (Matth. III, 11). Ex quo discimus, quod homo tantum aquam tribuat: Deus autem Spiritum sanctum, quo et sordes abluuntur, et sanguinis peccata purgantur.

(Vers. 5.) Et creabit Dominus super omnem locum montis Sion, et ubi invocatus est, nubem per diem, et fumum et splendorem ignis flammantis in nocte. In Christo enim nova creatura est, de qua alibi legimus: Vetera transierunt: ecce facta sunt omnia nova (II Cor. V, 17). Pro quo LXX transtulerunt: Et veniet, et erit omnis locus montis Sion, et omnia quae in circuitu ejus sunt, proteget nubes per diem, et lumen ignis flammantis in nocte. Quis autem veniet nisi ille, de quo scriptum est: Veniet ex Sion qui liberet (Isa. LIX, 20, juxta LXX). Et de quo alius propheta commemorat: Adhuc paululum modicum, qui venturus est veniet, et non tardabit (Abac. II, 3). Cum ille venerit, reddetur populo felicitas pristina, quam aliquando habuere in eremo; praecedente Domino eos per diem in columna nubis, et per noctem in columna ignis (Exod. XIII): ut nec in prosperis, nec in adversis aliquando turbentur. Quod et in psalmo dicitur: Per diem sol non uret te, neque luna per noctem (Ps. CXX, 6). Fumus autem in hoc loco non errorem et ignorantiam, sed gloriam significat, juxta illud quod in hoc eodem propheta, secundum quorumdam opinionem, lecturi sumus (Infra c. 6): Et domus impleta est fumo. Et in Joel de gratia Spiritus sancti, quae descendit super apostolos, dicitur: Effundam de spiritu meo, et prophetabunt (Joel. II). Et, Dabo prodigia in coelo sursum, et signa in terra deorsum, sanguinem et ignem et vaporem fumi (Act. II, 17). Id ipsum significare puto et illud in Psalmis: Qui tangit montes, et fumigabunt (Ps. CIII, 32).

(Verse 4.) When the Lord shall have washed away the filth of the daughters of Zion, and shall have washed the blood of Jerusalem from the midst of it in the spirit of judgment and the spirit of burning. Then the remnants of Israel shall be saved, when in the baptism of the Savior their sins shall have been forgiven, and that blood washed away which the erring people imprecated upon themselves: "His blood be upon us, and upon our children" (Matt. 27:25). Whence we read above: "When you stretch out your hands, I will not hear you: for your hands are full of blood" (Isa. 1:15, 16). And afterwards, provoking them to repentance, he adds: "Wash yourselves, be clean." And note that he washed the filth of the daughters of Zion with the spirit of judgment, but the blood of Jerusalem with the spirit of burning. For that which is light is washed: that which is more heavy is burned out. Concerning this spirit of judgment and spirit of burning, John the Baptist spoke in the Gospel: "I baptize you in water, but he who comes after me, he shall baptize you in the Holy Spirit and fire" (Matt. 3:11). From which we learn that man gives only water: but God the Holy Spirit, by whom both the filth is washed away and the sins of blood are purged.

(Verse 5.) And the Lord will create over every place of mount Zion, and where he has been called upon, a cloud by day, and smoke and the brightness of a flaming fire in the night. For in Christ there is a new creature, concerning which we read elsewhere: "The old things have passed away: behold, all things have been made new" (2 Cor. 5:17). For which the LXX translated: "And he shall come, and it shall be that every place of mount Zion, and all things that are in its circuit, a cloud shall protect by day, and the light of a flaming fire by night." Who, then, shall come except he of whom it is written: "There shall come out of Zion he who may deliver" (Isa. 59:20, according to the LXX)? And of whom another prophet commemorates: "Yet a little while, he who is to come will come, and will not delay" (Hab. 2:3). When he shall have come, the pristine happiness which they once had in the wilderness shall be restored to the people; the Lord preceding them by day in a pillar of cloud, and by night in a pillar of fire (Exod. 13): so that they may never be troubled, whether in prosperity or in adversity. Which is also said in the psalm: "By day the sun shall not burn you, nor the moon by night" (Ps. 120:6). Moreover, smoke in this place signifies not error and ignorance, but glory, according to that which we are about to read in this same prophet, according to the opinion of some (Below ch. 6): "And the house was filled with smoke." And in Joel it is said concerning the grace of the Holy Spirit, which descended upon the apostles: "I will pour out of my spirit, and they shall prophesy" (Joel 2). And: "I will give wonders in heaven above, and signs in the earth beneath, blood and fire and vapor of smoke" (Acts 2:17). I think that very same thing is signified also by that in the Psalms: "Who touches the mountains, and they shall smoke" (Ps. 103:32).

(Vers. 6.) Super omnem autem gloriam protectio. Et tabernaculum erit in umbraculum diei ab aestu, et in securitatem, et in absconsionem a turbine et a pluvia. Hunc locum Judaei ad Antichristum referunt, quem per turbinem et tempestatem significari aestimant, quando eos Dominus a potentissimo adversario defensurus sit. Nos autem omnia referamus ad primum adventum Christi, de quo et in psalmis legimus: Protexit me in abscondito tabernaculi sui: in petra exaltavit me (Psal. XXVI, 9, 10): super quam fundata Ecclesia nulla tempestate concutitur, nullo turbine ventisque subvertitur. Plurimi Judaeorum et haec et universa, quibus ista sociata sunt, super Babylonia captivitate et reditu in Jerusalem sub Zorobabel et Ezra et Neemia intelligunt.

(Cap. V.---Vers. 1.) Cantabo nunc dilecto meo canticum patruelis mei, vineae suae. Cantat propheta carmen lamentabile populo Israel, quod composuit ille, de quo scriptum est in Evangelio: Cum autem vidisset eam (haud dubium quin Jerusalem) flevit super eam, et dixit: Si scires et tu quae ad pacem sunt tibi, quoniam venient dies super te, et circumdabunt tibi inimici tui munitiones, et vallabunt te, et prosternent te, et filios tuos (Luc. XIX, 41 et seqq.). Et rursum: Quoties volui congregare filios tuos, sicut gallina congregat pullos sub alas suas, et noluisti? Ecce dimittetur vobis domus vestra deserta (Matth. XXIII, 37, 38): cui simile est hoc quod nunc in isto carmine dicitur: Dimittam vineam meam. Quod autem Christus dicatur dilectus atque charissimus, quem Aquila πατράδελφον interpretatus est, patruum, vel patruelem, quadragesimi quarti psalmi nos inscriptio docet: Canticum pro dilecto. Et vox Dei Patris in Evangelio: Hic est Filius meus dilectus, in quo mihi complacui (Matth. III, 17). Et in sexagesimo septimo psalmo legimus: Dominus dabit verbum evangelizantibus virtute multa. Rex virtutum dilecti (Ps. LXVII, 12, 13). Hic ergo dilectus carmen lugubre fecit vineae suae, quod ego cantabo dilecto atque miserabili populo meo. Vel certe ita intelligendum: Cantabo Omnipotenti Deo Patri canticum Christi, qui est patruelis meus, hoc est, ex eadem mecum gente generatus. Quod autem vinea Dei appelletur populus Israel, et in fine hujus cantici legimus: Vinea Domini exercituum, domus est Israel, et vir Juda germen laudabile ejus. Et in septuagesimo nono psalmo (Vers. 9): Vineam de Egypto transtulisti, ejecisti gentes, et plantasti eam. In Evangelio quoque pene eisdem verbis, quibus Propheta nunc loquitur, Dominus texit parabolam: Homo quidam erat paterfamilias, qui plantavit vineam, et maceriam illi circumdedit: et fodit in ea torcular, et aedificavit turrim, et locavit eam agricolis, etc. (Matth. XXXI, 33). Et in Jeremia legimus: Ego plantavi te vineam fructiferam.

(Verse 6.) Moreover, there shall be protection over all glory. And there shall be a tabernacle for a shadow of the day from the heat, and for security, and for a hiding place from the whirlwind and from the rain. The Jews refer this place to the Antichrist, whom they estimate to be signified by the whirlwind and the storm, when the Lord is about to defend them from a most powerful adversary. But let us refer all things to the first advent of Christ, of whom we read also in the psalms: "He protected me in the secret place of his tabernacle: he exalted me upon a rock" (Ps. 26:9, 10): upon which the Church, being founded, is shaken by no storm, and subverted by no whirlwind and winds. Very many of the Jews understand both these things and all the things with which these are associated to be concerning the Babylonian captivity and the return to Jerusalem under Zerubbabel and Ezra and Nehemiah.

(Chapter 5.---Verse 1.) I will sing now to my beloved the song of my cousin, concerning his vineyard. The prophet sings a lamentable song to the people of Israel, which he composed of whom it is written in the Gospel: "And when he had seen it" (no doubt Jerusalem), "he wept over it, and said: If you also knew what is for your peace, for the days shall come upon you, and your enemies shall surround you with fortifications, and shall encompass you, and shall cast you down, and your children" (Luke 19:41 ff.). And again: "How often would I have gathered your children together, as a hen gathers her chickens under her wings, and you would not? Behold, your house shall be left to you desolate" (Matt. 23:37, 38): to which that which is now said in this song is similar: "I will leave my vineyard." Moreover, that Christ is called beloved and most dear, whom Aquila interpreted as *patradelphon*, "uncle" or "cousin," the inscription of the forty-fourth psalm teaches us: "A song for the beloved." And the voice of God the Father in the Gospel: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). And in the sixty-seventh psalm we read: "The Lord will give the word to those who preach the gospel with great power. The King of the powers of the beloved" (Ps. 67:12, 13). This beloved, then, made a mournful song to his vineyard, which I will sing to my beloved and wretched people. Or certainly it is to be understood thus: I will sing to Almighty God the Father the song of Christ, who is my cousin, that is, generated from the same nation as I. Moreover, that the people of Israel are called the vineyard of God, we read also at the end of this song: "The vineyard of the Lord of hosts is the house of Israel, and the man of Judah his laudable branch." And in the seventy-ninth psalm (Verse 9): "You transferred a vineyard out of Egypt, you cast out the nations, and planted it." In the Gospel also, almost in the same words with which the Prophet now speaks, the Lord wove a parable: "There was a certain man, a householder, who planted a vineyard, and surrounded it with a wall: and dug a winepress in it, and built a tower, and let it out to farmers, etc." (Matt. 21:33). And in Jeremiah we read: "I planted you as a fruitful vineyard."

Vinea facta est dilecto meo in cornu filio olei. Hoc juxta Hebraicum Theodotio et Aquila transtulerunt: Symmachus autem more suo manifestius: Vinea facta est dilecto meo in cornu in medio olivarum. Porro LXX sensum magis quam verbum interpretati sunt: Vinea facta est dilecto meo in cornu, in loco pingui, sive uberi, *πάων* enim utrumque significat. Et revera nihil terra Repromissionis pinguius, si non montana quaeque atque deserta, sed omnem illius latitudinem consideres, a rivo Aegypti usque ad flumen magnum Euphratem contra Orientem: et ad septentrionalem plagam usque ad Taurum montem et Zephyrium Ciliciae: quod mari imminet. Cornu autem regnum significare, et potentiam saepe legimus, ut est illud in Evangelio: Suscitavit cornu salutis nostrae in domo David pueri sui (Luc. I, 69). Et, In te inimicos nostros cornu ventilabimus (Ps. XLIII, 6). Et in Zacharia quatuor cornua quatuor potentissima regna demonstrant (Zach. I). Hebraei hunc locum ita edisserunt: Vinea Christo plantata est in cornu, id est, in forti loco atque sublimi, qui appellatur filius olei, vel quod indigeat Dei misericordia, et ejus sustentetur auxilio: vel quod cunctis gentibus clarum Dei notitiae lumen praebuerit.

(Vers. 2.) Et sepsit eam, et lapidos elegit ex illa, et plantavit vineam Sorec, et aedificavit turrim in medio ejus, et torcular exstruxit in ea. Per metaphoram, ut prius diximus, vineae, describit populum Judaeorum, quem sepsit Angelorum auxilio. Et lapides elegit ex eo, vel idola, vel omnia quae Dei cultum poterant impedire. Et plantavit eam vineam Sorec, quam solus Symmachus electam interpretatus est, non verbum e verbo, ut mihi videtur, exprimens, sed sensum qui tenetur in verbo. Aiunt enim Hebraei, Sorec genus esse vitis optimae, quod uberes fructus faciat atque perpetuos. Denique Sorec a quibusdam *καλλάκαρπος* interpretatur: quod nos in pulcherrimos fructus vertere possumus. Aedificavit quoque turrim in medio ejus, templum videlicet in media civitate: et torcular exstruxit in ea, quod quidam altare significari putant. Sicut enim ad torcular omnis uvae comportantur atque calcantur, ut ex eis exprimatur vinum, sic altare omnis populi suscipit fructus, et immolatas hostias devorat; juxta illud quod de Benjamin, in cujus tribu templum fuit et altare, legimus: Benjamin lupus rapax, mane comedet: et ad vesperam dabit escam (Gen. XLIX, 27). Cuncta quae dicuntur de vinea, possunt et ad animae humanae referri statum, quae a Deo plantata in bonum, non uvas attulerit, sed labruscas; et postea sit tradita bestiis conculcanda: nec divinum imbrem susceperit doctrinarum; quia praeterita dona contempserit.

A vineyard was made for my beloved on a horn, the son of oil. Theodotion and Aquila translated this according to the Hebrew: but Symmachus, in his usual manner, more clearly: "A vineyard was made for my beloved on a horn in the midst of olive trees." Moreover, the LXX interpreted the sense more than the word: "A vineyard was made for my beloved on a horn, in a fat," or "fruitful place," for *pion* signifies both. And in truth nothing is more fat than the Land of Promise, if you consider not just the mountains and deserts, but its entire breadth, from the river of Egypt even to the great river Euphrates toward the East: and toward the northern region even to mount Taurus and Zephyrium of Cilicia: which hangs over the sea. Moreover, we often read that a "horn" signifies a kingdom and power, as is that in the Gospel: "He has raised up a horn of salvation for us in the house of David his servant" (Luke 1:69). And: "In you we shall toss our enemies with the horn" (Ps. 43:6). And in Zechariah four horns demonstrate four most powerful kingdoms (Zech. 1). The Hebrews explain this place thus: The vineyard was planted for Christ on a horn, that is, in a strong and sublime place, which is called the "son of oil," either because it needs the mercy of God and is sustained by his help: or because it offered to all nations the clear light of the knowledge of God.

(Verse 2.) And he fenced it, and picked the stones out of it, and planted the Sorec vineyard, and built a tower in the midst of it, and constructed a winepress in it. By the metaphor of the vineyard, as we said before, he describes the people of the Jews, whom he fenced with the help of the Angels. And he picked the stones out of it, either idols, or all things that could hinder the worship of God. And he planted it as the Sorec vineyard, which only Symmachus interpreted as "elect," not expressing word for word, as it seems to me, but the sense which is held in the word. For the Hebrews say that Sorec is a kind of the best vine, which produces fruitful and perpetual fruits. Finally, Sorec is interpreted by some as *kallikarpos*: which we can turn into "most beautiful fruits." He also built a tower in the midst of it, namely the temple in the middle of the city: and constructed a winepress in it, which some think signifies the altar. For just as all grapes are brought to the winepress and trodden, so that wine may be expressed from them, so the altar receives the fruits of all the people, and devours the immolated hosts; according to that which we read of Benjamin, in whose tribe the temple and altar were: "Benjamin is a ravenous wolf, in the morning he shall eat: and in the evening he shall give food" (Gen. 49:27). All things that are said concerning the vineyard can also be referred to the state of the human soul, which being planted for good by God, brought forth not grapes, but wild grapes; and afterwards was given over to the beasts to be trodden down: nor received the divine rain of doctrines, because it despised past gifts.

Et exspectavi, ut faceret uvas, et fecit labruscas. Pro labruscis, quos nos vertimus, in Hebraeo scriptum est BUSIM: quod Aquila interpretatus est, σαπράας, id est, fructus pessimos: Symmachus ἀτελῆ, hoc est, imperfectos: LXX et Theodotio spinas: quibus Judaei Dominum coronaverunt. Illo enim exspectante, ut vindemiae tempore deferrent uvas ad torcularia, pro quibus octavus et octogesimus tertius psalmus habent titulos, isti se curis et vitiis saeculi demergentes, quae in Evangelio (Marc. IV) spinae interpretantur, blasphemiarum stimulos obtulerunt. Puto autem melius esse, Busim labruscas, quam spinas intelligi, ut coeptae translationis similitudo servetur. Unde et Salvator dicit in Evangelio: Numquid colligunt de spinis uvas, aut de tribulis ficus (Matth. VII, 16).

(Vers. 3, 4.) Nunc ergo habitatores Jerusalem, et viri Juda judicate inter me et vineam meam: quid est quod ultra debui facere vineae meae et non fecerim ei? An quod exspectavi ut faceret uvas, et fecit labruscas? Feci, inquit, universa quae debui, plantavi vineam in loco uberrimo, circumdedi maceriam, elegi lapides, et flagella ejus hastilibus calamisque subrexi: vitis quoque ipsa non fuit una de pluribus, sed electa et καλλάκαρπος. Aedificavit quoque turrim in medio ejus, templum videlicet in media civitate: et torcular exstruxit in ea, quod quidam altare significari putant. Exstruxi torcular, ut in eodem potissimum loco premerentur uvae, et vinum funderent. Quia haec igitur feci, quae facere debui, respondeant mihi habitatores Jerusalem et Judae: immo judicent inter me et vineam meam, quid est quod facere debui, et non fecerim? Et illis tacentibus, sibi ipse respondet: Nisi forte in hoc erravi, quod pro labore meo exspectavi, ut uvas faceret, non labruscas, quas inculta ac deserta vinea afferre consuevit. Tale quid et Nathan Propheta ad David missus loquitur (II Reg. XII), et interrogat eum per parabolam, ut dum de alio judicat, de se promat sententiam. Ergo et hic populus interrogatur quasi de vinea, ut contra se ipse respondeat. Hunc locum in Evangelio plenius Salvator exequitur (Matth. XXI), et quod hic praetermissum est, Scribas et Pharisaeos interrogat. In Isaia enim nihil dictum est de agricolis, nec quae passuri sint indicatur; sed tantum de vinea sermo est: ibi autem quasi alia sit vinea et alii agricolae, sic de populo loquitur et magistris, ut malos male perdat, et vineam aliis agricolis locet; significans apostolos et eos qui apostolis successuri sunt.

And I expected that it should produce grapes, and it produced wild grapes. For "wild grapes," which we translate, in Hebrew it is written BUSIM: which Aquila interpreted as *saprias*, that is, "worst fruits"; Symmachus *ateles*, that is, "imperfect"; the LXX and Theodotion "thorns": with which the Jews crowned the Lord. For while he was expecting that at the time of the vintage they should bring grapes to the winepresses, for which the eighth and eighty-third psalms have titles, these, submerging themselves in the cares and vices of the age, which are interpreted as thorns in the Gospel (Mark 4), offered the stings of blasphemies. But I think it is better that *Busim* be understood as wild grapes rather than thorns, so that the likeness of the translation begun may be preserved. Whence also the Savior says in the Gospel: "Do men gather grapes from thorns, or figs from thistles?" (Matt. 7:16).

(Verses 3, 4.) Now therefore, inhabitants of Jerusalem, and men of Judah, judge between me and my vineyard: what is it that I ought to have done more to my vineyard and have not done to it? Is it that I expected that it should produce grapes, and it produced wild grapes? I have done, he says, everything that I ought: I planted the vineyard in a most fruitful place, I surrounded it with a wall, I picked out the stones, and I propped up its branches with stakes and reeds: the vine itself also was not one of many, but elect and *kallikarpos*. He built also a tower in the midst of it, namely the temple in the middle of the city: and constructed a winepress in it, which some think signifies the altar. I constructed a winepress, so that in that very place especially the grapes might be pressed, and might pour out wine. Since I have therefore done these things, which I ought to have done, let the inhabitants of Jerusalem and of Judah answer me: or rather let them judge between me and my vineyard, what is it that I ought to have done, and have not done? And while they remain silent, he answers himself: Unless perhaps I erred in this, that for my labor I expected that it should produce grapes, not wild grapes, which an uncultivated and deserted vineyard is accustomed to bring forth. The prophet Nathan, being sent to David, speaks something of this kind (2 Sam. 12), and interrogates him through a parable, so that while he judges concerning another, he may bring forth a sentence concerning himself. Therefore here also the people are interrogated as if concerning a vineyard, so that they may answer against themselves. The Savior follows this place more fully in the Gospel (Matt. 21), and interrogates the Scribes and Pharisees concerning that which has been omitted here. For in Isaiah nothing is said about the farmers, nor is it indicated what they are about to suffer; but the speech is only concerning the vineyard: there, however, as if it were another vineyard and other farmers, he thus speaks concerning the people and the teachers, so that he may evilly destroy the evil ones, and let out the vineyard to other farmers; signifying the apostles and those who are to succeed the apostles.

Nec vero *ταυτολογάα* est, ut plerique aestimant in eo quod ait: An quod exspectavi, ut faceret uvas, et fecit labruscas? Supra enim apud se tacitus loquitur, hic autem quod cogitaverat, alios interrogat.

(Vers. 5, 6.) Et nunc ostendam vobis quid ego faciam vineae meae: Auferam sepem ejus, et erit in direptionem: diruam maceriam ejus, et erit in conculcationem. Et ponam eam desertam; non putabitur, et non fodietur: et ascendent super eant vepres et spinae. Provocavi, inquit, vos supra, o habitatores Jerusalem, et viri tribus Judae, ut judicaretis inter me et vineam meam, et interrogavi, ut diceretis quid debuerim facere quod non fecerim. Et quia juxta Evangelicam parabolam non vultis respondere quod sciscitor, ego mihi respondebo ipse pro vobis, indicans quid facturus sim: Quoniam feci vineae meae cuncta quae debui, et pro uvis attulit labruscas, auferam universa quae dederam. Tollam angelorum auxilia, de quibus in psalmis scriptum est: Circumdat Angelus Domini in circuitu timentium eum, et liberabit eos (Ps. XXXIII, 8): et diripietur ab adversariis. Destruam muros, et inimicis gentibus subjacebit, eritque deserta et non putabitur in aeternum, nec fodietur, ut redigatur in vepres: et ascendent in ea spinae. Haec autem sub metaphora vineae, de Jerusalem atque Judaeae dicuntur solitudine, quod plerique Judaeorum putant sub Babyloniis accidisse: quod et nos ex parte factum negare non possumus. Sed quia sequitur: Et nubibus mandabo, ne pluant super eam imbrem, hoc in illa captivitate intelligi non potest. Siquidem et Jeremias capta jam urbe prophetavit in populo: et Ezechiel, Daniel quoque et tres pueri, vel prophetasse, vel mirabilia signa etiam in captivitate fecisse narrantur: et postea Aggaeus et Zacharias futura dixerunt in consolationem populi servientis. Tollitur autem Dei auxilium ab his qui indigni sunt: ut quia non senserant Deum per beneficia, sentiant per supplicia. Vel ideo truculenta quaedam et aspera comminatur, ut conversi ad poenitentiam, imminentia tormenta devitent. Verbum Hebraicum SAITH () omnes voce simili spinas interpretati sunt. Si ergo Saith in praesenti loco spinae dicuntur juxta Aquilam et Theodotionem et LXX, respondeant quomodo supra Busim labruscas legerint. Et nubibus mandabo ne pluant super eam imbrem.

Nor is it truly a tautology, as very many estimate in that which he says: "Is it that I expected that it should produce grapes, and it produced wild grapes?" For above he speaks silently to himself, but here he interrogates others concerning that which he had thought.

(Verses 5, 6.) And now I will show you what I will do to my vineyard: I will take away its hedge, and it shall be for plunder: I will pull down its wall, and it shall be for treading down. And I will lay it waste; it shall not be pruned, and it shall not be dug: and briars and thorns shall come up upon it. I provoked you above, he says, O inhabitants of Jerusalem, and men of the tribe of Judah, that you should judge between me and my vineyard, and I interrogated you that you might say what I ought to have done that I have not done. And since according to the Evangelical parable you do not wish to answer what I ask, I will answer myself for you, indicating what I am about to do: Since I have done all things for my vineyard that I ought, and for grapes it brought forth wild grapes, I will take away everything that I had given. I will take away the help of the angels, concerning which it is written in the psalms: "The Angel of the Lord surrounds those who fear him, and will deliver them" (Ps. 33:8): and it shall be plundered by adversaries. I will destroy the walls, and it shall be subject to enemy nations, and it shall be waste and shall not be pruned for eternity, nor shall it be dug, so that it may be reduced to briars: and thorns shall come up in it. These things, moreover, are said under the metaphor of a vineyard concerning the solitude of Jerusalem and of Judea, which very many of the Jews think happened under the Babylonians: which we also cannot deny was done in part. But because there follows: "And I will command the clouds, that they rain no rain upon it," this cannot be understood in that captivity. Since Jeremiah, the city being already captured, prophesied among the people: and Ezekiel, Daniel also and the three boys, are related either to have prophesied or to have done wonderful signs even in captivity: and afterwards Haggai and Zechariah spoke future things for the consolation of the people in servitude. Moreover, the help of God is taken away from those who are unworthy: so that because they had not perceived God through benefits, they may perceive him through punishments. Or for this reason he threatens certain truculent and harsh things, so that being converted to repentance, they may avoid the imminent torments. All have interpreted the Hebrew word SAITH as "thorns" with a similar voice. If therefore *Saith* in the present place are called thorns according to Aquila and Theodotion and the LXX, let them answer how they read *Busim* above as wild grapes. And I will command the clouds that they rain no rain upon it.

Istae sunt nubes quas eduxit Dominus ab extremo terrae, de quibus et in psalmo legimus: Veritas tua usque ad nubes (Ps. XXXV, 6). Hae nubes, quoniam sub Elia omnes idololatrae erant, tribus annis et sex mensibus super terram Israel non pluerunt (III Reg. XVIII). Quod quidem non solum de prophetis, sed de apostolis possumus intelligere, quod post passionem Domini, nec prophetas, nec apostolos habuerunt Judaei, ne pro uvis afferrent spinas, sed pro sterilitate et ariditate sua precarentur eum, qui potest imbres praebere virtutum. Unde et in Levitico loquitur ad eos: Ponam coelum vobis ferreum, et terram aeneam (Levit. XXVI, 19). Et in Deuteronomio: Erit coelum super caput tuam aeneum, et terra subter te ferrea (Deut. XXVIII, 23, 24). Et rursum, Dabit Dominus pluviam terrae tuae. Et, Cinis de coelo descendet super te, donec eradicet te, et deleat; quia terra quae frequenter super se venientem suscipit pluviam, et non facit segetem, sed spinas et tribulos, reproba est et maledictionis proxima, cujus finis combustio est.

(Vers. 7.) Vinea autem Domini exercituum domus Israel est: et viri Juda germen delectabile ejus. Id est, Dei: sive ut LXX transtulerunt, novella plantatio dilectissima. Israel et Judas hoc inter se differunt, quod omnis populus prius appellabatur Israel, et postea, regnante David super tribum Juda, et Roboam filio Salomonis super duas tribus, Judam et Benjamin, hi qui erant in Samaria, hoc est, decem tribus, vocabantur Israel; et quibus regnabant de genere David, appellabantur Juda. Et quoniam ab Israel vituli colebantur in Dan, et in Bethel, propterea ab Assyriis primum est capta Samaria; et multo post tempore Judas a Chaldaeis ductus est in Babylonem, quia minora peccaverant. Unde et in Ezechiele ad utriusque populi peccata purganda, Israel in sinistro latere ponuntur, juxta Septuaginta, dies centum nonaginta, sive ut verius in Hebraico continetur, trecenti nonaginta: Judae autem quadraginta dies (Ezech. IV, juxta LXX et juxta Hebraicum). Hoc dico, ut comparatione Israel, id est, decem tribuum, amabilem atque dilectum ostendam Judam, in quo erant sacerdotes et levitae, et Dei religio versabatur eo tempore, quo propheta Isaias loquebatur ad populum. Et pulchre Israel, hoc est, totus populus, domus est: Judas autem, qui separatis tribubus postea pullulavit, novellum dicitur delectabile. Sed et hoc notandum, quod juxta consuetudinem prophetalem, quae prius per metaphoram dicta sunt, vel per parabolam, postea exponuntur manifestius: quod vinea et novella plantatio, Israel et Judas sit.

These are the clouds which the Lord brought out from the end of the earth, concerning which we read also in the psalm: "Your truth reaches even to the clouds" (Ps. 35:6). These clouds, since under Elijah everyone was an idolater, for three years and six months did not rain upon the land of Israel (1 Kings 18). Which indeed we can understand not only concerning the prophets, but concerning the apostles, that after the passion of the Lord, the Jews had neither prophets nor apostles, lest they should bring forth thorns instead of grapes, but for their sterility and aridity they should pray to him who is able to provide rains of virtues. Whence also in Leviticus he speaks to them: "I will make the heaven for you like iron, and the earth like brass" (Lev. 26:19). And in Deuteronomy: "The heaven over your head shall be brass, and the earth under you shall be iron" (Deut. 28:23, 24). And again, "The Lord will give rain to your land." And, "Ashes from heaven shall descend upon you, until he root you out and destroy you"; because the earth which frequently receives the rain coming upon it, and does not produce a crop, but thorns and thistles, is reprobate and near to a curse, whose end is burning.

(Verse 7.) Moreover, the vineyard of the Lord of hosts is the house of Israel: and the men of Judah his delightful branch. That is, of God: or as the LXX translated, "a most beloved new plantation." Israel and Judah differ from each other in this, that the entire people was previously called Israel, and afterwards, when David reigned over the tribe of Judah, and Rehoboam the son of Solomon over two tribes, Judah and Benjamin, those who were in Samaria, that is, the ten tribes, were called Israel; and those over whom they reigned from the line of David were called Judah. And since calves were worshipped by Israel in Dan and in Bethel, for that reason Samaria was first captured by the Assyrians; and much time later Judah was led by the Chaldeans into Babylon, because they had sinned less. Whence also in Ezekiel, for the purging of the sins of both peoples, those of Israel are placed on the left side, according to the Septuagint, for one hundred and ninety days, or as is more truly contained in the Hebrew, three hundred and ninety: but Judah for forty days (Ezek. 4, according to the LXX and according to the Hebrew). This I say, so that by comparison with Israel, that is, the ten tribes, I may show Judah to be amiable and beloved, in which were the priests and Levites, and the religion of God was practiced at that time in which the prophet Isaiah spoke to the people. And beautifully Israel, that is, the entire people, is the house: but Judah, which sprouted later after the tribes were separated, is called a delightful new plant. But this also is to be noted, that according to prophetic custom, those things which were previously said through metaphor or through parable are afterwards exposed more manifestly: that the vineyard and the new plantation is Israel and Judah.

Et exspectavi ut faceret judicium, et ecce iniquitas: et justitiam, et ecce clamor, sive ut LXX transtulerunt, Exspectavi ut faceret judicium, et fecit iniquitatem, et non justitiam, sed clamorem. Volumus Latinis insinuare auribus quod ab Hebraeis didicimus: Judicium, apud eos appellatur MESPHAT: iniquitas, sive dissipatio, ut interpretatus est Aquila, MESPHAA. Rursum justitia dicitur SADACA: clamor autem appellatur SAACA. Una itaque vel addita littera, vel mutata, sic verborum similitudinem temperavit, ut pro MESPHAT, MESPHAA: et pro SADACA poneret SAACA, et elegantem structuram sonumque verborum, juxta Hebraeam linguam redderet. Exspectavit autem Deus, ut populus Judaeorum faceret judicium, id est, uvas: et fecit iniquitatem, id est labruscas: et exspectavit justitiam, ut largitorem tantorum munerum a Patre missum susciperet, et fecit clamorem, quo vociferatus est contra Dominum, et clamavit, dicens: Tolle, tolle, crucifige talem (Joan. XIX, 15). Unde et Paulus apostolus scribit: Omnis ira et clamor, et blasphemia auferatur a vobis cum omni malitia (Ephes. IV, 31). Vel certe quoniam justi sanguinem fuderant, sanguis Dominicae passionis clamabat ad Dominum: propterea clamorem pro justitia reddiderunt, juxta illud quod in Genesi legimus, Vox sanguinis Abel fratris tui clamat ad me (Gen. IV, 10).

(Vers. 8.) Vae qui conjungitis domum ad domum, et agrum agro copulatis usque ad terminum loci: Numquid habitabitis soli vos super terram? Pro eo quod nos diximus, usque ad terminum loci, LXX transtulerunt, aut auferatis proximo: Symmachus et Theodotio: donec deficiat, vel non sit locus; ut deficiente terra, nequaquam saturetur avaritia. Quod quidem et generaliter adversum omnes, quibus nihil satis est, dictum puto: et specialiter contra vineam Domini, quae pro uvis fecit labruscas, id est, pro judicio iniquitatem, et pro justitia clamorem. Quae est enim rabies, cum tecta et agri ad depellendos imbres, et ad serendas fruges haberi debeant, ea habere cupere, in quibus cunctis habitare non possis, et quae colere non sufficias: alteriusque necessitatem, tuam facere voluptatem? Juxta tropologiam contra haereticos quidam hoc dictum arbitrantur: qui cum moverent pedes suos de Oriente, veniunt in campum Sennaar, qui interpretatur excussio dentium: et aedificant civitatem confusionis, turrimque superbiae, et audiunt sub verbis aliis: Audite haec, duces domus Jacob, et residui domus Israel, qui abominamini judicium, et omnia recta pervertitis, qui aedificatis Sion in sanguinibus, et Jerusalem in iniquitate (Mich. III, 9, 10).

And I expected that he should do judgment, and behold iniquity: and justice, and behold a cry, or as the LXX translated: I expected that he should do judgment, and he did iniquity, and not justice, but a cry. We wish to insinuate to Latin ears what we have learned from the Hebrews: Judgment, among them, is called MESPHAT: iniquity, or dissipation, as Aquila interpreted, is MESPHAA. Again, justice is called SADACA: but the cry is called SAACA. Thus, by either adding or changing one letter, he so tempered the likeness of the words that instead of MESPHAT he put MESPHAA: and instead of SADACA he put SAACA, and rendered an elegant structure and sound of the words according to the Hebrew language. Moreover, God expected that the people of the Jews should do judgment, that is, grapes: and they did iniquity, that is, wild grapes: and he expected justice, that they should receive the giver of so many gifts sent from the Father, and they did a cry, with which they vociferated against the Lord, and cried out, saying: "Away with him, away with him, crucify him" (John 19:15). Whence also the apostle Paul writes: "Let all anger and clamor and blasphemy be taken away from you, with all malice" (Eph. 4:31). Or certainly because they had shed the blood of the just man, the blood of the Lord's passion was crying out to the Lord: for that reason they returned a cry instead of justice, according to that which we read in Genesis, "The voice of your brother Abel's blood cries out to me" (Gen. 4:10).

(Verse 8.) Woe to you who join house to house, and lay field to field even to the end of the place: shall you alone dwell in the midst of the earth? For that which we said, "even to the end of the place," the LXX translated, "that you may take away from your neighbor"; Symmachus and Theodotion: "until it fails," or "there is no place"; so that the land failing, avarice is in no way satisfied. Which indeed I think was said both generally against all to whom nothing is enough: and specially against the vineyard of the Lord, which for grapes made wild grapes, that is, for judgment iniquity, and for justice a cry. For what madness is it, since roofs and fields ought to be held for warding off rains and for sowing crops, to desire to have those things in which you cannot all dwell, and which you are not sufficient to cultivate: and to make the necessity of another your pleasure? According to tropology, some think this was said against heretics: who, when they moved their feet from the East, come into the plain of Sennaar (Shinar), which is interpreted as "gnashing of teeth": and they build a city of confusion, and a tower of pride, and they hear under other words: "Hear these things, leaders of the house of Jacob, and the residue of the house of Israel, who abominate judgment and pervert all straight things, who build Zion in blood, and Jerusalem in iniquity" (Micah 3:9, 10).

Isti domos domibus, id est, dogmata conjungunt dogmatibus; quibus dicitur per Michaeam, Nolite aedificare in domo derisum (Mich. III), ne supra fundamentum Christi, quod apostolus Paulus posuit (I Cor. III) et in quo debuerant aedificare aurum, argentum, lapides pretiosos: econtrario aedificent ligna, fenum, stipulam, quorum finis incendium est. De hujuscemodi domibus Salvator in Evangelio loquitur: Omnis qui audierit verba mea, et non fecerit ea, assimilabitur viro stulto, qui aedificavit domum suam super arenam. Descendit pluvia, venerunt flumina, flaverunt venti et impegerunt in domum illam, et cecidit: et fuit ruina domus illius magna (Matth. VII, 26, 27). Tamdiu autem quaerunt haeretici nova veteribus jungere, et eadem recentior...

(Vers. 9.) In auribus meis sunt haec Domini exercituum: Nisi domus multae desertae fuerint, grandes et pulchrae absque habitatore. Pro eo quod nos juxta Hebraicum vertimus, In auribus meis sunt haec Domini exercituum, id est, verba quae locutus est Dominus, adhuc resonant in auribus meis: LXX transtulerunt, Audita sunt haec in auribus Domini sabaoth. Non quod Propheta verba Domini audierit, sed in auribus Domini audita sint quae Propheta dicturus est: cum consequentius sit intelligere, audisse Prophetam, quae Dominus sit locutus. Dominus autem locutus est, quod post captivitatem, domus magnae atque pulcherrimae desertae futurae sint, non habentes habitatorem.

(Vers. 10.) Decem enim jugera vinearum facient lagunculam unam, et triginta modii sementis facient modios tres. Pro laguncula, quam soli LXX transtulerunt, omnes alii batum interpretati sunt, quod Hebraice dicitur BETH (). Et pro triginta modiis, quos nos pro coro posuimus, qui Hebraice dicitur OMER (), LXX verterunt artabas sex: quae mensura Aegyptiaca est, et facit modios viginti. In sterilitate ergo nimia quae sequitur captivitatem, decem jugera vinearum facient batum, id est, tres amphoras: et triginta modii seminis, id est, corus, faciet ephi, quod LXX tres mensuras interpretati sunt, id est, tres modios. Batus autem in liquidis speciebus dicitur, et ephi, sive epha ejusdem mensurae in aridis. Sicut in Ezechiel juxta Hebraicum legimus: Ephi justum, et batus justus erit vobis. Ephi et batus aequalia et unius mensurae erunt, ut capiat decimam partem cori batus, et decimam partem cori ephi: juxta mensuram cori erit aequa libratio eorum (Ezech. XLV, 10, 11).

Quaerimus juxta anagogen, quomodo haereticorum domus grandes et pulchrae sint, quae cum judicii tempus advenerit, nullum habitatorem habeant. Omnis enim pompa structuraque verborum, et argumenta dialectica redigentur ad nihili.

These join houses to houses, that is, dogmas to dogmas; to whom it is said through Micah: "Do not build a mockery in the house" (Micah 2?), lest upon the foundation of Christ, which the apostle Paul laid (1 Cor. 3) and in which they ought to have built gold, silver, precious stones: on the contrary they build wood, hay, stubble, whose end is burning. Concerning houses of this sort the Savior speaks in the Gospel: "Everyone who hears my words, and does them not, shall be likened to a foolish man, who built his house upon the sand. The rain fell, the floods came, the winds blew and beat against that house, and it fell: and great was the ruin of that house" (Matt. 7:26, 27). For so long do the heretics seek to join new things to old, and the same more recent...

(Verse 9.) In my ears are these things of the Lord of hosts: Unless many houses shall be desert, great and fair without inhabitant. For that which we translated according to the Hebrew, "In my ears are these things of the Lord of hosts," that is, the words which the Lord spoke still resound in my ears: the LXX translated, "These things were heard in the ears of the Lord of sabaoth." Not that the Prophet heard the words of the Lord, but that those things which the Prophet is about to say were heard in the ears of the Lord: since it is more consequent to understand that the Prophet heard what the Lord spoke. Moreover, the Lord spoke that after the captivity, great and most beautiful houses are to be desert, not having an inhabitant.

(Verse 10.) For ten acres of vineyards shall yield one little flask, and thirty bushels of seed shall yield three bushels. For 'little flask', which the LXX alone translated, all others interpreted as 'bath', which in Hebrew is called *BETH*. And for 'thirty bushels', which we placed for 'cor', which in Hebrew is called *HOMER*, the LXX rendered 'six artabas': which is an Egyptian measure, and makes twenty bushels. Therefore, in the extreme sterility that follows the captivity, ten acres of vineyards shall yield a bath, that is, three amphorae: and thirty bushels of seed, that is, a cor, shall yield an ephah, which the LXX interpreted as 'three measures', that is, three bushels. Now the 'bath' is used for liquid species, and the 'ephah' or 'epha' for the same measure in dry goods. As we read in Ezekiel according to the Hebrew: 'A just ephah, and a just bath shall be to you. The ephah and the bath shall be equal and of one measure, so that the bath may contain the tenth part of a cor, and the ephah the tenth part of a cor: according to the measure of the cor shall be their equal balance' (Ezekiel 45:10, 11).

We inquire according to anagogy how the houses of heretics are large and beautiful, which when the time of judgment arrives, shall have no inhabitant. For all the pomp and structure of words, and dialectical arguments shall be reduced to nothing.

Et quia juxta apostolum Paulum (II Cor. III) non solum Dei aedificatio sumus, sed et agricultura, quam imitantes haeretici suffodiuntur et eradicantur ab Jeremia: idcirco ubi decem jugera vinearum, sive ubi decem juga boum operantur, facient batum unum, et triginta modii sementis facient ephi (Jerem. XVIII), ut de denario numero, qui in Scripturis sanctis mysticus atque perfectus est: et de tricenario, in quo prophetavit Ezechiel (Ezech. I), et Dominus baptizatus est (Luc. III), redigantur ad ephi, qui ad comparationem multiplicis numeri, unione constringitur.

Quod autem aedificatio et agricultura referatur ad intelligentiam spiritalem, etiam alio loco Paulus apostolus docet (Ephes. IV), fundatos et radicatos in charitate credentes esse contestans. Unde et Ecclesiastes (Eccl. II), non solum sibi aedificavit domos, sed plantavit vineas, et fecit hortos et pomaria, et instituit omnes arbores pomiferas, exstruxitque piscinas, ut irrigaret saltum. Porro haeretici imaginem tantum habentes umbramque virtutum, et non ipsam veritatem, absque fructu operum, verborum folia pollicentur. De quorum arboribus dicit Dominus: Omnis plantatio, quam non plantavit Pater meus coelestis, eradicabitur (Matth. XV, 13). De vinea enim Sodomorum vinea eorum, et propago eorum de Gomorra: Uva eorum, uva fellis, et botrus amaritudinis eis, furor draconum vinum eorum, et furor aspidum insanabilis (Deut. XXXII, 32, seqq.).

(Vers. 11, 12.) Vae qui consurgitis mane ad ebrietatem sectandam et potandum usque ad vesperam, ut vino aestuetis. Cithara, et lyra, tympanum, et libia, vinum in conviviis vestris: et opus Domini non respicitis, nec opera manuum ejus consideratis. Pro ebrietate, quam Aquila est interpretatus et Symmachus, LXX ipsum Hebraicum posuerunt SICERAM (), quod omnem significat potionem, quae inebriare potest, et statum mentis evertere. Arguit autem juxta consequentiam coeptae explanationis agricolas vineae, qui imminente sterilitate, et vicino incendio, quo vepres et spinae sunt comburendae, luxuriae se et voluptatibus tradiderunt: non solum in vescendo et bibendo; sed in aurium quoque oblectatione, et in diversis musicae artis generibus. Qui cum ista faciunt, opus Domini non respiciunt, nec considerant quae ventura sint.

Abutamur hoc testimonio adversum principes Ecclesiae, qui de mane consurgunt ad sectandam siceram, et bibendum usque ad vesperam: de quibus in alio loco dicitur: Vae tibi civitas, cujus rex juvenis est, et principes tui mane comedunt (Eccl. X, 16). Qui deliciis occupati, ex creaturis non intelligunt Creatorem, nec considerant opera manuum ejus, de quibus legimus: Verbo Domini coeli firmati sunt, et spiritu oris ejus omnis virtus eorum (Ps. XXXII, 6).

And because according to the apostle Paul (2 Corinthians 3) we are not only God's building but also His husbandry, which heretics imitating are undermined and eradicated by Jeremiah: therefore where ten acres of vineyards, or where ten yokes of oxen work, they shall yield one bath, and thirty bushels of seed shall yield an ephah (Jeremiah 18), so that from the denary number, which in the holy Scriptures is mystical and perfect: and from the tricenary, in which Ezekiel prophesied (Ezekiel 1), and the Lord was baptized (Luke 3), they may be reduced to the ephah, which by comparison to a manifold number, is constrained into unity.

Moreover, that building and husbandry are referred to spiritual understanding, the apostle Paul also teaches in another place (Ephesians 4), witnessing that the believers are grounded and rooted in charity. Whence also Ecclesiastes (Ecclesiastes 2), not only built houses for himself, but planted vineyards, and made gardens and orchards, and established all fruit-bearing trees, and built pools to water the forest. Furthermore, the heretics having only the image and shadow of virtues, and not the truth itself, promise leaves of words without the fruit of works. Concerning whose trees the Lord says: 'Every plant which my heavenly Father has not planted shall be rooted up' (Matthew 15:13). For their vine is of the vineyard of Sodom, and their shoot from Gomorrah: their grape is a grape of gall, and their cluster of bitterness is to them; their wine is the fury of dragons, and the incurable fury of asps (Deuteronomy 32:32, ff.).

(Verses 11, 12.) Woe to you who rise early in the morning to pursue drunkenness and to drink until evening, that you may glow with wine. The harp, and the lyre, the timbrel, and the pipe, and wine are in your feasts: and you do not regard the work of the Lord, nor consider the works of His hands. For 'drunkenness', which Aquila and Symmachus interpreted, the LXX placed the Hebrew word itself, *SICERA*, which signifies every drink that can inebriate and overturn the state of the mind. Moreover, following the consequence of the explanation begun, he rebukes the husbandmen of the vineyard, who, with sterility imminent and fire nearby, in which the briers and thorns are to be burned, have surrendered themselves to luxury and pleasures: not only in eating and drinking, but also in the delight of the ears, and in diverse kinds of the musical art. When they do these things, they do not regard the work of the Lord, nor consider what things are to come.

Let us use this testimony against the princes of the Church, who rise early in the morning to pursue *sicera* and to drink until evening: of whom it is said in another place: 'Woe to thee, O land, whose king is a child, and thy princes eat in the morning' (Ecclesiastes 10:16). Who, occupied with delights, do not understand the Creator from the creatures, nor consider the works of His hands, of which we read: 'By the word of the Lord the heavens were established, and all the power of them by the spirit of His mouth' (Psalm 33:6).

Potest juxta altiorem intelligentiam, omnis animae perturbatio ebrietas appellari, quae concipitur de vino furoris draconum, et de veneno aspidum insanabili, quod nonnulli bibunt ab adolescentia usque ad senectutem, hoc est, de mane usque ad vesperam (Deut. XXXII). Alii vero hora tertia, sexta, vel nona, et undecima suscitantur de convivio, et dicitur ad eos: Expergiscimini qui ebrii estis a vino. Super hoc vinum, et super hujuscemodi uvas ac vineas pluit Dominus sulphur et ignem a Domino: et quicumque ex earum vino biberit, aestuat atque comburitur. Requirit citharam et psalterium, cujus repertor est Jubal, de Cain stirpe generatus (Gen. IV), nec audit Dominum dicentem ad Aaron: Vinum et siceram non bibetis tu et filii tui, quando ingredimini in tabernaculum testimonii, aut accedetis ad altare (Lev. X, 8). Has citharas, et lyras, tympanumque, et tibias rex Babylonius habuit, quibus consonantibus, universarum gentium populi prosternebantur in terram, et adorabant auream statuam (Dan. III).

Quod autem primum tempus humanae sapientiae, quando egredimur pueritiam, et ad rationalem venimus aetatem, mane in Scripturis intelligatur, multa testimonia docere nos poterunt: de quibus exempli causa ponenda sunt pauca: Mane mittebam Prophetas; et: Mane exaudies orationem meam. Mane assitam tibi, et videbo (Ps. V, 4, 5); et: De nocte consurget spiritus meus (Ps. LXII, 1); et: Deus, Deus meus, ad te de luce vigilo (Ps. C, 8); et: In matutinis interficiebam omnes peccatores terrae, ut disperderem de civitate Domini omnes qui operantur iniquitatem (Ps. XXIX, 7); et in alio loco: Ad vesperam demorabitur fletus, et ad matutinum laetitia, et caetera his similia. Consurgimus autem de mane, quando vitia relinquimus in pueritia, et dicere possumus: Peccata juventutis meae et ignorantiae ne memineris (Psal. XXIV, 7). Ortoque nobis sole justitiae, fugantur tenebrae, et statim interficimus omnes cogitationes, quae ad peccata nos provocant, et de civitate mentis nostrae illos disperdimus peccatores, de quibus Salvator loquitur: De corde exeunt cogitationes malae, homicidia, adulteria, fornicationes, furta, falsa testimonia, blasphemiae (Matth. XV, 19), et reliqua. Infelicissimi autem sunt qui de mane usque ad vesperam ebrietate, gula et diversis voluptatibus occupati, non intelligunt in se opera Domini, nec considerant cur creati sunt.

According to a higher intelligence, every perturbation of the soul can be called drunkenness, which is conceived from the wine of the fury of dragons, and from the incurable poison of asps, which some drink from youth even to old age, that is, from morning until evening (Deuteronomy 32). Others indeed at the third, sixth, or ninth, and eleventh hour are roused from the banquet, and it is said to them: 'Awake, you who are drunk with wine.' Upon this wine, and upon grapes and vineyards of this kind, the Lord rained brimstone and fire from the Lord: and whoever drinks of their wine, glows and is burned up. He seeks the harp and the psaltery, whose inventor is Jubal, born of the stock of Cain (Genesis 4), nor does he hear the Lord saying to Aaron: 'You and your sons shall not drink wine nor *sicera* when you enter into the tabernacle of testimony, or approach the altar' (Leviticus 10:8). The Babylonian king had these harps, and lyres, and timbrels, and pipes, at the sounding of which the peoples of all nations were prostrated to the earth, and adored the golden statue (Daniel 3).

Moreover, that the first time of human wisdom, when we leave childhood and come to the rational age, is understood as 'morning' in the Scriptures, many testimonies can teach us: of which a few are to be placed for the sake of example: 'In the morning I sent the Prophets'; and: 'In the morning Thou shalt hear my prayer.' In the morning I will stand by Thee, and I will see (Psalm 5:4, 5); and: 'From the night my spirit shall rise' (Psalm 62:1); and: 'O God, my God, to Thee I wake from the light' (Psalm 100:8); and: 'In the mornings I slew all the sinners of the earth, that I might destroy from the city of the Lord all who work iniquity' (Psalm 29:7); and in another place: 'At evening weeping shall linger, and in the morning gladness', and other things like these. Moreover, we rise early in the morning when we leave vices in childhood, and we can say: 'Remember not the sins of my youth and of my ignorance' (Psalm 24:7). And the sun of justice having risen for us, the darkness is put to flight, and immediately we slay all thoughts which provoke us to sins, and we destroy those sinners from the city of our mind, of whom the Savior speaks: 'Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies' (Matthew 15:19), and the rest. But most unhappy are those who, occupied from morning until evening with drunkenness, gluttony, and diverse pleasures, do not understand in themselves the works of the Lord, nor consider why they were created.

(Vers. 13.) Propterea ductus est captivus populus meus, quia non habuit scientiam: et nobiles ejus interierunt fame, et multitudo ejus siti exaruit. Haec juxta litteram accidisse populo Judaeorum sub Vespasiano et Tito Romanis principibus, tam Graeca quam Latina narrat historia. Quod quidem et spiritualiter hodie quoque patiuntur, sustinentes non famem panis, neque sitim aquae, sed famem audiendi sermonis Dei: quia nec respexerunt opus Domini, nec consideraverunt opera manuum ejus, neque habuerunt ejus scientiam, qui semper locutus est per Prophetas (Amos. VIII). Unde et in Psalmis dicitur de eis: Convertentur ad vesperam, et famem patientur ut canes, et circuibunt civitatem (Ps. LVIII, 16). Quod autem omnis sermo doctrinae, panis appelletur et aqua, illud docet Evangelicum: Non in solo pane vivit homo, sed in omni verbo quod egreditur de ore Dei (Luc. IV, 4): Et, Quicumque biberit de aqua, quam dedero ei, non sitiet in aeternum (Joan. IV, 13). Et in psalmo dicitur: Super aquas refectionis educavit me (Ps. XXII, 2). Unde et Dominus non vult esurientes in eremo dimittere, ne lassentur; et corruant, et interficiantur fame (Matth. XV). Et de justo viro dicitur: Juvenis fui, et senui, et non vidi justum derelictum, nec semen ejus quaerens panem (Ps. XXXVI, 25). Quidam hoc quod dicitur: Captivus ductus est populus meus, quia non habuit scientiam: et nobiles ejus interierunt fame, et multitudo ejus siti exaruit, generaliter de inferis, et gehenna interpretari volunt, in qua punietur omnis qui Dei non habuerit scientiam.

(Vers. 14, 15.) Propterea dilatavit infernus animam suam, et aperuit os suum absque ullo termino, et descendent fortes ejus, et populus ejus, et sublimes gloriosique ejus ad eum. Et incurvabitur homo, et humiliabitur vir, et oculi sublimium deprimentur. Qui surrexerunt mane ad sectandam siceram, et permanserunt in ebrietate usque ad vesperam, et voluptate ac deliciis occupati, opus Domini respicere noluerunt, nec opera manuum ejus contemplati sunt, propterea ducti sunt in captivitatem, quia non habuerunt scientiam Filii Dei, dicente ipso ad eos, Nec me scitis, nec qui me misit (Joan. VIII, 19), et in ipsa captivitate fame perierunt, ac aruerunt siti. Unde infernus et mors dilatavit animam suam, et aperuit os suum, et absque ullo numero, et satietate devoravit in perpetuum puniendos: ita ut principes et populus, et sublimes gloriosique terrae Judae descenderent ad eum, et humiliaretur omnis superbia, et oculi sublimium deprimerentur, intelligentium se esse mortales; et cuncta rebus expleta, quae ventura per Prophetas Dominus nuntiarat.

(Verse 13.) Therefore my people are led away captive, because they had not knowledge: and their nobles have perished with famine, and their multitude was parched with thirst. Greek as well as Latin history relates that these things happened according to the letter to the people of the Jews under Vespasian and Titus, the Roman princes. Which indeed they also suffer spiritually today, enduring not a famine of bread, nor a thirst of water, but a famine of hearing the word of God: because they neither regarded the work of the Lord, nor considered the works of his hands, nor did they have knowledge of him, who always spoke through the Prophets (Amos 8). Whence also it is said of them in the Psalms: "They shall return at evening, and shall suffer hunger like dogs, and shall go round about the city" (Ps. 59:15). Moreover, that every word of doctrine is called bread and water, that Evangelical passage teaches: "Man does not live by bread alone, but by every word that proceeds from the mouth of God" (Luke 4:4); and, "Whoever shall drink of the water which I shall give him, shall not thirst for ever" (John 4:13). And in the psalm it is said: "He has brought me up upon the water of refreshment" (Ps. 23:2). Whence also the Lord does not wish to send away those hungering in the desert, lest they should faint, and fall, and be killed by famine (Matt. 15). And of the just man it is said: "I have been young, and now am old, and I have not seen the just man forsaken, nor his seed seeking bread" (Ps. 37:25). Some wish to interpret this which is said: "My people is led away captive, because they had not knowledge: and their nobles have perished with famine, and their multitude was parched with thirst," generally concerning the lower regions and Gehenna, in which every one who has not had knowledge of God shall be punished.

(Verses 14, 15.) Therefore hell has enlarged its soul, and opened its mouth without any bound, and their strong ones, and their people, and their high and glorious ones shall descend into it. And man shall be bowed down, and man shall be humbled, and the eyes of the lofty shall be depressed. Those who rose up early in the morning to follow sicera, and remained in drunkenness until evening, and being occupied with pleasure and delicacies, would not regard the work of the Lord, nor contemplated the works of his hands, therefore were led into captivity, because they had not knowledge of the Son of God, he himself saying to them: "Neither do you know me, nor him who sent me" (John 8:19), and in that very captivity they perished with famine, and were parched with thirst. Whence hell and death enlarged its soul, and opened its mouth, and without any number and satiety devoured those to be punished for ever: so that the princes and the people, and the lofty and glorious ones of the land of Judah descended into it, and all pride was humbled, and the eyes of the lofty were depressed, understanding themselves to be mortal; and all things filled with the events which the Lord had announced would come through the Prophets.

Infernus autem animam habere dicitur, non quod animal sit, juxta errorem quorumdam; sed quod verbis humanae consuetudinis, rerum insensibilium exprimamus affectum, quod insatiabilis sit, et numquam mortuorum multitudine compleatur. Quomodo et in manu linguae mors dicitur (Prov. XVIII), et omnipotens Deus Sabbatha, et Neomenias Judaeorum odisse loquitur animam suam (Isai. I). Quidquid de populo diximus Judaeorum, tropologice referri potest ad eos qui saeculi deliciis occupati, nec respicientes opera Dei, captivi ducuntur in peccatum, et non habent scientiam Dei: et idcirco fame et siti pereunt bonorum operum atque virtutum, et detrahentur in gehennam, ibique aeternis cruciatibus deputati, potentiam et superbiam miseria cernent et humilitate mutari.

(Vers. 16.) Et exaltabitur Dominus exercituum in judicio: et Deus sanctus sanctificabitur in justitia. Cum captivus ductus fuerit populus, quia non habuit scientiam, et interierit fame, et siti exaruerit, et dilataverit infernus animam suam: et descenderint fortes atque sublimes gloriosique in profundum, et incurvatus fuerit homo, et humiliatus vir, et receperint omnes juxta merita sua: tunc exaltabitur Dominus in judicio, cujus prius injustum videbatur esse judicium, et Deus sanctus ab omnibus sanctificabitur in justitia, ut impleatur illud quod in Evangelio dicitur: Pater noster, qui es in coelis, sanctificetur nomen tuum (Matth. VI, 9); et: Pater juste, mundus te non cognovit (Joan. XVII, 25). Unde cavere debemus ne praeveniamus judicium Dei, cujus judicia magna sunt, et inenarrabilia, et de quo Apostolus loquitur: Inscrutabilia judicia ejus, et investigabiles viae illius (Rom. XI, 33), donec illuminet occulta tenebrarum, et aperiat cogitationes cordium (I Cor. IV, 5), qui dicit in Evangelio: Nolite judicare, ut non judicemini (Matth. VII, 1). Cui sententiae congruens Paulus apostolus praecepit: Tu quis es qui judicas alienum servum? suo Domino stat, aut cadit. Stabit autem: potens est enim Deus statuere illum (Rom. XIV, 4).

(Vers. 17). Et pascentur agni juxta ordinem suum: et deserta in ubertatem versa, advenae comedent. Pro pascentibus agnis juxta ordinem suum, quod in bonam partem accipitur, nescio quid volentes LXX transtulerunt, pascentur direpti quasi tauri; pro agnis tauros intelligentes, et rursum pro advenis interpretantes agnos.

Moreover, hell is said to have a soul, not that it is an animal, according to the error of some; but that with words of human custom, we express the affect of insensible things, that it is insatiable, and is never filled with the multitude of the dead. Just as death is also said to be in the hand of the tongue (Prov. 18), and Almighty God speaks of his soul hating the Sabbaths and New Moons of the Jews (Isa. 1). Whatever we have said concerning the people of the Jews can be tropologically referred to those who, being occupied with the delicacies of the world, and not regarding the works of God, are led captive into sin, and have not the knowledge of God: and therefore they perish with the famine and thirst of good works and virtues, and shall be dragged down into Gehenna, and there being assigned to eternal torments, they shall see their power and pride changed into misery and humility.

(Verse 16.) And the Lord of hosts shall be exalted in judgment: and the holy God shall be sanctified in justice. When the people shall have been led away captive, because they had not knowledge, and shall have perished with famine, and been parched with thirst, and hell shall have enlarged its soul: and the strong and lofty and glorious ones shall have descended into the deep, and man shall have been bowed down, and man shall have been humbled, and all shall have received according to their merits: then shall the Lord be exalted in judgment, whose judgment previously seemed to be unjust, and the holy God shall be sanctified in justice by all, so that that might be fulfilled which is said in the Gospel: "Our Father, who art in heaven, hallowed be thy name" (Matt. 6:9); and: "Righteous Father, the world has not known thee" (John 17:25). Whence we ought to take care lest we prevent the judgment of God, whose judgments are great and ineffable, and concerning which the Apostle speaks: "Inscrutable are his judgments, and unsearchable his ways" (Rom. 11:33), until he illuminate the hidden things of darkness, and open the thoughts of hearts (1 Cor. 4:5), who says in the Gospel: "Judge not, that you be not judged" (Matt. 7:1). Agreeing with this sentence, the apostle Paul commanded: "Who are you that judge another's servant? To his own Lord he stands or falls. But he shall stand: for God is powerful to make him stand" (Rom. 14:4).

(Verse 17.) And the lambs shall feed according to their order: and strangers shall eat the desert places turned into fruitfulness. Instead of "lambs feeding according to their order," which is taken in a good sense, the LXX, I know not with what intention, translated: "the plundered shall feed like bulls"; understanding bulls for lambs, and again interpreting lambs for strangers.

Quando autem Dominus exaltatus fuerit in judicio, et sanctus in sua sanctificatus justitia, ut mali agricolae male pereant, et exaltata cedrus securi Domini succidatur; tunc qui fuerint de agnorum numero, non haedorum, pascentur in Ecclesiae pratis, et dicent: Dominus pascit me, et nihil mihi deerit (Ps. XXII, 1); et quae a Judaeis deserta sunt, versa in ubertatem comedet gentium populus. Haec juxta tropologiam. Caeterum ut ordinem compleamus historiae, id ipsum aliis verbis dicitur, de quo supra legimus: Regionem vestram in conspectu vestro alieni devorant, et deserta est atque subversa a populi sexternis (Isai. I, 7). De toto enim orbe congregata gentium multitudo habitat in Judaea, et ejectis prioribus populis, ideo ex parte caecitas facta est domui Israel, ut subintraret plenitudo gentium (Rom. XI). Pulchreque juxta LXX direpti sunt atque vastati et ducti in captivitatem quasi tauri, de quibus Dominus dixerat: Tauri pingues obsederunt me, ut loca taurorum occuparent agni.

(Vers. 18, 19.) Vae, qui trahitis iniquitatem in funiculis vanitatis, et quasi vinculum plaustri peccatum. Qui dicitis: festinet et cito veniat opus ejus, ut videamus, et appropiet et veniat consilium sancti Israel, et scimus illud. Pro vinculo plaustri, corrigiam jugi vitulae, sive vaccae, LXX transtulerunt. Quod autem vincula dicantur esse peccata, crebrius legimus. E quibus illud est: Funibus peccatorum suorum unusquisque constringitur (Prov. V, 22). Et Dominus arguens populum delinquentem, qui peccatis peccata sociarat, fecit flagellum de funiculis, ostendens eis quomodo domum Dei fecissent speluncam latronum (Joan. II), et sedem orationis vertissent in domum negotiationis (Matth. XXI). Conviva quoque coenae Dominicae, vestem non habens nuptialem, vinctus pedibus ac manibus ejicitur in tenebras exteriores (Matth. XXII). Et Dominus venit, ut his qui erant in vinculis diceret: Exite (Isa. XLIX, 9); et qui versabantur in tenebris, revelamini (Psal. CLXV, 8). Ipse enim solvit compeditos, et illuminat caecos: quos Jeremias vinctos terrae nuncupat. Nec plangit eos qui peccare coeperint, statimque desierint: non est enim justus super terram qui faciat bonum, et aliquando non peccet (Eccl. VII, 2); sed qui longo funiculo peccata protraxerint. Unde et in Numeris legimus (Cap. XIX), vaccam rufam, cujus cinis expiatio populi est, non aliter immolari et offerri ad altare Domini, nisi quae terrena opera non fecerit, jugumque non traxerit, nec vinculis jugi Nabuchodonosor fuerit alligata.

Moreover, when the Lord shall have been exalted in judgment, and the holy one sanctified in his justice, so that the evil husbandmen perish miserably, and the exalted cedar be cut down by the axe of the Lord; then those who shall be of the number of the lambs, not of the goats, shall feed in the pastures of the Church, and shall say: "The Lord feeds me, and nothing shall be wanting to me" (Ps. 23:1); and the people of the nations shall eat the things which were deserted by the Jews, being turned into fruitfulness. These things according to tropology. Furthermore, that we may complete the order of history, that very thing is said in other words of which we read above: "Strangers devour your region in your sight, and it is desert and subverted by foreign people" (Isa. 1:7). For a multitude of nations gathered from the whole world dwells in Judea, and the former peoples having been cast out, therefore blindness in part has happened to the house of Israel, that the fullness of the Gentiles might come in (Rom. 11). And beautifully, according to the LXX, they were plundered and wasted and led into captivity like bulls, concerning whom the Lord had said: "Fat bulls have besieged me," so that the lambs might occupy the places of the bulls.

(Verses 18, 19.) Woe to you that draw iniquity with cords of vanity, and sin as it were with a cart rope. That say: Let him make haste and let his work come quickly, that we may see it: and let the counsel of the Holy One of Israel come near and come, and we shall know it. Instead of "cart rope," the LXX translated "thong of a heifer's" or "cow's yoke." Moreover, we read very frequently that sins are said to be chains. Among which is that: "Each one is constricted by the ropes of his own sins" (Prov. 5:22). And the Lord, rebuking the delinquent people who had joined sins to sins, made a whip of cords, showing them how they had made the house of God a den of thieves (John 2), and had turned the seat of prayer into a house of business (Matt. 21). Also the guest of the Lord's supper, not having a wedding garment, being bound by feet and hands is cast out into the exterior darkness (Matt. 22). And the Lord came, that he might say to those who were in chains: "Go forth" (Isa. 49:9); and to those who were dwelling in darkness: "Be revealed" (Ps. 146:8). For he himself looses those in fetters, and illuminates the blind: whom Jeremiah calls the bound of the earth. Nor does he lament those who have begun to sin and immediately have ceased: for there is not a just man upon the earth who does good and does not sometimes sin (Eccl. 7:20); but those who have drawn out sins with a long cord. Whence also we read in Numbers (Chap. 19), that the red heifer, whose ash is the expiation of the people, is not otherwise sacrificed and offered at the altar of the Lord, unless she has not done earthly works, and has not drawn a yoke, nor been bound with the chains of the yoke of Nebuchadnezzar.

Et in hoc eodem propheta pro cingulo veritatis, filiae Sion cinguntur funiculo. Achitophel quoque et Judas [quorum alter David, alter Dominum prodiderunt] fune longissimo trahentes peccata sua, periere suspendio; putantes malum conscientiae praesenti morte finiri, et nihil esse post mortem. Quod autem juxta Hebraicum et omnes alios interpretes, appellantur funiculi vanitatis; hoc significat, quod facientibus peccatum facile texitur, et tam inane et facile est, ut aranearum fila texuntur.

(Vers. 20.) Vae qui dicitis malum bonum, et bonum malum: ponentes tenebras lucem, et lucem tenebras: ponentes amarum in dulce, et dulce in amarum. Ejusdem criminis est, bonum, lucem, et dulce, contrariis vocare nominibus, cujus, malum, tenebras, et amarum vocabulis appellare virtutum. Hoc contra eos qui peccatum non putant, si bono detrahant, et non aestimant esse delictum, si laudent malum. Ponunt autem Judaei bonum malum, et lucem tenebras, et dulce amarum, suscipientes Barabbam latrocinii et seditionis auctorem, et crucifigentes Jesum, qui non venerat nisi ad oves perditas domus Israel, ut salvaret quod perierat. In Barabbam intelligamus diabolum, qui cum sit nox et tenebrae, transfiguratur in Angelum lucis (Matth. XXVII). Unde et Apostolus loquitur: Quae participatio justitiae cum iniquitate? quae societas luci ad tenebras? qui consensus Christi et Belial (II Cor. VI, 14, 15)? Neque enim lucerna tollenda est, et ponenda sub modio, vel sub lecto, sed supra candelabrum, ut omnibus luceat. Nec arbor malos afferens fructus, bonae arboris est appellanda vocabulo (Matth. V). Unde et in Genesi mystico sermone narratur, quod diviserit Deus inter lucem ac tenebras, quae in principio super abyssum ferebantur (Gen. I). Quod autem bonus Salvator sit appellatus, ipse in Evangelio loquitur: Pastor bonus ponit animam suam pro ovibus suis (Joan. X, 11). Lucem quoque esse se dicit: Ego sum lux mundi (Joan. VIII, 12), et quotidie coelesti pane saturati dicimus: Gustate et videte, quam suavis est Dominus (Ps. XXIII, 9). E contrario quando dicimus: Libera nos a malo (Matth. VI, 13); et: Mundus in maligno positus est (I Joan. V, 19), diaboli cupimus insidiis liberari. Quod autem ipse tenebrarum et amaritudinis significetur nominibus, crebrius legimus. Sed et hoc possumus dicere, quod omnia contraria dogmata veritati amara sint, et sola dulcis veritas. Unde cavendum est, ne pro veritate sequamur mendacium, ne pro lumine tenebras. Multae enim sunt viae quae videntur hominibus r.

And in this same prophet, instead of the girdle of truth, the daughters of Zion are girded with a cord. Ahithophel also and Judas [one of whom betrayed David, the other the Lord], drawing their sins with a very long rope, perished by hanging; thinking that the evil of conscience is ended by present death, and that there is nothing after death. Moreover, because according to the Hebrew and all other interpreters, they are called "cords of vanity"; this signifies that for those committing sin, it is easily woven, and is so empty and easy as spider's threads are woven.

(Verse 20.) Woe to you that call evil good, and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter. It is of the same crime to call good, light, and sweet by contrary names, as to call evil, darkness, and bitter by the names of virtues. This is against those who do not think it a sin if they detract from the good, and do not estimate it to be a fault if they praise the evil. Moreover, the Jews put good for evil, and light for darkness, and sweet for bitter, receiving Barabbas, the author of robbery and sedition, and crucifying Jesus, who had not come except to the lost sheep of the house of Israel, that he might save that which had perished. In Barabbas let us understand the devil, who although he be night and darkness, is transfigured into an Angel of light (Matt. 27). Whence also the Apostle speaks: "What participation has justice with iniquity? what society has light with darkness? what consensus has Christ with Belial (2 Cor. 6:14, 15)?" For neither is a lamp to be taken and put under a bushel, or under a bed, but upon a candlestick, that it may shine for all. Nor is a tree bringing forth evil fruits to be called by the name of a good tree (Matt. 5). Whence also in Genesis it is narrated in mystic speech, that God divided between the light and the darkness, which in the beginning were carried over the abyss (Gen. 1). Moreover, that he is called the good Savior, he himself speaks in the Gospel: "The good shepherd lays down his life for his sheep" (John 10:11). He also says that he is the light: "I am the light of the world" (John 8:12), and daily being saturated with celestial bread we say: "Taste and see how sweet the Lord is" (Ps. 34:9). On the contrary, when we say: "Deliver us from evil" (Matt. 6:13); and: "The world is placed in the malignant one" (1 John 5:19), we desire to be delivered from the snares of the devil. Moreover, that he himself is signified by the names of darkness and bitterness, we read very frequently. But we can also say this, that all contrary dogmas are bitter to the truth, and sweet truth alone. Whence care must be taken lest for truth we follow a lie, lest for light, darkness. For there are many ways which seem right to men.

(Vers. 21.) Vae qui sapientes estis in oculis vestris, et coram vobismetipsis prudentes. Qui vobis, inquit, ipsi videmini sapientes esse, qui prudentiam sequimini, non Dei, sed hominum: et cum non recipiatis Dei virtutem Deique sapientiam, putatis vos esse sapientes (I Cor. I). Inter sapientiam et prudentiam hoc dicunt interesse Stoici, quod sapientia rerum sit divinarum humanarumque notitia: prudentia autem tantum mortalium. Consequenter autem haec adversum Scribas dicuntur et Pharisaeos, qui habentes clavem scientiae, nec ipsi ad Christum introeunt nec alios introire permittunt (Luc. XI).

(Vers. 22.) Vae qui potentes estis ad bibendum vinum, et viri fortes ad miscendam siceram, id est ebrietatem. Quibus supra dixerat: Vae qui consurgitis mane ad ebrietatem sectandam, et potandum usque ad vesperam, ut vino aestuetis, de his etiam nunc loquitur: qui potentes sunt ad bibendum vinum, et viri fortes ad miscendum siceram (Deut. XXXII). Qui inebriati vino draconis, et veneno aspidum insanabili, virtute Domini calumniabantur. Et ipsi ebrii inebriabant populos, ut pari furore bacchantes, adversus Dominum conclamarent. Juxta tropologiam ante jam diximus: quod sacerdotes ingressuri Tabernaculum Dei, non debeant vinum bibere et siceram (Levit. X). Quibus nunc addimus, quod Nazaraeis quoque praeceptum sit, qui se sanctificant Domino, ut vinum et siceram, et omne quod de uvis est, non bibant, nec comedant, ne uvam quidem passam, et acetum ex vino (Num. VI). Sed et in Proverbiis praecipitur: Potentes qui iracundi sunt; vinum non bibant, ne cum biberint, obliviscantur sapientiae. Inter vinum et siceram juxta anagogen hoc esse arbitror, quod vinum e pluribus una perturbatio est, verbi gratia, libidinis, avaritiae, gulae, et invidiae. Sicera autem, id est, ebrietas, omnes in se vitiorum continet passiones, quas rectius Latino sermone perturbationes possumus dicere, quod statum mentis evertant, et ebrios faciant nescire quid agant. Qui ergo praesunt, plurimum debent carere vitiis, et maxime ira, quae furori proxima est: ne quanto plus possint, tanto amplius subjectis noceant. Miscet siceram qui cum ebrietate plenus sit, ad decipiendos homines, umbras quasdam et imagines simulat se habere virtutum.

(Verse 21.) Woe to you that are wise in your own eyes, and prudent in your own conceits. You who seem to yourselves to be wise, he says, who follow prudence, not of God, but of men: and when you do not receive the power of God and the wisdom of God, you think yourselves to be wise (1 Cor. 1). Between wisdom and prudence the Stoics say this interest lies, that wisdom is the knowledge of divine and human things: but prudence only of mortal things. Consequently, however, these things are said against the Scribes and Pharisees, who having the key of knowledge, neither enter themselves to Christ nor permit others to enter (Luke 11).

(Verse 22.) Woe to you that are mighty to drink wine, and stout men at mixing strong drink, that is, drunkenness. Concerning those to whom he had said above: "Woe to you that rise up early in the morning to follow drunkenness, and to drink until the evening, that you may be heated with wine," he also speaks now: who are mighty to drink wine, and stout men at mixing strong drink (Deut. 32). Who, being inebriated with the wine of the dragon and with the incurable poison of asps, were calumniating the power of the Lord. And they themselves, being drunk, inebriated the peoples, so that, raving with equal fury, they might cry out together against the Lord. According to tropology we have already said before: that the priests who are about to enter the Tabernacle of God ought not to drink wine and strong drink (Lev. 10). To which we now add, that it was also commanded to the Nazirites, who sanctify themselves to the Lord, that they should not drink wine and strong drink, and everything which is from grapes, nor eat even a dried grape, and vinegar from wine (Num. 6). But also in Proverbs it is commanded: "The mighty who are wrathful; let them not drink wine, lest when they have drunk, they forget wisdom." Between wine and strong drink, according to anagoge, I think this is the difference, that wine is one perturbation from many, for example, of lust, of avarice, of gluttony, and of envy. But strong drink, that is, drunkenness, contains in itself all the passions of vices, which we can more rightly call "perturbations" in the Latin language, because they overturn the state of the mind, and make the drunkards not know what they are doing. Those, therefore, who are in charge, ought most of all to be free from vices, and especially from anger, which is next to fury: lest the more they are able to do, the more they harm their subjects. He mixes strong drink who, although he be full with drunkenness, for the sake of deceiving men, simulates that he has certain shadows and images of virtues.

(Vers. 23.) Qui justificatis impium pro muneribus, et justitiam justi aufertis ab eo. Et haec pars vitiorum est vineae, quae pro uvis fecit labruscas, et exspectante Domino, ut faceret judicium, fecit iniquitatem, justificans impium pro muneribus, et non causas, sed dona considerans, quae excaecant etiam oculos sapientium. Unde cavendum est, ne inebriemur vino, in quo est luxuria (Deut. XVI, 19; Ephes. V), et nudentur femora turpitudinis nostrae (Gen. IX), et adulemur impiis pro muneribus, et justitiam justi pro inopia despiciamus. Quod et in Epistola Jacobi praecipitur: ne honorantes impios divites, et despicientes sanctos pauperes, fiamus judices iniquitatis.

(Vers. 24.) Propter hoc sicut devorat stipulam lingua ignis, et calor flammae exurit: sic radix eorum quasi favilla erit, et germen eorum ut pulvis ascendet. Abjecerunt enim legem Domini exercituum, et sermonem sancti Israel blasphemaverunt. Propter superiores causas superbiae, et ebrietatis, et avaritiae, quia pro uvis attulerunt spinas, et fenum, ligna, stipulam, arsurosque vepres; ideo radix malitiae eorum redigetur in favillam, et omnis flos et pulchritudo divitiarum et corporis pulveri comparabitur (I Cor. III). Non enim solum ista fecerunt, sed his gradibus pervenerunt ad blasphemiam, ut legem Domini non reciperent, et sermonem Sancti Israel blasphemarent; de quibus supra legimus: De Sion egredietur lex, et verbum Domini de Jerusalem (Isai. II, 3). Potest radix in malis cogitationibus accipi, fructus autem et germen in malis operibus atque sermonibus, ut quod in radice latet, monstretur in germine: quae utraque Domini incendio vorabuntur. Unde et Apostolus (Heb. XII, 15), radicem amaritudinis malorum, sursum loquitur germinantem.

(Vers. 26 et seqq.) Et levabit signum in nationibus procul, et sibilabit ad eum de finibus terrae, et ecce festinus velociter veniet. Et non erit deficiens, neque laborans in eo: non dormitabit, neque dormiet, neque solvetur cingulum lumborum ejus, nec rumpetur corrigia calciamenti ejus. Sagittae ejus acutae, et omnes arcus ejus extenti: ungulae equorum ejus ut silex, et rotae ejus quasi impetus tempestatis. Rugitus ejus ut leonis, rugiet ut catuli leonum, et frendet, et tenebit praedam, et amplexabitur, et non erit qui eruat. Et sonabit super eum in die illa sicut sonitus maris: aspiciemus in terram, et ecce tenebrae tribulationis, et lux obtenebrata est caligine ejus.

(Verse 23.) Who justify the impious for gifts, and take away the justice of the just man from him. And this is part of the vices of the vineyard, which instead of grapes brought forth wild grapes, and while the Lord expected that it should do judgment, it did iniquity, justifying the impious for gifts, and considering not causes, but gifts, which blind even the eyes of the wise. Whence care must be taken, lest we be inebriated with wine, in which is luxury (Deut. 16, 19; Eph. 5), and the thighs of our turpitude be bared (Gen. 9), and we flatter the impious for gifts, and despise the justice of the just man for his poverty. Which also is commanded in the Epistle of James: lest by honoring the impious rich, and despising the holy poor, we become judges of iniquity.

(Verse 24.) Therefore as the tongue of fire devours the stubble, and the heat of the flame burns it up: so their root shall be as embers, and their branch shall go up as dust. For they have cast away the law of the Lord of hosts, and have blasphemed the word of the Holy One of Israel. On account of the superior causes of pride, and of drunkenness, and of avarice, because instead of grapes they brought forth thorns, and hay, wood, stubble, and briars that are to be burned; therefore the root of their malice shall be reduced to embers, and all the flower and beauty of their riches and body shall be compared to dust (1 Cor. 3). For they did not only do those things, but by these steps they arrived at blasphemy, so that they did not receive the law of the Lord, and they blasphemed the word of the Holy One of Israel; concerning which we read above: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3). The root can be taken in evil thoughts, but the fruit and branch in evil works and words, so that what is hidden in the root may be shown in the branch: both of which will be devoured by the fire of the Lord. Whence also the Apostle (Heb. 12:15) speaks of the root of bitterness of the evil ones, germinating upwards.

(Verses 26 ff.) And He will lift up a sign among the nations afar off, and will hiss to him from the ends of the earth, and behold, he shall come speedily and swiftly. And there shall be none failing, nor laboring in him: he shall not slumber, nor sleep, nor shall the girdle of his loins be loosed, nor shall the latchet of his shoe be broken. His arrows are sharp, and all his bows bent: the hoofs of his horses are like flint, and his wheels like the force of a tempest. His roaring is like a lion's, he shall roar like young lions, and he shall gnash, and shall hold the prey, and shall embrace it, and there shall be none to rescue it. And it shall sound over him in that day like the sound of the sea: we shall look upon the land, and behold the darkness of tribulation, and the light is darkened by its gloom.

Hebraei hunc locum de Babyloniis et Nabuchodonosor intelligunt prophetari, quod Dei voluntate adductus sit in Judaeam et Jerusalem, templumque subverterit. Nos autem sequentes ordinem, et sequentia superioribus copulantes, ideo signum in nationibus procul elevatum dicimus esse, et sibilasse Dominum, vel traxisse eos de finibus terrae; quoniam abjecerunt legem Evangelii, et sermonem sanctum blasphemaverunt. Si enim de Babyloniis esset sermo, juxta consuetudinem prophetalem dixisset: Vocabo eum qui ab Aquilone est, eo quod juxta Judaeae situm, Assyrii atque Chaldaei in Septentrionali plaga sint. Vel certe apertius Babylonios Assyriosque describeret. Nunc vero dicendo: Levabit signum in nationibus procul, et sibilabit ad eum de finibus terrae, gentes longe positas significat, et quae in terrae finibus commorantur: haud dubium quin Romanos, et omnes Italiae, Galliarumque et Hispaniae populos, qui sub Vespasiano et Adriano, Romano imperio subjacebant. Unde et Italia ab eo quod ibi Hesperus occidat, olim Hesperia dicebatur. Et hoc veniente percussus est, et omnes Judaeae montes turbati sunt, ut interpretatus est Theodotio et Symmachus, vel commoti, ut Aquila posuit, vel acerbati, ut LXX transtulerunt, ut impetu hostium omnes replerentur plateae cadaveribus mortuorum. Describit ergo sermo divinus velocitatem venientis exercitus, qui non sua, sed Domini venerit voluntate; immo attractus sit, et sibilo illius provocatus, quod non defecerit, nec tanto itinere laboraverit, et cupiditate praedandi, somnum oculis non admiserit, calciamenta quoque illius non sint attrita, sagittariorum multitudinem, equitum turmas, curruum quadrigarumque fervorem, quod instar leonis, non tam ad pugnandum, quam ad praedandum, et vorandum venerit, et ululatus vincentis exercitus, marinis fluctibus comparatur. Ex quo notandum ubicumque sonitus maris in Scripturis appellatur, quid significet. Cum igitur venerit Romanus exercitus, et tenuerit praedam, et non fuerit qui eruat, Propheta compatientis affectu se jungit populo, et ait: Aspiciemus in terram et ecce tenebrae tribulationis. Coelum enim aspicere non audebimus, cujus habitatorem offendimus: et lux nostra quam semper habebamus in Deo, tribulationum caligine obscurata est. Legi in cujusdam Commentariis, hoc quod dicitur: Levabit signum in nationibus procul, et sibilabit ad eum de finibus terrae, de vocatione gentium debere intelligi, quod elevato signo Crucis, et depositis oneribus peccatorum, velociter venerint atque crediderint. Sed nescio quomodo huic sensui possint congruere quae sequuntur.

The Hebrews understand this place to be prophesied concerning the Babylonians and Nebuchadnezzar, that by the will of God he was led into Judea and Jerusalem, and subverted the temple. But we, following the order and joining what follows to the preceding, say that the sign was lifted up among the nations afar off, and that the Lord hissed, or drew them from the ends of the earth, because they rejected the law of the Gospel and blasphemed the holy word. For if the discourse were about the Babylonians, he would have said, according to the prophetic custom: 'I will call him who is from the North', because relative to the position of Judea, the Assyrians and Chaldeans are in the Northern region. Or certainly he would have described the Babylonians and Assyrians more openly. But now, by saying: 'He will lift up a sign among the nations afar off, and will hiss to him from the ends of the earth', he signifies nations placed far away, and which dwell at the ends of the earth: no doubt but the Romans, and all the peoples of Italy, the Gauls, and Spain, who under Vespasian and Hadrian were subject to the Roman empire. Whence also Italy, from the fact that Hesperus [the evening star] sets there, was formerly called Hesperia. And as this [army] came, [the people] were struck, and all the mountains of Judea were 'troubled', as Theodotion and Symmachus interpreted, or 'shaken', as Aquila put it, or 'embittered', as the LXX translated, so that by the impetus of the enemies all the streets were filled with the corpses of the dead. Therefore the divine word describes the speed of the coming army, which came not by its own will, but by the Lord's; rather, it was attracted and provoked by His hissing, because it did not fail, nor was it weary from such a journey, and from the desire for plunder, it did not admit sleep to its eyes; its shoes also were not worn out, [it mentions] the multitude of archers, the troops of horsemen, the fervor of chariots and teams of four, that like a lion, it came not so much for fighting as for plundering and devouring, and the howling of the winning army is compared to marine waves. From which it is to be noted wherever 'the sound of the sea' is named in the Scriptures, what it signifies. When therefore the Roman army shall have come, and shall have held the prey, and there shall have been none to rescue it, the Prophet joins himself to the people with a feeling of compassion, and says: 'We shall look upon the land and behold the darkness of tribulation.' For we shall not dare to look toward heaven, whose Inhabitant we have offended: and our light which we always had in God, is obscured by the gloom of tribulations. I have read in the commentaries of a certain person, that this which is said: 'He will lift up a sign among the nations afar off, and will hiss to him from the ends of the earth', ought to be understood of the calling of the nations, because the sign of the Cross having been lifted up, and the burdens of sins having been laid down, they came and believed swiftly. But I do not know how the things which follow can agree with this sense.

LIBER TERTIUS.

Sufficit mihi voluminum magnitudo, quae in explanatione Isaiae prophetae texitur, ubi aliquid praetermittere, damnum est intelligentiae. Quamobrem in singulis libris, qui tantum numerum ordinemque significant, breves praefatiunculas posui. Teque, virgo Christi Eustochium, precor, ut in expositione difficillimae visionis orationibus me juves: in qua Deus omnipotens in sua cernitur majestate; et duo Seraphim stantia in circuitu ejus atque clamantia: Sanctus, Sanctus, Sanctus Dominus sabaoth, plena est omnis terra gloria ejus; et commotum liminare templi atque concussum, et domus Judaica tenebris erroris impleta. Et comparatione divinae gloriae Propheta immunda labia habere se dicens, et habitare in medio populi blasphemantis, qui consona impietatis voce clamabant: Crucifige, crucifige talem; et, Non habemus regem, nisi Caesarem (Joan. XIX, 6 et 15). Unumque de Seraphim missum ad Isaiam, qui forcipe de altari carbone comprehenso, prophetae purgaret labia, et populus remaneret immundus. Tertius ergo in Isaiam liber hoc habet exordium.

(Cap. VI,---Vers. 1.) Anno quo mortuus est rex Ozias, vidi Dominum sedentem super solium excelsum et elevatum. Sub quatuor regibus prophetasse Isaiam, super Judam et Jerusalem, primae visionis titulo demonstratum est; id est sub Ozia, Joatham; Achaz et Ezechia. Mortuo ergo Ozia, sub quo dicta sunt universa, quae supra exposuimus, successit filius ejus Joatham, qui regnavit annis sedecim, et fecit rectum in conpectu Domini, et portam templi aedificavit excelsam. Quo imperante, vidit Isaias sedentem Dominum super solium excelsum et elevatum, ut habitum regnantis ostenderet.

BOOK THREE.

The magnitude of the volumes which are woven in the explanation of the prophet Isaiah suffices for me, where to omit anything is a loss to understanding. Wherefore in the individual books, which signify so much number and order, I have placed brief prefaces. And I pray thee, O virgin of Christ Eustochium, that thou mayest help me with thy prayers in the exposition of a most difficult vision: in which Almighty God is discerned in His majesty; and two Seraphim standing in His circuit and crying out: 'Holy, Holy, Holy, Lord of hosts, all the earth is full of His glory'; and the threshold of the temple moved and shaken, and the Jewish house filled with the darkness of error. And by comparison with the divine glory, the Prophet saying that he has unclean lips, and dwells in the midst of a blaspheming people, who with the consonant voice of impiety cried out: 'Crucify, crucify such a one'; and, 'We have no king but Caesar' (John 19:6 and 15). And one of the Seraphim sent to Isaiah, who with tongs having taken a coal from the altar, might purge the prophet's lips, and the people might remain unclean. Therefore the third book on Isaiah has this beginning.

(Chapter 6.---Verse 1.) In the year in which king Uzziah died, I saw the Lord sitting upon a throne lofty and elevated. That Isaiah prophesied under four kings, over Judah and Jerusalem, was demonstrated by the title of the first vision; that is, under Uzziah, Jotham, Ahaz, and Hezekiah. Therefore Uzziah being dead, under whom all the things were said which we have explained above, his son Jotham succeeded him, who reigned sixteen years, and did what was right in the sight of the Lord, and built the lofty gate of the temple. During his reign, Isaiah saw the Lord sitting upon a throne lofty and elevated, so that He might show the state of one reigning.

LIBER TERTIUS.

Sufficit mihi voluminum magnitudo, quae in explanatione Isaiae prophetae texitur, ubi aliquid praetermittere, damnum est intelligentiae. Quamobrem in singulis libris, qui tantum numerum ordinemque significant, breves praefatiunculas posui. Teque, virgo Christi Eustochium, precor, ut in expositione difficillimae visionis orationibus me juves: in qua Deus omnipotens in sua cernitur majestate; et duo Seraphim stantia in circuitu ejus atque clamantia: Sanctus, Sanctus, Sanctus Dominus sabaoth, plena est omnis terra gloria ejus; et commotum liminare templi atque concussum, et domus Judaica tenebris erroris impleta. Et comparatione divinae gloriae Propheta immunda labia habere se dicens, et habitare in medio populi blasphemantis, qui consona impietatis voce clamabant: Crucifige, crucifige talem; et, Non habemus regem, nisi Caesarem (Joan. XIX, 6 et 15). Unumque de Seraphim missum ad Isaiam, qui forcipe de altari carbone comprehenso, prophetae purgaret labia, et populus remaneret immundus. Tertius ergo in Isaiam liber hoc habet exordium.

(Cap. VI,---Vers. 1.) Anno quo mortuus est rex Ozias, vidi Dominum sedentem super solium excelsum et elevatum. Sub quatuor regibus prophetasse Isaiam, super Judam et Jerusalem, primae visionis titulo demonstratum est; id est sub Ozia, Joatham; Achaz et Ezechia. Mortuo ergo Ozia, sub quo dicta sunt universa, quae supra exposuimus, successit filius ejus Joatham, qui regnavit annis sedecim, et fecit rectum in conpectu Domini, et portam templi aedificavit excelsam. Quo imperante, vidit Isaias sedentem Dominum super solium excelsum et elevatum, ut habitum regnantis ostenderet.

(Vers. 2.) Seraphim stabant super illud, sex alae uni, et sex alae alteri: duabus velabant faciem ejus, et duabus velabant pedes ejus, et duabus volabant. Et clamabant alter ad alterum, et dicebant: Sanctus, Sanctus, Sanctus Dominus exercituum; plena est omnis terra gloria ejus. Hoc quod nos, sequentes alios Interpretes et Hebraicam veritatem, in qua scriptum est MEMMALLO, id est, ἐπάνω αὐτοῦ, quod Latine dicitur, super illud, vertimus: LXX transtulerunt in circuitu ejus, ut non super Templum stare Seraphim, sed in circuitu Domini describantur.

BOOK THREE.

The magnitude of the volumes that are woven in the explanation of the prophet Isaiah is sufficient for me, where to omit anything is a loss of understanding. For which reason, in each of the books, which signify only the number and order, I have placed brief prefaces. And you, virgin of Christ, Eustochium, I pray that you may help me with prayers in the exposition of the most difficult vision: in which Almighty God is seen in his majesty; and two Seraphim standing in his circuit and crying out: "Holy, Holy, Holy Lord of Sabaoth, all the earth is full of his glory"; and the threshold of the temple moved and shaken, and the Jewish house filled with the darkness of error. And by comparison with the divine glory, the Prophet saying that he has unclean lips, and dwells in the midst of a blaspheming people, who with the consonant voice of impiety were crying out: "Crucify, crucify him"; and, "We have no king but Caesar" (John 19:6, 15). And one of the Seraphim sent to Isaiah, who, with a coal taken from the altar with tongs, might purge the prophet's lips, and the people should remain unclean. Therefore the third book on Isaiah has this beginning.

(Chapter VI, Verse 1.) In the year that king Uzziah died, I saw the Lord sitting upon a throne, high and elevated. That Isaiah prophesied under four kings, over Judah and Jerusalem, was shown in the title of the first vision; that is, under Uzziah, Jotham, Ahaz, and Hezekiah. Uzziah therefore being dead, under whom were said all things which we have exposed above, Jotham his son succeeded, who reigned sixteen years, and did right in the sight of the Lord, and built the high gate of the temple. While he was commanding, Isaiah saw the Lord sitting upon a throne, high and elevated, that he might show the habit of one reigning.

(Verse 2.) "Seraphim stood above it; six wings had one, and six wings had the other: with two they covered his face, and with two they covered his feet, and with two they flew." "And they cried one to another, and said: Holy, Holy, Holy, Lord of hosts; all the earth is full of his glory." That which we—following other interpreters and the Hebrew truth, in which is written MEMMALLO, that is, ἐπάνω αὐτοῦ, which in Latin is said, "above it"—have translated, the LXX translated "round about him," so that the Seraphim are described not as standing above the Temple, but round about the Lord.

Rursum ubi nos diximus, quod unus de Seraphim velaret faciem et pedes ejus, per quod intelligitur, Dei: in Hebraeo scriptum habetur PHANAU et REGLAU, quod potest interpretari et ejus, et suam: ut Seraphim juxta Hebraei sermonis ambiguitatem, et faciem pedesque Dei, et suam faciem ac pedes operire dicantur. In septuagesimo nono psalmo legimus: Qui sedes super Cherubin manifestare (Psal. LXXIX, 3): qui in nostra lingua interpretantur scientiae multitudo. Unde et Dominus in aurigae modum super Cherubim aperte sedere ostenditur.

Seraphim autem praeter hunc locum, in Scripturis Canonicis alibi legisse me nescio, qui stare dicuntur super Templum, vel in circuitu Domini. Ergo errant qui solent in precibus dicere: Qui sedes super Cherubim et Seraphim, quod Scriptura non docuit. Seraphim autem interpretantur ἐμπρησταὶ, quod nos dicere possumus incendentes, sive comburentes, juxta illud quod alibi legimus: Qui facit angelos suos spiritus, et ministros suos ignem urentem (Psal. CIII, 5). Unde et Paulus Apostolus in Epistolas ad Hebraeos, quam Latina consuetudo non recipit: Nonne omnes, inquit, ministri sunt spiritus, in ministerium missi propter eos qui haereditatem accepturi sunt salutis (Hebr. I, 14)? Daniel quoque cum in habitu regnantis Dominum descripsisset, adjecit: Millia millium ministrabant ei, et decies millies centena millia assistebant ei (Dan. VII, 10). In Cherubim ergo ostenditur Dominus: in Seraphim ex parte ostenditur, ex parte celatur. Faciem enim et pedes ejus operiunt, quia et praeterita ante mundum, et futura post mundum scire non possumus; sed media tantum quae in sex diebus facta sunt, contemplamur. Nec mirum hoc de Seraphim credere, cum, et apostoli Salvatorem credentibus aperiant, infidelibus abscondant: et velum ante Arcam fuerit Testamenti (Exod. XL).

Alas quoque habere dicuntur, propter velocitatem, et in cuncta discursum: sive quia semper in altioribus commorantur. Neque enim illud quod de ventis dicitur: Qui ambulat super pennas ventorum (Psal. CIII, 4), vere ventos, juxta fabulas poetarum et pictorum licentiam, pennas habere testatur; sed celerem in cuncta discursum. Et singuli senas alas; quia de fabricatione tantum mundi et praesentis saeculi novimus.

Again, where we said that one of the Seraphim veiled his face and feet, by which is understood "of God," in the Hebrew it is written PHANAU and REGLAU, which can be interpreted both as "his" and "his own": so that the Seraphim, according to the ambiguity of the Hebrew speech, are said to cover both the face and feet of God, and their own face and feet. In the seventy-ninth Psalm we read: "Thou who sittest upon the Cherubim, manifest thyself" (Psalm 79:3); who in our language are interpreted as "multitude of knowledge." Whence also the Lord is shown to sit openly upon the Cherubim in the manner of a charioteer.

But the Seraphim, besides this place, I do not know that I have read elsewhere in the Canonical Scriptures, who are said to stand above the Temple, or round about the Lord. Therefore they err who are accustomed to say in prayers: "Thou who sittest upon the Cherubim and Seraphim," which Scripture has not taught. For Seraphim are interpreted as ἐμπρησταὶ, which we can call "burning ones" or "consuming ones," according to that which we read elsewhere: "Who maketh his angels spirits, and his ministers a burning fire" (Psalm 103:5). Whence also the Apostle Paul in the Epistle to the Hebrews, which Latin custom does not receive: "Are they not all," he says, "ministering spirits, sent into ministry for the sake of those who are to receive the inheritance of salvation" (Hebrews 1:14)? Daniel also, when he had described the Lord in the habit of one reigning, added: "Thousand thousands ministered to him, and ten thousand times a hundred thousand stood before him" (Daniel 7:10). In the Cherubim, therefore, the Lord is shown; in the Seraphim He is partly shown, partly concealed. For they cover His face and His feet, because we cannot know both the things past before the world, and the things future after the world; but we contemplate only the middle things which were made in the six days. Nor is it a marvel to believe this concerning the Seraphim, since also the apostles open the Savior to believers but hide Him from unbelievers; and there was a veil before the Ark of the Testament (Exodus 40).

They are also said to have wings because of their swiftness and their running to and fro into all things; or because they always dwell in higher places. Nor does that which is said concerning the winds: "Who walketh upon the wings of the winds" (Psalm 103:4), truly testify that the winds—according to the fables of the poets and the license of painters—have wings; but rather a swift running to and fro into all things. And each has six wings; because we know only concerning the fabrication of the world and of the present age.

Quod autem clamant, alter ad alterum, vel, juxta Hebraeos, iste ad istum, id est, unus ad unum, invicem se ad laudes Domini cohortantur, et dicunt: Sanctus, Sanctus, Sanctus, Dominus exercituum, ut mysterium Trinitatis in una Divinitate demonstrent. Et nequaquam Templum Judaeorum, sicut prius, sed omnem terram illius gloria plenam esse testentur, qui pro nostra salute dignatus est humanum corpus assumere, ad terrasque descendere. Denique, et Mosi, cum pro adorato vitulo Dominum precaretur, ut parceret populo peccatori, respondit Dominus: Propitius ero illis. Verumtamen vivo ego, et vivit nomen meum: quia implebitur gloria mea omnis terra (Num. XIV, 20, 21). Et septuagesimus primus psalmus canit: Implebitur gloria ejus omnis terra (Psal. LXXI, 19). Unde, et Angeli clamabant pastoribus: Gloria in excelsis Deo, et super terra, pax hominibus bonae voluntatis (Luc. II, 14).

Impie ergo quidam duo Seraphim, Filium, et Spiritum sanctum intelligit: cum juxta evangelistam Joannem, et Paulum apostolum, Filium Dei visum in majestate regnantis, et Spiritum sanctum locutum esse doceamus. Quidam Latinorum duo Seraphim, vetus et novum Instrumentum intelligunt, quae tantum de praesenti saeculo loquuntur. Unde et sex alas habere dicuntur, et faciem Dei pedesque velare, et certatim proferre testimonium veritatis, et omne quod clamant Trinitatis sacramenta monstrare. Et mirari adinvicem quod Dominus Sabaoth in forma Dei Patris positus formam servi acceperit, et humiliaverit se usque ad mortem, mortem autem crucis (Philipp. II), et nequaquam ut prius coelestia eum tantum, sed et terrena cognoscant.

(Vers. 4.) Et commota sunt superliminaria cardinum a voce clamantis, et domus impleta est fumo. Clamantibus Seraphim, et in tota terra Trinitatis mysterium praedicantibus, quando passionem Domini Salvatoris terra universa cognovit, statim commotum est, sive sublatum liminare Templi, et omnes illius cardines conciderunt, impleta Salvatoris comminatione, dicentis: Relinquetur vobis domus vestra deserta (Matth. XXIII, 38). Et quam pulcher ordo verborum. Postquam terra repleta est gloria Domini Sabaoth, Judaeorum Templum impletum est ignorantiae tenebris, et caligine, et fumo, qui noxius est oculis. Vel certe per fumum Templi monstratur incendium. Prius enim Evangelium Salvatoris in toto orbe praedicatum est, et post quadraginta duos annos Dominicae passionis, capta Jerusalem, Templumque succensum est. Judaei putant Templum impletum fumo, thymiama significare, id est, incensum, et per hoc adventum divinae majestatis.

But as for their crying "one to another," or, according to the Hebrews, "this one to that one," that is, "one to one," they exhort one another to the praises of the Lord, and say: "Holy, Holy, Holy, Lord of hosts," that they may demonstrate the mystery of the Trinity in one Divinity. And by no means to testify that the Temple of the Jews, as before, but that all the earth is full of His glory, who for our salvation deigned to assume a human body and to descend to the lands. Finally, also to Moses, when he prayed to the Lord for the adored calf, that He might spare the sinful people, the Lord replied: "I will be propitious to them." Nevertheless, as I live, and as my name lives: because all the earth shall be filled with my glory (Numbers 14:20, 21). And the seventy-first Psalm sings: "All the earth shall be filled with his glory" (Psalm 71:19). Whence also the angels cried to the shepherds: "Glory to God in the highest, and upon earth peace to men of good will" (Luke 2:14).

Impiously, therefore, a certain one understands the two Seraphim as the Son and the Holy Spirit; since according to the evangelist John and the apostle Paul, we teach that the Son of God was seen in the majesty of one reigning, and that the Holy Spirit spoke. Certain of the Latins understand the two Seraphim as the Old and New Instrument (Testament), which speak only of the present age. Whence they are also said to have six wings, and to veil the face of God and His feet, and to bring forth emulously the testimony of truth, and to show that all that they cry are the sacraments of the Trinity. And they marvel at one another that the Lord of hosts, being placed in the form of God the Father, took the form of a servant, and humbled Himself even unto death, even the death of the cross (Philippians 2), and that by no means as before only celestial beings know Him, but also terrestrial ones.

(Verse 4.) "And the lintels of the hinges were moved at the voice of him that cried, and the house was filled with smoke." While the Seraphim were crying out, and preaching the mystery of the Trinity in all the earth, when all the earth recognized the passion of the Lord Savior, immediately the threshold of the Temple was moved, or taken away, and all its hinges fell, fulfilling the threat of the Savior, saying: "Your house shall be left to you desolate" (Matthew 23:38). And how beautiful is the order of words! After the earth was filled with the glory of the Lord of hosts, the Temple of the Jews was filled with the darkness of ignorance, and with gloom, and with smoke, which is harmful to the eyes. Or certainly, by the smoke of the Temple the fire is shown. For first the Gospel of the Savior was preached in all the world, and forty-two years after the Lord's passion, Jerusalem was captured, and the Temple was set on fire. The Jews think the Temple filled with smoke signifies thymiama, that is, incense, and through this the coming of divine majesty.

(Vers. 5.) Et dixi: Vae mihi quia tacui, quia vir pollutus labiis ego sum, et in medio populi polluta labia habentis ego habitabo, et regem Dominum exercituum vidi oculis meis. Et Abraham postquam vidit Dominum, et audivit vocem ejus, terram et cinerem esse se dicit (Genes. XVIII) et Isaias juxta LXX Interpretes compunctum se esse testatur, non ob alia crimina, sed quia labia haberet immunda. Felix conscientia, quae tantum in sermone peccavit, non suo vitio, sed societate populi habentis polluta labia, cum quo loqui saepissime cogebatur. Ex quo ostenditur noxium esse, vivere cum peccatoribus: Qui enim tangit picem, inquinabitur ab ea (Eccl. XIII, 1). Sed quia in Hebraeo legimus: Vae mihi, quia tacui, plangit se Propheta, quia non fuerit dignus laudare Dominum Sabaoth, cum Seraphim, quos Angelicas fortitudines intelligimus. Non fuit autem ausus laudare Dominum: quia labia habebat immunda. Et propterea labia habebat immunda, quia cum peccatore populo versabatur. Vel certe ita intelligendum: Quia tacui, et non audacter Oziam impium regem corripui, ideo labia mea immunda sunt, et laudes Domini cum Angelis cantare non audeo, ne mihi dicatur: Quare tu enarras justitias meas, et assumis testamentum meum per os tuum (Ps. XLIX, 16)? Non est enim pulchra laudatio in ore peccatoris (Eccl. XV, 9). Hoc autem dicimus, non quod Isaiam talem fuisse doceamus; sed quod ipse pro humilitate, et immundis tantum labiis, iudignum se Dei laude fateatur.

(Vers. 6.) Et volavit ad me unus de Seraphim, et in manu ejus calculus, quem forcipe tulerat de altari, et tetigit os meum, et dixit: Ecce tetigi hoc labia tua, et auferetur iniquitas tua, et peccatum tuum mundabitur. Volavit, vel missus est unus de Seraphim, qui interpretatur incendens, ut Prophetae labia purgaret immunda, et pruna vel calculo, quem de altari tulerat, excoqueret. Multi autem putant, duos esse Seraphim, quia clamabat alter ad alterum, cum et de pluribus possint singuli clamare ad singulos; et LXX editio magis significet plurimos, qui interpretati sunt, Seraphim stabant in circuitu ejus. Quod si de duobus diceretur, non in circuitu, sed ex utraque parte dixissent. Et hoc convenit Angelorum multitudini, quae in Dei ministerium praeparata est. Seraphim autem plurali numero appellantur, et singulari Seraph: sicut Cherubim, et Cherub.

(Verse 5.) "And I said: Woe is me, for I have held my peace, because I am a man of polluted lips, and I dwell in the midst of a people having polluted lips, and I have seen with my eyes the King the Lord of hosts." And Abraham, after he saw the Lord and heard His voice, says that he is earth and ashes (Genesis 18); and Isaiah, according to the LXX interpreters, testifies that he was pricked (compunctum), not for other crimes, but because he had unclean lips. A happy conscience, which sinned only in speech, not by its own fault, but by the society of the people having polluted lips, with whom he was very often compelled to speak. From which it is shown to be harmful to live with sinners: "For he who touches pitch shall be defiled by it" (Ecclesiastes 13:1). But because in the Hebrew we read: "Woe is me, for I have held my peace," the Prophet laments himself, because he was not worthy to praise the Lord of hosts with the Seraphim, whom we understand as angelic powers. For he did not dare to praise the Lord because he had unclean lips. And he had unclean lips for this reason, because he lived with a sinful people. Or certainly it is to be understood thus: Because I held my peace, and did not boldly rebuke the impious king Uzziah, therefore my lips are unclean, and I do not dare to sing the praises of the Lord with the angels, lest it be said to me: "Why dost thou declare my justices, and takest my testament in thy mouth" (Psalm 49:16)? For praise is not beautiful in the mouth of a sinner (Ecclesiastes 15:9). But we say this, not that we teach Isaiah to have been such; but that he himself, for humility, and only for unclean lips, confesses himself unworthy of the praise of God.

(Verse 6.) "And one of the Seraphim flew to me, and in his hand a live coal (calculus), which he had taken with the tongs from off the altar; and he touched my mouth, and said: Behold, I have touched thy lips with this, and thy iniquity shall be taken away, and thy sin shall be cleansed." One of the Seraphim flew, or was sent, who is interpreted as "burning," that he might purge the unclean lips of the Prophet, and cook out the dross with the live coal or pebble which he had taken from the altar. Many, however, think there are two Seraphim, because one cried to the other, whereas even of many, individuals can cry to individuals; and the LXX edition signifies more, who have interpreted: "Seraphim stood round about him." But if it were said of two, they would have said not "round about," but "on each side." And this is suitable for the multitude of angels, which is prepared for the ministry of God. For they are called Seraphim in the plural number, and Seraph in the singular; just as Cherubim and Cherub.

Quod autem altare sub quo animae martyrum sunt, videantur in coelo, et Joannes in Apocalypsi loquitur (Apoc. VI): et calculus iste qui a solis LXX ἄνθρας, id est, carbunculus est interpretatus potest non carbonem significare, vel prunam, ut plerique existimant, sed ἄνθρακας, id est, carbunculum lapidem, qui ob coloris flammei similitudinem igneus appellatur. Ex quo intelligimus altare Dei plenum esse carbunculis, hoc est, ignitis calculis et prunis, peccata purgantibus. Unde scriptum de Deo legimus: Carbones succensi sunt ab eo (Ps. XVII, 9). Et de ipso Domino dicitur, quod ignis consumens sit. Et Salvator in Evangelio: Ignem veni mittere super terram (Luc. XII, 49): ut baptizaret in Spiritu sancto, et igni. Uniuscujusque enim opus quale sit, ignis probabit (I Cor. III). Et qui salvandus est, sic salvabitur, quasi per ignem transierit.

Et hoc notandum, quod ad Jeremiam, cui dictum est: Prius quam te formarem in utero novi te, et in vulva matris tuae sanctificavi te (Jerem. I, 5), quia labia non habebat immunda, sed tantum dixerat: nescio loqui, quia juvenis sum, extendit ipse Dominus manum suam, et tetigit os ejus, et dixit: Ecce dedi sermones meos in os tuum. Porro ad Isaiam qui dixerat: Vir pollutus labiis ego sum, et in medio populi polluta labia habentis ego habito, non Dei manus porrigitur, sed Seraphim mittitur a Deo, vel volat propria voluntate, quia huic officio mancipatus est. Et in manu sua tenet calculum, quem juxta LXX et Theodotionem, forcipe: juxta Aquilam, et Symmachum, qui Hebraicum sunt secuti, forcipibus apprehendit, id est, MALCAIM, ut tangeret os ejus, et pristina delicta purgaret. Manus autem, et a Deo et Seraphim mittitur, ut Propheta sui corporis membrum videns, tactu non terreatur externo. Quidam nostrorum forcipem, quo calculus comprehenditur, duo Testamenta putant, quae inter se Spiritus sancti unione sociantur. Quia vero sedens Dominus introducitur, et sedens in Templo, et domus impleta est fumo, ut Judaei putant, thymiamatis; consequenter ponuntur et forcipes, quos et in sacerdotali ministerio legimus (Exod. XXXVII).

(Vers. 8.) Et audivi vocem Domini dicentis: Quem mittam, et quis ibit nobis? Et dixi: Ecce ego, mitte me. Pro eo quod et nos et alii omnes interpretes transtulerunt, nobis, quod Hebraice dicitur LANU, nescio quid volentes LXX posuerunt ad populum istum, quod penitus in Hebraeo non habetur. Quando autem ex Dei persona dicitur, nobis, illo sensu accipiendum est, quo, et in Genesi legitur: Faciamus hominem ad imaginem, et similitudinem nostram (Gen. I, 26), ut sacramentum indicet Trinitatis.

But that the altar under which are the souls of the martyrs should be seen in heaven, John also speaks in the Apocalypse (Apocalypse 6); and this "coal" (calculus), which by the LXX alone is interpreted as ἄνθρας, that is, a carbuncle, can mean not a coal or a burning ember, as most suppose, but ἄνθρακα, that is, the carbuncle stone, which is called fiery on account of its similarity to a flame color. From which we understand that the altar of God is full of carbuncles, that is, ignited pebbles and coals, purging sins. Whence we read written of God: "Coals were kindled by him" (Psalm 17:9). And of the Lord Himself it is said, that He is a consuming fire. And the Savior in the Gospel: "I came to send fire upon the earth" (Luke 12:49): that He might baptize in the Holy Spirit and fire. For the fire shall try every man's work, of what sort it is (1 Corinthians 3). And he who is to be saved, shall so be saved, as if he had passed through fire.

And this is to be noted, that to Jeremiah, to whom it was said: "Before I formed thee in the womb I knew thee, and in the vulva of thy mother I sanctified thee" (Jeremiah 1:5), because he did not have unclean lips, but had only said: "I know not how to speak, for I am a youth," the Lord Himself extended His hand, and touched his mouth, and said: "Behold, I have given my words in thy mouth." Furthermore, to Isaiah, who had said: "I am a man of polluted lips, and I dwell in the midst of a people having polluted lips," the hand of God is not stretched out, but a Seraph is sent by God, or flies by his own will, because he is devoted to this office. And in his hand he holds a live coal (calculus), which according to the LXX and Theodotion, he apprehended with "tongs" (forcipe); according to Aquila and Symmachus, who followed the Hebrew, with "pair of tongs" (forcipibus), that is, MALCAIM, that he might touch his mouth and purge the former sins. But a hand is sent both from God and the Seraph, that the Prophet, seeing a member of his own body, might not be terrified by an external touch. Some of our people think the tongs, by which the coal is gripped, are the two Testaments, which are joined together by the union of the Holy Spirit. But because the Lord is introduced as sitting, and sitting in the Temple, and the house is filled with smoke, as the Jews think, of incense; consequently there are also placed the tongs, which we read of also in the priestly ministry (Exodus 37).

(Verse 8.) "And I heard the voice of the Lord saying: Whom shall I send, and who will go for us? And I said: Lo, here am I, send me." Instead of that which both we and all other interpreters translated as "for us," which in Hebrew is said LANU, for some reason the LXX put "to this people," which is not found at all in the Hebrew. But when it is said from the person of God, "for us," it is to be taken in that sense in which it is also read in Genesis: "Let us make man in our image and likeness" (Genesis 1:26), that it may indicate the sacrament of the Trinity.

Quomodo enim in Evangelio legimus, dicente Domino: Ego et Pater unum sumus (Joan. X, 30); et unum ad naturam referimus, sumus, ad personarum diversitatem: sic, Domino jubente, Trinitas imperat. Propterea autem non dicit Dominus quem ire praecipiat, sed proponit audientibus optionem, ut voluntas praemium consequatur. Et Propheta non temeritate et arrogantia propriae conscientiae se ire promittit; sed fiducia: quoniam purgata sunt labia ejus, et ablata iniquitas, mundatumque peccatum.

Ergo et Moses, cui dixerat Dominus: Veni, mittam te ad Pharaonem regem Aegypti (Exod. III, 10), et ille ait: Obsecro, Domine, non sum dignus, provide alium quem mittas, sive ut in Hebraeo legitur, Mitte quem missurus es (Exod. IV, 13), non de contemptu, sed de humilitate respondit, quia nihil de purgatis labiis suis audierat, qui omni sapientia Aegyptiorum fuerat eruditus. Et Isaias non suo merito, sed Domini gratia, qua purgatus est, offert se ad ministerium. Alii autem putant, idcirco se obtulisse Isaiam, quia aestimabat populo prospera nuntianda: sed quia audivit: Vade, dic populo huic: Auribus audietis, et non intelligetis, et videntes videbitis, et non cognoscetis (Isai. VI, 9), propterea in consequentibus, dicente ad eum voce Domini: Clama, non statim clamat, sed interrogat, quid clamabo? Et Jeremias, cui dictum fuerat: Accipe calicem, et potionabis omnes gentes, ad quas ego mittam te (Jer. XXV, 15), libenter accipiens suppliciorum calicem, ut adversariis gentibus propinaret, biberentque, et vomerent, et caderent, postquam audivit, vade, et primum propinabis Jerusalem, respondit: Decepisti me, Domine, et deceptus sum (Jer. XX, 7). Haec Hebraeorum observatio est. Caeterum nos dicimus non temeritatis esse, sed obedientiae, Domino se obtulisse mittendum.

(Vers. 9 seqq.) Et dixit: Vade, et dices populo huic: Auditu audite, et nolite intelligere, et videte visu, et nolite cognoscere. Excaeca cor populi hujus, et aures ejus aggrava, et oculos ejus claude, ne forte videat oculis suis, et auribus audiat, et corde intelligat, et convertatur, et sanetur. LXX hunc locum ita interpretati sunt, ut evangelista Lucas in Apostolorum Actibus posuit: Cumque invicem non essent consentientes, haud dubium quin Judaei, discedebant, dicente Paulo unum verbum: Quia bene Spiritus sanctus locutus est per Isaiam prophetam ad patres nostros, dicens: vade ad populum istum, et dic: Aure audietis, et non intelligetis, et videntes videbitis, et non perspicietis; incrassatum est enim cor populi hujus, et auribus graviter audierunt, et oculos suos compresserunt, ne forte videant oculis, et auribus audiant, et corde intelligant, et convertant se, et sanem illos (Act. XXVIII, 25 seqq.).

For as we read in the Gospel, the Lord saying: "I and the Father are one" (John 10:30); and "one" we refer to the nature, "are" to the diversity of persons: so, at the Lord's command, the Trinity commands. Furthermore, the Lord does not say whom He commands to go, but proposes the option to the hearers, that the will may obtain a reward. And the Prophet promises that he will go, not by the temerity and arrogance of his own conscience, but by confidence: because his lips have been purged, and his iniquity taken away, and his sin cleansed.

Therefore also Moses, to whom the Lord had said: "Come, I will send thee to Pharaoh king of Egypt" (Exodus 3:10), and he said: "I beseech thee, Lord, I am not worthy, provide another whom thou mayest send," or as it is read in the Hebrew: "Send whom thou wilt send" (Exodus 4:13), responded not from contempt, but from humility, because he had heard nothing of his lips being purged, who had been erudite in all the wisdom of the Egyptians. And Isaiah, not by his own merit, but by the grace of the Lord by which he was purged, offers himself for the ministry. Others, however, think that Isaiah offered himself for this reason, because he estimated that prosperous things were to be announced to the people: but because he heard: "Go, say to this people: With your ears you shall hear, and you shall not understand, and seeing you shall see, and you shall not know" (Isaiah 6:9), therefore in the consequences, the voice of the Lord saying to him: "Cry," he does not immediately cry out, but asks: "What shall I cry?" And Jeremiah, to whom it had been said: "Take the cup, and give to all the nations to drink, to whom I shall send thee" (Jeremiah 25:15), gladly receiving the cup of punishments, that he might give it to the adversary nations to drink, and they should vomit and fall, after he heard: "Go, and first thou shalt give to Jerusalem to drink," he responded: "Thou hast deceived me, Lord, and I am deceived" (Jeremiah 20:7). This is the observation of the Hebrews. Otherwise, we say that it was not of temerity, but of obedience, that he offered himself to the Lord to be sent.

(Verse 9 seqq.) "And he said: Go, and thou shalt say to this people: Hearing, hear, and be unwilling to understand, and see with sight, and be unwilling to know. Blind the heart of this people, and make their ears heavy, and shut their eyes, lest peradventure they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and be healed." The LXX have interpreted this place in such a way as the evangelist Luke placed it in the Acts of the Apostles: "And when they did not agree among themselves," undoubtedly the Jews, "they departed, Paul saying one word: Because well did the Holy Spirit speak through Isaiah the prophet to our fathers, saying: Go to this people, and say: With the ear you shall hear, and you shall not understand, and seeing you shall see, and you shall not perceive; for the heart of this people is grown fat, and with their ears they have heard heavily, and they have closed their eyes, lest peradventure they see with eyes, and hear with ears, and understand with heart, and convert themselves, and I should heal them" (Acts 28:25 seqq.).

Quo autem haec prophetia impleta sit tempore, ipse Apostolus Paulus in consequentibus loquitur: Notum ergo sit vobis, quoniam gentibus missum est hoc salutare Dei, et ipsi audient (Act. XXVIII, 28). Unde et in eisdem Apostolorum Actis legimus, quod Paulus, et Barnabas Judaeis nolentibus credere, dixerint: Vobis oportebat primum loqui verbum Dei, sed quoniam repulistis illud, et indignos vos judicastis aeternae vitae, ecce convertimur ad gentes (Act. XIII, 46, 47). Sic enim praecepit nobis Dominus: Posui te in lucem gentibus, ut sis in salutem usque ad extremum terrae (Isai. XLIX, 6).

Ergo secundum LXX facilis interpretatio est, quod Isaias propheta Domino imperante praedicat, quid populus sit facturus. In Hebraico difficultas est, quomodo ipse Deus praecipiat populo, ut auditu audiat, et non intelligat, et videns videat, et non agnoscat, et postea propheta inducatur loquens, et Dominum precetur et dicat: Excaeca cor populi hujus, et aures ejus aggrava, et oculos ejus claude, ne forte videat oculis suis, et auribus audiat, et corde intelligat, et convertatur, et sanetur (Isa. VI, 10). Ac primum solvenda est illa quaestio, quae nobis objici potest: quare apostolus Paulus cum Hebraeis disputans, non juxta Hebraicum, quod rectum esse cognoverat; sed juxta LXX sit locutus? Evangelistam Lucam tradunt veteres Ecclesiae tractatores medicinae artis fuisse scientissimum, et magis Graecas litteras scisse quam Hebraeas. Unde et sermo ejus tam in Evangelio, quam in Actibus Apostolorum, id est, in utroque volumine comptior est, et saecularem redolet eloquentiam, magisque testimoniis Graecis utitur quam Hebraeis. Matthaeus autem et Joannes, quorum alter Hebraeo, alter Graeco sermone Evangelia texuerunt, testimonia de Hebraico proferunt, ut est illud: Ex Egypto vocavi filium meum (Ose. II, 1). Et: Quoniam Nazareus vocabitur (Matth. II, 23). Et: Flumina de ventre ejus fluent aquae vivae (Joan. VII, 38). Et: Videbunt in quem compunxerunt (Zach. XII, 10; Joan. XIX, 37), et caetera his similia. Pauli quoque idcirco ad Hebraeos Epistolae contradicitur, quod ad Hebraeos scribens utatur testimoniis quae in Hebraeis voluminibus non habentur. Quod si aliquis dixerit, Hebraeos libros postea a Judaeis esse falsatos, audiat Origenem quid in octavo volumine Explanationum Isaiae huic respoudeat quaestiunculae, quod numquam Dominus, et Apostoli, qui caetera crimina arguunt in Scribis et Pharisaeis, de hoc crimine, quod erat maximum, reticuissent. Sin autem dixerint post adventum Domini Salvatoris, et praedicationem Apostolorum libros Hebraeos fuisse falsatos, cachinnum tenere non potero, ut Salvator, et Evangelistae, et Apostoli ita testimonia protulerint, ut Judaei postea falsaturi erant.

At what time this prophecy was fulfilled, the Apostle Paul himself speaks in the consequences: "Be it known therefore to you, that to the Gentiles this salvation of God is sent, and they themselves will hear" (Acts 28:28). Whence also in the same Acts of the Apostles we read, that Paul and Barnabas, the Jews being unwilling to believe, said: "To you it behoved first to speak the word of God, but because you have rejected it, and judged yourselves unworthy of eternal life, behold we turn to the Gentiles" (Acts 13:46, 47). For so the Lord commanded us: "I have set thee for a light to the Gentiles, that thou mayest be for salvation even to the farthest part of the earth" (Isaiah 49:6).

Therefore, according to the LXX, the interpretation is easy, that the prophet Isaiah, at the Lord's command, predicts what the people are going to do. In the Hebrew there is a difficulty, how God Himself commands the people that by hearing they should hear and not understand, and seeing they should see and not recognize, and afterwards the prophet is introduced speaking, and prays to the Lord and says: "Blind the heart of this people, and make their ears heavy, and shut their eyes, lest peradventure they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and be healed" (Isaiah 6:10). And first that question is to be solved, which can be objected to us: why the apostle Paul, disputing with the Hebrews, spoke not according to the Hebrew, which he knew to be right, but according to the LXX? Ancient treatisers of the Church hand down that the evangelist Luke was most skilled in the art of medicine, and knew Greek letters more than Hebrew. Whence also his speech, both in the Gospel and in the Acts of the Apostles, that is, in both volumes, is more polished, and savors of secular eloquence, and he uses Greek testimonies more than Hebrew. Matthew, however, and John, of whom one wove the Gospels in Hebrew and the other in Greek speech, bring forth testimonies from the Hebrew, such as that: "Out of Egypt have I called my son" (Hosea 11:1). And: "Because he shall be called a Nazarene" (Matthew 2:23). And: "Rivers of living water shall flow from his belly" (John 7:38). And: "They shall look upon him whom they pierced" (Zechariah 12:10; John 19:37), and others similar to these. The Epistle to the Hebrews is also contradicted for this reason, that writing to the Hebrews he uses testimonies which are not contained in the Hebrew volumes. But if anyone should say that the Hebrew books were afterwards falsified by the Jews, let him hear Origen, what he responds to this little question in the eighth volume of the Explanations of Isaiah: that never would the Lord and the Apostles, who rebuke other crimes in the Scribes and Pharisees, have been silent concerning this crime, which was the greatest. But if they should say that after the coming of the Lord Savior and the preaching of the Apostles the Hebrew books were falsified, I shall not be able to hold back a laugh, that the Savior and the Evangelists and the Apostles should have brought forth testimonies in such a way as the Jews were afterwards going to falsify.

De praesenti autem loco hoc dicendum est, frustra nos ad LXX translationem confugere, ne blasphemum videatur esse quod juxta Hebraicum dicitur: Auditu audite, et nolite intelligere: et videte visionem, et nolite cognoscere, cum hujusmodi testimonia, etiam in LXX Interpretibus reperiamus, ut est illud in Exodo quod ad Pharaonem dicitur: Propterea suscitavi te, ut ostendam in te virtutem meam (Exod. IX, 16). Si autem ipse suscitavit, et induravit cor Pharaonis ne crederet: et de aliis dicitur: Dedit eis Deus spiritum compunctionis, oculos, ut non videant, et aures, ut non audiant (Rom. XI, 8); et in Psalmis: Fiat mensa eorum in laqueum, et in captionem, et in scandalum, et in retributionem: obscurentur oculi eorum ne videant, et dorsa eorum semper incurva (Ps. LXVIII, 23, 24): non sunt illi in culpa qui non vident; sed ille qui dedit oculos ad non videndum. Ergo et absque hoc testimonio, quod nunc conamur exponere, manet eadem quaestio in Ecclesiis, et aut cum ista solventur et caeterae, aut cum caeteris et haec indissolubilis erit.

Locum istum beatus apostolus Paulus plenius explicat ad Romanos, et quod ille pene tota epistola prosecutus est, nos superfluum facimus, si voluerimus brevi sermone comprehendere. Dicit enim post multa: Conclusit Deus omnia in incredulitate, ut omnibus misereatur (Rom. XI, 32). Admiransque Domini sacramenta intulit: O profundum divitiarum sapientiae, et scientiae Dei, quam inscrutabilia judicia ejus, et investigabiles viae ejus. Et iterum de Judaeorum incredulitate disputans ait: Numquid sic peccaverunt, ut caderent? absit; sed illorum delicto salus gentium fieret ad aemulandum eos (Rom. XI, 11). Et post modicum: Si enim abjectio eorum reconciliatio mundi, quae assumptio eorum? nonne vita ex mortuis? Et iterum: Nolo enim vos ignorare, fratres, mysterium hoc, ut non sitis vobismetipsis prudentes, quia caecitas ex parte facta est in Israel, donec plenitudo gentium introeat, et tunc omnis Israel salvus fiat. Et post paululum (Rom. XI, 25): Juxta Gospelium quidem inimici propter vos, juxta electionem autem dilecti propter patres: absque poenitentia enim sunt donationes, et vocatio Dei. Sicut enim vos, inquit, aliquando non credidistis Deo, nunc autem estis misericordiam consecuti, propter eorum incredulitatem: sic et isti nunc non crediderunt in vestram misericordiam, ut et ipsi misericordiam consequantur. Conclusit enim Deus omnia sub peccato, ut omnibus misereatur.

Concerning the present place, however, this must be said: that it is in vain for us to flee to the LXX translation, lest that which is said according to the Hebrew should seem blasphemous: "Hearing hear, and be unwilling to understand: and see the vision, and be unwilling to know," since we find testimonies of this kind even in the LXX interpreters, such as that in Exodus which is said to Pharaoh: "For this reason have I raised thee up, that I might show in thee my power" (Exodus 9:16). But if He himself raised him up, and hardened the heart of Pharaoh lest he believe; and of others it is said: "God gave them the spirit of compunction, eyes that they should not see, and ears that they should not hear" (Romans 11:8); and in the Psalms: "Let their table be made a snare, and a trap, and a stumbling-block, and a retribution: let their eyes be darkened that they see not, and ever bow down their backs" (Psalm 68:23, 24): they are not in fault who do not see, but He who gave eyes for not seeing. Therefore, even without this testimony, which we are now endeavoring to explain, the same question remains in the Churches, and either with this one the others will be solved, or with the others this one also will be indissoluble.

The blessed apostle Paul explains this place more fully to the Romans, and that which he pursued for almost the whole epistle, we make superfluous if we wish to comprehend in a brief speech. For he says after many things: "God has concluded all things in unbelief, that he might have mercy upon all" (Romans 11:32). And admiring the sacraments of the Lord, he brought in: "O depth of the riches of the wisdom and of the knowledge of God, how inscrutable are his judgments, and unsearchable his ways!" And again, disputing concerning the unbelief of the Jews, he says: "Have they so stumbled that they should fall? God forbid; but by their offense salvation is come to the Gentiles to provoke them to emulation" (Romans 11:11). And after a little: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" And again: "For I would not have you ignorant, brethren, of this mystery, lest you should be wise in your own conceits, that blindness in part has happened in Israel, until the fullness of the Gentiles should enter in, and then all Israel should be saved." And after a little (Romans 11:25): "As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes: for the gifts and the calling of God are without repentance." "For as you," he says, "sometime did not believe God, now however you have obtained mercy through their unbelief: so have these also now not believed in your mercy, that they also may obtain mercy." For God hath concluded all under sin, that he may have mercy upon all.

Ergo non est crudelitas Dei, sed misericordia unam perire gentem, ut omnes salvae fiant: Judaeorum partem non videre, ut omnis mundus aspiciat. Unde et ipse Dominus in Evangelio sacramentum caeci a nativitate, qui receperat oculos, vertit ad Tropologiam, et dicit: In judicium ego veni in hunc mundum, ut videntes non videant, et non videntes videant (Joan. IX, 39). Et in alio loco Simeon loquitur: Ecce hic positus est in ruinam et in resurrectionem multorum (Luc. II, 34). Illis itaque non videntibus, nos videmus: illis cadentibus, nos resurgimus. Quod intelligens Propheta quodammodo aliis verbis dicit: O Domine, praecipis mihi loqui populo Judaeorum, ut audiant, et non intelligant Salvatorem, et videant eum, et non cognoscant. Si vis impleri jussionem tuam, et totum salvari mundum, quod et ego fieri desidero, tu excaeca cor populi hujus et aures aggrava, et oculos claude, ne intelligant, ne audiant, ne videant. Si enim illi viderint, et conversi fuerint, et intellexerint, et sanati fuerint, totus mundus non recipiet sanitatem. Ex quo animadvertimus, quamvis grave sit peccatum, si quis convertatur, eum posse sanari. Simulque et hoc intelligendum quod pro magnitudine sceleris etiam poenitentia indigni judicati sint. Ipso Domino dicente ad Jerusalem: Quoties volui congregare filios tuos, sicut gallina pullos sub alas suas, et noluisti (Matth. XXIII, 37).

(Vers. 11-13.) Et dixi, usquequo Domine? et dixit, donec desolentur civitates absque habitatore, et domus sine hominibus, et terra relinquatur deserta. Et longe faciet Dominus homines, et multiplicabitur quae derelicta fuerat in medio terrae. Et adhuc in ea erit decimatio, et rursum erit in depraedationem, sicut terebinthus, et sicut quercus quae projecit fructus suos, sanctum semen erit quod steterit in ea.

Dicente Domino: Vade, et dic populo huic, quod audiat et non audiat, videat et non videat. Idcirco autem nec audiat, nec videat: quia non sit intellecturus verba Domini, nec ejus opera cogniturus, et quoniam incrassatus est, et dilatatus, et oblitus Creatoris sui (Deut. XXXII). Propheta respondet, et quaerit sollicitus de populo suo: Usquequo, Domine, haec sententia permanebit, ut audiens non audiat; videnque non videat? Cui respondit Dominus, tamdiu non audiet, et non videbit, et excaecatum habebit cor, donec civitates Judaeae, Vespasiano Titoque pugnantibus, penitus subvertantur, in tantum ut ne nomen pristinum quidem permaneat, et domus si quae remanserint; sine habitatore sint, et terra redigatur in solitudinem; et vel fuga vel captivitate in totum orbem Judaicus populus dispergatur: et nequaquam in Judaea, ut prius, sed in cunctis gentibus Judaeorum populus multiplicetur.

Therefore it is not the cruelty of God, but His mercy, that one nation should perish so that all may be saved: that a part of the Jews should not see, so that all the world may look. Whence also the Lord Himself in the Gospel turns the sacrament of the man blind from birth, who had received eyes, to a Tropology, and says: "For judgment I am come into this world, that those who see might not see, and those who do not see might see" (John 9:39). And in another place Simeon speaks: "Behold this child is set for the fall and for the resurrection of many" (Luke 2:34). They, therefore, not seeing, we see: they falling, we rise again. Which the Prophet understanding, says as it were in other words: O Lord, thou commandest me to speak to the people of the Jews, that they may hear and not understand the Savior, and see Him and not recognize Him. If thou wilt have thy command fulfilled, and all the world saved, which I also desire to happen, thou blind the heart of this people and make their ears heavy, and shut their eyes, lest they understand, lest they hear, lest they see. For if they should see, and be converted, and understand, and be healed, all the world will not receive health. From which we observe, however grave the sin is, if anyone is converted, he can be healed. And at the same time this also is to be understood, that on account of the magnitude of the crime they were even judged unworthy of repentance. The Lord Himself saying to Jerusalem: "How often would I have gathered thy children together, as a hen gathers her chickens under her wings, and thou wouldst not" (Matthew 23:37).

(Verses 11-13.) And I said: "How long, O Lord?" And he said: "Until the cities are desolated without an inhabitant, and the houses without men, and the land be left a desert. And the Lord shall remove men far away, and that which was left in the midst of the earth shall be multiplied. And there shall be still a tithing therein, and she shall return and shall be for a prey as a terebinth, and as an oak that sheds its fruit; the holy seed shall be that which stood in it."

The Lord saying: "Go, and say to this people: Hear, and hear not; see, and see not." But for this reason let them neither hear nor see: because they will not understand the words of the Lord, nor know His works, and since they have grown thick, and dilated, and forgotten their Creator (Deut. 32). The prophet responds, and anxiously inquires concerning his people: "How long, O Lord, shall this sentence remain, so that the one hearing hears not, and the one seeing sees not?" To which the Lord replied: "For so long a time they shall not hear, and shall not see, and shall have a blinded heart, until the cities of Judea, while Vespasian and Titus are fighting, are utterly overturned, to such an extent that not even the former name remains, and the houses, if any should remain, are without an inhabitant, and the land is reduced to a solitude; and the Jewish people is dispersed into the whole world either by flight or by captivity: and by no means in Judea, as before, but in all nations the people of the Jews shall be multiplied."

Quod autem dico multiplicetur, tanta erit infelicitas residui populi, ut ad comparationem prioris multitudinis, vix decima pars remaneat. Cumque, et in ipsa terra fuerit solitudo (dupliciter enim locus iste intelligi potest, quod decima pars, et in toto orbe vix remaneat, et in ipsa Judaea vix parva pars populi reservetur) rursum ipsae reliquiae erunt in depraedationem, quando post annos ferme quinquaginta Adrianus venerit, et terram Judaeam penitus fuerit depraedatus, in tantum, ut terebintho, et quercui, quae glandes amiserit, comparetur. Denique post extremam vastitatem, etiam leges publicae pependerunt, et prohibiti sunt Judaei terram, de qua ejecti fuerant, ingredi.

Si quis autem crediderit in Christum, et impletum fuerit illud quod supra legimus: Nisi Dominus sabaoth reliquisset nobis semen, quasi Sodoma essemus, et similes Gomorrhae fuissemus (Isa. I, 9): quando juxta Apostolum (Rom. IX), reliquiae salvabuntur; hoc semen sanctum erit, et de Apostolorum germine cunctae Ecclesiae pullulabunt. Quod diximus, semen sanctum erit quod steterit in ea, vel juxta Aquilam, semen sanctum erit germen ejus, in LXX Interpretibus non habetur, sed de Hebraico et Theodotionis editione ab Origene additum; in Ecclesiae fertur exemplaribus, ut postquam intraverit plenitudo gentium, tunc omnis Israel salvus fiat; et impleatur etiam in hoc sermo Domini, dicentis: Ego occidam, et ego vivificabo, et percutiam, et ego sanabo (Deut. XXXII, 39).

(Cap. VII.---Vers. 1, 2.) Et factum est in diebus Achaz filii Joatham filii Oziae regis Juda: Ascendit Rasin rex Syriae, et Phacee filius Romeliae rex Israel, in Jerusalem ad praeliandum contra eam, et non potuerunt debellare eam. Et nuntiaverunt domui David dicentes: consensit Syria cum Ephraim, et commotum est cor ejus, et cor populi illius, sicut moventur ligna silvarum a facie venti.

Ozias qui et Azarias, rex Juda, regnavit in Jerusalem annis quinquaginta duobus (IV Reg. XV). Cujus extremo jam tempore vidit Isaias quae praeteritus sermo disseruit. Quo mortuo, et regnante pro eo Joatham filio ejus, rege justissimo, vidit statim propheta Dominum Salvatorem in sua majestate regnantem, et annuntiantem Judaici populi caecitatem, et subversionem Jerusalem, et caeterarum urbium sub Vespasiano, et Adriano: et quomodo in Apostolis reliquiae sint salvandae. Tertius rex filius Joatham succedit Achaz impiissimus (IV Reg. XVI; II Par. XXVIII), qui clausit januas templi, et in valle Benbannom adoravit Baalim, et filium suum idolis consecravit. Ita ut auferret altare aeneum, quod Salomon fecerat, et poneret in Templo Dei altare idolorum, cujus exemplar de Damasco acceperat.

When I say "multiplied," such will be the unhappiness of the remaining people that, in comparison with the previous multitude, scarcely a tenth part remains. And when there shall be solitude in the land itself (for this passage can be understood in two ways: that a tenth part remains scarcely in the whole world, and in Judea itself scarcely a small part of the people is reserved), again those remnants shall be for a prey, when after nearly fifty years Hadrian shall come, and shall have utterly plundered the land of Judea, so much so that it is compared to a terebinth and an oak which has lost its acorns. Finally, after the extreme devastation, even public laws were posted, and the Jews were forbidden to enter the land from which they had been ejected.

But if anyone shall have believed in Christ, and that which we read above shall have been fulfilled: "Unless the Lord of sabaoth had left us a seed, we had been as Sodom, and we should have been like Gomorrah" (Isa. 1:9): when according to the Apostle (Rom. 9), the remnants shall be saved; this seed shall be holy, and from the germ of the Apostles all the Churches shall bud forth. What we said, "the holy seed shall be that which stood in it," or according to Aquila, "the holy seed shall be its germ," is not found in the Septuagint Interpreters, but was added by Origen from the Hebrew and Theodotion's edition; it is carried in the copies of the Church, so that after the fullness of the Gentiles has entered, then all Israel may be saved; and even in this the word of the Lord may be fulfilled, saying: "I will kill, and I will make alive; I will strike, and I will heal" (Deut. 32:39).

(Chapter VII, Verses 1, 2.) And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up towards Jerusalem to war against it, and they could not prevail against it. And they told the house of David, saying: "Syria has consented with Ephraim," and his heart was moved, and the heart of his people, as the trees of the woods are moved with the wind.

Uzziah, who is also Azariah, king of Judah, reigned in Jerusalem fifty-two years (2 Kings 15). At the very end of his time, Isaiah saw the things which the previous discourse discussed. After he died, and his son Jotham, a most just king, reigned in his stead, the prophet immediately saw the Lord Savior reigning in His majesty, and announcing the blindness of the Jewish people, and the subversion of Jerusalem and of the other cities under Vespasian and Hadrian; and how the remnants were to be saved in the Apostles. The third king, the son of Jotham, succeeds, Ahaz the most impious (2 Kings 16; 2 Chron. 28), who closed the doors of the temple, and in the valley of Ben-Hinnom (Benbannom) worshipped Baalim, and consecrated his son to idols. So much so that he took away the bronze altar which Solomon had made, and placed in the Temple of God an altar of idols, the pattern of which he had received from Damascus.

Juste igitur a Domini auxilio derelictus est, et consurrexerunt adversus eum Rasin rex Syriae, id est, Aram, et Phacee filius Romeliae, rex Israel in Samaria, et venerunt in Jerusalem, ut expugnarent eam (Ibidem). Legimus in Paralipomenon libro, Rasin regem Damasci, victo Achaz, multos de Judaea Damascum transtulisse: et Phacee filium Romeliae regem decem tribuum, quae appellabantur Israel, et regnabat in Samaria, una die centum viginti millia percussisse de Juda hominum bellatorum, et ducenta millia mulierum, puerorumque, et puellarum cum infinita praeda in Samariam duxisse captiva. De quo certamine propheta nunc tacuit, sed secundum refert praelium, quando experimentum habentes fortitudinis suae atque victoriae, et invitati praedae magnitudine rursum veniunt ad Judaeam, et Jerusalem cupiunt debellare, et non potuerunt, quia auxiliatus ei est Dominus, ut sub occasione misericordiae, qua populum liberabat obsessum, filium suum nuntiaret de Virgine nasciturum.

(Vers. 3, 4 et seq.) Et dixit Dominus ad Isaiam: egredere in occursum Achaz, tu et qui derelictus est Jasub filius tuus, ad extremum aquae ductus piscinae superioris, in via agri fullonis. Et dices ad eum: Vide ut sileas, noli timere, et cor tuum ne formidet a duabus caudis titionum fumigantium istorum, in ira furoris Rasin, et Syriae, et filii Romeliae, eo quod consilium inierit contra te Syria pessimum, Ephraim, et filius Romeliae, dicentes: Ascendamus ad Judam, et suscitemus eum, et evellamus eum ad nos, et ponamus regem in medio ejus filium Tabeel. Haec dicit Dominus Deus, non stabit, et non erit istud, sed caput Syriae Damascus et caput Damasci Rasin, et adhuc sexaginta et quinque 103 anni, et desinet Ephraim esse populus. Et caput Ephraim Samaria, et caput Samariae filius Romeliae. Si non credideritis, non permanebitis.

Jasub filius Isaiae, qui interpretatur reliquus atque convertens, in typum populi Juda, qui erat de duorum regum manibus fiberandus, jubetur egredi cum parente, et occurrere Achaz regi Judae in loco aquaeductus piscinae superioris, in via agri fullonis, ubi postea lecturi sumus, sub Ezechia rege Juda stare Rabsacem, et ex praecepto Sennacherib regis Assyriorum Dei populum blasphemare. In quem locum egressi sunt, missi ab Ezechia principes civitatis, quos in Regum volumine legimus.

Justly, therefore, was he forsaken by the help of the Lord, and Rezin the king of Syria, that is, Aram, and Pekah the son of Remaliah, king of Israel in Samaria, rose up against him, and came to Jerusalem to storm it (Ibid.). We read in the book of Chronicles that Rezin the king of Damascus, having defeated Ahaz, transferred many from Judea to Damascus; and that Pekah the son of Remaliah, the king of the ten tribes which were called Israel, and reigned in Samaria, slew in one day a hundred and twenty thousand men of Judah, warriors, and led away captive to Samaria two hundred thousand women, boys, and girls with infinite spoil. Concerning this struggle the prophet is now silent, but he reports the second battle, when, having experience of their strength and victory, and invited by the magnitude of the spoil, they come again to Judea and desire to conquer Jerusalem, and they could not, because the Lord helped him, so that under the occasion of the mercy by which He delivered the besieged people, He might announce that His Son was to be born of a Virgin.

(Vers. 3, 4 et seq.) And the Lord said to Isaiah: "Go out to meet Ahaz, you and your son Shear-jashub (Jasub), at the end of the conduit of the upper pool, on the highway of the fuller's field. And you shall say to him: Take care to be silent; do not fear, and let not your heart be faint before these two tails of smoking firebrands, in the wrath of the fury of Rezin and Syria, and of the son of Remaliah, because Syria has taken evil counsel against you, along with Ephraim and the son of Remaliah, saying: Let us go up against Judah, and rouse it, and tear it away to ourselves, and set up a king in its midst, the son of Tabeel." Thus says the Lord God: "It shall not stand, and this shall not be; but the head of Syria is Damascus, and the head of Damascus is Rezin; and within sixty-five years Ephraim shall cease to be a people. And the head of Ephraim is Samaria, and the head of Samaria is the son of Remaliah. If you will not believe, you shall not continue."

Shear-jashub (Jasub), the son of Isaiah, whose name is interpreted as "a remnant" and "returning," as a type of the Jewish people who were to be delivered from the hands of two kings, is commanded to go out with his father and meet Ahaz, the king of Judah, at the place of the conduit of the upper pool, on the highway of the fuller's field, where we shall read later that under Hezekiah, king of Judah, Rabshakeh stood there and, by the command of Sennacherib king of the Assyrians, blasphemed the people of God. To that place the princes of the city, sent by Hezekiah, went out, as we read in the book of Kings.

Praecipiturque Achaz (IV Reg. XVIII), quamvis impio regi, propter Domini misericordiam, ut agat silentium, et non terreatur, neque formidet cor ejus, putans se passurum similia quae prius sustinuerat. Duas autem caudas titionum, id est, torrium fumigantium, vocat Rasin regem Syriae, et Phacee filium Romeliae regem Samariae, eo quod in illis finitum sit regnum Syriae, id est, Damasci, et regnum Samariae, id est, decem tribuum, quae alio nomine appellabantur Ephraim. Scriptum est enim (IV Reg. XVI) quod Theglathphalassar rex Assyriorum, sub rege Achaz ascenderit in Damascum, et vastaverit eam, et transtulerit habitatores ejus Cyrenem, et Rasin interfecerit: et quod tetenderit insidias Phacee filio Romeliae, Osee filius Ela, et percusserit eum, et interfecerit, et regnaverit pro illo in Israel annis novem: et quod venerit Salmanasar rex Assur, et obsederit Samariam, quae nunc Sebaste vocatur, tribus annis: et nono anno regni Osee ceperit eam, vinctumque Osee in carcerem miserit, et transtulerit Israel in Assyrios, posueritque eos in Halla, et in Habor juxta fluvium Gozam in civitatibus, sive, ut Septuaginta transtulerunt, in montibus Medorum (IV Reg. XVII).

Quamvis enim inierint consilium hiduo reges pessimi, ut ascenderent ad Judam, cujus regio in montibus sita est, et suscitarent eum quiescentem, et quodammodo dormientem, suoque imperio subjugarent: et superponerent ei regem filium Tabeel, qui interpretatur bonus Deus, ut vel hominem hoc nomine, vel idolum demonstrarent. Tamen haec dicit Dominus 104 Deus: Non stabit hoc consilium, sed interim modo caput Syriae urbium erit Damascus, et in ipsa metropoli Damasco imperabit Rasin. Porro in Ephraim propter Jeroboam filium Nabath, qui primus regnavit de Ephraim, erit caput Samaria, hoc est, regia domus in urbe Samaria, et Samariae caput erit filius Romeliae, id est, Phacee: regnum autem decem tribuum, id est, populi Ephraim post sexaginta et quinque annos esse cessabit. Quod nisi diligentius attendamus, stare non poterit. Duodecimo enim anno Achaz filii Joatham in tribu Juda, regnavit Osee super Samariam, et nono anno imperii sui captus est (IV Reg. XVII). Regnavit autem Achaz super Judam annis sedecim (IV Reg. XVI), post cujus mortem septimo anno imperii sui captus est Osee, et destructa Samaria, omnisque populus est transductus in Medos: ita ut si voluerimus sedecim annos Achaz, et septem Osee ponere, efficiantur anni viginti tres, aut ut multum, viginti quatuor; et ubi erunt sexaginta, et quinque anni, in quibus regnum Israel dicitur finiendum?

And Ahaz, although an impious king, is commanded (2 Kings 18) for the sake of the Lord's mercy to be silent, and not to be terrified, nor should his heart fear, thinking that he would suffer things similar to what he had previously endured. Moreover, he calls Rezin king of Syria, and Pekah the son of Remaliah king of Samaria, "two tails of firebrands," that is, of smoking torches, because in them the kingdom of Syria—that is, of Damascus—and the kingdom of Samaria—that is, of the ten tribes, which were called by another name, Ephraim—was finished. For it is written (2 Kings 16) that Tiglath-pileser king of the Assyrians, under King Ahaz, went up against Damascus and devastated it, and transferred its inhabitants to Cyrene, and slew Rezin. And we read that Hoshea the son of Elah laid snares for Pekah the son of Remaliah, and struck him, and killed him, and reigned in his stead in Israel for nine years; and that Shalmaneser king of Assur came and besieged Samaria, which is now called Sebaste, for three years; and in the ninth year of the reign of Hoshea he took it, and put Hoshea in chains in prison, and transferred Israel to the Assyrians, and placed them in Halah and in Habor by the river Gozan in the cities, or, as the Seventy translated, "in the mountains of the Medes" (2 Kings 17).

For although these two most wicked kings took counsel to go up against Judah, whose region is situated in the mountains, and to rouse him while he was resting and, as it were, sleeping, and to subjugate him to their empire, and to set over him as king the son of Tabeel—which is interpreted as "good God," to indicate either a man by this name or an idol— nevertheless, thus says the Lord God: "This counsel shall not stand." But in the meantime, Damascus shall be the head of the cities of Syria, and Rezin shall rule in that metropolis, Damascus. Furthermore, in Ephraim, on account of Jeroboam the son of Nebat, who first reigned from Ephraim, the head shall be Samaria—that is, the royal house in the city of Samaria—and the head of Samaria shall be the son of Remaliah, that is, Pekah. But the kingdom of the ten tribes, that is, of the people of Ephraim, after sixty-five years shall cease to be. Unless we attend to this more diligently, it cannot stand. For in the twelfth year of Ahaz the son of Jotham in the tribe of Judah, Hoshea reigned over Samaria, and in the ninth year of his reign he was captured (2 Kings 17). Now Ahaz reigned over Judah for sixteen years (2 Kings 16), and after his death, in the seventh year of his [Hezekiah's] reign, Hoshea was captured and Samaria destroyed, and all the people were led away to the Medes; so that if we choose to place sixteen years of Ahaz and seven of Hoshea [into the reign of Hezekiah], they make twenty-three years, or at most twenty-four; and where will be the sixty-five years in which the kingdom of Israel is said to be coming to an end?

Igitur Hebraei hunc locum ita edisserunt, ut Amos qui sub Ozia cepit prophetare, quando et Isaias prophetiae suae habuit exordium, primus prophetaverit contra Israel, dicens: Israel autem captivus ducetur de terra sua (Amos VII, 11, 17). Titulus quoque prophetiae ejus contra Samariam sit: et prophetare coeperit in diebus Oziae regis Juda ante duos annos terrae motus, quem volunt eo tempore accidisse, quo ingressus Ozias in Templum Dei, sibi sacerdotium vendicabat, et terra percussa est, et cineres altaris effusi sunt, et ipse rex percussus est lepra (II Par. XXVI). Volunt autem annum fuisse vigesimum quintum Oziae, quando haec acciderunt, cujus reliqui anni sunt viginti septem. Ozias enim regnavit annos quinquaginta duos (IV Reg. XV), post eum regnavit Joatham filius ejus annis sedecim, et hujus filius Achaz annis aliis sedecim: post quem regnavit Ezechias, cujus sexto imperii anno capta Samaria est, atque ita effici simul annos sexaginta quinque (IV Reg. XVI). Haec per prophetam Domino praedicente, et Achaz et populus futura non credidit. Unde subjungitur: Si non credideritis, non permanebitis, ut Symmachus transtulit, id est, et vos 105 non permanebitis in regno vestro, sed in captivitatem ducemini, sustinentes eorum poenas, quorum imitati estis infidelitatem. Vel certe juxta LXX, non intelligetis. Et est sensus: quia quae Dominus dicit futura, non creditis, intelligentiam non habebitis.

Haec juxta historiam dixerimus. Caeterum juxta coeptam tropologiam considerandum est, quod impio regi Isaias jubeatur occurrere, exiens de loco suo, non in principio aquaeductus, sed in extremis finibus piscinae superioris, quae erat in agro fullonis, ubi sordes et maculae purgabantur. Quamvis enim Achaz regnaret super Judam: tamen quia impius erat, in superioris piscinae extremis finibus morabatur. Ergo Deus non tam regis miseretur, quem indignum aestimabat salute, quam populi sui. Duas autem caudas torrium fumigantium, ut prius diximus, vocat sapientiam saecularem, haereticumque sermonem, quorum finis exustio est. Qui frustra inierunt consilium, ut ascenderent contra Judam, et quasi negligentem et dormientem caperent, et suis erroribus copularent, ponerentque super eum regem filium Tabeel, hoc est, bonum Deum. Uterque enim adversarius apud se veritatem, apud se aestimat optimam esse doctrinam. Denique Marcion haereticus, boni Dei filium, hoc est, alterius, putat esse Christum, et non justi, cujus Prophetae sunt; quem sanguinarium, crudelem et judicem vocat.

Therefore, the Hebrews explain this passage thus: that Amos, who began to prophesy under Uzziah, when Isaiah also had the beginning of his prophecy, first prophesied against Israel, saying: "Israel shall be led away captive out of their own land" (Amos 7:11, 17). The title of his prophecy against Samaria also exists; and he began to prophesy in the days of Uzziah king of Judah, two years before the earthquake, which they claim happened at that time when Uzziah, entering the Temple of God, claimed the priesthood for himself, and the earth was struck, and the ashes of the altar were poured out, and the king himself was struck with leprosy (2 Chronicles 26). They claim that it was the twenty-fifth year of Uzziah when these things happened, of which the remaining years are twenty-seven. For Uzziah reigned fifty-two years (2 Kings 15), after him reigned his son Jotham sixteen years, and his son Ahaz another sixteen years; after whom reigned Hezekiah, in whose sixth year of reign Samaria was taken, and thus sixty-five years are made together (2 Kings 16). As the Lord foretold these things through the prophet, both Ahaz and the people did not believe the future events. Hence it is added: "If you will not believe, you shall not continue," as Symmachus translated—that is, you also shall not continue in your kingdom, but shall be led into captivity, suffering the punishments of those whose infidelity you imitated. Or certainly, according to the Seventy: "you shall not understand." And the sense is: because you do not believe the things the Lord says will happen, you shall not have understanding.

These things we have said according to the history. But according to the tropology begun, it must be considered that Isaiah is commanded to meet the impious king, going out from his place, not at the beginning of the conduit, but at the extreme boundaries of the upper pool, which was in the fuller's field, where filth and stains were cleansed. For although Ahaz reigned over Judah, yet because he was impious, he stayed in the extreme boundaries of the upper pool. Therefore, God does not so much have mercy on the king, whom He deemed unworthy of salvation, as on His people. Moreover, as we said before, he calls secular wisdom and heretical discourse "two tails of smoking torches," whose end is burning. These took counsel in vain to go up against Judah, and to take him as if negligent and sleeping, and to join him to their errors, and to set over him as king the son of Tabeel, that is, "good God." For each adversary thinks that the truth is with him, and that the best doctrine is with him. Finally, the heretic Marcion thinks that Christ is the son of the "good God"—that is, of another—and not of the "just" one whose Prophets these are, whom he calls bloodthirsty, cruel, and a judge.

Haec illis dicentibus, Dominus comminatur, quod non stet consilium ipsorum, sed interim nunc quamdiu mundus iste stat, et ea quae mundi sunt in suis finibus, et in suis urbibus dominentur. Cum autem consummationis tempus advenerit, hoc est, sexaginta quinque anni, et tam mundi res quae in sex diebus factae sunt, quam omnia quae ad quinque sensus pertinent, finem acceperint, tunc universa esse solvenda, quae gentiles et haeretici futura non credunt, et propter infidelitatem non intelligunt quae dicuntur.

(Vers. 10, 11.) Et adjecit Dominus loqui ad Achaz dicens: Pete tibi signum a Domino Deo tuo in profundum inferni, sive in excelsum supra. Qui prius per prophetam locutus 106 fuerat ad Achaz: Vide ut sileas, noli timere, et caetera: illo non credente, et ideo non intelligente, ipse loquitur ad Achaz: ut saltem auctoritate Domini territus suscipiat quae dicuntur. Quia tibi, inquit, videtur esse difficile, quod regna potentissima brevi tempore finienda sunt, et tu cum populo tuo de magno periculo libereris; pete tibi signum, nequaquam ab idolis, quorum errore retineris, sed a Domino Deo tuo qui tibi auxilium pollicetur, et ipsum signum optionis tuae est unde postules, sive de profundo, sive de excelso. Quod cum soli Septuaginta dixerint, caeteri juxta Hebraicum significantius transtulerunt, de profundo inferni. Ergo sicut profundum infernum significat; ita excelsum supra coelos intelligere debemus: ut cum de inferno sive de excelso signum acceperis, credas futura quae dixi. Vis, inquit, ut scindatur terra, et grandi hiatu inferi pateant, qui in corde terrae esse dicuntur: an ut aperiantur coeli? Quod utrumque ad typum pertinet mortis Domini et ascensionis: Qui enim descendit, ipse est qui et ascendit (Ephes. IV, 10). Et in Apostolo legimus: Ne dixeris in corde tuo, quis ascendit in coelum? hoc est Christum deducere. Aut, quis descendit in abyssum? hoc est Christum de mortuis reducere (Rom. X, 6, 7). Et in alio loco de Christo disputans, ait: Quae sit latitudo, et longitudo, et excelsum, et profundum supereminentis scientiae et dilectionis Christi (Ephes. III, 18). Hoc quantum ad mysticos pertinet intellectus.

While they say these things, the Lord threatens that their counsel shall not stand, but in the meantime, as long as this world stands, both those things which are of the world shall dominate in their boundaries and in their cities. But when the time of consummation shall come—that is, the sixty-five years—and both the things of the world which were made in six days and all things pertaining to the five senses shall have received their end, then all things are to be dissolved, which the Gentiles and heretics do not believe will happen, and because of infidelity they do not understand what is said.

(Vers. 10, 11.) And the Lord added to speak to Ahaz, saying: "Ask for yourself a sign from the Lord your God, in the depth of hell, or in the height above." He who had previously spoken through the prophet to Ahaz, "Take care to be silent, do not fear," and the rest—since he [Ahaz] did not believe, and therefore did not understand—now He Himself speaks to Ahaz, so that at least, terrified by the authority of the Lord, he might receive what is said. "Because," He says, "it seems difficult to you that most powerful kingdoms are to be finished in a short time, and that you with your people are to be delivered from a great danger, ask for yourself a sign; by no means from the idols by whose error you are held, but from the Lord your God who promises you help; and the sign itself is of your choice, from where you may ask it, whether from the depth or from the height." Although the Seventy alone said this [simply "depth"], the others translated more significantly according to the Hebrew, "from the depth of hell." Therefore, just as "depth" signifies hell, so we ought to understand "height" as above the heavens, so that when you have received a sign from hell or from the height, you may believe the future things I have spoken. "Do you wish," He says, "that the earth be split, and the lower regions, which are said to be in the heart of the earth, be opened with a great gap; or that the heavens be opened?" Both of which pertain to the type of the Lord's death and ascension: "For He who descended is the same also who ascended" (Ephesians 4:10). And we read in the Apostle: "Do not say in your heart, Who shall ascend into heaven? that is, to bring Christ down. Or, Who shall descend into the abyss? that is, to bring Christ back from the dead" (Romans 10:6, 7). And in another place, disputing concerning Christ, he says: "What is the breadth, and length, and height, and depth of the surpassing knowledge and love of Christ" (Ephesians 3:18). This much pertains to mystical understandings.

Caeterum et Moses accepit signa de terra, de quibus in Psalmis legimus: Misit signa et prodigia in medio tui, Aegypte (Ps. CXXXIV, 9), ranas, locustas, ciniphes, et coenomyiam; de coelo autem grandinem et ignem et trium dierum tenebras. Ego reor et Ezechiam, quando sol decem regressus est lineis, signum accepisse de coelo (IV Reg. XX): et Jesum filium Nave in Gabaon et Haialon, stantibus sole et luna (Josue X). Plerique putant, Saulem signum accepisse de terra, et de profundo inferni, quando Samuelem per incantationes et artes magicas visus est suscitasse (I Reg. XXVIII). Sed et Jonas propheta de abysso, et de profundo ac mortis faucibus liberatus, signum dedit et accepit inferni (Jonae II). Legi in cujusdam Commentariis 107 hunc locum per allegoriam extenuatum, ut profundum et excelsum αἰσθητὰ et νοητὰ intelligeret, quae nos possumus sensibilia dicere, et intelligibilia, quorum alterum refertur ad sensus, alterum ad mentem et rationem. Virginem quoque interpretatur animam, quae nulla peccati corrupta est conscientia, et potest de se Emmanuel, nobiscum Deum, id est, praesentem Dei generare sermonem. Sed nos elixas agni carnes non comedimus (Exod. XII) verum assas, et quae in nobis possint omnes voluptatum siccare pituitas, ne sacramentum fidei nostrae, dum plus sapimus quam oportet sapere, negligamus.

(Vers. 12.) Et dixit Achaz: Non petam, et non tentabo Dominum. Non humilitatis est, sed superbiae, quod non vult signum a Domino postulare. Quamquam enim scriptum sit in Deuteronomio : Non tentabis Dominum Deum tuum (Deut. VI, 16), et hoc contra diabolum Salvator usus sit testimonio (Matth. IV): tamen jussus ut peteret, obedientia debuit explere praeceptum, praesertim cum et Gedeon et Manue signum petierint et acceperint (Judic. VI et XIII). Quamquam juxta Hebraei sermonis ambiguitatem, in quo scriptum est ULO ENASSE ADONAI (), et omnes similiter transtulerunt, non tentabo Dominum, possit legi, non exaltabo Dominum. Sciebat enim rex impius quod si signum peteret, accepturus esset, et glorificaretur Dominus. Ergo quasi idolorum cultor, qui in omnibus angulis platearum et in montibus lucisque nemorosis aras constituerat, et pro Levitis habebat fanaticos; non vult signum petere quod praeceptum est.

(Vers. 13.) Et dixit, audite ergo, domus David: Numquid parum vobis est molestos esse hominibus, quia molesti estis et Deo meo? Quis est iste qui dixit: Audite ergo, domus David? Nequaquam Deus qui supra ad Achaz dixerat: Pete tibi signum a Domino Deo tuo; sed Propheta, ut ex consequentibus comprobatur: Quia molesti estis et Deo meo.

Moreover, Moses also received signs from the earth, concerning which we read in the Psalms: "He sent signs and wonders into the midst of thee, O Egypt" (Psalm 135:9) —frogs, locusts, gnats, and the dog-fly; and from heaven, hail and fire and three days of darkness. I also think that Hezekiah, when the sun went back ten lines, received a sign from heaven (2 Kings 20); and Joshua the son of Nun in Gibeon and Aijalon, when the sun and moon stood still (Joshua 10). Most people think that Saul received a sign from the earth, and from the depth of hell, when he seemed to have raised Samuel through incantations and magical arts (1 Samuel 28). But also the prophet Jonah, delivered from the abyss and from the depth and the jaws of death, gave and received a sign of hell (Jonah 2). I have read in the commentaries of a certain person that this passage was thinned out through allegory, so that he understood "depth" and "height" as *aisthēta* and *noēta*, which we can call "sensible" and "intelligible," one of which refers to the senses, the other to the mind and reason. He also interprets "the virgin" as the soul which is corrupted by no consciousness of sin, and can generate of itself Emmanuel, "God with us"—that is, the present word of God. But we do not eat the boiled flesh of the lamb (Exodus 12), but rather roasted, and such as can dry up in us all the phlegms of pleasures, lest we neglect the sacrament of our faith while we are wiser than we ought to be.

(Vers. 12.) And Ahaz said: "I will not ask, and I will not tempt the Lord." This is not out of humility, but out of pride, that he does not want to ask for a sign from the Lord. For although it is written in Deuteronomy: "Thou shalt not tempt the Lord thy God" (Deuteronomy 6:16), and the Savior used this testimony against the devil (Matthew 4): nevertheless, having been commanded to ask, he ought to have fulfilled the precept in obedience, especially since both Gideon and Manoah asked for and received a sign (Judges 6 and 13). Although, according to the ambiguity of the Hebrew word in which it is written *ULO ENASSE ADONAI*, and all similarly translated "I will not tempt the Lord," it could be read "I will not exalt the Lord." For the impious king knew that if he asked for a sign, he would receive it, and the Lord would be glorified. Therefore, as a worshiper of idols, who had established altars in all corners of the streets and on the mountains and in the woody groves, and had fanatics instead of Levites, he does not want to ask for the sign that was commanded.

(Vers. 13.) And he said: "Hear then, O house of David: Is it a small thing for you to be troublesome to men, that you are troublesome also to my God?" Who is this who said: "Hear then, O house of David"? By no means God, who above had said to Ahaz: "Ask for yourself a sign from the Lord your God"; but the Prophet, as is proved from what follows: "Because you are troublesome also to my God."

Et est sensus: quia non solum prophetas persequimini, et eorum dicta contemnitis; sed et praesentis et jubentis Dei sententiae contradicitis; ita ut ei exhibeatis laborem, qui in alio loco ait: 108 Laboravi sustinens (Isai. I, 14), idcirco Dominus faciet quae sequuntur. Pro labore et molestia, quod Aquila et Symmachus transtulerunt, LXX et Theodotio agonem interpretati sunt, id est, luctam atque certamen, quia contentiosi non subjiciant collum Domini servituti, sed illo vulnera eorum volente curare, respuant sanitatem. Et hoc notandum, quod Achaz rege impiissimo nolente signum petere, sermo propheticus ad domum David, hoc est, ad tribum regiam convertatur, de qua supra legimus: Et nuntiaverunt haec domui David, dicentes: Consenserunt Syria et Ephraim.

(Vers. 14.) Propterea dabit Dominus ipse vobis signum. Ecce Virgo concipiet et pariet, et vocabis nomen ejus Emmanuel. Nequaquam multifarie juxta apostolum Paulum, et multis modis loquetur Deus (Hebr. I); nec juxta alium prophetam (Osee XII), in manibus prophetarum assimilabitur; sed qui ante loquebatur per alios, dicet ipse, adsum (Infra, 58). De quo et Sponsa rogabat in Cantico Canticorum: Osculetur me osculo oris sui (Cant. I, 2). Dominus enim virtutum ipse est rex gloriae (Ps. XXIII, 10): ipse descendet in uterum virginalem, et ingredietur et egredietur Orientalem portam quae semper est clausa (Ezech. XLIV); de qua Gabriel dicit ad Virginem: Spiritus sanctus veniet super te, et virtus Altissimi obumbrabit tibi: propterea quod nascetur in te sanctum, vocabitur Filius Dei (Luc. I, 35). Et in Proverbiis: Sapientia aedificavit sibi domum (Prov. IX, 1).

Quando autem dicitur: Dabit Dominus ipse vobis signum, novum debet esse atque mirabile. Sin autem juvencula vel puella, ut Judaei volunt, et non virgo pariat, quale signum poterit appellari, cum hoc nomen aetatis sit, non integritatis? Et revera, ut cum Judaeis conferamus pedem, et nequaquam contentioso fune praebeamus eis risum nostrae imperitiae, virgo Hebraice BETHULA () appellatur, quae in praesenti loco non scribitur: sed pro hoc verbo positum est ALMA (), quod praeter LXX omnes adolescentulam transtulerunt. Porro ALMA apud eos verbum ambiguum est: dicitur enim et adolescentula; et abscondita, id est, ἀπόκρυφος . . . . . Unde et in titulo psalmi noni, 109 ubi in Hebraeo positum est ALAMOTH (), caeteri Interpretes transtulerunt, pro adolescentia, quod LXX interpretati sunt, pro absconditis. Et in Genesi legimus: ubi Rebecca dicitur alma (Genes. XXIV), Aquilam non adolescentulam, nec puellam sed absconditam transtulisse.

And the sense is: because you not only persecute the prophets and despise their words, but you also contradict the sentence of God who is present and commanding; so that you exhibit labor to Him, who in another place says: "I have labored sustaining" (Isaiah 1:14). Therefore, the Lord will do the things that follow. Instead of "labor" and "trouble," which Aquila and Symmachus translated, the Seventy and Theodotion interpreted it as "agony," that is, "struggle" and "contest," because the contentious do not subject their neck to the servitude of the Lord, but when He wishes to cure their wounds, they reject health. And this is to be noted: that since the most impious king Ahaz was unwilling to ask for a sign, the prophetic word is turned to the house of David—that is, to the royal tribe—concerning which we read above: "And they told these things to the house of David, saying: Syria and Ephraim have conspired."

(Vers. 14.) Therefore the Lord Himself will give you a sign. Behold, a Virgin shall conceive and bear, and you shall call His name Emmanuel. By no means "in manifold ways," according to the Apostle Paul, and "in many modes" will God speak (Hebrews 1); nor according to another prophet (Hosea 12), will He be assimilated "in the hands of the prophets"; but He who previously spoke through others, will Himself say, "I am here" (Isaiah 58). Concerning which also the Spouse asked in the Song of Songs: "Let him kiss me with the kiss of his mouth" (Song of Songs 1:2). For the Lord of hosts Himself is the King of glory (Psalm 24:10); He Himself will descend into the virginal womb, and will enter and go out by the Eastern gate which is always closed (Ezekiel 44); concerning which Gabriel says to the Virgin: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; therefore that holy thing which shall be born in thee shall be called the Son of God" (Luke 1:35). And in Proverbs: "Wisdom has built herself a house" (Proverbs 9:1).

Now when it is said: "The Lord Himself will give you a sign," it ought to be something new and wonderful. But if a young woman or a girl, as the Jews wish, and not a virgin bears, what kind of sign can it be called, since this name refers to age, not to integrity? And indeed, to join issue with the Jews, and by no means to provide them with the laughter of our ignorance by a contentious rope, a virgin in Hebrew is called BETHULA, which is not written in the present passage; but instead of this word is placed ALMA, which all except the Seventy translated as "young woman" (adolescentula). Furthermore, ALMA among them is an ambiguous word: for it is said both of a "young woman" and of one who is "hidden," that is, apokryphos. Hence also in the title of the ninth Psalm, where in the Hebrew it is written ALAMOTH, the other Interpreters translated "for youth," which the Seventy interpreted "for the hidden things." And we read in Genesis where Rebekah is called alma (Genesis 24), that Aquila translated not "young woman" nor "girl," but "hidden one."

Sunamitis quoque mulier, amisso filio, cum Elisaei fuisset pedibus provoluta, et prohiberet eam Jezi, audit a Propheta: Dimitte eam, quia in dolore est, et Dominus abscondit a me (IV Reg. IV, 27). Pro eo quod in Latino dicitur, abscondit a me, in Hebraeo scriptum est, EELIM MEMMENNI (). Ergo alma, non solum puella vel virgo, sed cum ἐπιτάσει virgo abscondita dicitur et secreta, quae numquam virorum patuerit aspectibus; sed magna parentum diligentia custodita sit. Lingua quoque Punica, quae de Hebraeorum fontibus manare dicitur (Al. ducitur), proprie virgo alma appellatur. Et ut risum praebeamus Judaeis, nostro quoque sermone alma, sancta dicitur. Omniumque pene linguarum verbis utuntur Hebraei: ut est illud in Cantico Canticorum (Cant. III, 9) de Graeco φορεῖον id est, ferculum sibi fecit Salomon, quod et in Hebraeo ita legimus. Verbum quoque nugas et mensuram Hebraei eodem modo et eisdem appellant sensibus. Et quantum cum mea pugno memoria, numquam me arbitror alma in muliere nupta legisse, sed in ea quae virgo est: ut non solum virgo sit, sed virgo junioris aetatis, et in annis adolescentiae. Potest enim fieri ut virgo sit vetula, ista autem virgo erat in annis puellaribus. Vel certe virgo, non puellula, et quae adhuc virum nosse non posset: sed jam nubilis. Denique in Deuteronomio (Deut. XXII, 25 et seqq.) sub puellae et adolescentulae nomine virgo intelligitur. Si invenerit, inquit, homo in campo puellam desponsatam, et vi opprimens dormierit cum ea, interficietis virum solum, qui concubuit cum ea, et puellae nihil facietis: non est adolescentulae peccatum mortis. Quia quomodo si quis in insidiis insurgat contra 110 proximum suum, et interficiat animam ejus, sic hoc negotium accidit. In agro invenit eam: clamavit puella desponsata, et non est inventus qui auxiliaretur ei. Et in Regum volumine legimus (III Reg. I), quod quaesierint puellam virginem nomine Abisag, et introduxerint ad regem, quae dormiret cum eo, et foveret eum et erat puella pulchra nimis, et ministrabat ei, et rex non cognovit eam.

Et quod sequitur: Et vocabis nomen ejus Emmanuel, et LXX et tres reliqui similiter transtulerunt, pro quo in Matthaeo scriptum est, vocabunt: quod in Hebraeo non habetur. Ergo iste puer qui nascetur ex Virgine, o domus David, nunc a te appelletur Emmanuel, id est, nobiscum Deus, quia rebus ipsis probabis a duobus inimicis regibus liberata, Deum te habere praesentem: et qui postea vocabitur Jesus, id est, Salvator, eo quod universum hominum genus salvaturus sit, nunc a te Emmanuelis appelletur vocabulo.

Also the Shunammite woman, having lost her son, when she had prostrated herself at the feet of Elisha and Gehazi was forbidding her, heard from the Prophet: "Let her alone, for she is in sorrow, and the Lord has hidden it from me" (2 Kings 4:27). For that which is said in Latin, "He has hidden from me," is written in Hebrew EELIM MEMMENNI. Therefore alma means not only a "girl" or a "virgin," but with emphasis (epitasis) a "hidden and secret virgin" is meant, who has never been exposed to the gazes of men, but has been guarded with great diligence by her parents. Also the Punic language, which is said to flow from the fountains of the Hebrews, properly calls a virgin alma. And to provide laughter for the Jews, in our own language also "alma" means "holy." And the Hebrews use words from almost all languages: such as that in the Song of Songs (3:9) from the Greek phoreion, that is, "litter," which Solomon made for himself, which we also read thus in Hebrew. The Hebrews also call "trifles" (nugas) and "measure" in the same way and with the same meanings. And as much as I struggle with my memory, I never think I have read alma used of a married woman, but of her who is a virgin: so that she is not only a virgin, but a virgin of a younger age, and in the years of youth. For it can happen that a virgin is an old woman, but this virgin was in her girlish years. Or certainly a virgin, not a little girl, and one who could not yet know a man, but one already marriageable. Finally, in Deuteronomy (22:25 et seq.) a virgin is understood under the name of "girl" and "young woman": "If a man," it says, "finds a betrothed girl in the field, and forcing her lies with her, you shall kill only the man who lay with her, and you shall do nothing to the girl; there is no sin of death in the young woman. For as if anyone should rise in ambush against his neighbor and kill his soul, so this matter happened. He found her in the field; the betrothed girl cried out, and there was none found to help her." And in the book of Kings we read (1 Kings 1) that they sought a virgin girl named Abishag, and brought her to the king, that she might sleep with him and cherish him; and the girl was exceedingly beautiful, and she ministered to him, and the king did not know her.

And that which follows: "And you shall call His name Emmanuel," both the Seventy and the other three translated similarly; instead of which it is written in Matthew: "they shall call," which is not found in the Hebrew. Therefore this child who shall be born of the Virgin, O house of David, let Him now be called by you Emmanuel, that is, "God with us," because you will prove by the facts themselves, having been delivered from two enemy kings, that you have God present; and He who will afterwards be called Jesus, that is, "Salvior," because He is to save the whole race of men, let Him now be called by you by the name of Emmanuel.

Verbum CARATHI (), quod omnes interpretati sunt vocabis, potest intelligi et vocabit: quod ipsa scilicet Virgo quae concipiet et pariet, hoc Christum appellatura sit nomine. In multis testimoniis quae Evangelistae vel Apostoli de libris veteribus assumpserunt, curiosius attendendum est, non eos verborum ordinem secutos esse, sed sensum. Unde et in praesenti loco, pro concipiet in utero, Matthaeus posuit, in utero habebit (Matth. I, 13): et pro vocabis, vocabunt.

Hebraei hoc de Ezechia filio Achaz prophetari arbitrantur, quod ipso regnante sit capta Samaria: quod omnino probari non potest. Siquidem Achaz, filius Joatham, regnavit super Judam et Jerusalem annis sedecim (IV Reg. XVI): cui successit in regnum filius ejus Ezechias, annos natus viginti quinque, et regnavit super Judam et Jerusalem annis viginti novem. Quomodo ergo, ut demus primo anno Achaz hanc ad eum factam prophetiam, de Ezechiae conceptu dicitur et nativitate, cum eo tempore 111 quo regnare coepit Achaz, jam novem Ezechias esset annorum, nisi forte sextum Ezechiae regni annum, quo est capta Samaria, infantiam ejus appellari dicant, non aetatis, sed imperii. Quod coactum esse atque violentum, etiam et stultis patet. Quidam de nostris Isaiam prophetam duos filios habuisse contendit, Jasub et Emmanuel: et Emmanuel de prophetissa uxore ejus esse generatum, in typum Domini Salvatoris: ut prior filius Jasub, quod interpretatur relictus, sive convertens, Judaicum populum significet, qui relictus est, et postea reversurus. Secundum autem, id est, Emmanuel, et nobiscum Deus, gentium vocationem, postquam Verbum caro factum est, et habitavit in nobis.

(Vers. 15.) Butyrum et mel comedet, ut sciat reprobare malum, et eligere bonum. Pro quo LXX transtulerunt, antequam sciat: quodque sequitur, assumere malum, in Hebraico non habetur. Et est sensus: O Domus David, cui Dei sermone praecipitur, ut voces, id est, invoces, in periculo constituta nomen Emmanuelis, id est, nobiscum Dei; non mireris ad rei novitatem, si Virgo Deum pariat, qui tantam habeat potestatem, ut multo post tempore nasciturus, te nunc liberet invocatus; ipse est enim qui visus est Abraham, et locutus est cum Mose. Dicam et aliud mirabilius, ne eum putes in phantasmate nasciturum, cibis utetur infantiae, butyrum comedet et lac. Et licet multa post saecula de eo Evangelista testetur: Puer autem proficiebat sapientia et aetate et gratia apud Deum et homines (Luc. II, 52): et hoc dicatur, ut veritas humani corporis approbetur: tamen adhuc pannis involutus, et butyro pastus ac melle, habebit boni malique judicium, ut reprobans mala, eligat bona.

The word CARATHI, which all interpreted "you shall call," can also be understood as "she shall call"—that is, that the Virgin herself who shall conceive and bear will call Christ by this name. In many testimonies which the Evangelists or Apostles took from the ancient books, it must be carefully noted that they did not follow the order of the words, but the sense. Whence also in the present place, instead of "she shall conceive in the womb," Matthew put "she shall have in the womb" (Matthew 1:23); and instead of "you shall call," "they shall call."

The Hebrews think this is prophesied concerning Hezekiah the son of Ahaz, because Samaria was captured while he was reigning; which can by no means be proved. For Ahaz, the son of Jotham, reigned over Judah and Jerusalem sixteen years (2 Kings 16); he was succeeded in the kingdom by his son Hezekiah, twenty-five years old, and he reigned over Judah and Jerusalem twenty-nine years. How then—even if we grant this prophecy was made to Ahaz in his first year—can it be said of the conception and birth of Hezekiah, since at the time when Ahaz began to reign, Hezekiah was already nine years old? Unless perhaps they say that the sixth year of Hezekiah's reign, in which Samaria was taken, is called his "infancy," not of age, but of empire. Which is clearly forced and violent even to fools. A certain one of ours contends that the prophet Isaiah had two sons, Jashub and Emmanuel; and that Emmanuel was generated of his wife the prophetess, as a type of the Lord Savior: so that the first son Jashub, which is interpreted "remnant" or "returning," signifies the Jewish people, who were left and afterwards to return. But the second, that is, Emmanuel and "God with us," the calling of the Gentiles after the Word was made flesh and dwelt among us.

(Vers. 15.) Butter and honey shall He eat, that He may know to refuse the evil and to choose the good. For which the Seventy translated: "before He knows"; and that which follows, "to take the evil," is not found in the Hebrew. And the sense is: O house of David, who are commanded by the word of God that you should call upon—that is, invoke—the name of Emmanuel, that is, "God with us," when placed in danger; do not wonder at the novelty of the thing, if a Virgin should bear God, who has such great power that, although He is to be born much later in time, He delivers you now when invoked; for it is He who appeared to Abraham and spoke with Moses. I will say another thing even more wonderful: lest you should think He is to be born in a phantom, He will use the foods of infancy; He will eat butter and milk [or honey]. And although many ages later the Evangelist testifies concerning Him: "And the child increased in wisdom and age and grace before God and men" (Luke 2:52); and this is said so that the truth of the human body may be approved; nevertheless, while still wrapped in swaddling clothes and fed with butter and honey, He will have the judgment of good and evil, so that refusing evil, He may choose good.

Non quod hoc fecerit, aut reprobaverit, vel elegerit; sed quod scierit reprobare et eligere, ut per haec verba noscamus, infantiam humani corporis divinae non praejudicasse sapientiae. Denique jacentem in praesepio Angeli pastoribus nuntiant: Magi adorant de Oriente venientes, quos utique electos esse credendum est. 112 Et e contrario Herodes, Scribae ac Pharisaei reprobantur (Matth. II), quia pro uno infante multa parvulorum millia trucidarunt.

(Vers. 16.) Prius enim quam sciat puer reprobare malum et eligere bonum, derelinquetur terra, quam tu detestaris, a facie duorum regum suorum. Sexto imperii anno Ezechiae est ab Assyriis capta Samaria (IV Reg. XVIII), id est tricesimo primo anno aetatis ipsius. Sic itaque iste qui nasciturus, vel de Virgine, ut nos probamus, vel de adolescentula, ut Judaei volunt, butyrum et mel comedet, et tam parvulus erit, ut malum a bono discernere nequeat, et antequam ille tempus egrediatur infantiae, terra Syriae et Samariae vastanda ab Assyriis sit: respondeant Hebraei, quomodo Ezechias triginta et uno annis infantulus praedicetur, et tam rudis aetatis, ut mel, et butyrum comedens, juxta Niniviticos pueros, nec sinistram, nec dexteram, id est, nec malum, nec bonum noverit. Relatum autem ad Emmanuel, quod interpretatur, nobiscum Deus, facilem habebit intelligentiam. Quod ad mysterium et invocationem nominis ejus terra Syriae, et Samariae, Assyrio superante, vastetur: et domus David liberetur a duobus regibus quos metuit, Rasin videlicet, et Phacee.

(Vers. 17.) Adducet Dominus super te, et super populum tuum, et super domum patris tui dies qui non venerunt a diebus separationis Ephraim a Juda, cum rege Assyriorum. Locus iste per hyperbaton legendus est. Denique et nos secuti Hebraicam veritatem, ita eum interpretati sumus: O domus David, ausculta quae dico, ut derelinquatur terra Syriae et Samariae a facie regum duorum, quos tu vehementissime reformidas: adducet Dominus dies super te, et super domum patris tui David, quos numquam habuisti ex eo tempore quo decem tribus a duabus tribubus separatae sunt, et regnum in Samaria habere coeperunt. Adducet autem istos dies, id est, tempora cum rege Assyriorum, ut illis superatis atque subversis, tu Emmanuelis praesentia libereris. LXX hunc locum ita verterunt: Adducet Dominus 113 super te, et super populum tuum, et super domum patris tui dies, qui necdum venerunt, ex qua die abstulit Ephraim a Juda regem Assyriorum. Quod quem sensum habeat, scire non possumus, nisi forte hoc dicendum est, quod peccatorum suorum magnitudine Ephraim, id est, Samaria primum ad se Assyriorum fecerit impetum declinare.

Not that He did this, or refused, or chose; but that He "knew" how to refuse and choose, so that through these words we may know that the infancy of the human body did not prejudice the divine wisdom. Finally, the Angels announce Him lying in the manger to the shepherds; the Magi adore Him coming from the East, who must certainly be believed to have been chosen. And on the contrary, Herod, the Scribes, and the Pharisees are refused (Matthew 2), because for the sake of one infant they slaughtered many thousands of little children.

(Vers. 16.) For before the child shall know to refuse the evil and choose the good, the land which you detest shall be forsaken by the face of her two kings. In the sixth year of the reign of Hezekiah, Samaria was taken by the Assyrians (2 Kings 18), that is, in the thirty-first year of his own age. So then, this one who is to be born—either of the Virgin, as we prove, or of a young woman, as the Jews wish—shall eat butter and honey, and shall be so small that he cannot discern evil from good, and before he passes the time of infancy, the land of Syria and Samaria is to be devastated by the Assyrians: let the Hebrews answer how Hezekiah is proclaimed an infant at thirty-one years, and of such raw age that, eating honey and butter, like the Ninevite children, he knows neither the left hand nor the right, that is, neither evil nor good. But referred to Emmanuel, which is interpreted "God with us," it will have an easy understanding: that for the mystery and invocation of His name, the land of Syria and Samaria shall be devastated, the Assyrian prevailing, and the house of David delivered from the two kings whom it feared, namely, Rezin and Pekah.

(Vers. 17.) The Lord shall bring upon you, and upon your people, and upon your father's house, days that have not come from the days of the separation of Ephraim from Judah, with the king of the Assyrians. This passage is to be read by hyperbaton. Finally, we also, following the Hebrew truth, interpreted it thus: O house of David, listen to what I say, so that the land of Syria and Samaria may be forsaken by the face of the two kings whom you most vehemently dread; the Lord will bring days upon you and upon the house of your father David, such as you never had from that time when the ten tribes were separated from the two tribes and began to have a kingdom in Samaria. But He will bring those days, that is, times, with the king of the Assyrians, so that, they being overcome and subverted, you may be delivered by the presence of Emmanuel. The Seventy turned this passage thus: "The Lord shall bring upon you, and upon your people, and upon your father's house, days which have not yet come, from the day that he took away Ephraim from Judah, the king of the Assyrians." What sense this may have we cannot know, unless perhaps it must be said that Ephraim—that is, Samaria—by the magnitude of its sins, first caused the attack of the Assyrians to decline towards itself.

Aliter: Interim nunc duo reges Rasin et Phacee, qui te obsident, et vastare festinant, brevi tempore subvertentur: tuae autem vastationis tempus illud adveniet, quando, quod numquam speraveras, immo numquam metueras, Assyrius venerit. Per quae docet, domui David, non Syriam et Samariam, sed Assyrios esse metuendos. Praesenti ergo formidine liberat, et de futuro tempore comminatur.

(Vers. 18, 19). Et erit in die illa, sibilabit Dominus muscae, quae est in extremo fluminum Aegypti, et api quae est in terra Assur: et venient, et requiescent omnes in torrentibus vallium, et in cavernis petrarum, et in omnibus frutetis, et in universis foraminibus. Cum fuerit duorum regum terra deserta, Damascus et Samaria, quam tu nunc detestaris et metuis: tunc adducet Dominus, o domus Juda, super te et populum tuum dies, quos numquam ante vidisti, et regem Assyriorum. Frustra igitur praesentia metuis, semiustos torres, et ignem penitus non habentes: scire enim debes, quod sibilo suo Dominus muscas Aegypti, et fluminum ejus, haud dubium quin septem διωρυχὰς Nili significet, vocaturus sit: et apem, quae est in terra Assur. Muscas autem Aegyptios vocat propter sordes idololatriae, et imbellem populum: et apem Assyrios, quorum illo tempore potentissimum regnum erat, et ad bella promptissimum: vel ob id, quia omnis prope Assyriorum et Persidis regio usum habebat sagittarum. Hi igitur et omnes venient, et occupabunt terram tuam in torrentibus vallium, et cavernis petrarum, et in omnibus frutetis, et foraminibus, lignisque nemorosis. Haec autem per metaphoram dicuntur, ut quia semel muscas, et apes nominaverat, translationem servaret in reliquis. Legamus Regum et Paralipomenon libros, 114 et inveniemus ab Aegyptiis caesum sanctum regem Josiam, et populum Israel potestati Aegyptiae subjugatum (IV Reg. XXIII; II Par. XXXV): ita ut regem illis constitueret. Et post non multum temporis, venit Nabuchodonosor cum innumerabili multitudine bellatorum, captaque Jerusalem, et caeteris Judaeae urbibus dirutis, incendit Templum, et habitatores Assyrios posuit in Judaea (IV Reg. XXIV).

(Vers. 20.) In die illa radet Dominus in novacula conducta, in his qui trans flumen sunt, in rege Assyriorum, caput, et pilos pedum, et barbam universam. Haec quidam putant de Assyriis prophetari, qui mille trecentis annis, antequam Jerusalem subverterent, regnum Asiae Aegyptique et Libyae possederunt, quod a Medis Persisque vincendi sint, et eorum imperium destruendum. Alii vero arbitrantur, quod trans flumen Euphratem caesi sint Aegyptii. Nos autem novaculam mercede conductam, ipsum arbitramur Assyrium, quem in Jeremia ob ultionem populi peccatoris, etiam columbam suam vocat (Jerem. XXV).

Otherwise: In the meantime, now the two kings Rezin and Pekah, who besiege you and hasten to devastate you, shall be subverted in a short time; but that time of your devastation shall come when, what you had never hoped—nay rather, had never feared—the Assyrian shall come. By which he teaches the house of David that not Syria and Samaria, but the Assyrians are to be feared. Therefore He delivers from the present dread and threatens concerning the future time.

(Vers. 18, 19). And it shall come to pass in that day, the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assur: and they shall come, and shall all rest in the torrents of the valleys, and in the caverns of the rocks, and in all the thickets, and in all the holes. When the land of the two kings, Damascus and Samaria, which you now detest and fear, shall have been deserted, then the Lord shall bring upon you, O house of Judah, and upon your people, days which you have never seen before, and the king of the Assyrians. In vain, therefore, do you fear the present things, half-burnt torches having no fire at all within; for you ought to know that the Lord by His hiss is to call the flies of Egypt and of its rivers—no doubt meaning the seven branches (diōrychas) of the Nile—and the bee that is in the land of Assur. Now he calls the Egyptians "flies" on account of the filth of their idolatry and their un-warlike people; and the Assyrians "the bee," whose kingdom at that time was most powerful and most prompt for wars; or for this reason, because almost the entire region of the Assyrians and of Persia used arrows. These, therefore, and all shall come, and shall occupy your land in the torrents of the valleys, and the caverns of the rocks, and in all the thickets, and holes, and woody groves. Now these things are said through a metaphor, so that since he had once named flies and bees, he might preserve the translation in the rest. Let us read the books of Kings and Chronicles, and we shall find the holy king Josiah slain by the Egyptians, and the people of Israel subjected to Egyptian power (2 Kings 23; 2 Chronicles 35), so that he appointed a king for them. And after not much time, Nebuchadnezzar came with an innumerable multitude of warriors, and Jerusalem having been captured and the other cities of Judea destroyed, he burned the Temple, and placed Assyrian inhabitants in Judea (2 Kings 24).

(Vers. 20.) In that day the Lord shall shave with a hired razor, with those who are beyond the river, with the king of the Assyrians, the head and the hairs of the feet, and the whole beard. Some think these things are prophesied concerning the Assyrians—who for thirteen hundred years before they subverted Jerusalem possessed the kingdom of Asia, Egypt, and Libya—that they are to be conquered by the Medes and Persians, and their empire destroyed. But others think that the Egyptians were slain beyond the river Euphrates. We, however, think that the "hired razor" is the Assyrian himself, whom in Jeremiah, for the sake of the vengeance of the sinful people, He even calls His dove (Jeremiah 25).

Denique et in visione Tyri (Ezech. XXVIII, 29), quia in exstruendis munitionibus, et aggere comportando Nabuchodonosor plurimum laboraverat, et illis classe fugientibus, fuerat mercede privatus, data est ei Aegyptus pro mercede et labore suo. Ergo in ista novacula acutissima, et in his, qui habitant trans flumen Euphratem, in rege videlicet Assyrio, omnes capillos et pilos totius corporis a capite usque ad pedes decoremque barbae, quod virilitatis indicium est, radet Dominus de Judaea, ut nihil in illa forte, nihil pulchrum resideat, sed effeminatis hominibus, immo ignominiosis mulieribus comparentur.

(Vers. 21, seqq.) Et erit in die illa, nutriet homo vaccam boum, et duas oves, et prae ubertate lactis comedet butyrum: butyrum enim et mel manducabit omnis, qui relictus fuerit in medio terrae. Et erit in die illa, omnis locus ubi fuerint mille vites mille argenteis, et in spinas, et in vepres erunt. Cum sagittis et arcu ingredientur illuc: vepres enim, et spinae erunt in universa terra. Et omnes montes qui in sarculo sarrientur, non veniet illuc terror spinarum et veprium: et erit in pascua bovis, et in conculcationem pecoris.

Post subversionem 115 Jerusalem, et captivitatem populi, et Templi incendium, Nabuzardan princeps militiae, quem LXX ἀρχιμάγειρον vocant, paucos de populo, et eos pauperes dereliquit in terra, qui vineas et agros colerent. Denique Godolias, qui eis praeposius erat de regio genere relictus, hortatur et dicit: Nolite timere Chaldaeos: habitate in terra, et servite regi Babylonis, et bene erit vobis (IV Reg. XXV, 24). In die igitur illa, hoc est, in illo tempore cum fuerint omnes opes Judaeorum translatae in Chaldaeam, tanta solitudo erit in terra Judaeae, et tam incredibilis vastitas, ut nequaquam armenta boum habeant, nec greges ovium, sicut prius habere consueverant: sed vix rarus habitator unam vaccam nutrire possit, et duas oves; non ad arandum, sed ad cibum, atque vestitum lactis, ac velleris. Propter inopiam quippe frumenti, et omnium, quae terra gignit ad comedendum, lacte ac butyro, et agresti melle vescentur. Quodque ait: Prae ubertate lactis comedet butyrum, hoc significa, quod terra cultorum raritate fertilior sit, et magis apta pascuis. In illo tempore prae hominum paucitate, tanta erit vini inopia desertis vineis, quae metu hostili nequaquam putabuntur, ut singulae vites siclis argenteis singulis vix emantur.

Finally, also in the vision of Tyre (Ezekiel 29), because Nebuchadnezzar had labored greatly in building fortifications and bringing up a mound, and since they had fled by fleet he had been deprived of his reward, Egypt was given to him for his reward and labor. Therefore, with this most sharp razor, and with those who dwell beyond the river Euphrates, namely in the Assyrian king, the Lord shall shave from Judea all the hairs and the locks of the whole body from the head even to the feet, and the beauty of the beard, which is the sign of virility, so that nothing strong, nothing beautiful may remain in her, but they may be compared to effeminate men, nay rather, to ignominious women.

(Vers. 21, seqq.) And it shall come to pass in that day, a man shall nourish a young cow and two sheep; and for the abundance of milk he shall eat butter: for butter and honey shall everyone eat that shall be left in the midst of the land. And it shall come to pass in that day, every place where there were a thousand vines for a thousand pieces of silver, shall even be for briers and thorns. With arrows and with bows shall they go in thither: because briers and thorns shall be in all the land. And all the mountains that shall be raked with a rake, there shall not come thither the fear of briers and thorns: but it shall be for the pastures of oxen, and for the treading of cattle.

After the subversion of Jerusalem and the captivity of the people and the burning of the Temple, Nebuzaradan the captain of the host—whom the Seventy call archimageiros [chief cook]—left a few of the people, and those poor, in the land to cultivate the vineyards and fields. Finally, Gedaliah, who was set over them, being left of the royal race, exhorts them and says: "Fear not the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you" (2 Kings 25:24). In that day, therefore—that is, in that time when all the resources of the Jews shall have been transferred to Chaldea—there shall be such solitude in the land of Judea, and such incredible vastness, that they shall by no means have herds of oxen nor flocks of sheep as they were previously accustomed to have; but a rare inhabitant could scarcely nourish one young cow and two sheep, not for plowing, but for the food and clothing of milk and fleece. Indeed, on account of the lack of grain and of all things which the earth brings forth for eating, they shall feed on milk and butter and wild honey. And that which he says, "For the abundance of milk he shall eat butter," signifies this: that the land, by the rarity of cultivators, is more fertile and more fit for pastures. At that time, on account of the fewness of men, there shall be such a lack of wine, with the vineyards deserted and by no means pruned for fear of the enemy, that individual vines can scarcely be bought for individual silver shekels.

In vepres enim et in spinas omnis terra redigetur: tantaque erit formido, ubique saevientibus gladiis, ut absque arcu et sagittis nullus suum agrum invisere audeat, et derelictis campestribus locis, ad montana confugiant, ibique locorum difficultate muniti, vix asperos montes manu fodiant: quia boves, aratra, et vomeres non habebunt. Sicubi ergo rarus cultor in montibus fuerit inventus, inde vitam miserabilem sustentabunt. Caetera autem patebunt pascuis, et absque ullo custode a brutis animantibus conculcabuntur. Haec post captivitatem solere fieri, utinam nesciremus! At nunc magna pars Romani orbis quondam Judaeae similis est: quod absque ira Dei factum non putamus, qui nequaquam contemptum sui per Assyrios ulciscitur, et Chaldaeos; sed per feras gentes, et quondam nobis incognitas, quarum et vultus et sermo terribilis est, et femineas incisasque facies praeferentes (Gothos intelligit qui radebant barbam), 116 virorum, et bene barbatorum fugientia terga confodiunt.

Legisse me novi in his locis latissimam et inextricabilem tropologiam: quod universa, quae juxta historiam disseruimus, spiritualiter Judaeis acciderint, vix unam habentibus vaccam et duas oves, munda videlicet animalia: ut nequaquam solido cibo, sed lacte nutriantur infantiae, et comedant mella verborum, quae distillant de labiis mulieris meretricis; et vinum non habeant, quod laetificat cor hominis: sed omnia eorum opera redigantur in spinas, ut vulnerentur ab adversariis, qui percutiunt in obscuro rectos corde (Psal. X). Quod si quando voluerint altius quippiam sapere, et nimio labore sudantes de Scripturis sanctis mysticum aliquid invenire: nihilominus fruges non afferant doctrinae, sed vepribus compleantur et spinis, quae oriuntur in manibus ebrii. Et nequaquam terra eorum atque doctrina, ab hominibus, rationalibus animantibus: sed a bobus, quorum Deus curam non habet, et a brutis animalibus conculcetur.

(Cap. VIII.---Vers. 1-4.) Et dixit Dominus ad me: Sume tibi librum grandem, et scribe in eo stylo hominis, velociter spolia detrahe, cito praedare. Et adhibui mihi testes fideles, Uriam sacerdotem, et Zachariam filium Barachiae, et accessi ad prophetissam, et concepit, et peperit filium. Et dixit Dominus ad me: Voca nomen ejus, accelera, spolia detrahe, festina praedari: quia antequam sciat puer vocare patrem suum, et matrem suam, auferetur fortitudo Damasci, et spolia Samariae coram rege Assyriorum.

For the whole land shall be reduced to briers and thorns; and there shall be such dread, with swords raging everywhere, that without bow and arrows no one would dare to visit his own field; and having left the level places, they flee to the mountains, and there, fortified by the difficulty of the places, they scarcely dig the rough mountains by hand, because they will not have oxen, plows, and shares. If, therefore, anywhere a rare cultivator shall be found in the mountains, they shall sustain a miserable life from there. The rest, however, shall lie open for pastures, and without any keeper shall be trodden down by brute animals. Would that we did not know that these things are accustomed to happen after captivity! But now a great part of the Roman world is like what Judea once was; which we do not think has happened without the wrath of God, who by no means avenges contempt of Himself through Assyrians and Chaldeans, but through savage nations, and once unknown to us, whose face and speech are terrible, and showing effeminate and cut faces (he understands the Goths who shaved the beard), they pierce the fleeing backs of men and of well-bearded ones.

I know that I have read in these places a very broad and inextricable tropology: that all these things which we have discussed according to history happened spiritually to the Jews, who scarcely have one cow and two sheep—namely, clean animals—so that they are by no means nourished by solid food, but by the milk of infancy, and they eat the honey of words which distills from the lips of a harlot woman; and they do not have wine, which gladdens the heart of man; but all their works are reduced to thorns, so that they are wounded by adversaries who shoot in the dark at the upright in heart (Psalm 11). And if ever they should wish to know anything deeper, and sweating with excessive labor to find something mystical from the Holy Scriptures, nevertheless they bring forth no fruits of doctrine, but are filled with briers and thorns which arise in the hands of a drunkard. And by no means let their land and doctrine be trodden by men, rational animals, but by oxen, for whom God has no care, and by brute animals.

(Chapter VIII.—Vers. 1-4.) And the Lord said to me: "Take for yourself a large book, and write in it with a man's pen: 'Speedily take away the spoils, quickly plunder.'" And I took to me faithful witnesses, Uriah the priest, and Zechariah the son of Jeberechiah [Barachiah]; and I went to the prophetess, and she conceived and bore a son. And the Lord said to me: "Call his name 'Hasten to take away the spoils, make haste to plunder'; because before the child shall know to call his father and his mother, the strength of Damascus and the spoils of Samaria shall be taken away before the king of the Assyrians."

LXX pro libro grandi, interpretati sunt librum novum, et magnum. Et pro eo quod in Hebraeo habetur, adhibui mihi testes fideles, dixerunt: adest enim, et testes fac mihi fideles homines. Et pro Uria Sacerdote, tantum Uriam, caetera similiter. Primum Propheta missus est ad Achaz (Isa. VII), ut ei praediceret quae Scriptura commemorat: quo audire nolente, ipse Dominus loquitur ad Achaz, et praecepit ei, ut petat sibi signum in profundum, sive in excelsum. Quo respondente, Non petam, et non tentabo Dominum: dimisso rege impio, ad domum David Dei verba vertuntur, et promittitur ei Virgo paritura filium, cujus nomen sit Emmanuel, hoc est, nobiscum 117 Deus. Qui si crebro fuerit invocatus, Samaria subvertatur et Syria: subvertatur autem a rege Assyriorum, qui et ipsum Judam postea capturus sit; ita ut omnis terra Judaeae vertatur in solitudinem.

Rursum ergo sub alia figura partus describitur virginalis. Et dixit Dominus ad Prophetam, ut nequaquam in populos proferat novae nativitatis arcanum, sed scribat eam in isto grandi volumine, quod nunc legimus. Et quo sit mirabilius, humanis verbis, et stylo, quo homines scribere consueverunt, Dei sacramenta comprehendat. Quid est autem illud quod scribitur humano stylo? Ut puer natus velociter spolia detrahat, et cito praedetur, hoc est, ne ultra patiatur regnare diabolum: nec mittat Angelos, nec Prophetas; sed ad salvandas creaturas suas ipse descendat. Facit ergo Propheta quod jussum est, et adhibet sibi duos testes fideles, Uriam sacerdotem, qui legis doctor est, dicente Malachia: Labia sacerdotis custodient scientiam, et legem requirent ex ore ejus, quia Angelus Domini exercituum est (Malach. II, 7): et Zachariam filium Barachiae, quem Prophetam fuisse, dubium non est. Legimus, quod regnante Achaz, Urias sacerdos fuerit Templi Domini (4 Reg. IV): cui praecepit Achaz, ut altare simile altaris Damasci faceret. Et Dierum narrat liber (II Par. XXIX), quod Ezechias filius Achaz quaesierit Dominum in diebus Zachariae eruditi in timore Dei. Exhibuit autem se Isaias dignum spiritu prophetali, et praebuit prophetissae, id est, Spiritui sancto, qui sermone Hebraico vocatur genere feminino RUA (), juxta illud quod scriptum est: Accedite ad Dominum, et illuminamini (Ps. XXXIII, 6). Spiritu itaque sancto conceptus est Dominus. Et licet humanus sermo nativitatis ejus nequeat explicare mysteria: tamen Gabriel ipsi Virgini loquitur, quae concepit: Spiritus sanctus veniet super te, et virtus Altissimi obumbrabit tibi: propterea quod nascetur ex te sanctum, vocabitur Filius Dei (Luc. I, 35).

The Seventy, instead of a "large book," interpreted it as a "new and great book." And for that which is had in the Hebrew, "I took to me faithful witnesses," they said: "For it is present, and make for me witnesses of faithful men." And for "Uriah the priest," simply "Uriah"; the rest similarly. First the Prophet was sent to Ahaz (Isaiah 7), that he might foretell to him the things which the Scripture commemorates; and since he was unwilling to hear, the Lord Himself speaks to Ahaz and commanded him to ask for himself a sign in the depth or in the height. Since he responded, "I will not ask, and I will not tempt the Lord," the impious king having been dismissed, the words of God are turned to the house of David, and a Virgin is promised to him who would bear a son whose name should be Emmanuel, that is, "God with us." Who, if He should be frequently invoked, Samaria and Syria would be subverted; subverted, however, by the king of the Assyrians, who also would later capture Judah itself, so that the whole land of Judea would be turned into a solitude.

Therefore, again under another figure the virginal birth is described. And the Lord said to the Prophet that he should by no means bring forth the secret of the new birth to the peoples, but write it in that large volume which we now read. And that it might be more wonderful, he should comprehend the sacraments of God in human words and with the pen with which men are accustomed to write. Now what is that which is written with a man's pen? "That the born child may speedily take away the spoils and quickly plunder," that is, that He should no longer suffer the devil to reign; nor should He send Angels or Prophets, but He Himself should descend to save His creatures. The Prophet therefore does what was commanded, and takes to himself two faithful witnesses: Uriah the priest, who is a teacher of the law—Malachi saying: "The lips of the priest shall keep knowledge, and they shall seek the law from his mouth, because he is the Angel [messenger] of the Lord of hosts" (Malachi 2:7) —and Zechariah the son of Barachiah, who there is no doubt was a Prophet. We read that while Ahaz was reigning, Uriah was the priest of the Temple of the Lord (2 Kings 16), whom Ahaz commanded to make an altar similar to the altar of Damascus. And the book of Days [Chronicles] relates (2 Chronicles 26/29) that Hezekiah the son of Ahaz sought the Lord in the days of Zechariah, who was learned in the fear of God. Now Isaiah showed himself worthy of the prophetic spirit, and approached the prophetess—that is, the Holy Spirit, who in the Hebrew language is called by the feminine gender RUA [Ruach]—according to that which is written: "Approach the Lord, and be enlightened" (Psalm 34:6). By the Holy Spirit, therefore, was the Lord conceived. And although human speech cannot explain the mysteries of His birth, yet Gabriel speaks to the Virgin herself who conceived: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

Quidam prophetissam sanctam Mariam interpretantur, quam prophetin fuisse, non dubium est: ipsa enim loquitur in Evangelio: Ecce enim amodo beatam me dicent omnes generationes: quoniam fecit mihi magna qui potens est (Luc. I, 48, 49), et reliqua. Praecipiturque 118 Isaiae, ut ipsum puerum, qui prius vocabatur Emmanuel, nunc appellet, accelera, spolia detrahe, festina praedari. Ascendens enim in altum, captivam duxit captivitatem; accepit dona hominibus (Ps. LXVII; Ephes. IV, 8). Et antequam humanum corpus assumeret: et juxta infantiam patrem vocaret Deum, et matrem Mariam, auferetur Damasci fortitudo, et spolia Samariae per regem Assyriorum: ut necdum natus populum suum, domum David, sola invocatione salvaret. Urias interpretatur lux Domini; Zacharias, memoria Domini; et Barachias, benedictio Domini: quibus testibus Christi nativitas comprobatur. Ipse enim in Evangelio duobus euntibus in Emmaus (Luc. XXIV). incipiens a Mose et Prophetis, edisseruit quod de se omnia prophetassent. Juxta tropologiam, in anima virginali, et nulla sorde maculata, de Spiritu sancto Dei sermo conceptus, velociter de adversariis potestatibus spolia detrahit, et sibi facit universa servire. Cumque ex parte nunc videat, et ex parte prophetet (I Cor. XIII), priusquam possit esse perfectus, et merito vocare Deum Patrem, et matrem suam coelestem Jerusalem, adhuc in infantia et in profectu positus, vincet fortitudinem Damasci, doctrinam videlicet sapientiae saecularis: et auferet spolia Samariae, quibus Ecclesiam haeretici spoliaverunt, dicentes: Non est nobis portio in David, neque haereditas in filio Jesse (III Reg. XII, 16), praesente rege ipso Assyriorum, diabolo, qui eis non poterit auxiliari. Tales autem filios non solum Maria Prophetis, Virgo perpetua, sed et sanctae mulieres patriarchis generant. Sara, quae interpretatur ἄρχουσα, id est, princeps: et Rebecca, quae in lingua nostra patientiam sonat.

(Vers. 5, seqq.). Et adjecit Dominus loqui ad me adhuc, dicens: Pro eo quod abjecit populus iste aquas Siloe, quae vadunt cum silentio: et assumpsit magis Rasin, et filium Romeliae: propter hoc ecce Dominus adducet super eos aquas fluminis fortes et multas, regem Assyriorum et omnem gloriam ejus: et ascendet super omnes rivos ejus, et fluet super universas ripas ejus. Et ibit per Judam inundans, et transiens usque ad collum veniet, et erit extensio alarum ejus implens latitudinem terrae tuae, 119 o Emmanuel.

Some interpret the prophetess as Saint Mary, whom there is no doubt was a prophetess; for she herself speaks in the Gospel: "For behold, from henceforth all generations shall call me blessed; because he who is mighty has done great things for me" (Luke 1:48, 49), and the rest. And it is commanded to Isaiah that he should now call the child himself, who was previously called Emmanuel: "Hasten, take away the spoils, make haste to plunder." For "ascending on high, he led captivity captive; he received gifts for men" (Psalm 68:18; Ephesians 4:8). And before He should assume a human body and, according to infancy, call God His father and Mary His mother, the strength of Damascus and the spoils of Samaria shall be taken away by the king of the Assyrians; so that, not yet born, He would save His people, the house of David, by invocation alone. "Uriah" is interpreted as "light of the Lord"; "Zechariah" as "memory of the Lord"; and "Barachiah" as "blessing of the Lord"; by which witnesses the birth of Christ is proved. For He Himself in the Gospel, to the two going to Emmaus (Luke 24), beginning from Moses and the Prophets, explained that they had prophesied all things concerning Himself. According to the tropology: in a virginal soul, and one spotted by no filth, the word of God conceived from the Holy Spirit speedily takes away the spoils from the adverse powers, and makes all things serve itself. And since he now "sees in part" and "prophesies in part" (1 Corinthians 13), before he can be perfect and deservedly call God his Father and the heavenly Jerusalem his mother, while still placed in infancy and in progress, he will conquer the strength of Damascus—namely, the doctrine of secular wisdom—and will take away the spoils of Samaria, with which the heretics have spoiled the Church, saying: "We have no portion in David, nor inheritance in the son of Jesse" (1 Kings 12:16), while the king of the Assyrians himself is present, the devil, who will not be able to help them. Now not only does Mary, the perpetual Virgin, generate such sons for the Prophets, but also holy women for the patriarchs: Sarah, which is interpreted archousa, that is, "princess"; and Rebekah, which in our language sounds as "patience."

(Vers. 5, seqq.). And the Lord added to speak to me yet again, saying: "Forasmuch as this people has cast away the waters of Shiloah (Siloe) that go with silence, and has rather taken Rezin and the son of Remaliah; therefore, behold, the Lord will bring upon them the waters of the river, strong and many, the king of the Assyrians and all his glory: and he shall come up over all his channels, and shall flow over all his banks. And he shall go through Judah, overflowing and passing through, he shall come even to the neck; and the extension of his wings shall fill the breadth of thy land, O Emmanuel."

Dixerat supra auferendam Damasci fortitudinem, et spolia Samariae in conspectu regis Assyriorum, et duos reges, Assyrio pugnante, capiendos: nunc Deus loquitur ad Prophetam charactere solito Scripturarum, per translationem Siloe fontis Jerusalem, et Assyrii fluminis violentissimi, quod omnem terram Israel suis inundet aquis, et egrediatur ripas alvei, tantoque feratur impetu, ut postquam decem tribuum occupaverit terram, ad Judam perveniat, et transiens ad collum usque pertingat: per quae vicinam significat captivitatem. Non enim tunc captus est Judas, sed cunctis duarum tribuum urbibus subjugatis, sola remansit Jerusalem, quae incredibili Dei misericordia liberata est. Potentiam ergo Assyrii et innumerabilis ejus exercitus, quam sub fluminis inundatione descripserat, nunc per aliam ostendit translationem, quod alis suis, id est, ducibus, et infinita multitudine operuerit terram Emmanuelis, hoc est, defendentis eam Dei; sed tamen non possederit, quamquam Emmanuel a LXX sequenti capitulo coaptetur, non proprio nomine, ut apud Hebraeos vocatur, sed interpretato, id est, nobiscum Deus. Siloe autem fontem esse ad radices montis Sion, qui non jugibus aquis, sed in certis horis diebusque ebulliat, et per terrarum concava et antra saxi durissimi cum magno sonitu veniat, dubitare non possumus, nos praesertim qui in hac habitamus provincia.

Est autem sensus, quia populus decem tribuum magis voluit Rasin et filio Romeliae, id est, Damasci et Samariae regibus esse subjectus, quam stirpi David, quae meo coepit regnare judicio, faciam eum nequaquam his regibus, quos assumpsit, sed regio servire Assyrio, cujus potentia occupantis terram Samariae, inundationi fluminis comparatur. Et fit apostropha ad Emmanuel, hoc est, ad praesentem Deum, quod in tantum se erexerit Assyrius, ut etiam terram ipsius Judam conatus sit possidere.

Juxta anagogen, omnis haereticus qui junxerit auxilio suo sapientiam saecularem, et Jerusalem, id est, Ecclesiam voluerit oppugnare, derelinquens aquas Siloe fontis (Joan. IX), qui interpretatur missus, et qui salit in vitam aeternam, tradetur Assyriorum principi 120 (quem sensum magnum in posterioribus lecturi sumus) cujus traditus potestati, in profundum veniet peccatorum. Tantae est enim arrogantiae, ut ausus sit ostendere Salvatori universa regna terrae, et dicere: Haec omnia mihi tradita sunt (Matth. et Luc. IV).

He had said above that the strength of Damascus and the spoils of Samaria were to be taken away in the sight of the king of the Assyrians, and that the two kings were to be captured while the Assyrian was fighting. Now God speaks to the Prophet in the usual character of the Scriptures, through the metaphor of the fountain of Shiloah in Jerusalem, and of the most violent Assyrian river, which overflows all the land of Israel with its waters, and goes out beyond the banks of its bed, and is carried with such impetus that, after it has occupied the land of the ten tribes, it reaches even to Judah, and passing through, attains even to the neck; by which he signifies a nearby captivity. For Judah was not then captured, but all the cities of the two tribes having been subjugated, Jerusalem alone remained, which was delivered by the incredible mercy of God. Therefore the power of the Assyrian and of his innumerable army, which he had described under the overflowing of a river, he now shows through another metaphor: that with his wings—that is, his leaders and infinite multitude—he covered the land of Emmanuel, that is, of the God defending it; yet he did not possess it, although "Emmanuel" is joined by the Seventy to the following chapter, not as a proper name as it is called among the Hebrews, but interpreted, that is, "God with us." Now we cannot doubt—especially those of us who live in this province—that Shiloah is a fountain at the roots of Mount Zion, which does not bubble up with perpetual waters, but at certain hours and days, and comes through the hollows of the earth and caves of the hardest rock with a great sound.

Now the sense is: because the people of the ten tribes wished rather to be subject to Rezin and the son of Remaliah—that is, the kings of Damascus and Samaria—than to the stock of David, which began to reign by my judgment, I will make them serve by no means these kings whom they took, but the Assyrian king, whose power in occupying the land of Samaria is compared to the overflowing of a river. And an apostrophe is made to Emmanuel, that is, to the present God, because the Assyrian raised himself so much that he even attempted to possess His land, Judah.

According to the anagogy: every heretic who joins to his help secular wisdom and wishes to attack Jerusalem—that is, the Church—forsaking the waters of the fountain of Shiloah (John 9), which is interpreted "sent," and which leaps up into eternal life, shall be delivered to the prince of the Assyrians (concerning which great sense we shall read in the later parts), to whose power having been delivered, he shall come into the depth of sins. For he is of such great arrogance that he dared to show the Savior all the kingdoms of the earth and say: "All these have been delivered to me" (Matthew and Luke 4).

Conabitur quoque Judam, id est, domum confessionis intrare, et crebro per eos qui in Ecclesia negligentes sunt, usque ad collum veniet, credentes in Christo cupiens suffocare, et extendet alas suas, implens universam regionem Emmanuelis; sed non poterit obtinere, quia habet Judas praesentem Deum. Legimus in Evangelio secundum Joannem (Joan. IX), quod caecum a nativitate, cujus oculos, luto ex saliva sua facto Dominus linierat, miserit ad aquas Siloe, quibus cum caecus lavisset lutum, caecitate detersa, clarum oculorum lumen accepit: quod post signi magnitudinem, indicat, non aliter caecitatem Judaeorum et omnis increduli posse sanari, nisi doctrina aquarum Christi, quae absque strepitu et clamore verborum leniter fluit, tenebrae prioris fugentur erroris. Hoc quod in Septuaginta legitur: Et ambulabit super omnem murum vestrum, et auferet de Judaea hominem, qui possit caput levare, aut forte aliquid facere: in Hebraico non habetur, et in Graecis codicibus ÷ veru jugulante confossum est.

(Vers. 9, 10.) Congregamini populi et vincimini, et audite universae procul terrae: confortamini et vincimini. Accingite vos, et vincimini: inite consilium, et dissipabitur: loquimini verbum, et non fiet, quia nobiscum Deus. Pro congregamini, sive infirmamini, et confringimini, ut interpretati sunt alii, LXX posuerunt, scitote. Verbum enim Hebraicum, ROU (), propter RES () litterae, et DALETH () similitudinem, intellexerunt DOU (). O igitur populi Samariae et Syriae, infirmos et debiles esse cognoscite, et Emmanuele praesente, nihil posse contra Jerusalem urbem Dei: et hoc non solum vos, qui vicini estis, sed cuncta procul terra cognoscat. Quamvis enim exercitum congregetis, et accingatis vos ad praelium, et major sit numerus obsidentium quam obsessorum, tamen non semel, sed iterum dicam, vincimini. Et quodcumque contra Jerusalem inieritis consilium, dissipabitur. Et licet supra dixeritis (Isai. VII, 6): Ascendamus ad Judam, et suscitemus eum quiescentem, 121 et ponamus regem super eum filium Tabeel: loquimini quidem verbum, sed non fiet, quia nobiscum est Deus, id est, Emmanuel. Possumus hoc testimonio et contra gentes abuti in persecutionis tempore, quod quamvis fortes esse videantur, et nos superare in his qui lapsi sunt, tamen vincantur in his qui pro Christo fuderunt sanguinem, et quod post bella pax reddatur Ecclesiis: et universa eorum contra Emmanuelem consilia dissipentur, quia nobiscum sit Deus. Contradicentes quoque veritati utiliter audient, ut tandem ratione superentur, et nequaquam velint in mendacio vincere, quia quodcumque dixerint, numquam perversitas possit superare quod rectum est.

He will also attempt to enter Judah, that is, the house of confession, and frequently through those who are negligent in the Church, he will come even to the neck, desiring to suffocate those believing in Christ, and he will extend his wings, filling the whole region of Emmanuel; but he will not be able to obtain it, because Judah has God present. We read in the Gospel according to John (John 9) that the Lord sent the man blind from birth—whose eyes He had anointed with clay made from His saliva—to the waters of Shiloah, in which when the blind man had washed the clay, his blindness being wiped away, he received the clear light of his eyes; which, after the magnitude of the sign, indicates that the blindness of the Jews and of every unbeliever cannot be healed otherwise than by the doctrine of the waters of Christ, which flows gently without the noise and clamor of words, so that the darkness of the former error may be put to flight. That which is read in the Seventy, "And he shall walk over every wall of yours, and he shall take away from Judea the man who can lift up his head or perhaps do anything," is not had in the Hebrew, and in the Greek codices it is pierced through with a slaying spit [obelus].

(Vers. 9, 10.) Be gathered together, O peoples, and be overcome; and hear, all you distant lands: strengthen yourselves and be overcome. Gird yourselves and be overcome: take counsel and it shall be dissipated: speak a word and it shall not be done, because God is with us. Instead of "be gathered together," or "be weakened" and "be broken," as others interpreted, the Seventy put "know." For they understood the Hebrew word ROU, on account of the similarity of the letters RESH and DALETH, as DOU. Therefore, O peoples of Samaria and Syria, know that you are weak and feeble, and that with Emmanuel present, you can do nothing against Jerusalem, the city of God; and let not only you who are neighbors know this, but let every distant land know it. For although you gather an army and gird yourselves for battle, and the number of those besieging be greater than those besieged, yet not once, but again I will say: "be overcome." And whatever counsel you take against Jerusalem shall be dissipated. And although you said above (Isaiah 7:6): "Let us go up to Judah, and rouse it while it is resting, and set up over it as king the son of Tabeel"; you may indeed speak the word, but it shall not be done, because God is with us, that is, Emmanuel. We can also use this testimony against the Gentiles in the time of persecution: that although they seem to be strong and to overcome us in those who have lapsed, yet they are overcome in those who have shed their blood for Christ, and that after the wars, peace is restored to the Churches; and all their counsels against Emmanuel are dissipated, because God is with us. Those also contradicting the truth will hear usefully, so that at length they may be overcome by reason, and by no means wish to conquer in a lie, because whatever they say, perversity can never overcome what is right.

(Vers. 11 seqq.) Haec enim ait Dominus ad me: Sicut in forti manu erudivit me, ne irem in via populi hujus dicens: Non dicatis, conjuratio; omnia enim quae loquitur populus iste, conjuratio est: et timorem ejus ne timeatis, neque paveatis. Dominum exercituum ipsum sanctificate: ipse pavor vester, et ipse terror vester. Et erit vobis in sanctificationum, in lapidem autem offensionis, et in petram scandali duabus domibus Israel: in laqueum et in ruinam habitantibus Jerusalem et offendent ex eis plurimi, et cadent, et conterentur, et irretientur, et capientur.

Septuaginta hunc locum ita interpretati sunt: Haec dicit Dominus: forti manu recesserunt ab itinere viae populi hujus loquentes: ne forte dicant, Durum est. Omnia enim quae loquitur populus iste, dura sunt; timorem autem ejus ne timueritis, neque conturbemini. Dominum virtutum ipsum sanctificate, et ipse erit timor tuus, et si in ipso confisus fueris, erit tibi in sanctificationem, et non ut lapidi offensionis occurretis, neque ut petrae ruinae. Domus autem Jacob in laqueo et in convalle erit sedentibus in Jerusalem: ideo infirmi erunt in ipsis plurimi, et ruent et conterentur, et appropinquabunt, et capientur.

Quodque sequitur, homines in tuitione, obelo praenotandum est. Quia multum inter se Hebraicum distat et Vulgata Editio: ideo utrumque posuimus. Et primum de Hebraico disputandum est.

Haec ad me locutus est Dominus. Qui propter bona opera, et gratiam quae propter bona opera, consecutus sum; sive forti manu sua erudivit me et instituit, ne ambularem in via populi hujus, et pari tenerer errore: vel certe fecit me recedere a via populi hujus pessima, et dixit mihi: noli duorum regum timere conjurationem; sed hoc magis considera, quod omne quod loquitur hic populus adversum me, conjuratio sit; et secundum Symmachum, qui interpretatus est, ἄνταρσιν, in me exstiterit perduellis. Tu autem Propheta, et hi qui tecum sunt, ne timeatis insidias populi, sed Dominum timete, et ipse sit timor vester. Principium enim sapientiae, timor Domini (Prov. I, 7; Ps. CX, 9).

Qui erit credentibus in sanctificationem, incredulis autem in lapidem offensionis, et in petram scandali, duabus scilicet domibus Judae et Israel. Praecipue autem in laqueum et in ruinam habitantibus in Jerusalem. in quo impingent plurimi, et cadent, et conterentur, peccatorumque suorum vinculis irretiti, ducentur in captivitatem.

(Vers. 11 seqq.) For thus says the Lord to me: As He instructed me with a strong hand, that I should not walk in the way of this people, saying: Do not say, "a conspiracy"; for all that this people speaks is a conspiracy: and fear not their fear, nor be afraid. Sanctify the Lord of hosts Himself: let Him be your fear, and let Him be your dread. And He shall be to you for a sanctification, but for a stone of stumbling and for a rock of offense to both the houses of Israel: for a snare and for a ruin to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

The Seventy interpreted this passage thus: "Thus says the Lord: With a strong hand they departed from the path of the way of this people, saying: Lest perhaps they say, 'It is hard.'" For all that this people speaks is hard; but fear not their fear, nor be troubled. Sanctify the Lord of virtues Himself, and He shall be your fear, and if you have trusted in Him, He shall be to you for a sanctification, and you shall not meet Him as a stone of stumbling, nor as a rock of ruin. But the house of Jacob shall be in a snare and in a valley for those sitting in Jerusalem: therefore many among them shall be weak, and shall fall and be broken, and shall draw near, and be taken.

And what follows, "men in protection," is to be noted with an obelus. Because the Hebrew and the Vulgate Edition differ much from each other, we have therefore set down both. And first, the Hebrew is to be discussed.

"The Lord spoke these things to me." I who, on account of good works and the grace which I obtained because of good works; or He instructed and established me with His strong hand, that I should not walk in the way of this people and be held in like error: or certainly He made me depart from this most wicked way of the people, and said to me: Do not fear the conspiracy of the two kings; but consider this rather, that everything which this people speaks against me is a conspiracy; and according to Symmachus, who interpreted it as antarsin (ἀνταρσιν), a rebel has stood up against me. But you, Prophet, and those who are with you, fear not the snares of the people, but fear the Lord, and let Him be your fear. For "the beginning of wisdom is the fear of the Lord" (Prov. 1:7; Ps. 110:10).

Who shall be for a sanctification to those who believe, but to the unbelieving for a stone of stumbling and for a rock of offense, namely to both the houses of Judah and Israel. But especially for a snare and for a ruin to the inhabitants of Jerusalem, against which many shall strike, and fall, and be broken, and being entangled in the bonds of their sins, shall be led into captivity.

Duas domus, Nazaraei (qui ita Christum recipiunt, ut observationes Legis veteris non omittant (Al. amittant) duas familias interpretantur, Sammai et Hellel, ex quibus orti sunt Scribae et Pharisaei, quorum suscepit scholam Akibas, quem magistrum Aquilae proselyti autumat, et post eum Meir, cui successit Joannan filius Zachai, et post eum Eliezier, et per ordinem Telphon, et rursum Joseph Galilaeus, et usque ad captivitatem Jerusalem Josue. Sammai igitur et Hellel non multo priusquam Dominus nasceretur, orti sunt Judaea, quorum prior dissipator interpretatur, sequens profanus: eo quod per traditiones et δευτερώσεις suas Legis praecepta dissipaverit atque maculaverit. Et has esse duas domus, quae Salvatorem non receperint, qui factus sit eis in ruinam et scandalum.

Juxta LXX, manu forti restitit (Al. resistet) populus Dei voluntati, et dicit omnia dura esse quae Dominus praecepit, secundum illud quod in Evangelio legimus: Durus est hic sermo, quis poterit audire eum (Joan. VI, 61)? Unde praecipitur eis ut Dominum audiant, et ipsum solum timeant. Si enim in ipso confisi fuerint, habebunt eum in sanctificationem, et non impingent quasi in lapidem scandali, et quasi in petram ruinae.

De hoc loco et Apostolus sumit testimonium, quod Christus Judaeis factus sit in scandalum: gentibus autem in stultitiam (I Cor. I, 23). Et rursum: Israel sectando legem justitiae, in legem justitiae non pervenit (Rom. IX, 31). Quare? Quia non ex fide, sed quasi ex operibus legis offenderunt in lapidem offensionis, sicut scriptum est: Ecce ponam in Sion lapidem offensionis et petram scandali: omnis qui credit in eo, non confundetur (Ibid., 33). Ergo qui non receperunt Emmanuelem, sed factus est eis in lapidem offensionis et in petram scandali, conterentur, captivique ducentur.

Quodque ait: Domus autem Jacob in laqueo et in convalle erit sedentibus in Jerusalem, hoc significat, quod non habitent in montibus, nec in excelsis Scripturarum versentur locis; sed semper humilia intelligant, peccatis peccata sociantes, et vincti laqueis delictorum.

124 (Vers. 16, 17.) Liga testimonia, signa legem in discipulis meis, et exspectabo Dominum, qui abscondit faciem suam a domo Jacob, et praestolabor eum.

The Nazirites (who so receive Christ that they do not omit the observations of the old Law) interpret the two houses as the two families of Shammai (Sammai) and Hillel (Hellel), from whom arose the Scribes and Pharisees, whose school Akiba (Akibas) took up—whom he asserts to be the master of Aquila the proselyte—and after him Meir (Meir), whom Johanan (Joannan) the son of Zakkai (Zachai) succeeded, and after him Eliezer (Eliezier), and in order Tarphon (Telphon), and again Joseph the Galilean (Joseph Galilaeus), and Joshua (Josue) up to the captivity of Jerusalem. Shammai and Hillel, therefore, arose in Judea not long before the Lord was born; the former of whom is interpreted as "dissipator," the latter as "profane": because through his traditions and second-order teachings (deuterōseis) he dissipated and defiled the precepts of the Law. And these are the two houses which did not receive the Savior, who became to them for ruin and scandal.

According to the Seventy, with a strong hand the people of God resisted His will, and say that all things are hard which the Lord commanded, according to that which we read in the Gospel: "This is a hard saying, who can hear it?" (John 6:60). Wherefore it is commanded them that they should hear the Lord, and fear Him alone. For if they have trusted in Him, they shall have Him for a sanctification, and shall not stumble as against a stone of scandal, and as against a rock of ruin.

From this place the Apostle also takes testimony, that Christ has become to the Jews "a scandal, but to the Gentiles foolishness" (1 Cor. 1:23). And again: "Israel, following the law of justice, did not reach the law of justice" (Rom. 9:31). Why? Because not from faith, but as if from the works of the law they stumbled at the stone of stumbling, as it is written: "Behold I set in Zion a stone of stumbling and a rock of offense: everyone who believes in Him shall not be confounded" (Rom. 9:32-33). Therefore those who did not receive Emmanuel, but He became to them for a stone of stumbling and for a rock of offense, shall be broken and led captive.

And that which it says: "But the house of Jacob shall be in a snare and in a valley for those sitting in Jerusalem," signifies this, that they do not dwell in the mountains, nor are they conversant in the high places of the Scriptures; but they always understand humble things, joining sins to sins, and bound with the snares of their crimes.

124 (Vers. 16, 17.) Bind up the testimonies, seal the law among my disciples, and I will wait for the Lord, who hides His face from the house of Jacob, and I will look for Him.

Vox Domini loquentis ad Prophetam: quia, inquit, factus est Dominus in lapidem offensionis et in petram scandali duabus domibus Israel, et missum ad se Emmanuel suscipere noluerunt: Liga testimonia veteris Instrumenti, et trade illa discipulis meis, qui Evangelium susceperunt, Apostolis videlicet, sive apostolicis viris. Vel certe lex et prophetia usque ad Joannem ligetur apud eos (Matth. XI), et clausa sit atque signata, ut quod legunt, non intelligant. Pro discipulis enim, juxta Hebraici sermonis ambiguitatem, possumus et doctrinas interpretari.

Unde Propheta respondit: quia Evangelio succedente, Lex apud Judaeos clausa est atque signata, et jubes eam nequaquam Judaeis, sed gentibus assignari: idcirco ego exspectabo Emmanuelem, quem promittis esse venturum, de quo supra dixisti, quod ipse sit pavor noster, et ipse terror noster, et nobis sit in sanctificationem; et praestolabor Dominum qui abscondit faciem suam a domo Jacob, hoc est, a Judaeis, quia eum recipere noluerunt.

LXX hunc locum ita interpretati sunt: Tunc manifesti erunt qui signantur, ut non discant legem. Quod hunc sensum habet, quando ceciderint plurimi, et contriti fuerint, et impegerint in lapidem offensionis, et in petram scandali, tunc manifesti erunt qui signantur in populo, ut nequaquam discant legem Mosis; sed obediant praeceptis evangelicis.

(Vers. 18.) Ecce ego et pueri mei, quos dedit mihi Dominus in signa atque portenta Israelis, a Domino exercituum qui habitat in monte Sion.

Praecepit mihi, ait Dominus, ut ligarem testimonium in Judaeis, et legem discipulis ejus traderem atque signarem, quia abscondisset faciem suam a domo Jacob: ideo praestolabor eum, et exspectabo Dominum meum, et non solum ego, sed et pueri, quos mihi dedit Dominus, alii videlicet prophetae et filii prophetarum, qui non ex voluntate carnis et sanguinis, sed ex Deo nati sunt (Joan. I, 13). De quibus et Apostolus loquebatur: Filioli mei, quos iterum parturio, donec Christus formetur in vobis (Galat. IV, 19). Isti autem pueri, id est, prophetae, in signa dati sunt et in portenta Israeli, juxta illud quod in Ezechiele legimus: Et erit Ezechiel vobis in signum (Ezech. XXIV, 24). In Zacharia quoque sancti viri, prophetarumque discipuli τερατοσκόποι, id est, portentorum signorumque spectatores appellantur, eo quod semper Prophetae in signum praecesserint futurorum (Zach. III, 16).

The voice of the Lord speaking to the Prophet: because, He says, the Lord has become a stone of stumbling and a rock of offense to both the houses of Israel, and they were unwilling to receive the Emmanuel sent to them: Bind up the testimonies of the old Testament (Instrumenti), and deliver them to my disciples who have received the Gospel, namely the Apostles or apostolic men. Or certainly, let the law and prophecy be bound up among them until John (Matt. 11), and be closed and sealed, so that what they read, they may not understand. For instead of "disciples," according to the ambiguity of the Hebrew word, we can also interpret "teachings" (doctrinas).

Wherefore the Prophet answered: because with the Gospel succeeding, the Law among the Jews is closed and sealed, and You command it by no means to be assigned to the Jews, but to the Gentiles: therefore I will wait for the Emmanuel, whom You promise is to come, concerning whom You said above, that He Himself is our dread, and He Himself is our terror, and is to us for a sanctification; and I will look for the Lord who hides His face from the house of Jacob, that is, from the Jews, because they were unwilling to receive Him.

The Seventy interpreted this passage thus: "Then those who are sealed shall be manifest, that they may not learn the law." Which has this meaning: when many shall have fallen, and been broken, and struck against the stone of stumbling and the rock of offense, then those who are sealed among the people shall be manifest, that they may by no means learn the law of Moses; but obey the evangelical precepts.

(Vers. 18.) Behold I and my children, whom the Lord has given me for signs and for portents in Israel, from the Lord of hosts who dwells in mount Zion.

The Lord commanded me, the Prophet says, that I should bind up the testimony among the Jews, and deliver and seal the law for His disciples, because He had hidden His face from the house of Jacob: therefore I will look for Him, and I will wait for my Lord, and not only I, but also the children whom the Lord has given me—other prophets, namely, and sons of prophets, who are born not of the will of the flesh and of blood, but of God (John 1:13). Of whom the Apostle also spoke: "My little children, for whom I labor in birth again until Christ be formed in you" (Gal. 4:19). Moreover, these children, that is, the prophets, were given for signs and for portents in Israel, according to that which we read in Ezekiel: "And Ezekiel shall be a sign to you" (Ezek. 24:24). In Zechariah also, holy men and the disciples of the prophets are called teratoskopoi (τερατοσκόποι), that is, observers of portents and signs, because the Prophets always went before as a sign of future things (Zech. 3:8).

Hoc interim juxta litteram. Caeterum beatus Apostolus in Epistola, quae ad Hebraeos scribitur, docet (licet eam Latina consuetudo inter Canonicas Scripturas non recipiat) hoc testimonium ex persona debere intelligi Domini Salvatoris. Quamobrem non erubescit fratres eos vocare, dicens: Annuntiabo nomen tuum fratribus meis, in medio Ecclesiae laudabo te (Hebr. II, 12); Et iterum: Ego ero confidens in eum (Ibid., 13); et rursum: Ecce ego et pueri mei, quos mihi dedit Deus. Quia ergo pueri communicaverunt carni et sanguini, et ipse similiter particeps factus est earumdem passionum (Isai. VIII, 18).

Quomodo autem isti pueri in signum fuerint atque portentum sapientiae saeculi et superbiae Judaeorum, idem Apostolus docet: qui elegisse dicit Dominum Salvatorem, stulta mundi et infirma, ut confunderet sapientes et fortia (I Cor. I). Unde et ad Apostolos Salvator aiebat: Nisi conversi fueritis quasi unus de pueris, non intrabitis in regnum coelorum (Matth. XVIII, 3). Puer autem efficitur novi Evangelii praedicator, qui deponit veterem hominem, qui corrumpitur in desideriis seductionis, et induitur novo, qui renovatur in cognitionem juxta imaginem Creatoris.

Habitare autem Dominum exercituum in monte Sion, idem Apostolus scribit: Accessistis ad montem Sion et civitatem Dei viventis, Jerusalem coelestem (Hebr. XII, 22). Unde miror quemdam nostrorum, pueros istos duos Isaiae filios intelligere, quos de prophetissae mulieris conceptione generarit, Jasub videlicet, et Emmanuel: quorum prior in abjectione prioris populi, 126 sequens in assumptione gentium praecesserit. Quod qui recipit, consequenter et Osee prophetam vere meretricem uxorem habuisse firmabit.

(Vers. 19 seqq.) Et cum dixerint ad vos, quaerite a Pythonibus et a divinis, qui strident in incantationibus suis, numquid non populus a Deo suo requirit pro vivis a mortuis? Ad legem magis et ad testimonium. Quod si non dixerint juxta verbum hoc, non eis erit matutina lux. Et transibit per eam: corruet, et esuriet: et cum esurierit, irascetur, et maledicet regi suo, et Deo suo. Et suspiciet sursum, et ad terram intuebitur, et ecce tribulatio et tenebrae, dissolutio, angustia, et caligo persequens: et non poterit avolare de angustia sua.

This is for the time being according to the letter. But the blessed Apostle, in the Epistle written to the Hebrews, teaches (although Latin custom does not receive it among the Canonical Scriptures) that this testimony ought to be understood as from the person of the Lord Savior. Wherefore He is not ashamed to call them brothers, saying: "I will announce Your name to my brothers, in the midst of the Church I will praise You" (Heb. 2:12); and again: "I will be trusting in Him" (Heb. 2:13); and again: "Behold I and my children, whom God has given me." Since, therefore, the children communicated in flesh and blood, He Himself likewise was made a partaker of the same passions (Heb. 2:14; Isa. 8:18).

But how these children were for a sign and a portent to the wisdom of the world and to the pride of the Jews, the same Apostle teaches: who says that the Lord Savior chose the foolish things of the world and the weak, that He might confound the wise and the strong (1 Cor. 1:27). Whence also the Savior said to the Apostles: "Unless you be converted as one of these children, you shall not enter into the kingdom of heaven" (Matt. 18:3). For he becomes a child as a preacher of the new Gospel, who puts off the old man, who is corrupted in the desires of seduction, and puts on the new, who is renewed in knowledge according to the image of the Creator.

Moreover, the same Apostle writes that the Lord of hosts dwells on mount Zion: "You have approached mount Zion and the city of the living God, the heavenly Jerusalem" (Heb. 12:22). Wherefore I wonder that a certain one of our own understands these children as the two sons of Isaiah, whom he begot from the conception of the prophetess woman—namely, Shear-jashub (Jasub) and Emmanuel: of whom the former preceded in the rejection of the first people, the latter in the assumption of the Gentiles. He who receives this will consequently also affirm that the prophet Hosea truly had a harlot wife.

(Vers. 19 seqq.) And when they say to you, seek from Pythons and from diviners, who mutter in their incantations, does not a people seek from its God on behalf of the living from the dead? To the law rather and to the testimony. But if they speak not according to this word, they shall not have the morning light. And it shall pass through it: it shall fall, and shall be hungry: and when it is hungry, it shall be angry, and shall curse its king, and its God. And it shall look upward, and look to the earth, and behold tribulation and darkness, dissolution, anguish, and a pursuing gloom: and it shall not be able to fly away from its anguish.

Si Isaiae prophetae vox est, ut Judaei aestimant: Ecce ego et pueri mei, quos mihi dedit Dominus in signum et in portentum Israelis; et haec quae sequuntur, ipse ad discipulos suos credendus est dicere. Cum dixerint, inquit, ad vos gentes et populi, de quibus supra lectum est: Infirmamini, populi, et vincimini; quid prophetas vultis audire, quid Isaiae verbis decipimini, et illum putatis quae ventura sunt nosse? Quaerite magis a Pythonibus, et a divinis, qui strident in incantationibus suis. Pro quibus LXX interpretati sunt: Qui de terra loquuntur, qui de ventre clamitant. Omnis enim, qui de terra est, de terra loquitur (Joan. III, 31). Et cujus Deus venter est, et gloria in confusione ejus (Phil. III, 19), de ventre clamare credendus est.

Vos respondete eis, et dicite: Numquid non populus a Deo suo requirit pro vivis a mortuis? Si vos, inquit, pro varietate idolorum vestrorum (non enim unum, sed plures habetis deos) eos consulitis, quos deos arbitramini; et a mortuis sive mortuorum hominum simulacris, de viventibus quaeritis: quanto magis nos Deum nostrum per prophetas audire debemus? Docet ergo discipulos; et infert ad legem magis et ad testimonium. Si de aliquo, inquit, dubitatis, scitote scriptum: Gentes, quas Dominus, Deus tuus disperdet a facie tua, somnia audiunt et divinos: tibi autem non ita tradidit Dominus Deus tuus: Prophetam vobis suscitabit Dominus Deus vester de fratribus vestris, sicut me, illum audietis (Deut. XVIII, 15).

Unde si vultis nosse quae dubia sunt, magis vos legi, et testimoniis tradite Scripturarum. Quod si noluerit vestra congregatio verbum Domini quaerere, non habebit lucem veritatis: sed versabitur in errore tenebrisque. Lux pertransibit eam, hoc est, congregationem vestram, sive terram, et corruetis, et esurietis, et cum esurieritis, irascemini, secundum illud quod scriptum est: Et cum non fuerint saturati, murmurabunt (Ps. LVIII, 16): et maledicetis Deo regi vestro, et in necessitatibus sursum aspicietis in coelum, et in terram deorsum: et ecce tribulatio et tenebrae, dissolutio genuum, et mentis angustia, et caligo oculorum, et non poteritis erui de angustia. Haec juxta Hebraeos.

Caeterum ut supra diximus, si persona Christi est dicentis: Ecce ego, et pueri mei, quos mihi dedit Deus: etiam haec ipse loquitur ad Apostolos et ad credentes ex gentibus, qui ejus Evangelium susceperunt. Si dixerint, inquit, patres vestri quos reliquistis: quaerite ventriloquos, quos pythonas intelligimus (qualem et in Actibus Apostolorum ancillam legimus (Cap. XVI), quae quaestui erat dominis suis) et qui de terra loquuntur, quod in evocatione animarum magi se facere pollicentur, et caetera maleficarum artium genera; hoc scire debetis, quod unaquaeque gens proprios consulat deos, et de vivorum salute mortuos sciscitetur.

If it is the voice of the prophet Isaiah, as the Jews think: "Behold I and my children, whom the Lord has given me for a sign and for a portent in Israel"; then these things which follow are to be believed as spoken by him to his disciples. When they say to you, he says, the nations and peoples of whom it was read above: "Be weakened, O peoples, and be overcome"; why do you wish to hear the prophets, why are you deceived by the words of Isaiah, and think that he knows what is to come? Seek rather from the Pythons, and from the diviners, who mutter in their incantations. Instead of which the Seventy interpreted: "Who speak from the earth, who cry out from the belly." For everyone who is from the earth, speaks from the earth (John 3:31). And he whose God is the belly, and whose glory is in his confusion (Phil. 3:19), is to be believed to cry out from the belly.

You answer them, and say: "Does not a people seek from its God on behalf of the living from the dead?" If you, he says, for the variety of your idols (for you have not one, but many gods) consult those whom you think to be gods; and from the dead or from the images of dead men, seek concerning the living: how much more ought we to hear our God through the prophets? He teaches his disciples, therefore; and brings them rather to the law and to the testimony. If you doubt concerning anything, he says, know it is written: "The nations, which the Lord your God shall destroy from before your face, hear dreams and diviners: but to you the Lord your God has not so delivered: A Prophet the Lord your God shall raise up to you from your brothers, like me, Him shall you hear" (Deut. 18:14-15).

Whence if you wish to know things that are doubtful, deliver yourselves rather to the law and to the testimonies of the Scriptures. But if your congregation will not seek the word of the Lord, it shall not have the light of truth: but shall be conversant in error and darkness. The light shall pass through it, that is, through your congregation, or the land, and you shall fall, and be hungry, and when you are hungry, you shall be angry, according to that which is written: "And when they are not satisfied, they shall murmur" (Ps. 58:16): and you shall curse God your king, and in your necessities you shall look up to heaven, and to the earth below: and behold tribulation and darkness, dissolution of knees, and anguish of mind, and gloom of eyes, and you shall not be able to be rescued from anguish. These things according to the Hebrews.

But as we said above, if it is the person of Christ saying: "Behold I, and my children, whom God has given me": He Himself also speaks these things to the Apostles and to the believers from the Gentiles, who received His Gospel. If your fathers whom you have left say, he says: seek the ventriloquists, whom we understand as pythons (such as the maidservant we read of in the Acts of the Apostles (Chap. 16), who was for gain to her masters) and those who speak from the earth, as magi promise themselves to do in the evocation of souls, and other kinds of magical arts; you ought to know this, that each nation consults its own gods, and inquires of the dead concerning the safety of the living.

Vobis autem in auxilium legem dedit Deus, ut possitis dicere: non est talis ethnicorum divinatio, qui cultores suos saepe decipiunt, sicut nostra, quae absque ullo munere profertur ex lege.

Unde interpretati sunt LXX: Non sicut verbum hoc, pro quo non est dare munera. Gratis enim, inquit, accepistis, gratis date (Matthes X, 8). Veniet autem super incredulos fames durissima, non fames panis, aut sitis aquae, sed fames audiendi sermonem Dei (Amos VIII). Et cum esurieritis, contristabimini, et maledicetis principi vestro et paternis traditionibus, hoc est diabolo, et antiquis erroribus. Hoc autem ad eos loquitur qui famem passi fuerint veritatis, et suspicient in coelum sursum, et in terram deorsum, et erunt in angustia, in tenebris, et in tribulatione: ut non videant usque ad tempus, donec et ipsi ad Dominum convertantur. Latam explanationem loca ista desiderant: sed parcimus librorum magnitudini, ut tollamus fastidium lectionis. Haec juxta LXX translationem ex parte perstrinximus, quae in plerisque dissonat ab Hebraeo.

Caeterum Nazaraei [Al. Nazareni] locum istum ita edisserunt. Cum dixerint ad vos Scribae et Pharisaei, ut eos audiatis, qui omnia ventris causa faciunt; et in morem magorum stridunt in incantationibus suis, ut vos decipiant, hoc eis respondere debetis: non mirum si vos vestras traditiones sequamini, cum unaquaeque gens sua consulat idola. Ergo et nos a vobis mortuis de viventibus consulere non debemus: magis nobis Deus legem dedit, et testimonia Scripturarum, quae si sequi nolueritis, non habebitis lucem: sed semper caligo vos opprimet, quae transibit per terram vestram atque doctrinam: ut cum decepti a vobis se in errore perspexerint, et sustinere famem veritatis, tunc contristentur, sive irascantur, et maledicant vobis, quos quasi deos suos et reges putabant. Et frustra ad coelum terramque respiciant, cum semper in tenebris sint, et non possint de vestris avolare insidiis.

(Cap. IX.---Vers. 1 seqq.) Primo tempore alleviata est terra Zabulon, et terra Nephthali: et novissimo aggravata est via maris trans Jordanem Galilaeae gentium. Populus qui ambulabat in tenebris, vidit lucem magnam: habitantibus in regione umbrae mortis, lux orta est eis.

LXX: Hoc primum bibe, velociter fac regio Zabulon, terra Nephthalin, et reliqui, qui juxta mare estis trans Jordanem Galilaeae gentium. Populus, qui ambulabat in tenebris, vidit lucem magnam: qui habitatis in regione et umbra mortis, lux orietur vobis.

But God gave the law to you for help, so that you might be able to say: the divination of the ethnics is not such, who often deceive their worshippers, as ours, which is brought forth without any gift from the law.

Whence the Seventy interpreted: "Not like this word, for which it is not to give gifts." For "freely," he says, "you have received, freely give" (Matt. 10:8). But a most severe hunger shall come upon the unbelievers, not a hunger for bread, nor a thirst for water, but a hunger for hearing the word of God (Amos 8:11). And when you are hungry, you shall be sorrowful, and you shall curse your prince and the paternal traditions, that is the devil, and the ancient errors. Moreover, He speaks this to those who have suffered a hunger for truth, and they shall look up to heaven, and to the earth below, and shall be in anguish, in darkness, and in tribulation: so that they see not until the time, until they also be converted to the Lord. These places desire a broad explanation: but we spare the magnitude of the books, that we may remove the weariness of reading. We have briefly touched upon these things according to the translation of the Seventy, which in many things is dissonant from the Hebrew.

Moreover, the Nazirites explain this place thus. When the Scribes and Pharisees say to you, that you should hear them, who do all things for the sake of the belly; and in the manner of magi mutter in their incantations, that they may deceive you, you ought to answer them this: it is no wonder if you follow your traditions, since each nation consults its own idols. Therefore we also ought not to consult you dead men concerning the living: rather God gave us the law, and the testimonies of the Scriptures, which if you will not follow, you shall not have light: but gloom shall always oppress you, which shall pass through your land and doctrine: so that when those deceived by you perceive themselves to be in error, and to endure a hunger for truth, then they shall be sorrowful, or angry, and curse you, whom they thought to be as their gods and kings. And in vain they look to heaven and earth, since they are always in darkness, and cannot fly away from your snares.

(Chap. IX.---Vers. 1 seqq.) At the first time the land of Zebulun and the land of Naphtali was lightened: and at the last the way of the sea beyond the Jordan of Galilee of the Gentiles was heavily burdened. The people who walked in darkness have seen a great light: to those dwelling in the region of the shadow of death, a light has arisen for them.

The Seventy: "Drink this first, do it quickly, O region of Zebulun, land of Naphtali, and the rest who are by the sea beyond the Jordan of Galilee of the Gentiles." The people who walked in darkness have seen a great light: you who dwell in the region and shadow of death, a light shall arise to you.

Duplicem posuimus editionem, quia vulgatum est testimonium, et usurpatum ab Evangelista Matthaeo: ut vel diversitas interpretationis, vel similitudo noscatur. Ac primum notandum quod testimonium hoc Evangelista Matthaeus non juxta LXX, sed juxta Hebraeos posuerit. Dicit enim sermo Evangelicus: Audiens autem Jesus, quod Joannes esset traditus, secessit in Galilaeam, et derelinquens Nazareth, venit et habitavit in Capharnaum, quae est juxta mare in finibus Zabulon et Nephthalim: ut impleretur quod dictum est per Isaiam prophetam, dicentem: Terra Zabulon et terra Nephthalim, via maris trans Jordanem Galilaeae gentium: populus, qui sedebat in tenebris, vidit lucem magnam; sedentibus in regione umbrae mortis, lux orta est eis. Ex eo tempore coepit Jesus praedicare et dicere: Appropinquavit regnum coelorum (Matth. IV, 13 et seqq.).

Et Joannes Evangelista refert quod 129 Jesus cum discipulis suis in Cana Galilaeae invitatus ad nuptias, primum ibi signum fecerit, aquas in vinum convertendo: Hoc fecit principium signorum Jesus in Cana Galilaeae: et manifestavit gloriam suam: et crediderunt in eum discipuli ejus (Joan. II, 11). Unde et in LXX dicitur: Hoc primum bibe, velociter fac: quia terra Zabulon et terra Nephthali prima Christi videre miracula: ut prima biberet fidei potionem, quae prima viderat Dominum signa facientem. Et, juxta Hebraicum, primo tempore relevata esse dicitur onere peccatorum: quia in regionibus duarum tribuum primum Salvator Evangelium praedicavit.

Unde et in sexagesimo septimo Psalmo dicitur: Benedicite Dominum de fontibus Israel. Ibi Benjamin adolescentior (Ps. LXVII, 27, 28; Act. IX); Paulus apostolus, in mentis excessu: qui et alibi loquebatur: sive mente excedimus Deo (II Cor. V, 13). Principes Zabulon, principes Nephthali duces eorum; quia in his tribubus fuerunt viculi, de quibus duces nostri Apostoli crediderunt. Et crediderunt juxta Symmachum velociter, ut audientes: Venite, et faciam vos piscatores hominum (Matthes IV, 19), statim et patrem relinquerent et naviculam.

Novissimo autem tempore aggravata est fides eorum plurimis Judaeorum in errore permanentibus. Mare autem hic lacum appellat Genesareth, qui Jordane influente efficitur; in cujus littore Capharnaum, et Tiberias, et Bethsaïda, et Chorozaïm sitae sunt: in qua vel maxime regione Dominus commoratus est; ita ut populus, qui vel sedebat, vel ambulabat in tenebris, lucem videret, nequaquam parvam, ut aliorum prophetarum, sed magnam, ut ejus qui in Evangelio loquitur: Ego sum lux mundi (Joan. VIII, 12). Et qui habitabant in regione umbrae mortis, lux orta est eis.

We have set down the double edition, because the testimony is well-known and used by the Evangelist Matthew: so that either the diversity of the interpretation or the similarity may be known. And first, it is to be noted that the Evangelist Matthew set down this testimony not according to the Seventy, but according to the Hebrews. For the Evangelical discourse says: "But Jesus, hearing that John had been delivered up, withdrew into Galilee; and leaving Nazareth, He came and dwelt in Capernaum, which is by the sea in the borders of Zebulun and Naphtalim: that it might be fulfilled which was said through Isaiah the prophet, saying: The land of Zebulun and the land of Naphtalim, the way of the sea beyond the Jordan of Galilee of the Gentiles: the people who sat in darkness have seen a great light; to those sitting in the region of the shadow of death, a light has arisen for them." From that time Jesus began to preach and to say: The kingdom of heaven has approached (Matt. 4:12-17).

And John the Evangelist reports that Jesus, being invited with His disciples to a wedding in Cana of Galilee, performed the first sign there by converting water into wine: "This Jesus did as the beginning of signs in Cana of Galilee: and He manifested His glory: and His disciples believed in Him" (John 2:11). Whence also in the Seventy it is said: "Drink this first, do it quickly": because the land of Zebulun and the land of Naphtali were the first to see the miracles of Christ: so that it might drink the first potion of faith, which had first seen the Lord performing signs. And, according to the Hebrew, at the first time it is said to have been relieved of the burden of sins: because in the regions of the two tribes the Savior first preached the Gospel.

Whence also in the sixty-seventh Psalm it is said: "Bless the Lord from the fountains of Israel." There is Benjamin the younger (Ps. 67:27-28; Acts 9); Paul the Apostle, "in ecstasy of mind": who also spoke elsewhere: "whether we are beside ourselves, it is for God" (2 Cor. 5:13). "The princes of Zebulun, the princes of Naphtali their leaders"; because in these tribes were the villages from which our leaders the Apostles believed. And they believed, according to Symmachus, "quickly," as those hearing: "Come, and I will make you fishers of men" (Matt. 4:19), immediately they left both father and boat.

But at the last time their faith was heavily burdened, with many of the Jews remaining in error. Moreover, he here calls the lake of Gennesaret "the sea," which is formed by the Jordan flowing in; on whose shore Capernaum, and Tiberias, and Bethsaida, and Chorazin are situated: in which region especially the Lord stayed; so that the people, who either sat or walked in darkness, might see a light, by no means small like that of other prophets, but great, like that of Him who speaks in the Gospel: "I am the light of the world" (John 8:12). And to those who dwelt in the region of the shadow of death, a light has arisen for them.

Inter mortem et umbram mortis, hoc esse puto, quod mors eorum est, qui cum operibus mortuis ad inferos perrexerunt: Anima enim, quae peccaverit, ipsa morietur (Ezech. XVIII, 20); umbra autem mortis eorum est, qui cum peccent, necdum de vita ista egressi sunt: possunt enim si voluerint agere poenitentiam. Pro Galilaea gentium, Aquila θίνας gentium, Symmachus terminos gentium interpretati sunt; θίνας autem tumulos intelligimus arenarum, qui vel in littoribus, vel in ripis sunt.

Hebraei credentes in Christum, hunc locum ita edisserunt. Primo tempore liae duae tribus Zabulon et Nephthali ab Assyriis captae 130 sunt, et ductae in hostilem terram; et Galilaea deserta est (IV Reg. XV), quam nunc propheta dicit relevatam esse, eo quod peccata populi sustineret. Postea autem non solum duae tribus, sed et reliquae, quae habitant trans Jordanem et in Samaria, ductae sunt in captivitatem (IV Reg. XVII et XVIII). Et hoc, inquiunt, Scriptura nunc dicit, quod regio cujus populus primus ductus est in captivitatem, et Babyloniis servire coepit, et quae prius in tenebris versabatur erroris, ipsa primum lucem praedicantis viderit Christi, et ex ea in universas gentes sit Evangelium seminatum.

Nazaraei, quorum opinionem supra posui, hunc locum ita explanare conantur: Adveniente Christo et praedicatione illius coruscante, prima terra Zabulon et terra Nephthali Scribarum et Pharisaeorum est erroribus liberata, et gravissimum traditionum Judaicarum jugum excussit de cervicibus suis. Postea autem per Evangelium Apostoli Pauli, qui novissimus Apostolorum omnium fuit, ingravata est, id est, multiplicata praedicatio: et in terminos gentium et viam universi maris Christi Evangelium splenduit. Denique omnis orbis, qui ante ambulabat, vel sedebat in tenebris, et idololatriae ac mortis vinculis tenebatur, clarum Evangelii lumen aspexit.

(Vers. 2-4.) Multiplicasti gentem, non magnificasti laetitiam: laetabuntur coram te, sicut laetantur in messe, sicut exsultant victores capta praeda, quando dividunt spolia. Jugum enim oneris ejus, et virga humeri illius, et sceptrum exactoris ejus superasti, sicut in die Madian. Quia omnis violenta praedatio cum tumultu: et vestimentum mixtum sanguine erit in combustionem et cibus ignis.

LXX: Plurimam partem populi deduxisti in laetitia tua: et laetabuntur in conspectu tuo, sicut laetari solent in messe, et sicut hi qui dividunt spolia: quia ablatum est jugum quod supra ipsos erat positum, et virga de collo eorum. Virga enim exactorum dissipabitur, sicut in die Madian. Quia omnem stolam congregatam dolo, et vestimentum commutationis restituent: et cupient igne esse combusti.

Between death and the shadow of death, I think this is the difference: that death is of those who have gone to the lower regions with dead works: "For the soul that shall sin, the same shall die" (Ezek. 18:20); but the shadow of death is of those who, although they sin, have not yet departed from this life: for they can, if they will, do penance. Instead of "Galilee of the Gentiles," Aquila interpreted thinas (θίνας) of the Gentiles, Symmachus "the borders" of the Gentiles; moreover, we understand thinas as mounds of sand, which are either on the seashores or on the riverbanks.

The Hebrews believing in Christ explain this place thus. At the first time these two tribes, Zebulun and Naphtali, were taken by the Assyrians and led into a hostile land; and Galilee was deserted (2 Kings 15), which the prophet now says has been relieved, because it had sustained the sins of the people. Afterwards, however, not only the two tribes, but also the rest, who dwelt beyond the Jordan and in Samaria, were led into captivity (2 Kings 17 and 18). And this, they say, the Scripture now says: that the region whose people were first led into captivity and began to serve the Babylonians, and which previously was conversant in the darkness of error, itself first saw the light of Christ preaching, and from it the Gospel was sown among all nations.

The Nazirites, whose opinion I set down above, try to explain this place thus: With the coming of Christ and His preaching shining forth, first the land of Zebulun and the land of Naphtali were liberated from the errors of the Scribes and Pharisees, and shook off from their necks the most heavy yoke of Jewish traditions. Afterwards, however, through the Gospel of the Apostle Paul, who was the last of all the Apostles, the preaching was made heavy, that is, multiplied: and the Gospel of Christ shone in the borders of the Gentiles and the way of the universal sea. Finally, the whole world, which before walked or sat in darkness, and was held by the bonds of idolatry and death, beheld the clear light of the Gospel.

(Vers. 2-4.) Thou hast multiplied the nation, Thou hast not magnified the joy: they shall rejoice before Thee, as they rejoice in the harvest, as victors exult when the prey is taken, when they divide the spoils. For the yoke of his burden, and the rod of his shoulder, and the sceptre of his exactor Thou hast overcome, as in the day of Midian. Because every violent taking of prey is with tumult: and the garment mixed with blood shall be for burning and food for the fire.

The Seventy: "The greater part of the people Thou hast led in Thy joy: and they shall rejoice in Thy presence, as they are wont to rejoice in the harvest, and as those who divide spoils: because the yoke which was placed upon them is taken away, and the rod from their neck." For the rod of the exactors shall be dissipated, as in the day of Midian. Because every robe gathered by guile, and the garment of exchange they shall restore: and they shall desire to be consumed by fire.

In obscuris locis utramque editionem ponimus, ut quantum a caeteris editionibus et ab Hebraica veritate distet Vulgata translatio, diligens lector agnoscat.

Ad lucem ipsam, quae apparuit populo in tenebris constituto, id est, ad Dominum Salvatorem fit apostropha. Et dicitur ad eum: 131 Multiplicasti gentem, hoc est, replesti omnes gentes notitia tui; sed non magnificasti laetitiam. Juxta quod Apostolus moerorem sibi dicit esse perpetuum pro fratribus suis qui sunt Israelitae (Rom. X). Et Jonas contristatur, quod ita salvati sint Ninivitae (Jonae IV), ut cucurbita, sive CICEION () aruerit. Et ipse Dominus loquitur in Evangelio: Non veni nisi ad oves perditas domus Israel (Mat. XV, 24). Et in passione: Pater, si fieri, inquit, potest, transeat calix iste a me (Mat. XXVI, 39). Qui locus hunc sensum habet: Si potest fieri, ut sine interitu Judaeorum credat gentium multitudo, passionem recuso. Sin autem illi excaecandi sunt, omnes gentes videant, fiat, Pater, voluntas tua.

Cum ergo Christus advenerit, et Christianorum gens de universis gentibus fuerit congregata: tunc laetabuntur Apostoli, sicut messores laetantur in messe, de quibus Dominus loquebatur: Messis quidem multa, operarii autem pauci (Matth. IX, 37). Et sicut exsultant victores, qui captam dividunt praedam. Cum enim fortis captus fuerit et ligatus, omnis domus ejus diripitur, et dividuntur spolia (Matth. XII).

Tu autem, Domine atque Salvator, jugum oneris ejus, hoc est diaboli, qui prius exsultabat in mundo, qui cunctis gentibus imperabat, qui gravissimo servitutis jugo colla omnium deprimebat; et virgam qua percutieabat universos, et peccata sibi quasi quoddam tributum reddere compellebat, detraxisti de humeris eorum. Et tibi liberatos servire fecisti absque ullo exercitu et absque effusione sanguinis in abscondita manu: sicut quondam sub Gedeone populo Israel de Madianitis victoriam praebuisti (Judic. VII). Quomodo enim vestis, quae humano sanguine cruentata [Al. cruenta] est, lavari non potest; sed infecta sanguine, igne comburitur, ut maculae cum vestimento foedi cruoris intereant: sic diaboli violenta praedatio et tumultus ac turbae, quibus humanum sibi subjecerat genus, gehennae ignibus deputatae sunt.

LXX non omnes, sed partem quamdam populi credidisse significant: licet pro eo quod illi dixerunt, deduxisti in laetitia, alii interpretati sint magnificasti. Et cum in reliquis eumdem sensum teneant, stolam congregatam dolo, et vestimentum commutatum, eum adjiciunt redditurum, id est, diabolum: quod scilicet omnes animas, 132 quas Dei auxilio nudaverat, cum ornamentis pristinis redditurus sit: non solum ipse, sed et satellites ejus daemones: quibus si optio detur, magis eligant perire flammis, quam praedam perdere.

In obscure places we set down both editions, so that the diligent reader may know how much the Vulgate translation differs from the other editions and from the Hebrew truth.

An apostrophe is made to the light itself, which appeared to the people established in darkness, that is, to the Lord Savior. And it is said to Him: 131 "Thou hast multiplied the nation," that is, Thou hast filled all nations with the knowledge of Thee; but "Thou hast not magnified the joy." According to what the Apostle says of himself, that sorrow is perpetual for him on behalf of his brothers who are Israelites (Rom. 9:2). And Jonah is saddened that the Ninevites were so saved (Jonah 4), that the gourd, or kikeiōn (קִיקָיוֹן), withered. And the Lord Himself speaks in the Gospel: "I am not sent but to the lost sheep of the house of Israel" (Matt. 15:24). And in the passion: "Father, if it be possible," He says, "let this chalice pass from me" (Matt. 26:39). Which place has this meaning: If it can be done, that the multitude of the Gentiles should believe without the destruction of the Jews, I refuse the passion. But if they are to be blinded, let all nations see: Father, let Thy will be done.

When, therefore, Christ shall have come, and the nation of Christians shall have been gathered from all nations: then the Apostles shall rejoice, as reapers rejoice in the harvest, concerning whom the Lord spoke: "The harvest indeed is great, but the laborers are few" (Matt. 9:37). And as victors exult, who divide the taken prey. For when the strong one has been taken and bound, all his house is plundered, and the spoils are divided (Matt. 12:29).

But Thou, Lord and Savior, hast taken away from their shoulders the yoke of his burden, that is, of the devil, who previously exulted in the world, who commanded all nations, who depressed the necks of all with the most heavy yoke of servitude; and the rod with which he struck all, and compelled them to return sins to him as a kind of tribute. And Thou hast made those set free serve Thee without any army and without effusion of blood with a hidden hand: as formerly under Gideon Thou didst provide victory over the Midianites for the people of Israel (Judg. 7). For as a garment which is bloodied with human blood cannot be washed, but being infected with blood, is burned with fire, so that the stains of foul blood perish with the garment: so the violent taking of prey and the tumult and crowds of the devil, by which he had subjected the human race to himself, are assigned to the fires of Gehenna.

The Seventy signify that not all, but a certain part of the people believed: although instead of that which they said, "Thou hast led in joy," others interpreted "Thou hast magnified." And while in the rest they hold the same meaning, they add that he shall restore the robe gathered by guile, and the garment of exchange, that is, the devil: that namely all the souls, whom he had stripped of God's help, he shall restore with their former ornaments: not only he himself, but also his satellite demons: who, if an option were given them, would rather choose to perish in flames than to lose the prey.

(Vers. 6.) Parvulus enim natus est nobis, filius datus est nobis: et factus est principatus super humerum ejus; et vocabitur nomen ejus admirabilis, consiliarius, Deus, fortis, pater futuri saeculi, princeps pacis. Multiplicabitur ejus imperium, et pacis non erit finis: super solium David, et super regnum ejus, ut confirmet illud et corroboret in judicio et justitia, amodo et usque in sempiternum. Zelus Domini exercituum faciet hoc.

LXX: Quia parvulus natus est nobis, filius datus est nobis, cujus principatus factus est super humerum ejus: et vocatur nomen ejus magni consilii nuntius. Adducam enim pacem super principes, et sanitatem ejus: magnus principatus illius, et pacis non est terminus, super thronum David et regnum ejus: ut corrigat illud, et auxilietur in judicio et justitia: ex hoc nunc et usque in saeculum. Zelus Domini sabaoth faciet haec.

Ideo diabolus, et omnis ejus violenta praedatio, qua humanum oppresserat genus, et sanguinem sanguini miscuerat, erit in combustionem et cibus ignis aeterni: quia natus est nobis de Virgine puer, de quo supra dictum est: Antequam sciat puer reprobare malum et eligere bonum (Isai. VII, 16): et postea in generatione Prophetissae: Antequam sciat puer vocare patrem suum et matrem suam (Isai. VIII, 4). Iste igitur puer, qui natus est de Virgine, appellatur Emmanuel, id est, nobiscum Deus: et de Prophetissa, hoc est, de Sancto generatus Spiritu, nuncupatus est, accelera, spolia detrahe festina praedari: nunc multis nominibus appellatur. Et licet ex eo quod supra dixerat, Emmanuel, id est, nobiscum Deus, Deum illum esse monstraverit: tamen nunc dicit factum illius principatum super humerum ejus, vel quod crucem suam ipse portaverit: vel per humerum ostendens brachii fortitudinem, eodem Isaia dicente: Revelavit Dominus Deus brachium sanctum suum omnibus gentibus (Isai. LII, 10). Et rursum: Domine, quis credidit auditui nostro: et brachium Domini cui revelatum est (Isai. LIII, 1)? Vocabitur ergo post duo nomina, sex aliis nominibus: Admirabilis, Consiliarius, Deus, 133 Fortis, Pater futuri saeculi, Princeps pacis.

Non enim, ut plerique putant, bina jungenda sunt nomina, ut legamus, Admirabilis consiliarius, et rursum, Deus fortis; sed, Admirabilis legendum est separatim, quod Hebraice dicitur PHELE: et Consiliarius seorsum, qui lingua eorum appellatur IDES: et Deus separatim, qui Hebraice EL dicitur. Denique in consequentibus ubi legimus: Tu es enim Deus, et nesciebamus: Et iterum: Ego sum Deus, et non est alius praeter me (Isai. XLV, 5), et multa his similia: pro eo quod in Latino dicitur Deus, in Hebraico EL scriptum est. Quodque sequitur, Fortis, Hebraice GIBBOR appellatur.

(Verse 6.) For a child is born to us, a son is given to us: and the principality is placed upon his shoulder; and his name shall be called Wonderful, Counselor, God, Strong, Father of the future age, Prince of peace. His empire shall be multiplied, and of peace there shall be no end: upon the throne of David, and upon his kingdom, that he may confirm it and strengthen it in judgment and justice, from henceforth and forever. The zeal of the Lord of hosts will do this.

LXX: Because a child is born to us, a son is given to us, whose principality is placed upon his shoulder: and his name is called the Messenger of great counsel. For I will bring peace upon the princes, and his health: great is his principality, and of peace there is no end, upon the throne of David and his kingdom: that he may correct it, and help in judgment and justice: from this time and forever. The zeal of the Lord of Sabaoth will do these things.

Therefore the devil, and all his violent taking of prey, with which he had oppressed the human race, and had mixed blood with blood, shall be for burning and fuel for the eternal fire: because a child is born to us of the Virgin, of whom it was said above: "Before the child knows how to refuse the evil and choose the good" (Isa. 7:16): and afterwards in the generation of the Prophetess: "Before the child knows how to call his father and his mother" (Isa. 8:4). This child, therefore, who is born of the Virgin, is called Emmanuel, that is, "God with us": and from the Prophetess, that is, generated from the Holy Spirit, he is named, "hasten, take away the spoils, make haste to prey": now he is called by many names. And although from what he had said above, Emmanuel, that is, "God with us," he showed that he is God: nevertheless he now says that his principality is placed upon his shoulder, either because he himself carried his cross: or by the shoulder showing the strength of the arm, as the same Isaiah says: "The Lord God hath revealed his holy arm to all nations" (Isa. 52:10). And again: "Lord, who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. 53:1). He shall be called, therefore, after the two names, by six other names: Wonderful, Counselor, God, Strong, Father of the future age, Prince of peace.

For names are not to be joined in pairs, as many think, so that we read, "Wonderful counselor," and again, "Strong God"; but "Wonderful" is to be read separately, which in Hebrew is called PHELE: and "Counselor" separately, which in their tongue is called IDES: and "God" separately, which in Hebrew is called EL. Finally, in the following where we read: "For thou art God, and we knew it not": And again: "I am God, and there is none other besides me" (Isa. 45:5), and many similar things: for that which in Latin is called "Deus," in Hebrew EL is written. And what follows, "Strong," is called GIBBOR in Hebrew.

Unde et in eo loco ubi idem propheta commemorat: Erunt confidentes super Deo sancto Israel in veritate: et quod residuum est Jacob super Deo forti (Isai. X, 20-21), pro Deo forti in Hebraico scriptum habet EL GIBBOR. Patrem autem futuri saeculi et resurrectionis, quod in nostra vocatione completur; et principem pacis, qui locutus est ad Apostolos: Pacem meam do vobis, pacem meam relinquo vobis (Joan. XIV, 27): non dubitabit, qui pacem nostram juxta Paulum apostolum legerit Salvatorem.

Qua nominum majestate perterritos LXX reor non esse ausos de puero dicere, quod aperte Deus appellandus sit, et caetera: sed pro his sex nominibus posuisse, quod in Hebraico non habetur, magni consilii Angelum, et adducam pacem super principes, et sanitatem ejus. Quod hunc mihi sensum habere videtur: Magni consilii Angelus est, qui nuntiavit nobis abjiciendum pro tempore Israel, et gentes esse salvandas: deditque pacem principibus suis, Apostolis et apostolicis viris, 134 et sanitatem dogmatum suorum credentibus dereliquit.

Quod autem sequitur: Multiplicabitur ejus imperium, et pacis non erit finis: pro quo LXX transtulerunt: Magnus principatus ejus: scire debemus quod verbum Hebraicum MESRA et hic et supra LXX archēn id est, principatum interpretati sunt. Pro quo nos supra principatum, hic imperium vertimus. Aquila autem verbi ambiguitate deceptus metron, id est, mensuram interpretatus est, quae et Hebraice et Latine eodem appellatur nomine. Nec dubitare poterit de multiplici Salvatoris imperio et pace ejus, quae non habeat finem, qui in Psalmis legerit: Postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae (Ps. II, 8); et rursum: Et multitudo pacis, donec auferatur luna (Ps. LXXI, 7), id est, usque ad consummationem saeculi.

Principatus autem illius and imperium erit super solium et regnum David, quod post captivitatem Babyloniam fuerat dissipatum, ut confirmet illud et corroboret, et doceat esse perpetuum (ne cassa Dei promissio videretur) ab Incarnationis tempore usque in sempiternum. Propterea autem zelus, id est, aemulatio Domini exercituum fecit hoc, quia ipsi eum ad aemulationem provocaverunt in his qui non erant dii, et ille eos provocavit ad aemulandum in gente, quae non erat gens (Deut. XXXII, 21).

Coepta Emmanuelis et nascentis pueri de Virgine prophetia, ex eo loco ubi dicitur ad Achaz: Pete tibi signum a Domino Deo tuo, versiculo isto finita est, quo infertur: Zelus Domini exercituum faciet hoc (Isai. VII, 11).

Nunc ad reliqua transeamus.

Whence also in that place where the same prophet mentions: "They shall be trusting upon the holy God of Israel in truth: and that which is the residue of Jacob upon the strong God" (Isa. 10:20-21), for "strong God" in Hebrew he has written EL GIBBOR. But "Father of the future age" and of the resurrection, which is fulfilled in our calling; and "Prince of peace," who spoke to the Apostles: "My peace I give to you, my peace I leave to you" (John 14:27): no one will doubt, who reads the Savior as our peace according to the Apostle Paul.

Frightened by the majesty of these names, I think the LXX did not dare to say concerning the child that he is openly to be called God, and so forth: but for these six names they put what is not found in the Hebrew, "Angel of great counsel, and I will bring peace upon the princes, and his health." Which seems to me to have this meaning: He is the Angel of great counsel, who announced to us that Israel was to be cast away for a time, and the Gentiles to be saved: and he gave peace to his princes, the Apostles and apostolic men, and left health of his dogmas to the believers.

But what follows: "His empire shall be multiplied, and of peace there shall be no end": for which the LXX translated: "Great is his principality": we ought to know that the Hebrew word MESRA both here and above the LXX interpreted as archēn, that is, principality. For which we translated "principality" above, and here "empire." But Aquila, deceived by the ambiguity of the word, interpreted metron, that is, measure, which in Hebrew and Latin is called by the same name. Nor will he be able to doubt concerning the multiple empire of the Savior and his peace, which has no end, who reads in the Psalms: "Ask of me, and I will give thee the Gentiles for thy inheritance, and the ends of the earth for thy possession" (Ps. 2:8); and again: "And abundance of peace, until the moon be taken away" (Ps. 71:7), that is, until the consummation of the age.

But his principality and empire shall be upon the throne and kingdom of David, which after the Babylonian captivity had been dissipated, that he may confirm it and strengthen it, and teach it to be perpetual (lest the promise of God should seem void) from the time of the Incarnation even forever. But because the zeal, that is, the emulation of the Lord of hosts did this, because they provoked him to emulation in those who were not gods, and he provoked them to emulating in a nation which was not a nation (Deut. 32:21).

The prophecy concerning Emmanuel and the child being born of the Virgin, begun from that place where it is said to Ahaz: "Ask thee a sign from the Lord thy God," is finished with this verse, in which it is brought in: "The zeal of the Lord of hosts will do this" (Isa. 7:11).

Now let us pass to the rest.

LIBER QUARTUS.

135 Inaequales dictamus libros, et pro diversitate visionum ac sensuum, alius contrahitur, alius extenditur. Itaque finito tertio volumine, transimus ad quartum, qui tertia mensura versuum priore minor est, praesertim cum quintus, quem huic libro subjecimus, historicae explanationis sit, et pene duplicem numerum habeat. Dum enim nolumus conjuncta dividere, et olim interpretata transire, quasi inter duas maris Pontici symplēgadas naviculam nostram direximus, quae flante Spiritu sancto, et Domino Salvatore cursum dirigente nostrum, elabitur in pelagus, dicente te, virgo Christi Eustochium: A quatuor ventis coeli veni, spiritus, et mortua ossa vivifica (Ezech. XXXVII, 9): ut quae jacebant in terrae pulvere, spirante Domino, suscitentur.

Cap. IX.---(Vers. 8 seqq.) Verbum misit Dominus in Jacob, et cecidit in Israel. Et sciet populus omnis Ephraim et habitantes Samariam, in superbia et magnitudine cordis, dicentes: Lateres ceciderunt, sed quadris lapidibus aedificabimus: sycomoros succiderunt, sed cedros immutabimus. Et elevabit Dominus hostes Rasin super eum, et inimicos ejus in tumultum vertet, Syriam ab Oriente, et Philisthiim ab Occidente, et devorabunt Israel toto ore. In omnibus his non est aversus furor ejus, sed adhuc manus ejus extenta, et populus non est reversus ad percutientem se, et Dominum exercituum non inquisierunt.

Legimus supra (IV Reg. XVI) quod in diebus Achaz filii Joathan, filii Oziae regis Juda, ascenderit Rasin rex Syriae, et Phacee filius Romeliae rex Israel in Jerusalem, ut expugnarent eam. Et (Isai. VII) quod missus sit Isaias propheta in occursum Achaz cum Jasub filio suo, ut ei diceret, ne timeret, et cor illius ne formidaret a duabus caudis titionum fumigantium, eo quod in ipsis esset Syriae et Israel imperium finiendum. Quo non credente propter rei magnitudinem et praesens periculum, jubetur ut sibi postulet signum. Et quia idololatra erat, hoc quoque facere noluit: propterea Dominus nequaquam ipsi regi, sed domui David dat signum filii sui de Virgine nascituri, ad cujus invocationem sint de imminenti periculo liberandi, et caetera quae usque ad praesentem locum interpretati sumus.

BOOK FOUR.

135 We dictate unequal books, and according to the diversity of visions and senses, one is contracted, another is extended. Therefore, having finished the third volume, we pass to the fourth, which is smaller than the former by a third measure of verses, especially since the fifth, which we have subjoined to this book, is of historical explanation, and has almost double the number. For while we are unwilling to divide what is joined, and to pass over what was interpreted long ago, we have directed our little ship as it were between two Symplegades of the Pontic sea, which, by the blowing of the Holy Spirit, and the Lord Savior directing our course, glides out into the sea, while thou sayest, virgin of Christ Eustochium: "Come, spirit, from the four winds of heaven, and enliven the dead bones" (Ezek. 37:9): so that those which were lying in the dust of the earth, by the breathing of the Lord, may be raised up.

Chap. IX.---(Verse 8 seqq.) "The Lord sent a word into Jacob, and it hath fallen in Israel. And all the people shall know, Ephraim and the inhabitants of Samaria, in the pride and greatness of heart, saying: The bricks are fallen down, but we will build with square stones: they have cut down the sycamores, but we will change them for cedars. And the Lord shall exalt the enemies of Rezin over him, and shall turn his enemies into a tumult, Syria from the East, and the Philistines from the West, and they shall devour Israel with all their mouth. In all these things his fury is not turned away, but his hand is still stretched out, and the people hath not returned to him who struck them, and they have not sought the Lord of hosts."

We read above (IV Kings 16) that in the days of Ahaz the son of Jotham, the son of Uzziah king of Judah, Rezin the king of Syria, and Pekah the son of Remaliah king of Israel, went up to Jerusalem to fight against it. And (Isa. 7) that the prophet Isaiah was sent to meet Ahaz with Shear-jashub his son, that he might say to him, that he should not fear, and his heart should not dread from the two tails of smoking firebrands, because in them the empire of Syria and Israel was to be ended. When he did not believe because of the greatness of the matter and the present danger, he is commanded to ask a sign for himself. And because he was an idolater, he refused to do this also: therefore the Lord gives a sign not to the king himself, but to the house of David, of his son to be born of the Virgin, at whose invocation they are to be delivered from the imminent danger, and the other things which we have interpreted up to the present place.

Multis ergo mysteriis in medio positis, nunc revertitur ad id quod coeperat, et eversionem Rasin 136 et Ephraim, hoc est, Syriae et Samariae vaticinatur: Verbum, inquiens, misit Dominus in Jacob, et cecidit in Israel.

Apud Hebraeos DABAR, quod per tres litteras scribitur consonantes DALETH, BETH, et RES, pro locorum qualitate, si legatur DABAR, verbum significat, si DEBER, mortem et pestilentiam. Quam ob causam plerique sermonis ambiguitate decepti, non verbum dicunt missum esse, sed mortem. Misit ergo Dominus verbum in Jacob, et cecidit in Israel. Regnare voluit Judam, ut Jacob prophetat in Genesi (Cap. XLIX): et Israel, hoc est, decem tribus sibi imperium vindicarunt, de quibus dictum est: Ipsi regnaverunt, et non per me (Ose. VIII, 4). Imperii ergo dignitas, quae in unctione Samuelis post abjectum Saul coeperat in David, missa in Jacob, hoc est, in duodecim tribus, quae Jacob olim vocabantur, cecidit in Israel: non ut LXX transtulerunt, venit: cecidit enim in impiis: quod statutum ad sanctos directum erat.

Sciet igitur populus Ephraim et habitantes Samariam, qui propter multitudinem eriguntur in superbiam, et dicunt: Parvum est regnum Judae, et nostri comparatione vilissimum. Itaque illis ruentibus quasi lateribus, nos quadro lapide aedificemus nobis domum. Illorum sycomoris, quae ligna sunt vilia, hostili incursione succisis, nos imperium nostrum cedris exstruemus, quae imputribiles sunt, ut regnum significent sempiternum.

Sciat ergo hoc populus omnis 137 Ephraim et habitantes Samariam, quod Syrus qui nunc ei auxilio est, in hostem transeat. Vel certe contra ipsum Syrum, subita adversariorum bella consurgant, et omnes vertantur in tumultum: ita ut contra Israel Syria ab Oriente, et Philisthiim, hoc est, Palaestini ab Occidente moveantur: et simul devorent Israelem. Cumque haec fecerint, nihilominus manus mea extenta, sive excelsa est super Israel, et eos ferire non cessat. Caesique a Deo non revertentur ad percutientem se, nec Dominum quaerent exercituum, vitulos aureos adorantes pro Deo.

Juxta anagogen hunc locum nostri ita edisserunt: Misit Deus Filium suum ad Jacob, hoc est, ad Judaeos: et venit ad Israel, hoc est, ad gentium populum, quos et Apostolus appellari dicit Israel (Rom. IX). Alii vero ita: Verbum suum misit Dominus ad Ecclesiam, quae priorem populum supplantavit, et cecidit in Israel, hoc est, in haereticos, qui Deum videre se jactant. Sciant itaque principes eorum, et omnes qui habitant in Samaria, hoc est, qui Dei legem custodire se dicunt, et in ubertate esse virtutum, et fructus afferre justitiae (hoc enim interpretatur Ephraim), qui in superbia cordis sui despiciunt Ecclesiam, et simplicitatem ejus arbitrantes imperitiam, dicunt:

136 Many mysteries having been placed in the midst, he now returns to that which he had begun, and prophesies the overthrow of Rezin and Ephraim, that is, of Syria and Samaria: "The Lord," he says, "sent a word into Jacob, and it hath fallen in Israel."

Among the Hebrews DABAR, which is written with three consonant letters DALETH, BETH, and RES, according to the quality of the places, if it be read DABAR, signifies "word," if DEBER, "death" and "pestilence." For which reason many, deceived by the ambiguity of the speech, say not that a "word" was sent, but "death." The Lord therefore sent a word into Jacob, and it fell in Israel. He willed Judah to reign, as Jacob prophesies in Genesis (Chap. 49): and Israel, that is, the ten tribes, claimed the empire for themselves, of whom it is said: "They have reigned, and not by me" (Hos. 8:4). The dignity of the empire therefore, which had begun in David at the anointing of Samuel after Saul was cast away, sent into Jacob, that is, into the twelve tribes, which were formerly called Jacob, fell in Israel: not as the LXX translated, "it came": for it fell upon the impious: that which had been established directed toward the holy.

Therefore the people of Ephraim and the inhabitants of Samaria shall know, who because of their multitude are raised up into pride, and say: The kingdom of Judah is small, and most vile in comparison with ours. Therefore, while those are falling as bricks, let us build a house for ourselves with square stone. Their sycamores, which are vile woods, having been cut down by the hostile incursion, we will construct our empire with cedars, which are incorruptible, so that they may signify an eternal kingdom.

137 Let all the people of Ephraim and the inhabitants of Samaria know this therefore, that the Syrian who is now an aid to him, shall pass over into an enemy. Or certainly against the Syrian himself, sudden wars of adversaries shall arise, and all shall be turned into a tumult: so that against Israel, Syria from the East, and the Philistines, that is, the Palestinians from the West, shall be moved: and together they shall devour Israel. And when they shall have done these things, nevertheless my hand is stretched out, or high over Israel, and does not cease to strike them. And being struck by God, they will not return to him who strikes them, nor will they seek the Lord of hosts, worshipping golden calves for God.

According to anagogy, our people thus explain this place: God sent his Son to Jacob, that is, to the Jews: and he came to Israel, that is, to the people of the Gentiles, whom the Apostle also says are called Israel (Rom. 9). But others thus: The Lord sent his word to the Church, which supplanted the former people, and it fell in Israel, that is, upon the heretics, who boast that they see God. Let their princes know, therefore, and all who inhabit Samaria, that is, who say that they keep the law of God, and are in the abundance of virtues, and bring forth the fruits of justice (for this is interpreted as Ephraim), who in the pride of their heart despise the Church, and thinking its simplicity to be ignorance, say:

Pro lateribus illius, quadris lapidibus atque fortissimis aedificabimus Ecclesias nostras, et pro infructuosis arboribus citoque perituris, cedros sublimissimas exstruemus, quas conteret Dominus, et quas justus sub persona impii vidisse se narrat, et non inventum locum earum (Psalm XXXVI, 35-36). Dicit ergo Dominus, quod Rasin, qui interpretatur sapientia saecularis, cujus Ephraim utebatur auxilio, vertatur contra eum et omnes inimici ejus adversum illum dimicent, et tam ab Oriente, quam ab Occidente expugnetur, et devoraturi sint Israelem toto ore. Pro quibus interpretati sunt LXX: Et aedificemus nobis turrim: et allidet Deus qui consurgunt contra montem Sion, et inimicos illius dissipabit. Cupiunt enim et in similitudinem Templi Dei, aedificare sibi templum in Samaria; sed quamvis moverint pedes ab Oriente, et dixerint: Venite, aedificemus turrim, et faciamus nobis nomen antequam dispergamur (Gen. XI, 4): 138 Domino impugnante solvetur, et dissipabitur consensus eorum, et linguae eorum contra se invicem dividentur, ne consentientes pejores fiant, sed a se invicem destruantur. Cumque ita percussi sint, et ab hostibus devorati, tamen non revertentur ad Dominum: sed adhuc manus illius ad percutiendum parata est, juxta illud quod legimus in Jeremia: Sine causa percussi filios vestros: disciplinam non recepistis (Jerem. II, 30).

(Vers. 14 seqq.) Et disperdet Dominus ab Israel caput et caudam incurvantem et depravantem in die una. Longaevus et honorabilis, ipse est caput; et Propheta docens mendacium, ipse est cauda. Et erunt qui beatum dicunt populum istum, seducentes, et qui beati dicuntur, praecipitati. Propter hoc super adolescentulis ejus non laetabitur Dominus, et pupillorum illius et viduarum non miserebitur, quia omnis hypocrita est et nequam, et universum os locutum est stultitiam. In omnibus his non est aversus furor ejus, sed adhuc manus ejus extenta. Succensa est enim quasi ignis impietas: veprem et spinam vorabit, et succendetur in densitate saltus, et convolvetur in superbia fumi. In ira Domini exercituum contremuit terra, et erit populus quasi esca ignis. Vir fratri suo non parcet, et declinabit ad dextram, et esuriet, et comedet ad sinistram, et non saturabitur: unusquisque carnem brachii sui vorabit. Manasses Ephraim, et Ephraim Manassen, simul ipsi contra Judam. In omnibus his non est aversus furor ejus, sed adhuc manus ejus extenta.

Instead of its bricks, we will build our churches with square and most strong stones, and instead of unfruitful trees that perish quickly, we will construct most sublime cedars, which the Lord shall break, and which the just man relates that he saw under the person of the impious, and their place was not found (Ps. 36:35-36). The Lord says therefore, that Rezin, who is interpreted as secular wisdom, whose aid Ephraim used, shall be turned against him and all his enemies shall fight against him, and he shall be fought against both from the East and from the West, and they are about to devour Israel with all their mouth. Instead of which the LXX interpreted: "And let us build a tower for ourselves: and God shall dash down those who rise up against Mount Zion, and shall dissipate his enemies." 138 For they desire to build a temple for themselves in Samaria after the likeness of the Temple of God; but although they moved their feet from the East, and said: "Come, let us build a tower, and make a name for ourselves before we be dispersed" (Gen. 11:4): with the Lord fighting against them it shall be dissolved, and their consensus shall be dissipated, and their tongues shall be divided against each other, lest by consenting they become worse, but be destroyed by each other. And when they have been so struck, and devoured by enemies, nevertheless they will not return to the Lord: but his hand is still ready for striking, according to that which we read in Jeremiah: "In vain have I struck your children: you have not received discipline" (Jer. 2:30).

(Verse 14 seqq.) "And the Lord shall destroy from Israel the head and the tail, him that bendeth down and him that depraveth, in one day. The aged and honorable, he is the head; and the Prophet that teacheth lies, he is the tail. And they that call this people blessed shall be seducers, and they that are called blessed shall be precipitated. Therefore the Lord shall not rejoice over their young men, and he shall not have mercy on their fatherless and widows, for every one is a hypocrite and wicked, and every mouth hath spoken folly. In all these things his fury is not turned away, but his hand is still stretched out. For wickedness is kindled as a fire: it shall devour the briar and the thorn, and shall be kindled in the density of the forest, and shall be wrapped in the pride of smoke. In the wrath of the Lord of hosts the earth is troubled, and the people shall be as fuel for the fire. No man shall spare his brother, and he shall turn to the right, and shall be hungry, and shall eat on the left, and shall not be filled: every one shall devour the flesh of his own arm. Manasseh Ephraim, and Ephraim Manasseh, together they against Judah. In all these things his fury is not turned away, but his hand is still stretched out."

Non solum Dominus hostes Rasin elevabit contra eum, et inimicos ejus vertet in tumultum, Syriam ab Oriente, et Philisthiim ab Occidente, ut devorent Israel toto ore: sed quia non est reversus ad percutientem se, nec requisivit Dominum exercituum, extendet manum ad percutientem se, ut disperdat de Israel caput, et caudam incurvantem et depravantem, eum videlicet, qui recta pervertit (Jerem. II). Qui sit autem caput, ipse interpretatus est, longaevus et honorabilis. Et qui sit cauda, Propheta, inquit, qui docet mendacium, id est, pseudopropheta. Dixit de principibus, nunc optimatibus jungit et populum, quod et magistri et discipuli, et eruditi, et vulgus indoctum 139 pariter pareant. Qui enim beatum dicebant populum, seductores sunt; et qui beati appellabantur, non propter virtutem, sed propter munera, praecipitabuntur in mortem. Unde et supra legimus: Populus meus, qui beatum te dicunt, seducunt te, et semitas pedum tuorum supplantant (Isa. III, 12). In tali populo nullius personae miserebitur Deus: non pupilli, non viduae, quia omnis hypocrita est, aliud simulans, et aliud agens: promittens castitatem, et vivens luxuriose: praeferens paupertatem, et replens marsupium. Unde jungit, et dicit: Et universum os locutum est stultitiam. Propter haec omnia Dominus non cessat irasci, sed adhuc ad percutiendum elevat manum. Et quia ista fecerunt, succendetur quasi ignis impietas, ut non cultum agrum, sed vepres et spinas devoret, nec frugiferas arbores, sed infructuosum saltum, in quo habitant bestiae, rapiens flamma consumat. Quam ob rem dicitur quod densitas saltus igne supposito, fumi superbia et altitudine convolvatur. Omne enim quod excelsum est, et in sublime consurgens, superbum appellari potest. Pro quo nescio quid volentes LXX transtulerunt: et devorabit in circuitu collium omnia. Unde et ad iram Domini terra contremuit, et populus ignis factus est pabulum, quia tanta fuit in eo crudelitas, ut ne charissimo quidem germanitatis nomini parceret, sed dextram deserens atque contemnens, saturaretur in his quae sinistra erant: dum voluptatum, et malorum patitur famem, et semper cupit malis pejora sociare. Ipsi quoque Manasses, et Ephraim, qui de uno nati sunt utero, et de eodem parente generati, in tantam rabiem proruperunt, ut hostili odio inter se dissiderent. Legamus Regum et Paralipomenon volumina, et inveniemus Samariae inter se bella civilia, dum alii pro aliis regibus dimicant, et quomodo suis regibus interfectis, in Judae expugnationem concordent.

Not only shall the Lord exalt the enemies of Rezin against him, and shall turn his enemies into a tumult, Syria from the East, and the Philistines from the West, that they may devour Israel with all their mouth: but because he hath not returned to him who struck them, nor hath he sought the Lord of hosts, he shall stretch out his hand to strike, that he may destroy from Israel the head, and the tail that bendeth down and depraveth, him namely who perverteth the right ways (Jer. 2). But who the head is, he himself hath interpreted: "the aged and honorable." And who the tail is: "the Prophet," he says, "who teacheth lies," that is, the false prophet. He spoke of the princes, now he joins the people also to the nobles, because both the teachers and the disciples, both the learned and the unlearned common people, obey together. For they who called the people blessed are seducers; and they who were called blessed, not on account of virtue, but on account of gifts, shall be precipitated into death. Whence also we read above: "My people, they that call thee blessed, seduce thee, and supplant the paths of thy feet" (Isa. 3:12). In such a people God will have mercy on no person: not the fatherless, not the widow, because every one is a hypocrite, simulating one thing and doing another: promising chastity, and living luxuriously: preferring poverty, and filling his purse. Whence he joins and says: "And every mouth hath spoken folly." Because of all these things the Lord does not cease to be angry, but still lifts up his hand to strike. And because they have done these things, wickedness shall be kindled as a fire, so that it devours not the cultivated field, but briars and thorns, nor fruitful trees, but the unfruitful forest in which beasts dwell, a snatching flame consuming it. For which reason it is said that the density of the forest, fire being placed under it, is wrapped in the pride and height of smoke. For everything that is exalted, and rising up on high, can be called proud. Instead of which the LXX, wishing I know not what, translated: "and he shall devour all things in the circuit of the hills." Whence also at the wrath of the Lord the earth was troubled, and the people was made fuel for the fire, because there was such cruelty in him, that he would not spare even the most dear name of brotherhood, but deserting and contemning the right, he would be filled in those things which were on the left: while he suffers hunger for pleasures and evils, and always desires to associate worse things with evils. Manasseh also themselves, and Ephraim, who were born of one womb, and generated from the same parent, broke out into such madness, that they disagreed among themselves with hostile hatred. Let us read the volumes of Kings and Chronicles, and we shall find civil wars among themselves in Samaria, while some fight for some kings and others for others, and how, their own kings being slain, they agree in the expugnation of Judah.

Secundum tropologiam, auferet Dominus caput et caudam, majorem pariter ac minorem. Caudam appellans, non homines, sed jumenta, haereticos esse demonstrat, quae hoc membro utuntur ad stercora protegenda, et ad arcenda parva animalia. Et post caput, 140 et caudam incurvantem jungit et depravantem, quod legis praecepta subvertant, et rectam depravent viam. Longaevum quoque, quia caput est, et pseudoprophetam qui in cauda ponitur, disperdet, et magistros pariter, et discipulos; alios qui propter munera laudant peccatores: alios qui laudati sua mala non sentiunt, nec agunt poenitentiam. Propter hoc in juvenibus eorum non laetabitur Dominus: Vae enim civitati cujus rex adolescens (Eccl. X, 16). Et qui Deum Patrem vel Dominum verum perdiderunt, non impetrabunt misericordiam. Omnis enim haereticus hypocrita est, aliud agens, et aliud simulans, et quidquid loquitur, licet videatur esse sapientia, tamen stultitia est. Propter haec extendit manum suam ad puniendum, et omnes impietates eorum, quasi spinas vorax flamma consumet. Et verba absque virtutibus, quae infructuoso saltui comparantur, involventur fumi superbia. Ad eorum poenam contremiscet omnis humus, et decepti populi aeternis tradentur ardoribus, quia turpis lucri gratia, ne suis quidem parcunt, sed certatim de deceptis populis praedas agunt, relinquentes bona, et in pessimis immorantes. Cumque semper sinistra inveniant, tamen suis numquam satiantur erroribus, vorantes carnem brachii sui, et adversum Ecclesiam pari studio dimicantes. Propter luxuriam, et voluptates, et lucra de populis inter se habent discordiam, ut de una haeresi duae fiant, et rursum ipsae dividantur in partes, ut proprios abducant greges et devorent domos viduarum, et mulierum peccatricum, semper discentium, et numquam ad scientiam veritatis pervenientium (II Tim., III, 7). In omnibus his non avertetur furor Domini, consumens vitia, atque subvertens; sed quanto illi proficiunt ad peccandum, tanto iste amplius manum suam extendit ad poenas.

(Cap. X.---1 seqq.)---Vae qui condunt leges iniquas, et scribentes injustitiam scripserunt, ut opprimerent in judicio pauperes, et vim facerent causae humilium populi mei, ut essent viduae praeda eorum, et pupillos diriperent. Quid facietis in die visitationis, et calamitatis de longe venientis? ad cujus confugietis auxilium? et ubi derelinquetis 141 gloriam vestram? ne incurvemini sub vinculo, et cum interfectis cadatis. Super omnibus his non est aversus furor ejus, sed adhuc manus ejus extenta.

According to tropology, the Lord shall take away the head and the tail, the greater equally with the lesser. Calling them the tail, he demonstrates that heretics are not men, but beasts of burden, which use this member to protect dung, and to ward off small animals. 140 And after the head, he joins the tail that bendeth down and depraveth, because they subvert the precepts of the law, and deprave the right way. The aged also, because he is the head, and the false prophet who is placed in the tail, he shall destroy, and the teachers equally with the disciples; some who praise sinners on account of gifts: others who, being praised, do not feel their own evils, nor do penance. Therefore the Lord shall not rejoice in their young men: "For woe to the city whose king is a youth" (Eccl. 10:16). And they who have lost God the Father or the true Lord, shall not obtain mercy. For every heretic is a hypocrite, doing one thing and simulating another, and whatever he speaks, although it seems to be wisdom, nevertheless it is folly. Because of these things he extends his hand to punish, and all their impieties, as thorns, the devouring flame shall consume. And words without virtues, which are compared to the unfruitful forest, shall be wrapped in the pride of smoke. At their punishment all the ground shall tremble, and the deceived peoples shall be delivered to eternal burnings, because for the sake of base gain, they spare not even their own, but emulously drive away preys from the deceived peoples, leaving the good, and lingering in the worst things. And although they always find the left, nevertheless they are never satisfied with their errors, devouring the flesh of their own arm, and fighting against the Church with equal zeal. On account of luxury, and pleasures, and gains from the peoples, they have discord among themselves, so that from one heresy two are made, and again they themselves are divided into parts, that they may lead away their own flocks and devour the houses of widows, and of sinful women, always learning, and never attaining to the knowledge of the truth (2 Tim. 3:7). In all these things the fury of the Lord shall not be turned away, consuming vices, and subverting them; but as much as they profit in sinning, so much the more he extends his hand to punishments.

(Chap. X.---1 seqq.)---"Woe to them that make wicked laws, and when they write, they have written injustice, that they might oppress the poor in judgment, and do violence to the cause of the humble of my people, that widows might be their prey, and that they might plunder the fatherless. What will you do in the day of visitation, and of the calamity coming from afar? to whose help will you flee? 141 and where will you leave your glory? that you may not bow down under the bond, and fall with the slain. In all these things his fury is not turned away, but his hand is still stretched out."

Haec plerique adhuc contra decem tribus dici arbitrantur, quae habitabant in Samaria, quod ad priora scelera etiam ista sociarint. Nobis autem videtur contra judices tribus Judae, et Jerusalem, Scribas videlicet et deuterōtas, sermo propheticus conclamare, quod adversum legem Dei iniquas scripserint leges, et traditionibus suis subverterint judicii veritatem. Deo enim dicente: Honora patrem tuum, et matrem (Exod XX, 12): illi e contrario monuerunt filios parentibus dicere: Donum quodcumque est ex me, tibi proderit, ne honorent patrem, et matrem (Matth XV, 5, 6; Marc VII, 11), et caetera his similia. Propterea autem scripserunt leges pessimas, ut opprimerent pauperes et humiles populi, ut praedas agerent de viduis, et pupillos diriperent. Qui interrogantur quid facturi sint, cum vel captivitatis, vel judicii dies advenerit, et calamitatis de longe venientis, quae multo tempore ante praedicta est. Ad cujus, inquit, fugietis auxilium, cum offenderitis Deum, qui verus auxiliator est, et ubi derelinquetis gloriam vestram? Non enim proderunt divitiae in die furoris, ne vinctos in hostilem terram ducat Assyrius, ne corruatis in praelio (Prov XI, 4). Et ad extremum sicut in superioribus contra Samariam crebro dixerat: In omnibus his non est aversus furor ejus, sed adhuc manus ejus extenta, etiam contra Judam loquitur, quod non sit finis mali eorum extrema captivitas, sed etiam in hostili terra Domini eos gladius persequatur.

Juxta anagogen, omnis haereticus scribit iniquitatem, ut pauperes et humiles populi decipiat, viduas et pupillos diripiat. Qui enim dives est, de quo legimus: Redemptio animae viri propriae divitiae (Prov XIII, 8), non sustinet comminationem, non cito ab eis capitur. Pauper autem, et qui humilis est et parvus in populis, cito ab eis scandalizatur. Vidua quoque, quae virum perdiderit Deum, et pupillus qui patrem amiserit Creatorem, de quo scriptum est: Deum, qui te genuit, dereliquisti, et oblitus es Dei nutritoris tui (Deut XXXII, 18), facile supplantantur. Quid igitur facient in die judicii, cum tantos deceperint, 142 et calamitatis de longe venientis? Sicut enim ad justum virum dicitur, Prope est verbum in ore tuo, et in corde tuo (Rom X, 8); et in alio loco: Regnum Dei intra vos est (Luc XVII, 21); sic haereticorum calamitas de longe veniet, multo eis tempore praeparata. Ad quem confugient, cum fictum habeant Deum? Cui tradent gloriam suam, cum simulata sint omnia? Nec poterunt evadere vinculum, quo plurimos ligaverunt.

Most people think these things are still being said against the ten tribes who dwelt in Samaria, because they associated even these things with their former crimes. But to us the prophetic speech seems to cry out against the judges of the tribe of Judah and Jerusalem, namely the Scribes and deuterōtas, because they wrote wicked laws against the law of God, and by their traditions subverted the truth of judgment. For while God says: "Honor thy father and thy mother" (Exod 20:12): they on the contrary warned sons to say to their parents: "Whatever gift is from me shall profit thee, lest they should honor father and mother" (Matt 15:5-6; Mark 7:11), and other things similar to these. But they wrote the worst laws for this purpose, that they might oppress the poor and humble of the people, that they might take prey from widows, and plunder the fatherless. They are asked what they are going to do when either the day of captivity or of judgment arrives, and of the calamity coming from afar, which was predicted a long time before. To whose help, he says, will you flee, when you have offended God, who is the true helper, and where will you leave your glory? For riches will not profit in the day of fury, lest the Assyrian lead the bound into a hostile land, lest you fall in battle (Prov 11:4). And at the end, just as in the preceding he had frequently said against Samaria: "In all these things his fury is not turned away, but his hand is still stretched out," he speaks even against Judah, that the extreme captivity is not the end of their evil, but that the sword of the Lord follows them even in the hostile land.

According to anagogy, every heretic writes iniquity, that he may deceive the poor and humble of the people, and plunder widows and the fatherless. For he who is rich, of whom we read: "A man's own riches are the redemption of his soul" (Prov 13:8), does not sustain the threat, is not quickly taken by them. But the poor man, and he who is humble and small among the peoples, is quickly scandalized by them. The widow also, who has lost God her husband, and the fatherless who has lost the Creator his father, of whom it is written: "Thou hast forsaken the God that begot thee, and hast forgotten the Lord thy nourisher" (Deut 32:18), are easily supplanted. What therefore will they do in the day of judgment, when they have deceived so many, 142 and of the calamity coming from afar? For as it is said to the just man: "The word is near in thy mouth and in thy heart" (Rom 10:8); and in another place: "The kingdom of God is within you" (Luke 17:21); so the calamity of heretics will come from afar, prepared for them for a long time. To whom will they flee, since they have a fictitious God? To whom will they deliver their glory, since all things are simulated? Nor will they be able to escape the bond with which they have bound very many.

Unde et in visione vallis Sion, quae Dei altitudine derelicta, et haeretica humilitate decepta est, dicitur de magistris falsi nominis scientiae: Omnes principes tui fugerunt, et qui capti sunt, dure ligati sunt (Isa XXII, 3): quodque cum singulis interfectis cadant, et in aliorum nece ipsi pereant, et cum multa patiantur, diesque visitationis advenerit, non sit finis eorum interitus: sed semper sibi impendentem manum Domini pertremiscant.

Hucusque contra decem et duas tribus, id est, contra Samariam, et Jerusalem, Dei comminatio est, quae regnante adhuc Achaz, coepit in populo: de quibus duae et semis tribus sub eo captae sunt, et reliquae sub Ezechia, qui Achaz successit in regnum (II Reg XVI, 17). Sequens Prophetia, contra Assyrios scribitur.

(Vers. 5 seqq.) Vae Assur, virga furoris mei, et baculus ipse est, in manu eorum indignatio mea. Ad gentem fallacem mittam eum, et contra populum furoris mei mandabo illi, ut auferat spolia, et diripiat praedam, et ponat illum in conculcationem quasi lutum platearum. Ipse autem non sic arbitratus est, et cor ejus non ita aestimavit, sed ad conterendum erit cor ejus et ad internecionem gentium plurimarum. Dicit enim, numquid non principes mei simul reges sunt? Numquid non ut Charcamis, sic Chalanno [Al. Chalan et Arphat], et ut Arphad, sic Emath? numquid non ut Damascus sic Samaria? Quomodo invenit manus mea regna idoli, sic et simulacra eorum de Jerusalem, et de Samaria. Numquid non sicut feci Samariae, et idolis ejus, sic faciam Jerusalem, et simulacris ejus?

Ponamus in hoc loco translationem LXX, qui ab Hebraico discordat in plurimis. LXX: Vae Assyriis: virga furoris mei ipse est in manibus eorum, iram meam in gentem iniquam mittam, et populo meo praecipiam, ut faciat spolia, et 143 praedam, et conculcet civitates, et ponat eas in pulverem: ipse autem non sic cogitavit, et non ita arbitratus est; sed ut conterat, mens ejus, et disperdat gentes plurimas. Quod si dixerint ei: Tu solus es princeps, respondebit: Non tuli regionem quae est supra Babylonem, et Chalane, ubi turris aedificata est. Tuli autem Arabiam, et Damascum, et Samariam: sicut has tuli, sic omnia regna capiam. Ululate sculptilia in Jerusalem, et Samaria; sicut enim feci Samariae, et idolis ejus, sic faciam Jerusalem et simulacris illius.

Whence also in the vision of the valley of Zion, which was forsaken by the height of God and deceived by heretical humility, it is said concerning the teachers of knowledge falsely so called: "All thy princes have fled together, and they that are taken are bound hard" (Isa 22:3): and that they fall with each of the slain, and perish in the slaughter of others, and when they suffer many things, and the day of visitation has arrived, their destruction is not the end: but they always tremble at the hand of the Lord hanging over them.

Hitherto against the ten and two tribes, that is, against Samaria and Jerusalem, is the threat of God, which began in the people while Ahaz was still reigning: of whom two and a half tribes were taken under him, and the rest under Hezekiah, who succeeded Ahaz in the kingdom (II Kings 16, 17). The following prophecy is written against the Assyrians.

(Vers. 5 seqq.) "Woe to Assur, the rod of my fury, and the staff itself is the indignation in their hand. I will send him to a deceitful nation, and against the people of my fury I will command him, that he may take away the spoils, and seize the prey, and lay him to be trodden down like the mud of the streets. But he himself has not so judged, and his heart has not so estimated, but his heart shall be to destroy and to the cutting off of many nations. For he says: Are not my princes at the same time kings? Is not as Carchemish, so Calno [Al. Chalan and Arphad], and as Arpad, so Hamath? Is not as Damascus, so Samaria? As my hand has found the kingdoms of the idol, so also their idols from Jerusalem and from Samaria. Shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols?"

Let us place in this location the translation of the LXX, which disagrees from the Hebrew in many things. LXX: "Woe to the Assyrians: he himself is the rod of my fury in their hands, I will send my wrath against a wicked nation, and I will command my people to take spoils and 143 prey, and to tread down cities, and to lay them in the dust: but he himself has not so thought, and has not so judged; but his mind is that he may destroy and disperse many nations. But if they say to him: You alone are prince, he will answer: I have not taken the region which is above Babylon, and Calneh, where the tower was built. But I have taken Arabia, and Damascus, and Samaria: as I have taken these, so will I take all kingdoms. Howl, O graven things in Jerusalem and Samaria; for as I have done to Samaria and her idols, so will I do to Jerusalem and her images."

Primum sciendum est quod in Hebraico non habet Chalane, sed CHALANNO. Ultima enim nominis hujus littera non est IOD, ut illi putaverunt, sed VAU, quae litterae sola inter se distant magnitudine. Turris autem aedificata est in campo Sennaar, in quo erant Arec [Al. Arce], Acad, et Chalanne, et Babylon, quae ex confusione linguarum nomen accepit (Genes. XI). Arabia autem non habetur in Hebraeo, sed Emath, quam Syri usque hodie Epiphaniam vocant. Ululate quoque sculptilia in Jerusalem, de suo addiderunt. Quodque supra scriptum est: Si dixerint ei, tu solus es princeps, respondebit, non tuli regionem illam, et illam, sed tuli Arabiam, et Damascum, et Samariam, hunc suggerit sensum: Cum inquit, dixerint Assyrio qui capti sunt, tu princeps es omnium, ille adhuc infirmum se esse sentiens, respondebit [Al. respondit]: Quomodo me vocatis principem, cum tantum Arabiam, et Damascum, et Samariam ceperim, et longe positas nationes trans Babylonem, necdum meae subdiderim potestati? Quo modo autem Arabiam cepi, Damascum, et Samariam, sic omnia mihi regna substernam.

Transeamus ad Hebraicum, et quid nobis videatur, breviter annotemus. Vae Assyrio, id est, Sennacherib, quia ipse est virga, et baculus furoris mei, in manu enim ejus indignatio mea, et per illum percutiam gentem fallacissimam, quae inter me semper et idola claudicavit, quae praecepta mea se facturam esse mentita est, et contra populum furoris mei ipsi praecipiam, ut spoliet eum atque praedetur, et redigat in pulverem, et conculcet quasi lutum platearum, id est, ut percutiat eum, et non interficiat, ut vulneret, et non animam auferat. Ipse autem modum iracundiae meae egressus est, et non solum contra Israel, ad quem directus fuerat, sed in gentes plurimas debacchatus est, 144 ut omnia per circuitum regna contereret, et usque ad internecionem gentium plurimarum illius mucro saeviret. Erectus enim in superbiam, haec ausus est dicere: Duces mei aliarum gentium reges sunt, et mihi subjecti, cunctis nationibus imperabunt. Quomodo cepi Charcamis, sic cepi et Chalanno: quomodo Arphad, sic obtinui et Emath, quomodo Damascum, sic mihi subjeci et Samariam. Quomodo caetera regna, quae idolorum cultui serviebant, meis subjeci pedibus, sic et Jerusalem, et Samariam, in qua eadem idola sunt, meae subjiciam potestati. Quo modo cepi Samariam cum idolis suis, sic et Jerusalem capiam, quia eosdem veneratur deos. Pro Charcamis autem LXX addentes de suo, regionem trans Babylonem interpretati sunt, et Chalane ubi aedificata est turris, Arphad penitus relinquentes.

First it must be known that in the Hebrew it does not have Calneh, but CHALANNO. For the last letter of this name is not IOD, as they thought, but VAU, which letters differ between themselves only in size. But the tower was built in the field of Shinar, in which were Erech [Al. Arce], Accad, and Calneh, and Babylon, which received its name from the confusion of languages (Gen. 11). Moreover, Arabia is not found in the Hebrew, but Hamath, which the Syrians to this day call Epiphania. "Howl" also, and "graven things in Jerusalem," they have added from their own. And what is written above: "If they say to him, You alone are prince, he will answer, I have not taken that region and that one, but I have taken Arabia, and Damascus, and Samaria," suggests this sense: When, he says, those who have been captured say to the Assyrian, "You are the prince of all," he, still feeling himself to be weak, will answer: "How do you call me prince, when I have only taken Arabia, and Damascus, and Samaria, and have not yet subjected to my power the nations placed far off across Babylon? But just as I took Arabia, Damascus, and Samaria, so will I subject all kingdoms to myself."

Let us pass to the Hebrew, and let us briefly note what seems to us. "Woe to the Assyrian," that is, Sennacherib, because he himself is the rod and the staff of my fury, for in his hand is my indignation, and through him I will strike a most deceitful nation, which has always halted between me and idols, which lied that it would do my precepts, and against the people of my fury I will command him, that he may spoil and prey upon him, and reduce him to dust, and tread him down like the mud of the streets—that is, that he may strike him and not kill him, that he may wound and not take away his soul. But he himself has gone beyond the measure of my anger, and has raged not only against Israel, to whom he had been directed, but against very many nations, 144 so that he might destroy all kingdoms round about, and his sword might rage even to the internal slaughter of many nations. For lifted up in pride, he dared to say these things: "My leaders are the kings of other nations, and subject to me, they shall command all nations. As I took Carchemish, so I also took Calno: as Arpad, so I also obtained Hamath, as Damascus, so I also subjected Samaria to myself. Just as I subjected other kingdoms, which served the worship of idols, to my feet, so also will I subject Jerusalem and Samaria, in which are the same idols, to my power. As I took Samaria with its idols, so also will I take Jerusalem, because it worships the same gods." Moreover, for Carchemish the LXX, adding from their own, interpreted "the region across Babylon," and "Calneh where the tower was built," leaving out Arpad entirely.

Possumus autem juxta translationem eorum, et tropologiae, dummodo pia sit, libertatem, ex eo quod ait, et populo meo praecipiam, ut faciat spolia et praedam, et conculcet civitates, et ponat eas in pulverem, etiam hoc dicere, quod quotidie populo suo praecipiam Dominus, ut adversariorum civitates quae eriguntur contra scientiam Dei, et haereticorum nimio labore constructae sunt, in pulverem redigat, et nihil esse demonstret. Qui intelligens infirmitatem cordis humani, et quod mortali carne circumdatus, non possit perfectam virtutum habere victory, nec omnes gentes capere, licet eum alii admirentur, et dicant: Tu solus es princeps, respondebit eis: Multa sunt quae destruere debeo, et adhuc destruere non potui: scio quod nesciam. Et quamquam multa adversariorum argumenta superaverim: tamen sunt pleraque, quae adhuc superanda sunt. Simulque spe futurorum ex his, quae superavit, etiam caeterorum sibi victoriam repromittit. Jubentur autem ululare simulacra Jerusalem, et Samariae: non ipsa quae ficta sunt; sed hi qui ea finxerunt: μετωνυμικῶς hi qui fecerunt, per ea quae facta sunt: ut non solum hi qui in haeresibus idola fabricati sunt, sed qui in Ecclesia per ignorantiam defendunt pro veritate mendacium, ululatu et poenitentia se errasse testentur.

(Vers. 12-14.) Et erit cum compleverit Dominus cuncta opera sua in monte Sion, et in Jerusalem, 145 visitabo super fructum magnifici cordis regis Assur, et super gloriam altitudinis oculorum ejus. Dixit enim, in fortitudine manus meae feci, et in sapientia mea intellexi, et obstuli terminos populorum, et principes eorum depraedatus sum, et detraxi quasi potens in sublimi residentes; et invenit quasi nidum manus mea fortitudinem populorum; et sicut colliguntur ova, quae derelicta sunt; sic universam terram ego congregavi, et non fuit qui moveret pennam, et aperiret os, atque ganniret.

LXX pro fructu, sensum, vel mentem magnam interpretati sunt. Post captivitatem Samariae, et Assyriorum victoriam, et comminationem adversum Jerusalem, quia simulacra imitata Samariae, simili sit ferienda sententia; nunc adversum ipsum Assyrium qui elatus est in superbiam, et suae fortitudinis putavit esse quod vicit, Propheta loquitur. Dixit enim Assyrius, cordis tumore se jactans, quod in fortitudine manus suae, cunctas vicerit nationes, et incredibili sapientia omnium possederit terminos.

But we can, according to their translation and the freedom of tropology, provided it be pious, say this also from what he says: "and I will command my people to take spoils and prey, and to tread down cities, and lay them in the dust," that the Lord daily commands his people to reduce to dust and show to be nothing the cities of the adversaries which are raised up against the knowledge of God, and which have been constructed by the excessive labor of heretics. He who, understanding the weakness of the human heart, and that being surrounded by mortal flesh, he cannot have a perfect victory of virtues, nor take all nations, although others may admire him and say: "You alone are prince," will answer them: "There are many things which I ought to destroy, and yet I have not been able to destroy: I know that I do not know. And although I have overcome many arguments of the adversaries, yet there are most which are still to be overcome." And at the same time, from the hope of future things out of those which he has overcome, he promises back to himself the victory of the rest also. Moreover, the idols of Jerusalem and Samaria are commanded to howl: not the things themselves which were fashioned, but those who fashioned them: metonymically, those who made them, through those things which were made: so that not only those who have fabricated idols in heresies, but those who in the Church through ignorance defend a lie for the truth, may testify by howling and repentance that they have erred.

(Vers. 12-14.) "And it shall be, when the Lord shall have completed all his works on Mount Zion and in Jerusalem, 145 I will visit upon the fruit of the magnificent heart of the king of Assur, and upon the glory of the highness of his eyes. For he said: In the strength of my hand I have done it, and in my wisdom I have understood, and I have removed the boundaries of peoples, and I have plundered their princes, and I have pulled down like a mighty one those residing in on high; and my hand has found as a nest the strength of the peoples; and as eggs that are left are gathered, so have I gathered all the earth, and there was none that moved a wing, and opened the mouth, and chirped."

The LXX interpreted for "fruit," "sense" or "a great mind." After the captivity of Samaria, and the victory of the Assyrians, and the threat against Jerusalem, because having imitated the idols of Samaria, it was to be struck by a similar sentence; now against the Assyrian himself who was lifted up in pride, and thought that it was of his own strength that he conquered, the Prophet speaks. For the Assyrian said, boasting in the tumor of his heart, that in the strength of his hand he had conquered all nations, and by incredible wisdom had possessed the boundaries of all.

Et juxta LXX tantae potentiae fuerit, ut bellatorum hominum urbes funditus subruerit, totumque orbem quasi nidum apprehenderit, et quasi derelicta ova a matribus, in suam praedam verterit. Et quia semel metaphoram ab avibus, nido et ovis sumpserat, servavit in reliquis, ut diceret: Non fuit qui moveret pennam, et aperiret os, atque ganniret. Tantus, inquit, terror fuit fortitudinis meae atque victoriae, ut ne fletum quidem et gemitum victi libere proderent.

Sunt qui haec generaliter contra regnum Assyriorum dici arbitrentur, quod postquam compleverit Dominus cuncta opera sua in monte Sion et in Jerusalem, hoc est, postquam subversa fuerit Jerusalem, Assyriorum imperium destruatur. Mihi autem ex his quae sequuntur, proprie contra Sennacherib regem Assyriorum videtur comminatio. Quod autem ait: Postquam compleverit Dominus cuncta opera sua in monte Sion et in Jerusalem, non subversionem urbis significat, sed obsidionem, quando venit Rabsaces dux Sennacherib, et ea fecit quae in posterioribus idem Propheta commemorat (Isai. XXXVII, 17).

Secundum tropologiam, cum Samaria et Jerusalem Domini 146 iram sustinuerint, et in fabricatione idolorum errasse se senserint: tunc destruetur sensus magnus, Assyrius [Al. Assyriorum], qui in tantam contra Dominum inflatus est superbiam, ut sapientiae suae aestimaverit cuncta cessura, et quaevis excelsa dogmata, et dialectica arte munita, concutienda, et penitus destruenda: intantum ut in similitudinem pullorum avium, non valeant in sublime consurgere, et necdum animata insensibilia esse atque torpentia, quod ovorum demonstrat exemplum, et ne mutire quidem, et commovere linguam contra rationem et fortitudinem sui sermonis audire.

(Vers. 15.) Numquid gloriabitur securis contra eum qui secat in ea, aut exaltabitur serra contra eum a quo trahitur? Quomodo si elevetur virga contra levantem se, et exaltetur baculus, qui utique lignum est.

Contra Sennacherib, sive ut multi putant, Nabuchodonosor gloriantem atque dicentem: In fortitudine manus meae feci, in sapientia mea intellexi, et reliqua, sanctus Propheta respondit: O stultissime mortalium, Dei iram, tuam putas esse sapientiam, et illius jussionem ad tuam refers fortitudinem? Quomodo si securis glorietur contra eum qui securim tenet, et serra contra illum a quo trahitur, et dicant, cuncta opera quae per securim et serram fiunt, sua arte perfecta. Et si elevet quispiam virgam, et exaltet baculum ad percutiendum quem voluerit, et ipsa virga ac baculus glorientur, et dicant a se percussum esse qui percussus est: sic et tu cum organum Dei fueris voluntatis, erigeris in superbiam, et cuncta quae geruntur, tuae gloriaris esse virtutis.

And according to the LXX he was of such power that he utterly overthrew the cities of warlike men, and took the whole world as a nest, and as eggs left by their mothers, he turned them into his prey. And because he had once taken the metaphor from birds, the nest, and the eggs, he preserved it in the rest, so that he said: "There was none that moved a wing, and opened the mouth, and chirped." So great, he says, was the terror of my strength and victory, that the conquered did not even freely produce weeping and groaning.

There are those who think these things are said generally against the kingdom of the Assyrians, that after the Lord shall have completed all his works on Mount Zion and in Jerusalem, that is, after Jerusalem shall have been subverted, the empire of the Assyrians may be destroyed. But to me, from these things which follow, the threat seems properly against Sennacherib the king of the Assyrians. Moreover, that he says: "After the Lord shall have completed all his works on Mount Zion and in Jerusalem," does not signify the subversion of the city, but the siege, when Rabshakeh the leader of Sennacherib came, and did those things which the same Prophet commemorates in the later parts (Isa. 37:17).

According to tropology, when Samaria and Jerusalem have sustained the 146 anger of the Lord, and have felt that they erred in the fabrication of idols: then the great sense, the Assyrian, shall be destroyed, who was inflated into such pride against the Lord that he estimated all things would yield to his wisdom, and any lofty dogmas, fortified by dialectical art, were to be shaken and utterly destroyed: so much so that in the likeness of the young of birds, they are not able to rise up on high, and not yet animated they are insensible and sluggish, which the example of eggs demonstrates, and not even to mutter, and to move the tongue against the reason and strength of his speech.

(Vers. 15.) "Shall the axe boast against him who cuts with it, or shall the saw be exalted against him by whom it is drawn? As if a rod should be lifted up against him who lifts it up, and a staff should be exalted, which is indeed but wood."

Against Sennacherib, or as many think, Nebuchadnezzar, boasting and saying: "In the strength of my hand I have done it, in my wisdom I have understood," and the rest, the holy Prophet answered: O most foolish of mortals, do you think the anger of God is your wisdom, and do you refer his command to your strength? As if an axe should boast against him who holds the axe, and a saw against him by whom it is drawn, and they should say that all works which are done through the axe and the saw are perfected by their own art. And if anyone should lift up a rod, and exalt a staff to strike whom he will, and the rod and staff themselves should boast, and say that he who was struck was struck by them: so also you, when you have been the organ of God's will, are raised up in pride, and boast that all things which are carried out are of your own virtue.

Quidquid autem Assyrio dicitur, et ad haereticorum superbiam, et ad diabolum referri potest, qui securis, et serra, et virga in Scripturis appellatur, eo quod per illum infructuosae arbores succidantur, et dividantur, atque serretur incredulorum duritia, et percutiantur virga qui non recipiunt disciplinam. Haeretici quoque quorum os in coelum ponitur, et lingua eorum pertransit in terram, et sensu quem a Deo in bonam partem acceperunt, abutuntur in contrarium atque perversum, ut loquantur contra eum a quo conditi sunt, 147 et linguae ministerium, quo laudandus est Dominus, vertant in blasphemiam (Psal. LXXII).

(Vers. 16 seqq.) Propter hoc mittet dominator Dominus exercituum in pinguibus ejus tenuitatem, et subtus gloriam [Al. gloriae] ejus succensa ardebit quasi combustio ignis. Et erit lumen Israel in igne, et sanctus ejus in flamma: et succendetur et devorabitur spina ejus, et vepres in die una. Et gloria saltus ejus, et Carmeli ejus ab anima usque ad carnem consumetur, et erit terrore profugus, et reliquiae ligni saltus ejus prae paucitate numerabuntur, et puer scribet eos.

Quia ista fecisti, et locutus es quae supra narravi, propterea mittet Dominus Angelum suum, et una nocte centum octoginta quinque millia de tuo morientur exercitu: ita ut potentissimi quique, quos pingues appellat, redigantur in tenuitatem et in nihili: et sicut Hebraei tradunt, illaesis vestibus Assyriorum, corpora occulto crementur ardore: tunc lumen Israel et sanctus, hoc est, angelus, erit in igne et in flamma, et omnes spinae ac vepres Assyriorum, id est, malitia consumetur, non longo tempore, sed uno die atque momento. Et quomodo saltus et Carmelus, qui est mons in Galilaea nemoribus consitus, supposito igne velociter concrematur: sic ab anima usque ad carnem omnis Assyrii gloria consumetur. Tunc spoliatus exercitus fugiet, quod idem in consequentibus Propheta testatur, et de tam innumerabili multitudine quae Carmelo et saltui comparata est, ad tantam veniet paucitatem, ut puer parvulus eos possit numerare et describere. Tradunt enim Hebraei, decem tantum de ejus exercitu remansisse; nostrorum quidam volunt hunc regem typum esse adversariae fortitudinis. Et quomodo in Daniele (Cap. X) legimus principes regni Persarum, et regni Medorum, et regni Graecorum, sic et principem esse Assyriorum, qui propter superbiam sensus magnus vocetur, et in die judicii gehennae tradatur ardoribus, quae praeparata est diabolo et angelis ejus. Et lumen Israel et sanctum, hoc est, ipsum Dominum succendere vepres ac spinas Assyrii, omnemque illius potentiam et innumerabiles populos ad nihili deducendos. Tunc eum timore perterritum, quasi colubrum tortuosum et fugitivum, imminentes poenas velle vitare.

But whatever is said to the Assyrian can also be referred to the pride of heretics, and to the devil, who is called axe, and saw, and rod in the Scriptures, for the reason that through him unfruitful trees are cut down, and divided, and the hardness of the unbelieving is sawn, and those who do not receive discipline are struck with a rod. Heretics also, whose mouth is set against heaven, and their tongue passes through the earth, and the sense which they received from God for a good part, they abuse to the contrary and the perverse, so that they speak against him by whom they were founded, 147 and turn the ministry of the tongue, by which the Lord is to be praised, into blasphemy (Psal. 72).

(Vers. 16 seqq.) "For this the Lord, the ruler of hosts, shall send leanness among his fat ones, and under his glory a burning shall burn like the burning of a fire. And the light of Israel shall be in a fire, and his holy one in a flame: and his thorn and briers shall be set on fire and devoured in one day. And the glory of his forest, and of his Carmel, shall be consumed from the soul even to the flesh, and he shall be a fugitive from terror, and the remains of the wood of his forest shall be numbered because of their fewness, and a child shall write them."

Because you have done these things, and have spoken what I narrated above, therefore the Lord will send his Angel, and in one night a hundred and eighty-five thousand of your army shall die: so that all the most powerful, whom he calls "fat ones," may be reduced to leanness and to nothing: and as the Hebrews hand down, while the garments of the Assyrians remained unharmed, their bodies were burned by an occult heat: then the light of Israel and the holy one, that is, the angel, shall be in a fire and in a flame, and all the thorns and briers of the Assyrians, that is, their malice, shall be consumed, not in a long time, but in one day and moment. And as a forest and Carmel, which is a mountain in Galilee thick with groves, is quickly burned when fire is applied: so from the soul even to the flesh all the glory of the Assyrian shall be consumed. Then the plundered army shall flee, which the same Prophet witnesses in the following parts, and from such an innumerable multitude which was compared to Carmel and a forest, it shall come to such fewness that a little child could number and describe them. For the Hebrews hand down that only ten of his army remained; some of ours wish this king to be a type of the adverse power. And as in Daniel (Chap. 10) we read of the princes of the kingdom of the Persians, and of the kingdom of the Medes, and of the kingdom of the Greeks, so also there is a prince of the Assyrians, who because of his pride is called "a great sense," and in the day of judgment is delivered to the burnings of Gehenna, which is prepared for the devil and his angels. And the light of Israel and the holy one, that is, the Lord himself, sets fire to the briers and thorns of the Assyrian, and leads all his power and innumerable peoples to nothing. Then, terrified by fear, like a crooked and fugitive snake, he wishes to avoid the imminent punishments.

Qui autem de saltu et 148 confusione ejus lignisque perituris potuerint evadere, eos dignos existere, qui numerentur et describantur a puero, cujus principatus in humeris ejus est. Hoc ipsum et ad haereticos referri potest: quod postquam Ecclesiastica doctrina illuxerit, et omnes eorum decipulae patuerint, tunc ad tantam veniant solitudinem, ut de saltu et infructuosis arboribus et innumerabili eorum multitudine, quam haeretica fraude deceperant, vix pauci resideant qui eorum sequantur errorem. Pro eo quod nos vertimus, mittet Dominus in pinguibus ejus tenuitatem, LXX transtulerunt, mittet Dominus in honorem tuum ignominiam. Et pro eo quod nos diximus: et sanctus ejus in flamma, illi verterunt: et sanctificabit eum in igne: per quod quidam intelligi volunt poenas atque tormenta ad hoc adhiberi peccatoribus, ut divino igne purgentur. Quodque nos diximus: Et gloria saltus ejus, et Carmeli ejus: Illi interpretati sunt: Exstinguentur montes, et colles, et saltus, quo omnis Assyriorum claritas et superbia, et multitudo humilietur exstincta.

(Vers. 20 seqq.) Et erit in die illa, non adjiciet residuum Israel, et hi qui salvati fuerint de domo Jacob, inniti super eo qui percutit (Al. percutiet) eos, sed innitetur super Dominum sanctum Israel in veritate. Reliquiae convertentur, reliquiae, inquam, Jacob, ad Dominum fortem. Si enim fuerit populus tuus Israel quasi arena maris, reliquiae convertentur ex eo. Consummatio abbreviata inundabit justitiam. Consummationem enim et abbreviationem Dominus Deus exercituum faciet in medio omnis terrae.

Ubi in Graeco dicitur: Convertentur reliquiae Jacob ad Deum fortem, pro Deo forti, in Hebraeo scriptum habet EL GIBBOR (), duo nomina de sex nominibus, quibus parvulum puerum et filium, qui datus est nobis, supra legimus appellatum. Et pro eo quod scriptum est: Reliquiae convertentur, pro eo dicitur in Hebraeo numero singulari, quod reliquum est convertetur, id est, τὸ ὑπόλειμμα ἐπιστρέψει, in Hebraeo scribitur SAR JASUB (). Et ex hac occasione sermonis putant Jasub filium Isaiae in signum salvandi ex Israel populi, praecessisse. Quando ergo lumen Israel, et sanctus Carmeli saltus vepresque consumpserit, et rex Assyrius cum paucis fugerit: tunc residui Israel, qui cum Ezechia principe captis caeteris Judaeae urbibus 149 obsidebantur in Jerusalem, nequaquam confident in Assyrio: sicut nunc faciunt sub Achaz rege, qui misit nuntios ad regem Assyriorum dicens: Servus tuus ego sum, ascende et libera me de manu regis Syriae, et de manu regis Israel, qui consurrexerunt adversum me (IV Reg. XVI, 7);

But those who could escape from the forest and 148 its confusion and the wood that is to perish, are worthy to be numbered and described by the child, whose principality is upon his shoulder. This same thing can also be referred to heretics: that after Ecclesiastical doctrine has shone forth, and all their snares have been exposed, then they come to such solitude that from the forest and the unfruitful trees and their innumerable multitude, which they had deceived by heretical fraud, scarcely a few remain who follow their error. For that which we translated: "the Lord shall send leanness among his fat ones," the LXX translated: "the Lord shall send ignominy upon your honor." And for that which we said: "and his holy one in a flame," they translated: "and he shall sanctify him in a fire": by which some wish it to be understood that punishments and torments are applied to sinners for this purpose, that they may be purged by divine fire. And what we said: "And the glory of his forest, and of his Carmel": they interpreted: "The mountains, and hills, and forests shall be extinguished," by which all the brightness and pride and multitude of the Assyrians may be humiliated, being extinguished.

(Vers. 20 seqq.) "And it shall be in that day, the remnant of Israel, and those who shall have been saved from the house of Jacob, shall no more add to lean upon him who strikes [Al. will strike] them, but shall lean upon the Lord, the Holy One of Israel, in truth. The remnant shall return, the remnant, I say, of Jacob, to the strong God. For if your people Israel should be as the sand of the sea, the remnant shall return from it. A shortened consummation shall overflow with justice. For a consummation and a shortening the Lord God of hosts shall make in the midst of all the earth."

Where it is said in the Greek: "The remnant of Jacob shall return to the strong God," for "strong God" it has written in the Hebrew EL GIBBOR, two names of the six names by which we read above that the little child and son, who was given to us, was called. And for that which is written: "The remnant shall return," it is said in the Hebrew in the singular number, "that which is left shall return," that is, τὸ ὑπόλειμμα ἐπιστρέψει; in the Hebrew it is written SHEAR JASHUB. And from this occasion of the word they think that Jashub the son of Isaiah preceded as a sign of the people to be saved from Israel. When therefore the light of Israel and the holy one shall have consumed the forest and the briers of Carmel, and the Assyrian king shall have fled with a few: then the remaining of Israel, who with prince Hezekiah were being besieged in Jerusalem after the other cities of Judea were taken, 149 shall by no means trust in the Assyrian: as they now do under king Ahaz, who sent messengers to the king of the Assyrians saying: "I am your servant, come up and deliver me from the hand of the king of Syria, and from the hand of the king of Israel, who have risen up against me" (2 Kings 16:7);

quando tulit aurum et argentum, quod inventum est in thesauris domus Domini, et in domo regia, et misit regi Assyriorum munera, audivitque eum rex Assyrius, et venit in Damascum, et cepit eam, et transtulit, et Rasin interfecit; sed liberati ab ipso Assyrio percussore, qui prius amicus, et postea hostis exstiterat, innitentur atque confident super Dominum sanctum Israel, nequaquam falso, ut sub prioribus fecerant regibus, sed in veritate.

Quod sub Ezechia factum legimus: ita ut idolis derelictis, converterentur ad cultum Dei. Et quia dixerat reliquias esse salvandas, transit ad posteriora tempora, et plenam salvationem futuram dicit esse sub Christo. Quod et apostolus Paulus intelligens scribit ad Romanos: Isaias autem clamat pro Israel. Si fuerit numerus filiorum Israel tamquam arena maris, reliquiae salvae fient. Verbum enim consumens et brevians in aequitate, quia verbum breviatum faciet Dominus super terram (Rom. IX, 27). Et sicut dixit Isaias: Nisi Dominus sabaoth reliquisset nobis semen, sicut Sodoma facti essemus, et Gomorrhae similes fuissemus (Isai. I, 9). Ubi ergo tanti viri praecedit auctoritas, cesset alia omnis interpretatio. Et revera si legamus Josephum (lib. X, cap. 2), et quanta hominum in Jerusalem, et in Judaea fuerit multitudo, quando passus est Dominus; intelligimus vix paucos in Apostolis et Apostolicis viris ex Judaeis esse salvatos [Al. salvandos]. Abbreviatus autem atque perfectus sermo Evangelicus est, qui pro cunctis laciniosae Legis caeremoniis, dedit praeceptum brevissimum dilectionis et fidei, ut quod nobis fieri noluerimus, ne fecerimus alteri. Unde et Dominus in Evangelio: In his, inquit, duobus mandatis pendet omnis Lex et Prophetae (Matth. XXII, 40). Nonnulli hoc capitulum ad illa tempora referunt, quando sub Zorobabel filio Salatiel, et Jesu filio Josedec, et Esdra, et Neemia quaedam pars populi reversa est in Judaeam. Quibus respondebimus, 150 non eos servare ordinem historiae, maxime cum ea quae sequuntur, non adversum Babylonios, quorum rex Nabuchodonosor fuit, sed adversum Sennacherib regem dicantur Assyriorum.

(Vers. 24 seqq.) Propter hoc haec dicit Dominus Deus exercituum: Noli timere, populus meus habitator Sion ab Assur, in virga percutiet te, et baculum suum levabit super te in via Aegypti. Adhuc enim paululum modicumque, et consummabitur indignatio mea, et furor meus super scelus eorum. Et suscitabit super eum Dominus exercituum flagellum, juxta plagam Madian in petra Oreb, et virgam suam super mare, et levabit eam in via Aegypti. Et erit in die illa: auferetur onus ejus de humero tuo, et jugum ejus de collo tuo, et computrescet jugum a facie olei.

when he took the gold and silver that was found in the treasures of the house of the Lord and in the king's house, and sent gifts to the king of the Assyrians, and the king of the Assyrians heard him, and came to Damascus, and took it, and translated it, and slew Rezin; but delivered from the Assyrian striker himself, who was first a friend and afterwards became an enemy, they shall lean and trust upon the Lord, the Holy One of Israel, by no means falsely, as they had done under the former kings, but in truth.

We read that this was done under Hezekiah: so that idols being forsaken, they were converted to the worship of God. And because he had said that the remnant were to be saved, he passes to later times, and says that full salvation is to be under Christ. Which the Apostle Paul also understanding, writes to the Romans: "But Isaiah cries for Israel. If the number of the children of Israel be as the sand of the sea, the remnant shall be saved. For he is finishing the word and shortening it in equity, because a shortened word shall the Lord make upon the earth" (Rom. 9:27). And as Isaiah said: "Unless the Lord of sabaoth had left us a seed, we should have been made as Sodom, and we should have been like Gomorrah" (Isa. 1:9). Where therefore the authority of so great a man precedes, let all other interpretation cease. And indeed if we read Josephus (Book 10, chap. 2), and how great a multitude of men was in Jerusalem and in Judea when the Lord suffered; we understand that scarcely a few among the Apostles and Apostolic men were saved [Al. to be saved] from the Jews. Moreover, the Evangelical speech is shortened and perfected, which instead of all the tedious ceremonies of the Law, gave a most brief precept of love and faith, that what we would not have done to ourselves, we should not do to another. Whence also the Lord in the Gospel: "On these two commandments," he says, "depend all the Law and the Prophets" (Matt. 22:40). Some refer this chapter to those times when under Zerubbabel son of Shealtiel, and Joshua son of Jozadak, and Ezra, and Nehemiah, a certain part of the people returned into Judea. To whom we shall answer, 150 that they do not preserve the order of history, especially since those things which follow are not said against the Babylonians, whose king was Nebuchadnezzar, but against Sennacherib the king of the Assyrians.

(Vers. 24 seqq.) Therefore thus says the Lord God of hosts: Do not fear, my people who dwell in Zion, because of the Assyrian; he shall strike you with a rod, and shall lift up his staff over you in the way of Egypt. For yet a very little while, and my indignation shall be accomplished, and my fury upon their wickedness. And the Lord of hosts shall raise up a scourge against him, according to the slaughter of Midian at the rock of Oreb, and his rod over the sea, and he shall lift it up in the way of Egypt. And it shall come to pass in that day: his burden shall be taken away from your shoulder, and his yoke from your neck, and the yoke shall rot away from the face of the oil.

Pro petra, quod juxta Hebraicum interpretatus est Aquila, Symmachus et Theodotio ipsum verbum posuerunt Hebraicum SUR OREB (). Pro quo LXX interpretati sunt, locum tribulationis: de quo in suo dicemus loco. Difficile, inquit, tibi videtur, o habitator Sion, ut cunctis in circuitu ab Assyrio gentibus subjugatis, tu solus de ejus manibus libereris. Ausculta quae dico: noli timere, populus meus, quod Assur vincente capiaris. Licet enim anno quarto decimo regis Ezechiae (IV Reg. XVIII) ascensurus sit Sennacherib rex Assyrius super omnes civitates Judae munitas, ut capiat eas, et missurus Rabsacen, qui obsessum in Jerusalem populum terreat; tamen hoc scire debes, quod non te gladio, sed virga percussurus sit, et pergens contra Taracham regem Aethiopiae, et Aegyptios ac mare Rubrum per viam Aegypti, baculum tantum suum elevet contra te, et ferire non possit. Adhuc enim paululum, et reversus de Aegypto cum infinita exercitus multitudine, atque obsidere te cupiens, statim mea indignatione ferietur, et flagellum illud, quod quondam adversum Madianitas sub Gedeone (Judic. VII), qui altero nomine vocabatur Jerobaal, suscitavi: quando Oreb et Zebee principes Madianitarum occisi sunt super petram durissimam, id est, silicem, quae Hebraice appellatur SUR (), ita ut ex petra et ex rege, qui in ea occisus est, locus petrae Oreb nomen 151 acceperit. Levabit ergo virgam suam super mare Rubrum pergens adversus Aethiopes, et levabit revertens ad te per viam Aegypti: sed statim ut de Aegypto venerit, auferetur onus de humeris tuis et jugum imperii ejus, ac servire desistes. Quod jugum, id est, potentia Assyrii, a facie olei, id est, Dei misericordiae computrescet.

Possumus autem hoc quod dixit: In virga percutiet te, et baculum suum levabit super te in via Aegypti: Et rursum: Et virgam suam super mare, et levabit eam in via aegypti: etiam sic intelligere, quod idcirco percusserit plurimos de tribu Juda, et in circuitu regni Jerusalem ceperit civitates, quia non in Deo, sed in Aegyptiis habuerint fiduciam. Unde et Rabsaces exprobrat eis dicens: Ecce confidis super baculum arundineum confractum super Aegyptum. Cui si innixus fuerit homo, intrabit in manum ejus, et perforabit eam (IV Reg. XVIII, 22): sic Pharao rex Aegypti omnibus qui confidunt in eo. Historia Madianitarum in Judicum libro scripta est (Judic. VII), quam et in Psalmo legimus: Pone principes eorum sicut Oreb, et Zeb, et Zebee, et Salmana (Ps. LXXXII, 12). Errant ergo qui putant illud significari tempus, quando in libro Numerorum (Cap. XXV) Madianitae caesi referuntur ab Israel a deserto Sur usque ad montem Dei Oreb: quae aliis apud Hebraeos scribuntur litteris, cum eo tempore non fuerint in monte Oreb, sed in solitudine Sethim.

For "rock," which Aquila, Symmachus, and Theodotion translated according to the Hebrew, they placed the Hebrew word itself, SUR OREB. In place of which the LXX translated "place of tribulation," about which we shall speak in its own place. It seems difficult to you, he says, O inhabitant of Zion, that while all the nations around you have been subjugated by the Assyrian, you alone should be delivered from his hands. Listen to what I say: do not fear, my people, that you shall be captured while the Assyrian is winning. For although in the fourteenth year of King Hezekiah (2 Kings 18), Sennacherib the king of the Assyrians is to come up against all the fortified cities of Judah to take them, and is to send Rabshakeh to terrify the people besieged in Jerusalem; nevertheless, you ought to know this, that he is to strike you not with a sword, but with a rod, and while proceeding against Tirhakah king of Ethiopia, and the Egyptians, and the Red Sea by the way of Egypt, he may only lift up his staff against you, and not be able to strike. For yet a little while, and having returned from Egypt with an infinite multitude of an army, and desiring to besiege you, he shall immediately be struck by my indignation, and that scourge which I once raised up against the Midianites under Gideon (Judges 7), who was called by another name Jerubbaal: when Oreb and Zeeb, the princes of the Midianites, were killed upon the hardest rock, that is, the flint, which in Hebrew is called SUR, so that from the rock and from the king who was killed on it, the place received the name 151 of the rock of Oreb. He shall therefore lift up his rod over the Red Sea, proceeding against the Ethiopians, and he shall lift it up returning to you by the way of Egypt: but as soon as he has come from Egypt, the burden shall be taken away from your shoulders and the yoke of his empire, and you shall cease to serve. Which yoke, that is, the power of the Assyrian, shall rot away from the face of the oil, that is, from the mercy of God.

Moreover, we can also understand what he said: "He shall strike you with a rod, and shall lift up his staff over you in the way of Egypt"; and again: "And his rod over the sea, and he shall lift it up in the way of Egypt," even in this way: that he struck many of the tribe of Judah and took the cities in the circuit of the kingdom of Jerusalem because they had confidence not in God, but in the Egyptians. Whence also Rabshakeh reproaches them saying: "Behold, you trust upon the broken staff of a reed, upon Egypt. On which if a man lean, it will go into his hand and pierce it" (2 Kings 18:21): so is Pharaoh king of Egypt to all who trust in him. The history of the Midianites is written in the book of Judges (Judges 7), which we also read in the Psalm: "Make their princes like Oreb and Zeeb, and Zeeb and Zalmunna" (Ps. 83:11). They err, therefore, who think that time is signified when in the book of Numbers (Chapter 25) the Midianites are related to have been slain by Israel from the desert of Shur unto the mountain of God, Horeb; which are written with other letters among the Hebrews, since at that time they were not on mount Horeb, but in the wilderness of Shittim.

Juxta anagogen praecipitur populo in Ecclesia commoranti, ne timeat adversarios, qui ad pugnandum semper parati sunt, et multa disputatione sua animas subverterunt. Ideo enim eos contra populum Dei pauxillum accipere potestatem, et non tam gladio percutere quam virga, id est, non occidere, sed minari, quia in via ambulaverint Aegypti, et non in Domino sint confisi. Cum autem ad Deum reversi fuerint, et reliquerint iter Aegypti, tunc flagellum Dei judicio suscitandum contra adversarios. Madian enim interpretatur ex judicio: ut spiritu oris ejus, et oleo misericordiae jugum hostium computrescat.

(Vers. 28 seqq.) Veniet in Aioth, transibit in Magron: apud Machmas commendabit vasa sua. Transierunt cursim Gabee sedes nostra (sive ut alibi scriptum reperimus: mansione manserunt); 152 obstupuit Rama, Gaba Saulis fugit. Hinni voce tua, filia Gallim; attende, Laisa, paupercula Anathoth: migravit Medemena: habitatores Gebim confortamini. Adhuc dies est, ut in Nob stetur: agitabit manum suam super montem filiae Sion, collem Jerusalem. LXX: Veniet enim in civitatem Aggai, et transibit in Mageddo: et in Machmas ponet vasa sua: et transibit vallem, et veniet in Aggai. Timor apprehendet Rama civitatem Saul: fugiet filia Gallim: attende Laisa: audietur in Anathot: obstupuit Medemena, et habitatores Gebim. Consolamini hodie in via, ut maneat: consolamini montem filiae Sion, et collem Jerusalem.

Multum in hoc loco LXX ab Hebraico discrepant: quam ob rem utramque Editionem posuimus, ut quid nobis videatur in singulis, Christo, si meruerimus [Al. meruimus], inspirante, dicamus. Describit sermo propheticus Assyrii iter pompamque redeuntis de Aegypto Jerusalem, et quanto strepitu quantoque cursu ad oppugnandum eam veniet. Et primum, inquit, veniet in Aioth [Al. Aiath], ubi prae festinatione nimia nolens manere, transibit in Magron, tantamque capiendae urbis habebit fiduciam, ut apud Machmas commendet sarcinas suas, quasi cito subversa urbe rediturus: quibus depositis, transibit eam cursim, et in Gabee habebit diversorium: quo paululum ibidem subsistente, ut lassum refoveat exercitum, Rama urbs vicina terrebitur: Gaba Saulis quondam civitas fugiet. Tunc et filia Gallim, quae Hebraice dicitur BETH GALLIM (), ita ejulabit, ut equorum arbitreris hinnitum. Unde, o Laisa, et paupercula, vel obediens, sive humilis Anathoth (tribus enim modis interpretari potest), diligenter attendite, et declimate currentis impetum, si potestis: migravit enim jam de sedibus suis urbs Medemena. Vos autem qui habitatis in collibus, quod interpretatur Gebim, tuti locorum altitudine, confortamini, id est, arma corripite.

According to anagogy, it is commanded to the people dwelling in the Church that they should not fear adversaries who are always ready for fighting and have subverted souls with their much disputation. For this reason he can receive a little power against the people of God, and strike not so much with a sword as with a rod, that is, not to kill, but to threaten, because they have walked in the way of Egypt and have not trusted in the Lord. But when they have returned to God and left the way of Egypt, then a scourge is to be raised up by the judgment of God against the adversaries. For Midian is interpreted as "from judgment," so that by the spirit of his mouth and the oil of mercy the yoke of the enemies may rot away.

(Vers. 28 seqq.) He shall come to Aiath, he shall pass into Migron: at Michmash he shall commend his vessels. They have passed over Gabee in haste, our seat (or as we find written elsewhere: they stayed in the lodging); 152 Ramah was astonished, Gibeah of Saul fled. Neigh with your voice, daughter of Gallim; attend, Laish, poor Anathoth: Madmenah has migrated: you inhabitants of Gebim, be comforted. There is yet a day, that he may stand in Nob: he shall shake his hand over the mountain of the daughter of Zion, the hill of Jerusalem. LXX: For he shall come into the city of Ai, and shall pass into Megiddo: and in Michmash he shall place his vessels: and he shall pass the valley, and come into Ai. Fear shall seize the city Ramah of Saul: the daughter of Gallim shall flee: attend, Laish: it shall be heard in Anathoth: Madmenah was astonished, and the inhabitants of Gebim. Be comforted today in the way, that he may remain: comfort the mountain of the daughter of Zion, and the hill of Jerusalem.

In this place the LXX differ much from the Hebrew: for which reason we have set down both Editions, so that we may say what seems best to us in each, by the inspiration of Christ, if we have deserved it. The prophetic speech describes the journey and pomp of the Assyrian returning from Egypt to Jerusalem, and with what great noise and with what great speed he shall come to attack it. And first, he says, he shall come to Aiath, where because of excessive haste not wishing to remain, he shall pass into Migron, and shall have such great confidence of taking the city, that at Michmash he may commend his baggage, as if about to return quickly after the city is subverted: which being deposited, he shall pass it in haste, and in Geba he shall have a lodging: where while staying there for a little while, so that he may refresh his weary army, Ramah, a neighboring city, shall be terrified: Gibeah of Saul, formerly a city, shall flee. Then also the daughter of Gallim, which in Hebrew is called BETH GALLIM, shall wail so much that you would think it the neighing of horses. Whence, O Laish, and poor, or obedient, or humble Anathoth (for it can be interpreted in three ways), attend diligently, and turn aside the impetus of the one running, if you can: for the city Madmenah has already migrated from its seats. But you who dwell in the hills, which is interpreted Gebim, being safe in the height of the places, be comforted, that is, take up arms.

Adhuc tantum supererat diei, ut stans in oppidulo Nob, et procul urbem conspiciens Jerusalem; agitaret manum suam, atque concuteret super montem Sion, vel despiciens eam atque contemnens, vel insultans et comminans, et admirans, quod toto sibi Oriente subjecto, tam parva civitas potentiae suae audeat repugnare.

153 Haec juxta Hebraeos, ut nobis ab eis traditum est, brevi sermone perstrinximus. Nunc quid juxta LXX editionem Ecclesiastici viri de hoc loco sentiant, subjiciamus. Cum jugum Assyrii, sive ut quidam male arbitrantur, Babylonii, ablatum fuerit de humeris tuis, atque corruptum, fugiens Assyrius Sennacherib, cum paucis reliquiis veniet in Aggai, quae in Hebraico non habetur. Et tanta erit fugientis trepidatio, ut ibi manere non audeat, sed transibit in Mageddo, quam et ipsa Scriptura non continet. Et quia sarcinis suis praepeditus velocius fugere non poterit, deponet vasa in Machmas, et gradu concito transibit vallem, quam et ipsam Hebraeus sermo non resonat: et rursum veniet in Aggai, quae bis in hoc loco ponitur, et in Hebraico non habetur. Ad sonitum fugae ejus contremiscet Rama, civitas Saul: quod perspicue falsum est. Civitas enim Saul appellatur Gaba, ut in Hebraico continetur. Deinde veniet in Gallim: audiet Laisa, audiet Anathoth, contremiscet Medemena. Habitatores autem Gebim et colles, quae sunt in Jerusalem, id est, excelsi quique viri, provocantur ad consolandam Jerusalem: non longo post tempore, sed in praesentiarum, et eadem die dum in via est Assyrius; ut maneant in locis suis, et perturbati timore nequaquam fugiant.

Hoc juxta litteram. Caeterum quidam in isto loco, cum falsorum nominum juxta LXX á¼Ï„Ï…Î¼Î¿Î»Î¿Î³á½·Î±Ï, invenire non possit, nec se in libro Hebraicorum Nominum reperire potuisse testetur, mittit nos ad incertum, ut dicat in extremo mundi tempore, et in consummatione hujus saeculi imminentibus poenis, sensum magnum, principem Assyriorum esse fugiturum: et per diversa loca variosque profectus fugere cupere ab ira Dei. Cumque ille fugerit, habitatores Gebim, id est, excelsas quasque virtutes sermone prophetico provocari, ut consolentur fugientem, doceantque ne fugiat, sed maneat in via, et Dei praestoletur misericordiam; et non solum consolari fugientem, seu in bonis operibus filiam Sion revocare a luctu, et ad salutem poenitentiae provocare, et hos esse colles in Jerusalem de quibus in posteriore parte 154 hujus prophetae legimus: Consolamini, consolamini populum meum, sacerdotes: loquimini ad cor Jerusalem (Isa. XL, 1). Haec dixit, quia rei veritate constrictus aliud quod diceret non habebat.

So much of the day yet remained that standing in the little town of Nob, and seeing the city of Jerusalem from afar, he might shake his hand and strike it over mount Zion, either despising and contemning it, or insulting and threatening, and wondering that while the whole East was subject to him, so small a city should dare to resist his power.

153 These things according to the Hebrews, as they were handed down to us by them, we have touched upon in a brief discourse. Now let us subjoin what ecclesiastical men think of this place according to the LXX edition. When the yoke of the Assyrian, or as some wrongly think, of the Babylonian, shall have been taken away from your shoulders and corrupted, the fleeing Assyrian Sennacherib, with a few remnants, shall come to Ai, which is not found in the Hebrew. And so great shall be the trepidation of the one fleeing, that he shall not dare to remain there, but shall pass into Megiddo, which also the Scripture itself does not contain. And because hindered by his baggage he shall not be able to flee more swiftly, he shall lay down his vessels in Michmash, and with a quick step shall pass the valley, which also the Hebrew speech does not sound: and again he shall come to Ai, which is placed twice in this place, and is not found in the Hebrew. At the sound of his flight Ramah shall tremble, the city of Saul: which is clearly false. For the city of Saul is called Gibeah, as is contained in the Hebrew. Then he shall come into Gallim: Laish shall hear, Anathoth shall hear, Madmenah shall tremble. But the inhabitants of Gebim and the hills, which are in Jerusalem, that is, all the high men, are provoked to comfort Jerusalem: not after a long time, but at present, and on the same day while the Assyrian is in the way; that they may remain in their places, and disturbed by fear should by no means flee.

This according to the letter. But a certain person in this place, since he cannot find the etymologies of the false names according to the LXX, nor testifies that he was able to find them in the book of Hebrew Names, sends us to an uncertainty, saying that in the extreme time of the world and in the consummation of this age, while punishments are imminent, a great sense, the prince of the Assyrians, is to flee: and through diverse places and various progresses desires to flee from the wrath of God. And when he has fled, the inhabitants of Gebim, that is, all high virtues, are provoked by the prophetic speech that they may comfort the one fleeing and teach him not to flee, but to remain in the way and wait for the mercy of God; and not only to comfort the one fleeing, but in good works to recall the daughter of Zion from mourning and provoke her to the salvation of repentance; and that these are the hills in Jerusalem of which we read in the later part 154 of this prophet: "Comfort, comfort my people, you priests: speak to the heart of Jerusalem" (Isa. 40:1). He said these things because, constrained by the truth of the matter, he had nothing else to say.

Ecce Dominator Dominus exercituum confringet lagunculam in terrore, et excelsi statura succidentur, et sublimes humiliabuntur, et subvertentur condensa saltus ferro, et Libanus cum excelsis cadet. Putant quidam hunc locum adhuc dici de Assyrio, quod illo contrito, omnes in circuitu nationes, quae ditioni illius subjacebant, succidantur et humilientur, et saltus densissimus subvertatur: per quem Î¼ÎµÏ„Î±Ï†Î¿ÏÎ¹Îºá¿¶Ï, populum et principes intelligi volunt. Libanum quoque cum excelsis suis cadere, ut nihil omnino Assyriae resideat potestatis. Alii vero ab hoc loco volunt principium esse de Christo: maxime cum et ea quae sequuntur, et nos de illo, et Circumcisio scripta fateatur. Dixerat supra nomen de Virgine pueri nascituri, quod appellaretur Emmanuel; et postea Prophetissae conceptus utero vocaretur, accelera, spolia detrahe, festina praedari (Isa. VIII, 3), et ipse esset lapis offensionis et petra scandali duabus domibus Israel: cujus principatus esset in humero ejus, et vocaretur sex nominibus: admirabilis, et consiliarius, et Deus, et fortis, et pater futuri saeculi, et princeps pacis: et quod multiplicaretur ejus imperium, et pacis non esset terminus. Nunc in prologo adventus ejus, prius quam dicatur quod de Jesse et David sit genere nasciturus, per translationem fractae lagunculae passio illius demonstratur: quod, volente Deo, idcirco caro ejus morti tradita sit, ut Judaeorum sublimitas destruatur, et excelsi quoundam in terram corruant; et Libanus cum suis cedris succidatur, de quo in Zacharia legimus: Aperi, Libane, portas tuas, et comedat ignis cedros tuas: ulula, abies, quia cecidit cedrus, quoniam magnifici vastati sunt (Zach. XI, 1, 2). Quod autem a Patre contritus et percussus esse dicatur, et illud indicio est: Percutiam pastorem, et oves dissipabuntur (Zac. XIII, 7). Et aliud testimonium: Quoniam quem tu percussisti, ipsi persecuti sunt (Psal. LXVIII, 2). Verbum Hebraicum () PHURA, quod Aquila ÎºÎµÏÎ±Î¼Îµá¿–Î¿Î½ interpretatus est, Theodotio Symmachusque verterunt Î»Î·Î½á½¸Î½, id est, torcular, quod 155 et ipsum juxta inscriptionem trium psalmorum dominicam significat passionem, ipso dicente in Isaia: Torcular calcavi solus, et de gentibus vir non erat mecum (Isa. LXIII, 3). LXX autem pro torculari, novum sensum inferentes, gloriosos interpretati sunt.

Behold, the Ruler, the Lord of hosts, shall break the flask in terror, and those high of stature shall be cut down, and the lofty shall be humbled, and the thickets of the forest shall be subverted with iron, and Lebanon shall fall with its high ones. Some think that this place is still spoken concerning the Assyrian, that he being crushed, all the nations in the circuit which were subject to his dominion should be cut down and humbled, and the most dense forest should be subverted: by which they want the people and the princes to be understood metaphorically. Also that Lebanon falls with its high ones, so that no power at all of Assyria should remain. But others wish the beginning from this place to be about Christ: especially since both those things which follow, and we concerning him, and the Circumcision [the Jews] confess it to be written. He had said above the name of the child to be born of the Virgin, that he should be called Emmanuel; and afterward conceived in the womb of the Prophetess he should be called: "Hasten to take the spoils, hurry to prey" (Isa. 8:3), and he himself should be the stone of stumbling and the rock of scandal to the two houses of Israel: whose principality should be upon his shoulder, and he should be called by six names: Wonderful, and Counselor, and God, and Strong, and Father of the world to come, and Prince of Peace: and that his empire should be multiplied, and there should be no end of peace. Now in the prologue of his advent, before it is said that he is to be born of the lineage of Jesse and David, his passion is demonstrated through the metaphor of the broken flask: because, God willing, his flesh was therefore handed over to death, that the loftiness of the Jews should be destroyed, and those once high should fall to the earth; and Lebanon with its cedars should be cut down, about which we read in Zechariah: "Open, O Lebanon, your gates, and let fire devour your cedars: howl, fir tree, because the cedar has fallen, because the magnificent are laid waste" (Zech. 11:1, 2). Moreover, that he is said to have been crushed and struck by the Father is also indicated by this: "I will strike the shepherd, and the sheep shall be scattered" (Zech. 13:7). And another testimony: "For him whom you have struck, they have persecuted" (Ps. 69:26). The Hebrew word PHURA, which Aquila translated as "potter's vessel" (*kerameion*), Theodotion and Symmachus rendered as "winepress" (*lēnon*), which 155 itself also, according to the inscription of three psalms, signifies the passion of the Lord, he himself saying in Isaiah: "I have trodden the winepress alone, and of the gentiles there was no man with me" (Isa. 63:3). But the LXX, bringing in a new sense instead of "winepress," translated it "glorious ones."

(Cap. XI.---Vers 1, 2.) Et egredietur virga de radice Jesse, et flos de radice ejus ascendet: Et requiescet super eum Spiritus Domini, spiritus sapientiae et intellectus: spiritus consilii et fortitudinis: spiritus scientiae et pietatis: et replebit eum spiritus timoris Domini. Usque ad principium Visionis, vel ponderis Babylonis, quod vidit Isaias filius Amos, omnis haec prophetia de Christo est, quam per partes volumus explanare, ne simul proposita atque disserta lectoris confundat memoriam. Virgam et florem de radice Jesse, ipsum Dominum Judaei interpretantur: quod scilicet in virga regnantis potentia, in flore pulchritudo monstretur. Nos autem virgam de radice Jesse, sanctam Mariam Virginem intelligamus, quae nullum habuit sibi fruticem cohaerentem; de qua et supra legimus: Ecce Virgo concipiet et pariet filium (Isa. VII, 14). Et florem Dominum Salvatorem, qui dicit in Cantico Canticorum: Ego flos campi et lilium convallium (Cant. II, 1). Pro radice, quam soli LXX transtulerunt, in Hebraico scriptum habet () GEZA, quod Aquila et Symmachus et Theodotio ÎºÎ¿ÏÎ¼á½¸Î½ interpretati sunt, id est, truncum. Et pro flore qui Hebraice dicitur () NESER, germen transtulerunt, ut ostenderent, quod multo post tempore Babylonicae captivitatis, nullo de stirpe David antiqui regni gloriam possidente, quasi de trunco Maria, et de Maria Christus exortus sit. Illud quod in Evangelio Matthaei omnes quaerunt Ecclesiastici, et non inveniunt ubi scriptum sit, Quoniam Nazaraeus vocabitur (Matth. II, 23), eruditi Hebraeorum de hoc loco assumptum putant. Sed sciendum quod hic NESER, per SADE litteram scribatur: cujus proprietatem et sonum inter z et s Latinus sermo non exprimit. Est enim stridulus, et strictis dentibus vix linguae impressione profertur: ex qua etiam Sion urbs scribitur. Porro Nazaraei, quos LXX sanctificatos, Symmachus separatos, transtulerunt, per ZAIN (156 semper scribuntur elementum.

Super hunc igitur florem, qui de trunco et de radice Jesse per Mariam Virginem repente consurget, requiescet spiritus Domini, quia in ipso complacuit omnem plenitudinem divinitatis habitare corporaliter: nequaquam per partes, ut in caeteris Sanctis; sed juxta Evangelium quod Hebraeo sermone conscriptum legunt Nazaraei: Descendet super eum omnis fons Spiritus sancti. Dominus autem Spiritus est, et ubi Spiritus Domini, ibi libertas (II Cor. III, 17).

(Chapter 11.---Verses 1, 2.) And there shall come forth a rod out of the root of Jesse, and a flower shall ascend out of his root: and the Spirit of the Lord shall rest upon him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of piety, and the spirit of the fear of the Lord shall fill him. Unto the beginning of the Vision, or the burden of Babylon, which Isaiah the son of Amoz saw, all this prophecy is concerning Christ, which we wish to explain in parts, lest presented and discussed all at once it should confuse the memory of the reader. The Jews interpret the rod and the flower out of the root of Jesse as the Lord himself: that is, the power of one reigning is shown in the rod, and beauty in the flower. But let us understand the rod from the root of Jesse as the holy Virgin Mary, who had no branch co-adhering to her; of whom we also read above: "Behold, a Virgin shall conceive and bear a son" (Isa. 7:14). And the flower as the Lord Savior, who says in the Song of Songs: "I am the flower of the field and the lily of the valleys" (Cant. 2:1). For "root," which the LXX alone translated, in the Hebrew it has written GEZA, which Aquila, Symmachus, and Theodotion translated as *kormon*, that is, "trunk." And for "flower," which in Hebrew is called NESER, they translated "bud" or "shoot" (*germen*), so that they might show that a long time after the Babylonian captivity, with no one from the lineage of David possessing the glory of the ancient kingdom, Mary arose as if from a trunk, and from Mary, Christ arose. That which all ecclesiastical men seek in the Gospel of Matthew and do not find where it is written, "Because he shall be called a Nazarene" (Matt. 2:23), the learned among the Hebrews think is taken from this place. But it should be known that here NESER is written with the letter *Tsade* (*Sade*): whose property and sound the Latin speech does not express between *z* and *s*. For it is strident, and is uttered with the teeth clenched and hardly with the impression of the tongue: from which also the city of Zion is written. Furthermore, the Nazirites (*Nazaraei*), whom the LXX translated as "sanctified" and Symmachus as "separated," 156 are always written with the element *Zayin* (*Zain*).

Therefore, upon this flower, which shall suddenly arise from the trunk and from the root of Jesse through the Virgin Mary, the Spirit of the Lord shall rest, because in him it pleased all the fullness of the Godhead to dwell corporally: not by any means in parts, as in other Saints; but according to the Gospel which the Nazarenes read, written in the Hebrew speech: "The whole fountain of the Holy Spirit shall descend upon him." Moreover, "the Lord is a Spirit, and where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

In eodem Matthaei volumine legimus illud quod in consequentibus scribitur: Ecce puer meus quem elegi: electus meus in quo complacuit animae meae: ponam spiritum meum super illum: judicium gentibus proferet (Matth. XII, 18), ad Salvatoris referri intelligentiam, in quo requievit Spiritus Domini, id est, aeterna habitatione permansit: non ut avolaret, et rursum ad eum descenderet; sed juxta Joannis Baptistae testimonium jugiter permaneret, qui ait: Vidi Spiritum descendentem quasi columbam de coelo, et manentem in eo, et ego nesciebam illum: sed qui me misit baptizare in aqua, ille mihi dixit: Super quem videris Spiritum descendentem et manentem in eo, ipse est qui baptizat in Spiritu sancto (Joan. XXXII, 33). Porro in Evangelio, cujus supra fecimus mentionem, haec scripta reperimus: Factum est autem cum ascendisset Dominus de aqua, descendit fons omnis Spiritus sancti, et requievit super eum, et dixit illi: Fili mi, in omnibus prophetis exspectabam te, ut venires, et requiescerem in te. Tu es enim requies mea, tu es filius meus primogenitus, qui regnas in sempiternum. Qui Spiritus Domini appellatur et Spiritus sapientiae; omnia enim per ipsum facta sunt; et sine ipso factum est nihil, quod factum est (Joan. I, 3). Et in Psalmis canitur: Quam magnificata sunt opera tua, Domine! omnia in sapientia fecisti (Ps. XCI, 24). Et Apostolus scribit: Christus Dei virtus et Dei sapientia (I Cor. I). Et in Proverbiis legitur: Deus in sapientia sua fundavit terram, et paravit coelos in prudentia (Prov. III, 19). Et quomodo idem sermo Dei vocatur lux, et vita, et resurrectio: sic spiritus sapientiae et intellectus, et consilii et fortitudinis, et scientiae, et pietatis, ac timoris Domini nuncupatur: non quod diversus sit 157 juxta differentias nominum, sed unus atque idem cunctarum virtutum fons sit atque principium. Absque Christo igitur nec sapiens quis esse potest, nec intelligens, nec consiliarius, nec fortis, nec eruditus, nec pius, nec plenus timoris Dei. Et hoc notandum quod Spiritus Domini, sapientiae, et intellectus, consilii, et fortitudinis, et scientiae, et pietatis, et timoris Domini, id est, septenarius numerus, qui septem oculi in uno lapide dicuntur in Zacharia (Cap. III), requiescat super virgam et florem, qui de Jesse, ac per hoc David stirpe surrexit. Specialiter autem spiritus timoris Domini impleverit eum propter eos qui timore Domini indigent: quia parvuli sunt, quem foras mittit perfecta dilectio. Qui enim timet, poenam habet, et non est perfectus (I Joan. IV, 18). Unde et Apostolus loquitur ad credentes: Non enim accepistis spiritum servitutis iterum in timore: sed accepistis Spiritum adoptionis, in quo clamamus Abba Pater (Rom. VIII, 15). Et in Malachia legimus: Si pater ego sum, ubi est gloria mea? et si Dominus ego sum. ubi est timor meus (Malach. I, 6)?

In the same volume of Matthew we read that which is written in the following parts: "Behold my servant whom I have chosen: my chosen in whom my soul is well pleased: I will put my spirit upon him: he shall bring forth judgment to the nations" (Matt. 12:18), referring to the understanding of the Savior, in whom the Spirit of the Lord rested, that is, remained in an eternal habitation: not so as to fly away and again descend to him; but according to the testimony of John the Baptist should perpetually remain, who says: "I saw the Spirit descending as a dove from heaven, and remaining upon him, and I knew him not: but he who sent me to baptize in water, he said to me: Upon whom you shall see the Spirit descending and remaining on him, the same is he who baptizes in the Holy Spirit" (John 1:32, 33). Furthermore, in the Gospel of which we made mention above, we find these things written: "And it came to pass when the Lord had ascended out of the water, the whole fountain of the Holy Spirit descended and rested upon him, and said to him: My Son, in all the prophets I was expecting you, that you should come and I might rest in you. For you are my rest, you are my firstborn son, who reign forever." Which Spirit of the Lord is also called the Spirit of wisdom; for "all things were made through him, and without him nothing was made that was made" (John 1:3). And it is sung in the Psalms: "How magnified are your works, O Lord! you have made all things in wisdom" (Ps. 104:24). And the Apostle writes: "Christ, the power of God and the wisdom of God" (1 Cor. 1:24). And in Proverbs it is read: "The Lord in his wisdom founded the earth, and prepared the heavens in prudence" (Prov. 3:19). And just as the same Word of God is called light, and life, and resurrection: so he is called the spirit of wisdom and understanding, and of counsel and fortitude, and of knowledge, and of piety, and of the fear of the Lord: not that he is diverse 157 according to the differences of the names, but one and the same is the fountain and principle of all virtues. Therefore, without Christ no one can be either wise, or understanding, or a counselor, or strong, or learned, or pious, or full of the fear of God. And this is to be noted, that the Spirit of the Lord, of wisdom, and of understanding, of counsel, and of fortitude, and of knowledge, and of piety, and of the fear of the Lord—that is, the sevenfold number, which are called the seven eyes in one stone in Zechariah (Chapter 3)—rests upon the rod and the flower, which arose from Jesse, and through this from the lineage of David. Specially, however, the spirit of the fear of the Lord shall have filled him on account of those who need the fear of the Lord: because they are little ones, whom perfect love casts out. For he who fears has punishment, and is not perfect (1 John 4:18). Whence also the Apostle speaks to the believers: "For you have not received the spirit of bondage again in fear: but you have received the Spirit of adoption, in which we cry, Abba Father" (Rom. 8:15). And in Malachi we read: "If I am a father, where is my glory? and if I am a Lord, where is my fear?" (Mal. 1:6);

de quo timore cantatur in Psalmo; Venite, filii, audite me: timorem Domini docebo vos (Ps. XXXIII, 12).

(Vers. 3 seqq.) Non secundum visionem oculorum judicabit, neque secundum auditum aurium arguet: sed judicabit in justitia pauperes, et arguet in aequitate pro mansuetis terrae, et percutiet terram virga oris sui, et spiritu labiorum suorum interficiet impium. Et erit justitia cingulum lumborum ejus, et fides cinctorium renum ejus.

Haec nos ad primum adventum referimus Salvatoris: Judaei in fine mundi contendunt futura. Porro LXX transtulerunt: Non secundum gloriam judicabit, neque juxta sermonem arguet: sed judicabit humili [Al. humile judicium] judicio, et arguet humiles terrae. Nullius enim personam accipit in judicio: sed Scribis et Pharisaeis ac principibus loquitur: Vae vobis, hypocritae: Et, Auferetur a vobis regnum Dei, et dabitur genti facienti fructus ejus (Matth. XXIII, 13, et XXI, 3). Nec secundum sermonem et auditum aurium corripuit. Illis enim dicentibus: Magister, scimus quia verax es, et viam Dei in veritate doces, et non ad te pertinet de aliquo: neque enim vides in faciem hominum (Matth. XXII, 16): 158 sciens malitiam eorum, respondebat: Quid me tentatis, hypocritae? et caetera his similia. Judicabat autem in justitia pauperes spiritu, quorum est regnum Dei: et arguebat in aequitate mansuetos et humiles terrae, dicens ad Apostolos: Adhuc et vos insipientes estis? Et iterum: Necdum scitis neque intelligitis? Et ad Petrum specialiter: Modicae fidei, quare dubitasti (Marc. VIII, 17)? Vel certe pro humilibus atque mansuetis alios arguebat, qui eos opprimere conabantur (Mat. XIV, 31). Percussit quoque omnia terrena opera virga, sive ut LXX transtulerunt, verbo oris sui, loquens in Evangelio: Nolite putare, quia venerim mittere pacem super terra: non enim veni mittere pacem, sed gladium. Et spiritu labiorum suorum interficiet impium (Mat. X, 34, et Luc. XII, 51): de quo in nono psalmo legimus: Increpasti gentes, et periit impius: nomen eorum delesti in saeculum et in saeculum saeculi (Ps. IX, 6). Et Paulus Apostolus scribit: Quem Dominus Jesus interficiet spiritu oris sui (II Thess. II, 8; Ephes. VI). Percusso autem impio, accinctus est Dominus justitia et veritate et fide. Ipse enim factus est nobis a Deo sapientia, et justitia, et sanctificatio et redemptio (I Cor. I), qui et in Evangelio loquitur: Ego sum lux, et vita, et veritas (Joan. VIII, 6 et XIV). Et de Psalmis dicitur: Veritas de terra orta est: et justitia de coelo prospexit (Ps. LXXXIV, 2). Unde et Apostolus hortatur Ephesios: State ergo succincti lumbos vestros in veritate, et induti lorica justitiae (Eph. VI, 14). Quod si pro veritate, fides legitur, illud dicendum, quod cingulum Domini, quo cinctus est Jeremias (Jerem. XIII), fides credentium sit.

concerning which fear it is sung in the Psalm: "Come, children, listen to me: I will teach you the fear of the Lord" (Ps. 34:11).

(Vers. 3 seqq.) He shall not judge according to the vision of the eyes, nor shall he reprove according to the hearing of the ears: but he shall judge the poor in justice, and shall reprove with equity for the meek of the earth, and he shall strike the earth with the rod of his mouth, and with the spirit of his lips he shall slay the impious. And justice shall be the girdle of his loins, and faith the girdle of his reins.

We refer these things to the first advent of the Savior: the Jews contend that they are to come in the end of the world. Furthermore, the LXX translated: "Not according to glory shall he judge, nor according to speech shall he reprove: but he shall judge with a humble judgment, and shall reprove the humble of the earth." For he accepts the person of no one in judgment: but speaks to the Scribes and Pharisees and princes: "Woe to you, hypocrites," and, "The kingdom of God shall be taken away from you, and shall be given to a nation doing the fruits thereof" (Matt. 23:13, and 21:43). Nor did he correct according to speech and the hearing of the ears. For to those saying: "Master, we know that you are truthful, and teach the way of God in truth, and care for no man: for you regard not the person of men" (Matt. 22:16): 158 knowing their malice, he answered: "Why do you tempt me, hypocrites?" and other things similar to these. Moreover, he judged in justice the poor in spirit, whose is the kingdom of God: and he reproved in equity the meek and humble of the earth, saying to the Apostles: "Are you also yet without understanding?" And again: "Do you not yet know nor understand?" And to Peter specially: "O you of little faith, why did you doubt?" (Mark 8:17, Matt. 14:31). Or certainly he reproved others on behalf of the humble and meek, who were attempting to oppress them. He also struck all earthly works with a rod, or as the LXX translated, "by the word of his mouth," speaking in the Gospel: "Think not that I am come to send peace upon earth: for I came not to send peace, but a sword. And with the spirit of his lips he shall slay the impious" (Matt. 10:34, and Luke 12:51): concerning which we read in the ninth psalm: "You have rebuked the nations, and the impious has perished: you have blotted out their name forever and ever" (Ps. 9:6). And the Apostle Paul writes: "Whom the Lord Jesus shall slay with the spirit of his mouth" (2 Thess. 2:8; Eph. 6:17). Moreover, the impious having been struck, the Lord was girded with justice and truth and faith. For he himself was made unto us wisdom from God, and justice, and sanctification and redemption (1 Cor. 1:30), who also speaks in the Gospel: "I am the light, and the life, and the truth" (John 8:12, and 14:6). And in the Psalms it is said: "Truth is sprung out of the earth: and justice has looked down from heaven" (Ps. 85:11). Whence also the Apostle exhorts the Ephesians: "Stand therefore, having your loins girt about with truth, and having on the breastplate of justice" (Eph. 6:14). But if for truth, "faith" is read, it should be said that the girdle of the Lord, with which Jeremiah was girt (Jer. 13:1), is the faith of believers.

(Vers. 6 seqq.). Habitabit lupus cum agno, et pardus cum haedo accubabit; vitulus, et leo, et ovis simul morabuntur, et puer parvulus minabit eos. Vitulus et ursus pascentur: simul requiescent catuli eorum, et leo quasi bos comedet paleas. Et delectabitur infans ab ubere super foramine aspidis; et in caverna reguli, qui ablactatus fuerit, manum suam mittet. Non nocebunt, et non occident in universo monte sancto meo, quia repleta est terra scientia Domini: sicut aquae maris operientes.

Haec quoque Judaei et nostri judaizantes juxta litteram futura contendunt, ut in claritate Christi, quem putant in fine mundi esse venturum, omnes bestiae 159 redigantur in mansuetudinem, et pristina feritate deposita, lupus et agnus pascantur simul, et caetera cum caeteris, quae nunc videmus sibi esse contraria. Quos interrogare debemus, si omnia praesentis loci sic accipiuntur, ut scripta sunt, et nihil refertur ad intelligentiam spiritalem, juxta illud Apostoli, qui ait: Benedictus Deus, et Pater Domini nostri Jesu Christi, qui benedixit nos in omni benedictione spiritali in coelestibus in Christo (II Cor., I, 3), ergo et radix, et virga, et flos non referantur ad sensum: terraque percussa verbo Dei, et interfectus impius spiritu labiorum ejus, sic intelligantur, ut scripta sunt: et docere cogantur, quomodo rebus incorporeis, justitia, et veritate, renes Domini circumdentur?

Sed et hoc eos interrogemus, quid dignum sit Domini majestate, ut lupus et agnus pascantur simul, et pardus cum haedo accubet, et leo paleas comedat, et puer parvulus mittat manum suam in foramine aspidum? nisi forte juxta fabulas poetarum, aureum nobis Saturni saeculum restituent, in quo lupi et agni pascentur simul, et mulso vino plena current flumina, et de foliis arborum stillabunt mella dulcissima, lacteisque fontibus omnia complebuntur. Quod si responderint pro beatitudine temporum haec futura, ut absque cujusquam noxa, homines bonis omnibus perfruantur, audiant a nobis, nihil esse bonum nisi virtutem, et nihil malum nisi vitium: et hanc hominis esse felicitatem, si plenus sit scientia Domini, et in monte ejus sancto, hoc est, in Ecclesia commoretur: ubi non sunt bestiae, sed homines ratione vigentes, qui prius lupi fuerant, et pardi, et leones ferocissimi, sed postquam fidem Christi susceperunt, facti sunt agni, et haedi, et vituli.

In die illa radix Jesse, qui stat in signum populorum: ipsum gentes deprecabuntur, et erit sepulcrum ejus gloriosum. LXX: Et erit in die illa radix Jesse, et qui consurget, ut princeps sit gentium, in ipso gentes sperabunt, et erit requies ejus honor. Pro requie ejus, in Hebraico positum est, MNUATHO (), quod omnes similiter transtulerunt. Pro honore quoque in Hebraeo legitur CHABOD (), quod perspicue gloriam sonat.

(Vers. 6 seqq.) The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the lion and the sheep shall abide together, and a little child shall lead them. The calf and the bear shall feed: their young ones shall rest together, and the lion like the ox shall eat straw. And the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the den of the basilisk. They shall not hurt, nor shall they kill in all my holy mountain, because the earth is filled with the knowledge of the Lord: as the waters of the sea covering.

These things also the Jews and our judaizers contend are to be according to the letter, so that in the clarity of Christ, whom they think is to come at the end of the world, all beasts 159 may be reduced to tameness, and their former ferocity having been laid aside, the wolf and the lamb may feed together, and the rest with the rest, which we now see to be contrary to one another. Whom we ought to ask, if all things of the present passage are so received as they are written, and nothing is referred to spiritual understanding, according to that of the Apostle, who says: "Blessed be God and the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ" (2 Cor. 1:3), then should the root, and the rod, and the flower also not be referred to the sense: and the earth struck by the word of God, and the impious slain by the spirit of his lips, be so understood as they are written: and they be forced to teach how with incorporeal things, justice and truth, the reins of the Lord may be encompassed?

But let us also ask them this: what might be worthy of the majesty of the Lord, that the wolf and the lamb should feed together, and the leopard lie down with the kid, and the lion eat straw, and a little child put his hand in the hole of asps? unless perhaps, according to the fables of the poets, they will restore to us the golden age of Saturn, in which wolves and lambs shall feed together, and rivers full of honeyed wine shall flow, and the sweetest honeys shall drip from the leaves of trees, and all things shall be filled with milky fountains. But if they answer that these things are to be for the blessedness of the times, so that without harm to anyone, men may enjoy all good things, let them hear from us that nothing is good except virtue, and nothing evil except vice: and that this is the happiness of man, if he be full of the knowledge of the Lord, and dwell in his holy mountain, that is, in the Church: where there are no beasts, but men flourishing in reason, who formerly had been wolves, and leopards, and most ferocious lions, but after they received the faith of Christ, were made lambs, and kids, and calves.

In that day the root of Jesse, who stands for a sign of the peoples: him the Gentiles shall beseech, and his sepulcher shall be glorious. LXX: And there shall be in that day a root of Jesse, and he who shall rise up to be a prince of the nations, in him the nations shall hope, and his rest shall be honor. For "his rest," in the Hebrew it is placed MNUATHO (), which all similarly translated. For "honor" also in the Hebrew is read CHABOD (), which clearly sounds as glory.

Et est sensus: erit mors ejus gloriosa, ut impleatur illud quod Salvator in Evangelio deprecatur: Pater, glorifica me gloria, quam habui prius quam mundus esset apud te (Joan. XVII, 5). Dictum est de nativitate ejus, dictum est de caeteris in medio Sacramentis: venit ad mortem, quae non consueto mortalium nomine, sed quia in Christo erat vita perpetua, requies appellatur. Nos autem, ut manifestum legenti sensum faceremus, pro dormitione, et requie, altero verbo, sed eodem sensu, sepulcrum vertimus.

In tempore igitur illo, quando Christi in toto mundo Evangelium coruscarit, et repleta fuerit omnis terra scientia Domini, sicut aquae maris terram operientes, erit radix Jesse, et qui de ejus stirpe conscendet in signum omnium populorum, ut videant populi signum Filii hominis in coelo (Matth. XIV). Qui habebit cornua in manibus suis, in quibus abscondetur fortitudo ejus, ut exaltatus omnia trahat ad se (Abac. III). Sive ut LXX transtulerunt, resurget a mortuis, ut princeps sit omnium nationum, et universae gentes 162 sperent in eo. Quod etiam Jacob (Gen. XLIX, 10) de tribu Juda mystico sermone testatur: Non deficiet princeps ex Juda, neque dux de femoribus ejus, donec veniat cui repositum est, et ipse erit exspectatio gentium.

Et erit in die illa, adjiciet Dominus secundo manum suam ad possidendum residuum populi sui, quod derelinquetur ab Assyriis, et ab Aegypto, et a Phetros, et ab Aethiopia, et ab Aelam, et a Sennaar, et ab Emath, et ab insulis maris. Et levabit signum in nationes, et congregabit profugos Israel, et dispersos Judae colliget a quatuor plagis terrae. Et auferetur zelus Ephraim, et hostes Juda peribunt: Ephraim non aemulabitur Judam, et Juda non pugnabit contra Ephraim. Et volabunt in humeros Philisthiim per mare: simul praedabuntur filios Orientis: Idumaea et Moab praeceptum manus eorum, et filii Ammon obedientes erunt.

Et desolabit Dominus linguam maris Aegypti, et levabit manum super flumen in fortitudine spiritus sui, et percutiet eum in rivis septem: ita ut transeant per eum calciati. Et erit via residuo populo meo qui relinquetur ab Assyriis, sicut fuit Israel in die qua ascendit de terra Aegypti.

And the sense is: his death shall be glorious, that that which the Savior beseeches in the Gospel might be fulfilled: "Father, glorify me with the glory which I had with you before the world was" (John 17:5). It has been said concerning his birth, it has been said concerning the other Sacraments in the midst: he came to death, which is not called by the usual name of mortals, but because in Christ there was perpetual life, it is called "rest." But we, in order to make the sense manifest to the reader, for "falling asleep" and "rest," have turned it by another word, but with the same sense, as "sepulcher."

In that time, therefore, when the Gospel of Christ shall have shone in the whole world, and all the earth shall have been filled with the knowledge of the Lord, like the waters of the sea covering the earth, there shall be a root of Jesse, and he who from his stock shall ascend for a sign of all peoples, so that the peoples may see the sign of the Son of Man in heaven (Matt. 24:30). Who shall have horns in his hands, in which his strength shall be hidden, so that having been exalted he may draw all things to himself (Hab. 3:4). Or as the LXX translated, he shall rise from the dead, to be the prince of all nations, and universal peoples 162 shall hope in him. Which also Jacob (Gen. 49:10) concerning the tribe of Judah testifies with a mystical speech: "The prince shall not fail from Judah, nor a leader from his thighs, until he comes for whom it is laid up, and he himself shall be the expectation of the nations."

And it shall be in that day, the Lord shall set his hand a second time to possess the remnant of his people, which shall be left from the Assyrians, and from Egypt, and from Pathros, and from Ethiopia, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall lift up a sign to the nations, and shall assemble the fugitives of Israel, and shall gather the dispersed of Judah from the four regions of the earth. And the envy of Ephraim shall be taken away, and the enemies of Judah shall perish: Ephraim shall not envy Judah, and Judah shall not fight against Ephraim. And they shall fly upon the shoulders of the Philistines through the sea: together they shall spoil the children of the East: Edom and Moab shall be the precept of their hand, and the children of Ammon shall be obedient.

And the Lord shall desolate the tongue of the sea of Egypt, and shall lift up his hand over the river in the strength of his spirit, and shall strike it in seven streams: so that they may pass through it shod. And there shall be a way for the remnant of my people which shall be left from the Assyrians, as it was for Israel in the day when he ascended from the land of Egypt.

Quomodo Idumaea et Moab, et filii Ammon tradent manus suas Apostolis, ut obediant Evangelicae praedicationi, sic ipse Dominus qui in Apostolis suis illa perfecit, desolabit non mare juxta LXX, sed juxta Hebraeos, linguam maris Aegypti, quae prius contra Dominum blasphemabat et superstitioni Aegyptiae praeerat. Unde et in Psalmis legimus: Hoc mare magnum et spatiosum, ibi reptilia quorum non est numerus (Psal. CIII, 25). Quibus infertur: Draco iste quem plasmasti, ut illuderet ei. Desolabit igitur, sive interficiet, hoc est ἀναθεματίσει, ut Theodotio, Aquila et Symmachus transtulerunt, linguam maris Aegypti, et levabit manum suam super flumina Aegypti in fortitudine spiritus sui, vel spiritu violentissimo, quod regnum intelligimus Romanorum.

Regnante enim Caesare Augusto (Luc. II), quando flos de radice Jesse conscendit, et in orbe Romano prima facta est descriptio, potentissimum prius regnum Aegyptiorum, quod multis duravit aetatibus, Cleopatrae morte destructum est, 165 et percussus est amnis Aegyptius in septem rivis, sive in septem vallibus. Nilus enim aquarum multarum, qui prius uno fluebat alveo, et intransibilis erat, in septem valles humillimas et rivos divisus est atque concisus, ut calciatis pedibus transiretur. Hoc autem Tropologice significat, quod gentem Aegyptiorum, in tantum idololatriae et vanissimae superstitioni deditam, ut accipitres, noctuas, canes, et hircos, et asinos, divino nomine consecrarent, de infinita regni potentia per singulos Romani imperii judices distribuerit, ut alium judicem habeat Thebe, alium Libya, alium Pentapolis, alium Aegyptus, alium Alexandria, et diversae regiones, quas νόμους Aegyptii vocant. Propterea autem sub metaphora Nilus divisus esse dicitur in rivos septem, ut qui prius sub uno rege et una superstitione contra Deum superbiebat, nunc in plurimas divisiones scissus, infirmus sit et possit a populo residuo transiri, qui salvatur ex gentibus, et prius Aegyptiace vixerat.

(CAP. XII.---Vers. 1, 2.) Et dices in die illa: Confitebor tibi, Domine, quoniam iratus es mihi: conversus est furor tuus, et consolatus es me. Ecce Deus Salvator meus, fiducialiter agam, et non timebo, quia fortitudo mea, et laus mea Dominus Deus, et factus est mihi in salutem.

As Edom and Moab, and the children of Ammon shall deliver their hands to the Apostles, so that they may obey the Evangelical preaching, so the Lord himself who perfected those things in his Apostles, shall desolate not the sea according to the LXX, but according to the Hebrews, the tongue of the sea of Egypt, which formerly blasphemed against the Lord and presided over the Egyptian superstition. Whence also we read in the Psalms: "This great and spacious sea, there are creeping things of which there is no number" (Ps. 104:25). To which is added: "That dragon which you formed, so that it might mock him." Therefore he shall desolate, or slay, that is ἀναθεματίσει (he shall anathematize), as Theodotion, Aquila, and Symmachus translated, the tongue of the sea of Egypt, and shall lift up his hand over the rivers of Egypt in the strength of his spirit, or with a most violent spirit, which we understand to be the kingdom of the Romans.

For in the reign of Caesar Augustus (Luke 2), when the flower from the root of Jesse ascended, and the first census was made in the Roman world, the previously most powerful kingdom of the Egyptians, which lasted for many ages, was destroyed by the death of Cleopatra, 165 and the Egyptian river was struck in seven streams, or in seven valleys. For the Nile of many waters, which formerly flowed in one channel, and was impassable, was divided and cut into seven very humble valleys and streams, so that it might be crossed with shod feet. Moreover, this means tropologically that the nation of the Egyptians, so devoted to idolatry and most vain superstition that they consecrated hawks, owls, dogs, and he-goats, and asses with a divine name, he distributed from the infinite power of the kingdom among the individual judges of the Roman empire, so that Thebes has one judge, Libya another, Pentapolis another, Egypt another, Alexandria another, and the diverse regions which the Egyptians call νόμους (nomes). On that account, however, under a metaphor, the Nile is said to be divided into seven streams, so that he who formerly under one king and one superstition was proud against God, now split into many divisions, may be weak and be able to be crossed by the remnant people, who are saved from the Gentiles, and had formerly lived in the Egyptian manner.

(CHAP. XII.---Vers. 1, 2.) And you shall say in that day: I will confess to you, O Lord, because you were angry with me: your fury is turned away, and you have comforted me. Behold, God is my Savior, I will act faithfully, and I will not fear, because the Lord God is my strength and my praise, and he has become salvation to me.

Qui prius in solitudine dixeratis, quando ascendistis de terra Aegypti, et mare siccatum est Rubrum: Cantemus Domino, gloriose enim magnificatus est (Exod. XV, 1), et reliqua: nunc percussa lingua maris Aegypti, et flumine illius arefacto atque conciso, et humiliato, glorificate Dominum, et dicite: 166 Confitebor tibi, Domine: quoniam qui iram merui et furorem tuum, misericordiam consecutus sum; tu es enim Salvator meus, id est, Jesus, et nequaquam fiduciam habeo in idolis, nec timebo quae non sunt timenda; sed tu es fortitudo mea, et laus mea, qui factus est mihi in salutem.

Audiat sceleratissima haeresis, factum Dominum his qui salvantur, et quorum prius Dominus non erat, ut creationem in Scripturis sanctis atque facturam, non semper conditionem eorum quae non erant, sed interdum gratiam in eos qui meruerint sibi Deum fieri, intelligamus. Sicut enim Dominus noster Jesus Christus, qui secundum divinitatem semper est, non dicitur factus, nisi quando ex Maria Virgine natus est: ita dicitur Salvator, et redemptio, et pax, et justitia, et sanctificatio fieri, non quod ante non fuerit, sed quia his factus est, qui prius ista non habebant.

(Vers. 3.) Haurietis aquas in gaudio, de fontibus Salvatoris. Quem supra Emmanuel, deinde, spolia detrahe, festina praedari, et reliquis appellarat nominibus, ne videretur alter esse praeter eum quem Gabriel Virgini nuntiavit, dicens: Et vocabis nomen ejus Jesum, ipse enim salvum faciet populum suum (Matth. I, 21): nunc vocat Salvatorem, et de ejus fontibus aquas praedicat hauriendas, nequaquam de aquis fluminis Aegypti, quae percussae sunt, neque de aquis fluminis Rasin, sed de fontibus Jesu, hoc enim Hebraeorum lingua Salvator exprimitur.

Unde et ipse clamabat in Evangelio, Qui sitit, veniat ad me, et bibat. Qui crediderit in me, sicut dicit Scriptura: Flumina de ventre ejus fluent aquae vivae. Hoc autem, inquit Evangelista, dicebat de Spiritu sancto, quem credentes in eum accepturi erant. Et in alio ipse loquitur Evangelii loco: Qui biberit de aqua quam ego dedero ei, non sitiet in aeternum: sed aqua quam ego dabo ei, fiet in eo fons aquae salientis in vitam aeternam (Joan. VII, 37, 38; IV, 13, 14). Fontes Salvatoris, doctrinam intelligamus Evangelicam, de qua in sexagesimo septimo psalmo legimus, In Ecclesiis benedicite Deo Domino de fontibus Israel (Psal. LXVII, 27).

You who previously had said in the wilderness, when you ascended from the land of Egypt, and the Red Sea was dried up: "Let us sing to the Lord, for he is gloriously magnified" (Exod. 15:1), and the rest: now that the tongue of the sea of Egypt has been struck, and its river dried up and cut off, and humbled, glorify the Lord, and say: 166 I will confess to you, O Lord: because I who deserved your anger and your fury, have obtained mercy; for you are my Savior, that is, Jesus, and in no way do I have confidence in idols, nor will I fear things that are not to be feared; but you are my strength, and my praise, who have become salvation to me.

Let the most wicked heresy hear that the Lord was made for those who are saved, and of whom he was not Lord before, so that we may understand creation and making in the Holy Scriptures not always as the condition of those things which were not, but sometimes as grace towards those who have deserved that God should become theirs. For just as our Lord Jesus Christ, who according to his divinity always is, is not said to have been made except when he was born of the Virgin Mary: so he is said to become Savior, and redemption, and peace, and justice, and sanctification, not because he was not so before, but because he was made so for these, who previously did not have these things.

(Vers. 3.) You shall draw waters with joy, from the fountains of the Savior. Him whom above he had called Emmanuel, then, "take away the spoils, hasten to plunder," and by other names, lest he should seem to be another besides him whom Gabriel announced to the Virgin, saying: "And you shall call his name Jesus, for he himself shall save his people" (Matt. 1:21): now he calls Savior, and preaches that waters are to be drawn from his fountains, in no way from the waters of the river of Egypt, which were struck, nor from the waters of the river Rezin, but from the fountains of Jesus, for by this in the language of the Hebrews, "Savior" is expressed.

Whence also he himself cried in the Gospel: "He who thirsts, let him come to me and drink." "He who believes in me, as the Scripture says: Rivers of living water shall flow from his belly." "This, however," says the Evangelist, "he said of the Holy Spirit, whom those believing in him were to receive." And in another place of the Gospel he himself speaks: "He who shall drink of the water which I shall give him, shall not thirst forever: but the water which I shall give him, shall become in him a fountain of water springing up into eternal life" (John 7:37-38; 4:13-14). By the fountains of the Savior, let us understand the Evangelical doctrine, concerning which we read in the sixty-seventh psalm: "In the Churches bless God the Lord from the fountains of Israel" (Ps. 68:26).

(Vers. 4, 5.) Et dicetis in illa die, confitemini Domino et invocate nomen ejus: notas facite in populis adinventiones ejus: mementote, quoniam excelsum est nomen ejus. Cantate Domino, quoniam magnifice fecit: annuntiate hoc in universa terra. Haec praecipiuntur ab Apostolis et reliquiis Israel his qui de gentibus crediderunt: ut soli confiteantur Domino, et idolis derelictis, invocent nomen ejus: et cuncta opera ejus praedicent infidelibus; 167 ut sciant, quoniam solus excelsus est: cui cantandum sit quod magnifice fecerit, et in omni orbe illius misericordia praedicetur.

(Vers. 6.) Exsulta et lauda, habitatio Sion: quia magnus in medio tui Sanctus Israel. Primum dicendum juxta litteram: O habitatio Sion, exsulta et lauda Deum tuum, quod qui tuus ante videbatur Deus, et modicis Judaeae terrae claudebatur angustiis, nunc repleverit omnem terram scientia sua, et de morte consurgens, regnet in gentibus, et ipsum nationes deprecentur, atque adorent; ita dumtaxat, ut adjiciet secundo manum 168 suam et possidendum quod reliquum est populi sui, et congregandos profugos Israel, et dispersos Juda colligendos a quatuor plagis terrae: quia seminarium Evangelii per Apostolos, qui ex Judaeis erant, processit a fontibus Israel. Melius autem est, ut Sion, id est, speculam in sublimibus collocatam, interpretemur Ecclesiam, de qua et quinquagesimus psalmus canit: Benigne fac, Domine, in bona voluntate tua Sion, et aedificentur muri Jerusalem (Psal. L, 20); ut acceptabile fiat in ea Deo sacrificium justitiae, oblationes, et haulocausta, et vitulus, quem filio poenitenti pater clementissimus immolavit (Luc. XV).

(Cap. XIII.---Vers. 1.) Onus Babylonis, quod vidit Isaias, filius Amos. Verbum Hebraicum MESSA (), vel onus, vel pondus, intelligi potest. Et ubicumque praepositum fuerit, minarum plena sunt quae dicuntur. Unde miror LXX Translatores in re tristi voluisse ponere visionem; sed de hoc alias. Nunc quod cepimus exsequamur: Babylon fuit metropolis Chaldaeorum, cujus rex Nabuchodonosor cunctis usque ad Aethiopiam gentibus superatis, inter caeteras vastavit et Judaeam, diuque obsessam Jerusalem undecimo anno cepit regni Sedechiae: quem et ipsum captum duxit in Antiochiam, quae tunc vocabatur Reblatha, ibique coram patre filiis interfectis, oculos Sedechiae jussit auferri, excaecatumque misit in caveam, et in ritum ferarum traxit in Babylonem; completo vaticinio Jeremiae, quod canebat: Intrabis in Babylonem, et non videbis eam (Jerem. XXXIV, XXXIX, LII).

(Vers. 4, 5.) And you shall say in that day: confess to the Lord and invoke his name: make known his inventions among the peoples: remember that his name is exalted. Sing to the Lord, because he has done magnificently: announce this in all the earth. These things are prescribed by the Apostles and the remnants of Israel to those from the Gentiles who have believed: so that they might confess the Lord alone, and having left behind idols, invoke his name: and preach all his works to the infidels; 167 so that they might know that he alone is exalted: to whom it must be sung that he has done magnificently, and his mercy may be preached in all the world.

(Vers. 6.) Exult and praise, habitation of Zion: for great in your midst is the Holy One of Israel. First it should be said according to the letter: O habitation of Zion, exult and praise your God, because he who before seemed to be your God, and was enclosed in the modest straits of the land of Judea, has now filled all the earth with his knowledge, and rising from death, reigns among the Gentiles, and the nations themselves beseech and adore him; in such a way, at least, that he set his hand a second time 168 to possess what is left of his people, and to assemble the fugitives of Israel, and to gather the dispersed of Judah from the four regions of the earth: because the seminary of the Gospel through the Apostles, who were from the Jews, proceeded from the fountains of Israel. But it is better that we interpret Zion, that is, a watchtower placed in the heights, as the Church, concerning which also the fiftieth psalm sings: "Deal favorably, O Lord, in your good will with Zion, and let the walls of Jerusalem be built" (Ps. 51:18); so that a sacrifice of justice, oblations, and holocausts, and the calf which the most merciful father sacrificed for the penitent son (Luke 15), might be made acceptable to God in it.

(Chapter XIII.---Vers. 1.) The burden of Babylon, which Isaiah the son of Amoz saw. The Hebrew word MESSA, can be understood as either burden or weight. And wherever it is prefixed, the things which are said are full of threats. Whence I wonder that the LXX Translators wished to put "vision" in a sad matter; but concerning this elsewhere. Now let us pursue what we have begun: Babylon was the metropolis of the Chaldeans, whose king Nebuchadnezzar, having overcome all nations as far as Ethiopia, devastated among others also Judea, and having besieged Jerusalem for a long time, took it in the eleventh year of the reign of Zedekiah: whom he also led captive to Antioch, which then was called Riblah, and there, after his sons were slain before their father, he ordered the eyes of Zedekiah to be taken out, and sent him blinded into a cage, and dragged him in the manner of wild beasts to Babylon; completing the prophecy of Jeremiah, which sang: "You shall enter into Babylon, and you shall not see it" (Jer. 34:3; 39; 52).

Ad consolationem ergo populi Judaeorum, Babylonis ruina praedicitur, quod quomodo Ninive metropolis Assyriorum, quorum reges Phul, et Theglathphalasar, et Salmanasar, et Sennacherib, decem tribus ceperant, Chaldaeo vastante, subversa est: ita etiam haec, quae contra Deum superbierit, Medorum atque Persarum impetu subvertatur.

(Vers. 2.) In montem caliginosum elevate signum, exaltate vocem, levate manum. Montem caliginosum, sive tenebrosum, quod Hebraice dicitur NESPHE (), Babylonem propter superbiam intellige. Isti sunt montes tenebrosi, tristitiam, et caliginem praeferentes, de quibus Jeremias ait: Date gloriam Domino Deo vestro, antequam offendant pedes vestri ad montes tenebrosos (Jerem. XIII, 16). Praecipiturque vel Angelis, vel quibuslibet ministris, ut jubente Deo, et exaltata nuntiorum manu, ventura Babyloni captivitas praedicetur.

(Vers. 3, 4.) Et ingrediantur portas duces: ego mandavi sanctificatis meis, et vocavi fortes meos in ira mea exsultantes in gloria mea. Principes, et gigantes juxta LXX Translatores Eusebius virtutes Angelicas interpretatur, et pessimos daemones, qui ad eversionem Babylonis missi sunt. Nos autem historiae ordinem prosequentes, Medos esse dicimus. De quibus in consequentibus apertius Scriptura testatur, dicens: Ecce ego suscitabo super eos Medos, qui argentum non quaerant, nec aurum velint. Nec mirum si Medos ad subversionem Babylonis sanctificatos vocet, cum per Jeremiam ipsum Nabuchodonosor, quia ejus imperio serviebat, destruens praevaricatricem Jerusalem, servum suum et columbam dixerit. Porro quod ait: Fortes meos, et exsultantes in gloria mea, ostendit eos non suis viribus, sed Dei ira tam sublimis regni potentiam subvertisse.

171 (Vers. 4, 5.) Vox multitudinis in montibus, quasi populorum frequentium: vox sonitus regum gentium congregatarum. Dominus exercituum praecepit militiae belli venientibus de terra procul a summitate coeli. Dominus et vasa furoris ejus, ut disperdat omnem terram. Medorum atque Persarum describitur impetus: quod multis secum auxiliis congregatis, Domino eorum exercitum praecedente, ad vastitatem veniant Babylonis, ut disperdant omnem terram: non quod totum orbem vastaverint, sed omnem terram Babylonis et Chaldaeorum. Idioma est enim Sanctae Scripturae, ut omnem terram illius significet provinciae, de qua sermo est: quod quidam non intelligentes, ad omnium terrarum subversionem trahunt.

(Vers. 6.) Ululate, quia prope est dies Domini: quasi vastitas a Domino veniet. Apostropha fit ad populum Chaldaeorum, ut ventura mala fletibus resonent: nec de ruina ambigant civitatis, cum Dominus vastator adveniat.

For the consolation therefore of the people of the Jews, the ruin of Babylon is foretold, because just as Nineveh the metropolis of the Assyrians, whose kings Pul, and Tiglath-Pileser, and Shalmaneser, and Sennacherib, had taken the ten tribes, was subverted while the Chaldean devastated it: so also this one, which prided itself against God, shall be subverted by the impetus of the Medes and Persians.

(Vers. 2.) Upon a dark mountain elevate a sign, exalt the voice, lift up the hand. A dark mountain, or a shadowy one, which in Hebrew is called NESPHE, understand as Babylon on account of its pride. These are the dark mountains, displaying sadness and gloom, concerning which Jeremiah says: "Give glory to the Lord your God, before your feet stumble upon the dark mountains" (Jer. 13:16). And it is commanded either to the Angels, or to any ministers whatever, that by the command of God, and with the hand of the messengers exalted, the coming captivity to Babylon may be preached.

(Vers. 3, 4.) And let the leaders enter the gates: I have commanded my sanctified ones, and I have called my strong ones in my wrath exulting in my glory. The princes and giants according to the LXX Translators, Eusebius interprets as Angelic powers, and the worst demons, who were sent for the overthrow of Babylon. But we, following the order of history, say that they are the Medes. Concerning whom in the following things the Scripture more clearly testifies, saying: "Behold, I will stir up the Medes against them, who shall not seek silver, nor desire gold." Nor is it a wonder if he calls the Medes "sanctified" for the subversion of Babylon, since through Jeremiah [God] called Nebuchadnezzar himself his servant and a dove, because he served his command, destroying the prevaricating Jerusalem. Furthermore, that which he says: "My strong ones, and exulting in my glory," shows that they subverted the power of so sublime a kingdom not by their own strengths, but by the wrath of God.

171 (Vers. 4, 5.) A voice of a multitude in the mountains, as of frequent peoples: a voice of the sound of kings of the nations gathered together. The Lord of hosts has commanded the warfare of battle to those coming from a far country from the summit of heaven. The Lord and the vessels of his fury, that he may destroy all the land. The impetus of the Medes and Persians is described: that with many auxiliaries gathered with them, with the Lord preceding their army, they come to the vastness of Babylon, to destroy all the land: not that they devastated the whole world, but all the land of Babylon and the Chaldeans. For it is an idiom of Holy Scripture, that it signifies "all the land" of that province of which there is discourse: which some not understanding, drag to the subversion of all lands.

(Vers. 6.) Howl, because the day of the Lord is near: as a vastness it shall come from the Lord. An apostrophe is made to the people of the Chaldeans, that they may resound the coming evils with weepings: nor may they doubt concerning the ruin of the city, since the Lord the devastator approaches.

(Vers. 7, 8.) Propter hoc omnes manus dissolventur, et omne cor hominis tabescet et conteretur. Torsiones et dolores tenebunt: quasi parturiens dolebunt: unusquisque ad proximum suum stupebit: facies combustae vultus eorum. Hoc expositione non indiget: sed breviter indicatur, quod tantum malorum pondus incumbat, ut pugnatorum Babylonis solvatur manus, et cor pavore languescat, et in morem parturientium feminarum dolor torqueat viscera, et unusquisque alterius quaerat auxilium, luridam faciem pallore circumferens: naturale est enim, ut imminentibus [Al. in ingentibus] malis alios sapere plus putemus.

(Vers. 9.) Ecce dies Domini venit crudelis et indignationis plenus, et irae furorisque, ad ponendum terram in solitudinem, et peccatores ejus conterendos de ea. Crudelem diem vocat, non merito sui, sed populi. Non est enim crudelis qui crudeles jugulat: sed quod crudelis patientibus esse videatur. Nam et latro suspensus patibulo, crudelem judicem putat. Simulque solitudo et vastitas terrae Babyloniae nuntiatur: et causa vastitatis exponitur [Al. ponitur], quod propter accolas ejus haec omnia fiant.

(Vers. 10.) Quoniam stellae coeli et splendor earum non expandent lumen suum: obtenebratus est sol in ortu suo, et lunae non splendebit 172 in lumine suo. Verbum Hebraicum CHISILE () LXX ὠρίωνα transtulerunt. Hebraeus, quo ego praeceptore usus sum, Arcturum interpretatus est. Nos generaliter sequentes Symmachum, stellam [Al. stellas] diximus. Est autem sensus, quod cum dies Domini crudelis advenerit, et furor ejus universa vastarit, prae timoris magnitudine mortalibus cuncta tenebrescant, et sol ipse et luna astraque rutilantia suum videantur negare fulgorem. Unde et coelum sacco induitur, quod scilicet tenebrae cuncta operiant, et prementibus malis, nihil aliud sentiant homines, nisi quod mens videre compellit.

(Vers. 11.) Et visitabo super orbis mala, et contra impios iniquitatem eorum: et quiescere faciam superbiam infidelium, et arrogantiam fortium humiliabo. Ex hoc loco et ex superiore, ubi scriptum est, quod obtenebrescat sol in ortu suo, et luna caligine compleatur, et stellae fulgorem retrabant, et totius orbis iniquitas visitetur, quidam putant non de Babylonis ruina, sed de mundi consummatione praedici: cum utique secundum superiora et orbis, qui Hebraice dicitur THEBEL (), et Graece οἰκουμένη, Babylon intelligenda sit. Οἰκουμένη enim lingua nostra habitatam sonat; et habitata propter ingentem populi multitudinem Babylon dicitur: ut ubi prius fuerat innumerabilis turba populorum, ibi sit vastitas et habitatio bestiarum.

(Vers. 7, 8.) Therefore all hands shall be dissolved, and every heart of man shall melt and be bruised. Tortures and pains shall take hold: they shall grieve as one giving birth: each one shall be amazed at his neighbor: their faces are burnt countenances. This does not need exposition: but it is briefly indicated, that such a weight of evils is incumbent, that the hands of the fighters of Babylon are loosened, and the heart languishes with fear, and pain tortures the viscera in the manner of women giving birth, and each one seeks the aid of another, carrying around a lurid face with paleness: for it is natural, that in imminent [or in great] evils we think others know more.

(Vers. 9.) Behold the day of the Lord comes cruel and full of indignation, and of wrath and fury, to put the land into solitude, and to bruise its sinners from it. He calls the day cruel, not by its own merit, but the people's. For he is not cruel who slaughters the cruel: but because it seems to be cruel to those suffering. For even a robber hung on a gibbet thinks the judge cruel. And at the same time the solitude and vastness of the land of Babylonia is announced: and the cause of the vastness is explained, because all these things happen on account of its inhabitants.

(Vers. 10.) Because the stars of heaven and their splendor shall not expand their light: the sun is darkened in its rising, and the moon shall not shine in its light. The Hebrew word CHISILE the LXX translated as Orion. The Hebrew, whom I used as a teacher, interpreted as Arcturus. We generally following Symmachus, have said "star" [or stars]. But the sense is, that when the cruel day of the Lord shall have come, and his fury shall have devastated all things, all things are darkened for mortals before the magnitude of fear, and the sun itself and the moon and the ruddy stars seem to deny their own brightness. Whence also the heaven is clothed in sackcloth, because namely darkness covers all things, and with evils pressing, men feel nothing else, except what the mind is compelled to see.

(Vers. 11.) And I will visit upon the world its evils, and against the impious their iniquity: and I will make the pride of the infidels to rest, and I will humble the arrogance of the strong. From this place and from the one above, where it is written, that the sun is darkened in its rising, and the moon is filled with darkness, and the stars draw back their brightness, and the iniquity of the whole world is visited, some think it is foretold not concerning the ruin of Babylon, but concerning the consummation of the world: when indeed according to the things above, both the world, which in Hebrew is called THEBEL, and in Greek oikoumene, Babylon must be understood. For oikoumene in our language sounds "inhabited"; and Babylon is called inhabited on account of the huge multitude of people: so that where before there had been an innumerable crowd of peoples, there there may be vastness and a habitation of beasts.

(Vers. 12.) Pretiosior erit vir auro, et homo mundo obrizo. Causa manifesta quare Deus visitet οἰκουμένην, id est, Babylonis mala: ut habitatore deserta redigatur in solitudinem. Pretiosum autem dicitur omne quod rarum est; quomodo et supra juxta Historiam, pro hominum raritate apprehendere legimus septem mulieres unum virum, dicentes: Panem nostrum comedemus, et vestimentis nostris operiemur; tantummodo invocetur nomen tuum super nos, et aufer opprobrium nostrum (Isa. IV, 1). Et in Samuelis volumine continetur: Sermo Domini erat pretiosus in diebus illis (Reg. III, 1), id est rarus. Nota quod in Hebraico pro generali auro PHAZ (), pro obrizo OPHIR (), scriptum est.

(Vers. 13.) Super hoc coelum turbabo, et movebitur terra de loco suo: propter indignationem 173 Domini exercituum, et propter diem irae furoris ejus. Vel eo sensu accipe, quo supra de stellis, et sole, et luna, et orbe exposuimus: vel ὑπερβολικῶς, quod ab indignatione Dei et coelum triste sit, et terra moveatur, elementa quoque omnia iram Creatoris agnoscant.

(Vers. 14.) Et erit quasi damula fugiens, et quasi ovis, et non erit qui congreget. Babylonium significat et Chaldaeum populum, quod ita pavidus ad irruptionem Medorum Persarumque fugiat, quasi damula et ovis ad rugitum leonis et ululatum lupi: nec habet defensorem aut principem, cujus sequatur imperium.

Unusquisque ad populum suum convertetur, et singuli ad terram suam fugient. Postquam capta fuerit Babylon, et per portas ejus intrarit hostilis exercitus, cuncta auxilia et diversarum gentium turmae, quibus prius civitas defensabatur, ad suas provincias revertentur.

(Vers. 15.) Omnis qui inventus fuerit, occidetur: et omnis qui supervenerit, cadet in gladio. Qui non fugerit, mucrone ferietur: qui vero aut resistere voluerit, aut reverti, in tantum captae urbi non proderit, ut ipse quoque sanguinem fundat.

(Vers. 16.) Infantes eorum allidentur in oculis eorum: diripientur domus eorum, et uxores eorum violabuntur. Hoc est quod David in spiritu prophetat: Filia Babylonis misera, beatus qui tribuet tibi retributionem tuam, quam retribuisti nobis. Beatus qui tenebit et allidet parvulos tuos ad petram (Ps. CXXXIX, 8). Tanta erit urbis vastitas et victorum saevitia, ut nec innoxiae parcatur aetati, ut cunctae domorum diripiantur opes, et in conspectu maritali uxorum violetur pudicitia.

(Vers. 12.) A man shall be more precious than gold, and a human than fine gold from Ophir. The cause is manifest why God visits the oikoumene, that is, the evils of Babylon: that deserted by its inhabitant it may be reduced into solitude. Moreover everything that is rare is called precious; just as also above according to History, for the rarity of men we read that seven women take hold of one man, saying: "We will eat our own bread, and be covered with our own garments; only let your name be invoked upon us, and take away our reproach" (Isa. 4:1). And it is contained in the volume of Samuel: "The word of the Lord was precious in those days" (1 Sam. 3:1), that is, rare. Note that in the Hebrew for general gold PHAZ, for fine gold OPHIR, is written.

(Vers. 13.) Over this I will disturb the heaven, and the earth shall be moved from its place: on account of the indignation 173 of the Lord of hosts, and on account of the day of the wrath of his fury. Either take it in that sense, in which we explained above concerning the stars, and the sun, and the moon, and the world: or hyperbolically, that from the indignation of God even the heaven is sad, and the earth is moved, and all elements recognize the wrath of the Creator.

(Vers. 14.) And it shall be as a fleeing doe, and as a sheep, and there shall be no one who gathers. It signifies the Babylonian and Chaldean people, that thus fearful at the irruption of the Medes and Persians they flee, as a doe and a sheep at the roar of a lion and the howl of a wolf: nor has it a defender or prince, whose command it may follow.

Each one shall be converted to his own people, and individuals shall flee to their own land. After Babylon shall have been taken, and the hostile army shall have entered through its gates, all auxiliaries and crowds of diverse nations, by which the city was before defended, shall return to their own provinces.

(Vers. 15.) Every one that shall be found, shall be slain: and every one that shall come upon [them], shall fall by the sword. He who shall not have fled, shall be struck by the blade: but he who shall have wished either to resist or to return, shall not profit the taken city to such an extent, that he himself also may shed blood.

(Vers. 16.) Their infants shall be dashed to pieces in their eyes: their houses shall be pillaged, and their wives shall be violated. This is what David prophesies in spirit: "Wretched daughter of Babylon, blessed is he who shall repay you your retribution, which you have repaid to us. Blessed is he who shall take and dash your little ones against the rock" (Ps. 137:8-9). So great shall be the vastness of the city and the cruelty of the victors, that not even the innocent age may be spared, so that all the wealth of the houses may be pillaged, and in the marital sight the chastity of the wives may be violated.

(Vers. 17.) Ecce ego suscitabo super eos Medos, qui argentum non quaerant, neque aurum velint. Apertum est quod latebat: quod nequaquam fortes et gigantes, Angeli intelligendi sunt et daemones, sed Medorum gens, quorum princeps Darius primus Babyloniorum destruxit imperium, occiso Balthasar nepote Nabuchodonosor, qui Evilmerodach [Al. Evilmarodach] filius fuit (Dan. V). Tantam autem scribit Medorum Persarumque saevitiam, ut ardore sanguinis effundendi, aurum argentumque contemnant, 174 et oblatas opes pro luto reputent.

(Vers. 18.) Sed sagittis parvulos interficient, et lactentibus uteri non miserebuntur, et super filios non parcet oculus eorum. Interficientur parvuli, quorum vulnera erunt non minora than corpora, et praegnantium uteri secabuntur, elidenturque infantes, et ad ubera pressos filios crudelis victor occidet.

(Vers. 19.) Et erit Babylon illa gloriosa in regnis, inclyta in superbia Chaldaeorum: sicut subvertit Dominus Sodomam et Gomorrham: non habitabitur usque in finem, et non fundabitur usque in generationem et generationem. Audivimus Medos, audivimus Babylonem, audivimus inclytam in superbia Chaldaeorum: nolumus intelligere quod fuit, et quaerimus audire quod non fuit. Et haec dicimus, non quod tropologicam intelligentiam condemnemus, sed quod spiritualis interpretatio sequi debeat ordinem historiae: quod plerique ignorantes, lymphatico in Scripturis vagantur errore. Usque in praesentem ergo diem prophetia Babylonis expletur: et sicut subvertit Deus Sodomam et Gomorrham: sic et ista subversa non habitabitur in aeternum. Pro illa enim Seleuciam et Ctesiphontem urbes Persarum inclytas fecerunt.

(Vers. 20-22.) Nec ponet ibi tentoria Arabs; nec pastores requiescent ibi: sed erunt ibi bestiae, replebuntur domus eorum draconibus, et habitabunt ibi struthiones, et pilosi saltabunt ibi. Et respondebunt ululae in aedibus ejus, et Sirenae in delubris voluptatis. In tantum Babylon vastata erit atque deserta, ut ne ad pascua quidem armentorum et pecorum utilis sit. Non enim tendet ibi Arabs Saracenusque tentoria, nec pastores post vestigia gregum fessi labore quiescent: sed inter parietinas et angustias veterum ruinarum habitabunt SIIM (): quod soli LXX bestias transtulerunt: alii ipso nomine quod apud Hebraeos scriptum est, volentes genera daemonum intelligi vel phantasmata. Et replebuntur, inquit, domus, ut nos diximus, draconibus: ut Aquila transtulit, typhonibus, ut Symmachus OHIM (), ipsum verbum Hebraicum exprimens: LXX vero et Theodotio clamores, vel sonitus interpretati sunt.

(Vers. 17.) Behold I will stir up the Medes against them, who shall not seek silver, nor desire gold. That which was hidden is open: that in no way "strong ones" and "giants" are to be understood as Angels and demons, but the nation of the Medes, whose prince Darius first destroyed the empire of the Babylonians, after Belshazzar the grandson of Nebuchadnezzar was slain, who was the son of Evil-Merodach (Dan. 5). Moreover, he writes that the cruelty of the Medes and Persians is so great, that by the heat of shedding blood, they despise gold and silver, 174 and repute offered wealth as mud.

(Vers. 18.) But with arrows they shall slay the little ones, and they shall not have mercy on the sucklings of the womb, and their eye shall not spare over the sons. Little ones shall be slain, whose wounds shall be no smaller than their bodies, and the wombs of those pregnant shall be cut, and infants shall be dashed out, and the cruel victor shall slay the sons pressed to the breasts.

(Vers. 19.) And that Babylon shall be glorious among kingdoms, renowned in the pride of the Chaldeans: as the Lord subverted Sodom and Gomorrah: it shall not be inhabited even to the end, and it shall not be founded even to generation and generation. We have heard of the Medes, we have heard of Babylon, we have heard of [it being] renowned in the pride of the Chaldeans: we are unwilling to understand what was, and we seek to hear what was not. And we say these things, not because we condemn tropological understanding, but because spiritual interpretation ought to follow the order of history: which many not knowing, wander in a lymphatic error in the Scriptures. Even to the present day, therefore, the prophecy of Babylon is fulfilled: and as God subverted Sodom and Gomorrah: so also this one having been subverted shall not be inhabited forever. For in place of it they made Seleucia and Ctesiphon renowned cities of the Persians.

(Vers. 20-22.) Neither shall the Arabian pitch [his] tents there; nor shall the shepherds rest there: but beasts shall be there, their houses shall be filled with dragons, and ostriches shall dwell there, and the hairy ones [pilosi] shall dance there. And owls shall answer in its houses, and Sirens in the shrines of pleasure. To such an extent shall Babylon be devastated and deserted, that it may not be useful even for the pastures of herds and flocks. For the Arabian and the Saracen shall not pitch [his] tents there, nor shall the fatigued shepherds rest after the footsteps of the flocks: but within the ruins and the straits of the old ruins shall dwell the SIIM: which the LXX alone translated as "beasts": others, by the name itself which is written among the Hebrews, wishing types of demons or phantasms to be understood. And the houses shall be filled, he says, as we have said, with "dragons": as Aquila translated, "typhons", as Symmachus "OHIM", expressing the Hebrew word itself: the LXX truly and Theodotion interpreted as "clamors" or "sounds".

Quodque sequitur: Pilosi saltabunt ibi, vel incubones, vel satyros, 175 vel silvestres quosdam homines, quos nonnulli Fatuos ficarios vocant, aut daemonum genera intelligunt. Pro ululis quoque omnes ipsum verbum Hebraicum IIM (), soli LXX onocentauros transtulerunt. Sirenae autem THENNIM () vocantur, quas nos aut daemones, aut monstra quaedam, vel certe dracones magnos interpretabimur, qui cristati sunt et volantes. Per quae omnia vastitatis et solitudinis signa monstrantur: quod tanta sit depopulatio urbis quondam potentissimae, ut prae multitudine daemonum ac bestiarum nullus in eam audeat pastorum, id est, deserti appetitor intrare. Didicimus a quodam fratre Elamita, qui de illis finibus egrediens, nunc Jerosolymis vitam exigit monachorum, venationes regias esse in Babylone, et omnis generis bestias murorum ejus tantum ambitu coerceri.

(Cap. XIV.---Vers. 1.) Prope est ut veniat tempus ejus: et dies ejus non elongabuntur. Instare dicit tempus quo ab hostibus capienda sit. Post captivitatem quippe Jerusalem, non multum tempus in medio, et a Medis Persaque vastata est

Miserebitur enim Dominus Jacob, et eliget adhuc de Israel, et requiescere eos faciet super humum suam. De hoc Sophonias plenius loquitur: Lauda, filia Sion; jubila, Israel; laetare et exsulta in omni corde, filia Jerusalem: quia abstulit Dominus judicium tuum: avertit inimicos tuos (Soph. III, 14, 15). Significat autem tempus quo Cyrus rex Persarum captivum populum Jerusalem redire permisit. Lege Esdrae librum (I Esdr. I), Aggaeum (Aggaei I) et Zachariam (Zach. I), quando sub Zorobabel, et Jesu sacerdote magno, et Esdra, et Neemia, altare, Templum, murique urbis exstructi sunt.

(Vers. 2.) Adjungetur advena ad eos, et adhaerebit domui Jacob, et tenebunt eos populi, et adducent eos in locum suum, et possidebit eos house Israel super terram Domini in servos et ancillas: et erunt capientes eos qui se ceperant, et subjicient exactores suos. Multos de diversis gentibus cum populo Judaeorum Jerosolymam venisse conjicimus, credentes Deo Israel, et errorum idola relinquentes. Quod autem reducti sint ad litteras regis, et acceperint munera et impensas Templi, nulla dubitatio est. In hoc solum 176 arctari videtur intelligentia, quomodo possederit Israel in terra Domini victores quondam suos, et subjecerint exactores, servosque eos habuerint et ancillas. Nisi forte synecdochicῶs totum intelligamus ex parte: quod tantae postea felicitatis fuerint, ut de diversis quoque per circuitum gentibus sibi servorum et ancillarum familias compararint. Potest et in Assueri temporibus intelligi (Esth. IX; Judith. XIII), quando occiso Holoferne hostilis ab Israel est caesus exercitus.

And that which follows: "The hairy ones [pilosi] shall dance there", they understand either incubi, or satyrs, 175 or certain sylvan men, whom some call "Fatuous ones of the fig trees" [Fatuos ficarios], or types of demons. For "owls" also all [used] the Hebrew word itself, IIM, only the LXX translated as "onocentauros". Moreover the Sirens are called THENNIM, whom we shall interpret as either demons, or certain monsters, or certainly large dragons, which are crested and flying. Through all which things signs of vastness and solitude are shown: because so great is the depopulation of the once most powerful city, that before the multitude of demons and beasts none of the shepherds, that is, seekers of the desert, dares to enter into it. We learned from a certain Elamite brother, who departing from those borders, now spends the life of monks in Jerusalem, that there are royal hunts in Babylon, and beasts of every kind are coerced only by the circuit of its walls.

(Chapter XIV.---Vers. 1.) It is near that its time may come: and its days shall not be prolonged. He says the time is pressing in which it is to be taken by the enemies. Indeed after the captivity of Jerusalem, not much time [passed] in the middle, and it was devastated by the Medes and Persians.

For the Lord will have mercy on Jacob, and will yet choose out of Israel, and will make them rest upon their own ground. Concerning this Zephaniah speaks more fully: "Praise, daughter of Zion; shout, Israel; be glad and exult with all [your] heart, daughter of Jerusalem: because the Lord has taken away your judgment: he has turned away your enemies" (Zeph. 3:14-15). Moreover it signifies the time in which Cyrus king of the Persians permitted the captive people to return to Jerusalem. Read the book of Ezra (1 Esdr. 1), Haggai (Hag. 1) and Zechariah (Zech. 1), when under Zerubbabel, and Jeshua the great priest, and Ezra, and Nehemiah, the altar, the Temple, and the walls of the city were built.

(Vers. 2.) The stranger shall be joined to them, and shall cleave to the house of Jacob, and the peoples shall take them, and lead them into their own place, and the house of Israel shall possess them upon the land of the Lord for servants and handmaids: and they shall be taking those who had taken them, and they shall subject their exactors. We conjecture that many from diverse nations came to Jerusalem with the people of the Jews, believing in the God of Israel, and leaving behind the idols of errors. That they were led back by the letters of the king, and received gifts and the expenses of the Temple, there is no doubt. In this alone 176 the understanding seems to be narrowed, how Israel possessed in the land of the Lord those who were once its victors, and subjected the exactors, and had them as servants and handmaids. Unless perhaps we understand the whole from the part synecdochically: that they were afterwards of such great happiness, that from diverse nations also round about they prepared for themselves families of servants and handmaids. It can also be understood in the times of Ahasuerus (Esther 9; Judith 13), when after Holofernes was slain the hostile army was cut down by Israel.

Quod haereo litterae, et in more serpentis terram comedo, tuae est voluntatis, qui historicam tantum interpretationem audire voluisti.

(Vers. 3.) Et erit in die illa cum requiem dederit tibi Dominus a labore tuo, et a concussione tua, et a servitute tua dura quia (Al. quam) ante servivisti: sumes parabolam istam contra regem Babylonis, et dices. Sermo dirigitur ad Israelem, quod postquam reversus fuerit Jerusalem, et jugum servitutis excusserit, recordetur potentiae quondam Nabuchodonosor, et culminis Babylonii, miserabilique eum voce deploret: quia ad tantam venerit calamitatem, ut hostibus quoque suis dignus miseratione videatur.

(Vers. 4-7.) Quomodo cessavit exactor: requievit tributum? Contrivit Dominus baculum impiorum, virgam dominantium caedentem populos in indignatione: plaga insanabili subjicientem in furore gentes, persequentem crudeliter: conquievit et siluit: omnis terra gavisa est et exsultavit. Vox ista plangentis et miserantis Israelis, quomodo Dominus quondam victorque terrarum, et tributis cuncta depopulans, contritus sit et redactus in nihil. Ille, inquam, qui fuit baculus impiorum, qui sceptrum et virga regalis omnes furibunde percutiens, cujus plaga non poterat sustineri, qui fugientes quoque crudeliter persequebatur: quomodo conquievit et humiliatus est, et ad ruinam ejus omnis terra consiluit, vocem tantum [Al. tamen] laetitiae gestientis emittens?

(Vers. 8.) Abietes quoque laetatae sunt super te et cedri Libani: Ex quo dormisti, non ascendit qui succidat nos. Per abietes et cedros Libani principes gentium intellige, qui Nabuchodonosor percutiente succisi sunt, qui et ipsi in vocem laetitiae prorumpentes dicunt: Ex quo ad inferna 177 deductus es, nullus alius potuit inveniri, qui magnos potentesque succideret.

(Vers. 9.) Infernus subter te conturbatus est, in occursum adventus tui suscitavit tibi gigantes: omnes principes terrae surrexerunt de soliis suis: cuncti principes nationum universi respondebunt, et dicent tibi. Haec emphaticῶs legenda sunt et scenae modo; non quod facta sint, sed quod fieri potuerint: nisi forte animas regum quos interfecerat, insultantes regi Babylonio occurrisse credimus. Solatium enim malorum est, cum inimicos viderint eadem sustinere.

That I stick to the letter, and eat the earth in the manner of a serpent, is of your will, who wished to hear only the historical interpretation.

(Vers. 3.) And it shall be in that day when the Lord shall have given you rest from your labor, and from your concussion, and from your hard servitude in which you previously served: you shall take up this parable against the king of Babylon, and you shall say. The discourse is directed to Israel, that after it shall have returned to Jerusalem, and shall have shaken off the yoke of servitude, it may remember the power of the once Nebuchadnezzar, and the Babylonian summit, and may deplore him with a miserable voice: because he has come to such great calamity, that he seems worthy of pity even to his own enemies.

(Vers. 4-7.) How has the exactor ceased: has the tribute rested? The Lord has bruised the staff of the impious, the rod of the dominators striking the peoples in indignation: subjecting the nations in fury with an incurable plague, persecuting cruelly: it has rested and was silent: all the earth has rejoiced and exulted. This is the voice of the lamenting and pitying Israel, how the Lord once and victor of the lands, and devastating all things with tributes, has been bruised and reduced to nothing. He, I say, who was the staff of the impious, who as a scepter and royal rod struck all things furiously, whose plague could not be sustained, who also cruelly persecuted those fleeing: how has he rested and been humbled, and at his ruin all the earth was silent, emitting only a voice of exulting joy?

(Vers. 8.) The fir trees also have rejoiced over you, and the cedars of Lebanon: Since you have slept, he who would cut us down has not ascended. By the fir trees and the cedars of Lebanon understand the princes of the nations, who were cut down when Nebuchadnezzar struck, who themselves also breaking out into a voice of joy say: Since you have been led down to the lower parts, 177 no other could be found, who would cut down the great and powerful.

(Vers. 9.) Hell [Infernus] underneath you is disturbed, it has stirred up the giants for you at the meeting of your arrival: all the princes of the earth have arisen from their thrones: all the princes of the nations universally shall answer, and say to you. These things are to be read emphatically and in the manner of a stage; not that they were done, but that they could have been done: unless perhaps we believe that the souls of the kings whom he had slain, met the Babylonian king insulting him. For it is a solace of evils, when they see that their enemies sustain the same things.

(Vers. 10, 11.) Et tu vulneratus es sicut nos, nostri similis effectus es: detracta est ad inferos superbia tua: concidit [Al. concidetur] cadaver tuum, subter te sternetur tinea, et operimentum tuum erunt vermes. Sermo potentium et principum terrae, quos supra cedros et abietes appellarat, ad regem Babylonium dirigitur in inferis constitutum. Jam non dolemus nos fuisse succisos, cum et tu eadem securi corrueris. Omnis potentia tua, et in coelum elevata superbia, ad terram detracta est. Ergone et tuum cadaver tineam sustentabit, et scatentium operiet vermium multitudo? Senties per mortem hominis vilitatem, qui Dei in te potentiam praeferebas.

(Vers. 12-14.) Quomodo cecidisti de coelo, lucifer, qui mane oriebaris: corruisti in terram qui vulnerabas gentes: qui dicebas in corde tuo: In coelum ascendam, super sidera Dei exaltabo solium meum, sedebo in monte testamenti in lateribus Aquilonis; ascendam super altitudinem nubium, ero similis Altissimo. Pro eo quod nos interpretati sumus ob facilitatem intelligentiae: Quomodo cecidisti de coelo, lucifer, qui mane oriebaris, in Hebraico, ut verbum exprimamus ad verbum, legitur: Quomodo cecidisti de coelo, ulula fili diluculi. Significatur autem aliis verbis lucifer; et dicitur ei quod flere debeat et lugere, qui quondam sic fuerit gloriosus, ut fulgori luciferi comparatus sit. Sicut, inquit, lucifer discutiens tenebras, ardens et rutilus illucescit; sic et tuus progressus in populos et publicum claro sideri similis videbatur; sed cecidisti in terram gentium vulnerator, qui per superbiam loquebaris: Tantam potentiam consecutus sum, 178 ut coelum mihi restet et sidera ut sub pedibus meis superna debeant subjacere. Quamquam Judaei coelum et astra Dei se velint intelligi, ex eo quod sequitur: Sedebo in monte testamenti, id est, in Templo, ubi Dei jura sunt condita, et in lateribus Aquilonis, id est, in Jerusalem. Scriptum est enim: Montes Sion latera Aquilonis (Ps. XLVII, 3). Nec suffecerat superbiae ejus desiderare coelestia, nisi ad tantam prorupisset insaniam, ut Dei sibi similitudinem vindicaret.

(Vers. 15.) Verumtamen ad infernum detraheris in profundum laci. Qui per superbiam dixerat: In coelum ascendam, ero similis Altissimo, non solum ad infernum, sed ad infernum ultimum detrahitur. Hoc enim significat laci profunditas, pro quo in Evangelio tenebras exteriores legimus, ubi est fletus et stridor dentium (Luc. XIII, 28).

(Vers. 10, 11.) And you have been wounded just as we, you have been made similar to us: your pride has been dragged down to the lower regions: your corpse has fallen [or will be cut down], under you the moth shall be spread, and worms shall be your covering. The discourse of the powerful and the princes of the earth, whom above he had called cedars and fir trees, is directed to the Babylonian king established in the lower regions. Now we do not grieve that we were cut down, since you also have fallen by the same axe. All your power, and your pride elevated to heaven, has been dragged down to the earth. Shall your corpse then sustain the moth, and shall a multitude of swarming worms cover you? You shall feel through death the vileness of man, you who displayed in yourself the power of God.

(Vers. 12-14.) How have you fallen from heaven, Lucifer, who used to rise in the morning: you have fallen to the earth who did wound the nations: who did say in your heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the testament in the sides of the North; I will ascend above the altitude of the clouds, I will be like the Most High. Instead of that which we interpreted for ease of understanding: "How have you fallen from heaven, Lucifer, who used to rise in the morning", in the Hebrew, that we may express word for word, it is read: "How have you fallen from heaven, howl son of the dawn." However, "Lucifer" is signified by other words; and it is said to him that he ought to weep and lament, who once was so glorious, that he was compared to the brightness of Lucifer. Just as, he says, Lucifer, dispersing the darkness, shines forth burning and ruddy; so also your progress among the peoples and the public seemed similar to a bright star; but you have fallen to the earth, wounder of the nations, who used to speak through pride: I have attained such great power, 178 that heaven remains for me and the stars, so that supernal things ought to lie under my feet. Although the Jews wish heaven and the stars of God to be understood [as themselves], from that which follows: "I will sit in the mountain of the testament," that is, in the Temple, where the laws of God are established, "and in the sides of the North," that is, in Jerusalem. For it is written: "The mountains of Zion are the sides of the North" (Ps. 48:2). Nor had it sufficed for his pride to desire celestial things, unless he had broken out into such great insanity, that he claimed for himself the likeness of God.

(Vers. 15.) But yet you shall be dragged down to hell into the depth of the lake. He who through pride had said: "I will ascend into heaven, I will be like the Most High," is dragged down not only to hell, but to the ultimate hell. For this the depth of the lake signifies, instead of which in the Gospel we read "outer darkness," where there is weeping and gnashing of teeth (Luke 13:28).

(Vers. 16, 17.) Qui te viderint, ad te inclinabuntur, teque prospicient (subauditur dicentes): Numquid iste est vir qui conturbavit terram, qui concussit regna, qui posuit orbem desertum, et urbes ejus destruxit; vinctis ejus non aperuit carcerem? Et haec vox insultantium est atque mirantium, quomodo vastator omnium et ipse vastatus sit. Quod autem ait: Vinctis ejus non aperuit carcerem? magnitudo crudelitatis et impietatis exprimitur, ut etiam vinctos teneret in carcere: et non sufficerent miseris catenae, nisi illos et tenebrarum horror includeret.

(Vers. 18, 19.) Omnes reges gentiam, universi dormierunt in gloria, vir in domo sua. Tu autem projectus es de sepulcro tuo quasi stirps inutilis, pollutus et obvolutus cum his qui interfecti sunt gladio, et descenderunt ad fundamenta laci; quasi cadaver putridum non habebis consortium, neque cum eis in sepultura. Narrant Hebraei hujusmodi fabulam: Evilmarodach qui, patre suo Nabuchodonosor vivente per septem annos inter bestias, ante regnaverat, postquam ille restitutus in regno est, usque ad mortem patris cum Joachim rege Judae in vinculis fuit: quo mortuo, cum rursus in regnum succederet, et non susciperetur a principibus, qui metuebant ne viveret qui dicebatur exstinctus; ut fidem patris mortui faceret, aperuit sepulcrum, et cadaver ejus unco et funibus traxit. 179 Et est sensus: Sepultis omnibus qui a te interfecti sunt, tu solus insepultus jacebis. Alii vero locum istum sic interpretantur: Omnes animae apud inferos aliquam requiem accipient, tu solus in extremas tenebras religaberis. Omnium enim operieris sanguine, et universorum te cruor premet velut obvolutum sanie mortuorum. Symmachus hunc locum sic transtulit: Etiam cum his qui occiduntur in bello, non mereberis habere consortium sepulturae. Pro eo autem quod nos diximus, quasi stirps inutilis, et in Hebraeo legitur: CHANESER NETHAB (), Aquila interpretatus est, quasi sanies polluta. NESER () autem proprie virgultum appellatur, quod ad radices arborum nascitur, et quasi inutile ab agricolis amputatur: possumus id ipsum saniem tabemque intelligere. Simulque discimus quod infernus sub terra sit, dicente Scriptura: Usque ad fundamenta laci.

(Vers. 20.) Tu enim terram tuam disperdidisti, tu populum tuum occidisti. Juxta LXX Interpretes qui dixerunt: Quia terram meam perdidisti, et populum meum occidisti, quid dicant, nulla dubitatio est. Terram enim Judaeam, et populum ejus Israel Nabuchodonosor interfecit et perdidit. Juxta Hebraicum difficilis intellectus est, quomodo terram suam perdiderit, et populum suum occiderit: nisi forte hoc sensu accipiendum est, eos, quos tibi Deus in correptionem dederat, tu penitus perdidisti.

(Vers. 16, 17.) They who shall see you, shall be bent down toward you, and shall look upon you (it is understood saying): Is this the man who disturbed the earth, who shook kingdoms, who put the world desert, and destroyed its cities; did he not open the prison to his bound? And this is the voice of those insulting and wondering, how the devastator of all things is also himself devastated. Moreover, that which he says: "Did he not open the prison to his bound?" the magnitude of cruelty and impiety is expressed, so that he even held the bound in prison: and chains were not enough for the wretched, unless the horror of darkness also enclosed them.

(Vers. 18, 19.) All the kings of the nations, universally have slept in glory, a man in his own house. But you have been cast out from your sepulcher as an useless branch, polluted and wrapped with those who are slain with the sword, and have descended to the foundations of the lake; as a putrid corpse you shall not have fellowship, nor with them in burial. The Hebrews tell a story of this kind: Evil-Merodach who, while his father Nebuchadnezzar was living among the beasts for seven years, had reigned before, after he [Nebuchadnezzar] was restored in the kingdom, was in bonds with Jehoiachin king of Judah until the death of his father: when he died, and he [Evil-Merodach] succeeded again into the kingdom, and was not received by the princes, who feared lest he should be alive who was said to be extinct; that he might make faith [proof] of his dead father, he opened the sepulcher, and dragged his corpse with a hook and ropes. 179 And the sense is: All those who were slain by you being buried, you alone shall lie unburied. But others interpret this place thus: All souls among the lower ones shall receive some rest, you alone shall be bound in the extreme darkness. For you shall be covered by the blood of all, and the gore of all shall press you as if wrapped in the filth of the dead. Symmachus translated this place thus: "Even with those who are killed in war, you shall not deserve to have a fellowship of burial." Moreover, instead of that which we said, "as an useless branch," and in the Hebrew is read: CHANESER NETHAB, Aquila interpreted, "as polluted gore." For NESER is properly called a sprout, which is born at the roots of trees, and as useless is cut off by the farmers: we can understand that same thing as gore and decay. At the same time we learn that hell is under the earth, the Scripture saying: "Even to the foundations of the lake."

(Vers. 20.) For you have destroyed your land, you have slain your people. According to the LXX Interpreters who said: "Because you have destroyed my land, and have slain my people," there is no doubt what they say. For Nebuchadnezzar slew and destroyed the land of Judea, and its people Israel. According to the Hebrew it is of difficult understanding, how he destroyed his own land, and slew his own people: unless perhaps it is to be taken in this sense, those whom God had given to you for correction, you destroyed entirely.

Vel aliter: antiquum Assyriorum regnum, te multum superbiente et elevante contra Deum cervicem tuam, omnino destructum est. Si enim te egisses humiliter, et scisses mensuram tuam, Assyrius et Babylonius hucusque regnaret. Sive hoc modo: tam crudelis fuisti in externos, ut etiam subjectos tibi populos furibundus opprimeres.

(Vers. 21.) Non vocabitur in aeternum semen pessimorum. Praeparate filios ejus occisioni in iniquitate patrum suorum: non consurgent, nec haereditabunt terram, neque implebunt facies orbis civitatum. Omnes historiae consentiunt, quod occiso Balthasar nepote Nabuchodonosor, et succedente Dario in regnum Chaldaeorum, 180 nullus de Nabuchodonosor deinceps stirpe regnarit. Hoc ergo Scriptura praedicit, quod in tantam Babylon veniet vastitatem, ut etiam de semine regio nullus remaneat, sed propter impietatem patris omnis soboles deleatur. Pro eo autem quod nos in ultima parte sententiae transtulimus, neque implebunt facies orbis civitatum, in Hebraeo scriptum est pro civitatibus, ARIM (), quod nos transferre possumus et adversarios; ut sit sensus: nullus ex semine tuo qui cupiat reparare regnum, adversarius suscitabitur. Secundum Septuaginta Interpretes, qui dixerunt: Semen pessimum, para filios tuos interfectioni propter peccata patris tui, quem sensum habeat, scire non valeo.

(Vers. 22, 23.) Et consurgam super eos, dicit Dominus exercituum: et perdam Babylonis nomen, et reliquias, et germen, et progeniem, dicit Dominus. Et ponam eam in possessionem hericii, et in paludes aquarum: et scopabo eam in scopa terens, dicit Dominus exercituum. Babylonem fuisse potentissimam, et in campestribus per quadrum sitam, ab angulo usque ad angulum muri, sedecim millia tenuisse passuum, id est, simul per circuitum sexaginta quatuor, refert Herodotus, et multi alii qui Graecas historias conscripserunt. Arx autem, id est, Capitolium illius urbis, est turris quae aedificata post diluvium, in altitudine quatuor millia dicitur tenere passuum, paulatim de lato in angustias coarctata, ut pondus imminens facilius a latioribus sustentetur. Describunt ibi templa marmorea, aureas statuas, plateas lapidibus auroque fulgentes, et multa alia quae pene videantur incredibilia. Hoc totum narravimus, ut ostenderemus quod ad iram Dei omnis potentia pulvis sit, et favillae et cineri comparetur. Si liceret introire barbaras nationes, et vedere tantae urbis extrema vestigia, videremus possessionem hericii, et paludes aquarum, et vere completum esse quod nunc Isaiae vocibus canitur: Scopabo eam in scopa terens; exceptis enim muris coctilibus, qui propter bestias concludendas post 181 annos plurimos instaurantur, omne in medio spatium solitudo est.

Or otherwise: the ancient kingdom of the Assyrians, while you were very proud and elevating your neck against God, was altogether destroyed. For if you had acted humbly, and had known your measure, the Assyrian and Babylonian would reign until now. Or in this way: you were so cruel toward externals, that you also furiously oppressed the peoples subject to you.

(Vers. 21.) The seed of the most wicked shall not be called forever. Prepare his sons for slaughter in the iniquity of their fathers: they shall not arise, nor inherit the land, nor fill the faces of the world with cities. All histories agree, that after Belshazzar the grandson of Nebuchadnezzar was slain, and Darius succeeded into the kingdom of the Chaldeans, 180 no one of the offspring of Nebuchadnezzar reigned thereafter. This therefore the Scripture foretells, that Babylon shall come into such great vastness, that even of the royal seed none may remain, but on account of the impiety of the father all progeny may be deleted. Moreover, instead of that which we translated in the last part of the sentence, "nor shall they fill the faces of the world with cities," in the Hebrew it is written for cities, ARIM, which we can translate also as "adversaries"; so that the sense may be: no one from your seed who desires to repair the kingdom, shall be raised up as an adversary. According to the Seventy Interpreters, who said: "Seed most wicked, prepare your sons for slaughter on account of the sins of your father," what sense it may have, I am not able to know.

(Vers. 22, 23.) And I will arise over them, says the Lord of hosts: and I will destroy the name of Babylon, and the remnants, and the sprout, and the progeny, says the Lord. And I will put it into the possession of the hedgehog, and into the marshes of waters: and I will sweep it with a sweeping broom, says the Lord of hosts. That Babylon was most powerful, and situated in the plains by a square, from corner to corner of the wall, held sixteen thousand paces, that is, sixty-four in circuit altogether, Herodotus reports, and many others who wrote Greek histories. Moreover the citadel, that is, the Capitol of that city, is the tower which was built after the flood, and is said to hold four thousand paces in height, being narrowed little by little from wide into straits, so that the imminent weight may be more easily sustained by the wider parts. They describe there marble temples, golden statues, streets shining with stones and gold, and many other things which seem almost incredible. All this we have narrated, that we might show that toward the wrath of God all power is dust, and is compared to sparks and ash. If it were permitted to enter the barbarian nations, and to see the last vestiges of such a great city, we would see the possession of the hedgehog, and the marshes of waters, and that truly is fulfilled which now is sung in the voices of Isaiah: "I will sweep it with a sweeping broom"; for except for the baked walls, which are restored after 181 many years for the purpose of enclosing beasts, all the space in the middle is solitude.

(Vers. 24, 25.) Juravit Dominus exercituum, dicens: Si non ut putavi, ita erit, et quomodo mente tractavi, sic eveniet ut conteram Assyrium in terra mea, et in montibus meis conculcem eum: et auferetur ab eis jugum ejus, et onus illius ab humero eorum tolletur. Revertitur ad praesentia, hoc est, ad Sennacherib regem Assyriorum, qui Samariam Judaeamque vastavit, et excepta Jerusalem, delevit per circuitum omnia; et longe post futuris vicilia consociat, ut imminens auferatur metus: quia dicere poterant audientes: Nos praesentem perpatimur obsidionem, iste multis post saeculis ventura promittit. Est igitur ordo prophetiae, quamquam post annos plurimos Babylon destruenda sit, et omne penitus stirpis Assyriorum et Chaldaeae seminarium disperdendum: tamen ut not timeatis vicinam captivitatem, jurat Dominus (cui etiam non juranti credendum est) quod sua aestimatio non fallatur, et quod mente conceperit, irritum non fiat. Hoc autem humano loquitur affectu, quod scilicet non fallatur qui falli non potest: Conteram, inquit, Assyrium in terra mea, et in montibus meis conculcabo eum. Una enim nocte centum octoginta quinque millia exercitus Assyriorum Angelo vastante deleta sunt (IV Reg. XIX). Et auferetur ab his qui obsidebantur in Jerusalem, jugum ejus, et grave imperium quod omnibus imminebat, et pondus quo premebantur, in ipsum potius retrudetur. Fugiente enim Assyriorum rege in terram suam, liber cum populi reliquiis egressus est Ezechias.

(Vers. 26, 27.) Hoc consilium quod cogitavi super omnem terram, et haec est manus extenta super universas gentes. Dominus enim exercituum decrevit, et quis poterit infirmare? Et manus ejus extenta, et qui avertet eam? Hoc loco quidam arbitrantur generalem esse contra omnem orbem prophetiam, et quod vastitas Babylonis et Assyriae civitatis typus sit consummationis mundi. Quibus nequaquam contradicimus, dum sciamus, hic omnem terram Assyriorum proprie significari, et universas gentes socias regis Assyrii demonstratas. Quidquid autem a Domino decretum est, nullius virtute prohibetur. Et extentam manum ejus, et ad percutiendum paratam, nemo poterit coercere.

182 (Vers. 28.) Anno quo mortuus est rex Achaz, factum est onus istud. Quatuor reges Judaeae titulo Prophetae legimus esse praepositos: Oziam, Joatham, Achaz, et Ezechiam, singulos sibi ordine et sobole succedentes, quorum Oziam mortuum supra legimus, referente Isaia: Anno quo mortuus est rex Ozias, vidi Dominum sedentem super solium excelsum et elevatum.

(Vers. 24, 25.) The Lord of hosts has sworn, saying: If it shall not be as I have thought, so it shall be, and how I have treated in my mind, so it shall happen: that I may bruise the Assyrian in my land, and upon my mountains tread him under foot: and his yoke shall be taken away from them, and his burden shall be taken from their shoulder. He returns to the present things, that is, to Sennacherib king of the Assyrians, who devastated Samaria and Judea, and except for Jerusalem, destroyed all things round about; and he associates the nearby things with those far in the future, so that the imminent fear may be taken away: because those hearing could say: We suffer the present siege, this one promises things to come after many ages. There is therefore an order of prophecy, although after many years Babylon is to be destroyed, and all the seminary of the offspring of the Assyrians and of Chaldea is to be utterly dispersed: yet so that you may not fear the nearby captivity, the Lord swears (to whom even not swearing it is to be believed) that his estimation is not deceived, and that which he has conceived in his mind, may not become void. Moreover he speaks this with human affection, that namely he who cannot be deceived is not deceived: I will bruise, he says, the Assyrian in my land, and upon my mountains I will tread him under foot. For in one night one hundred eighty-five thousand of the army of the Assyrians were deleted by a devastating Angel (4 Kings 19). And from these who were besieged in Jerusalem, his yoke shall be taken away, and the heavy empire which was imminent over all, and the weight by which they were pressed, shall rather be thrust back upon himself. For while the king of the Assyrians was fleeing into his own land, Hezekiah went out free with the remnants of the people.

(Vers. 26, 27.) This is the counsel which I have thought over all the earth, and this is the hand extended over all nations. For the Lord of hosts has decreed, and who shall be able to weaken [it]? And his hand is extended, and who shall turn it away? In this place some think there is a general prophecy against all the world, and that the vastness of Babylon and of the Assyrian city is a type of the consummation of the world. Whom we in no way contradict, as long as we know, that here all the land of the Assyrians is properly signified, and all nations allied to the king of the Assyrian are demonstrated. Moreover whatever has been decreed by the Lord, is prohibited by the strength of no one. And his extended hand, and ready for striking, no one shall be able to coerce.

182 (Vers. 28.) In the year in which king Ahaz died, this burden was made. We read that four kings of Judea are prefixed to the title of the Prophet: Uzziah, Jotham, Ahaz, and Hezekiah, each succeeding to himself in order and offspring, of whom we read above that Uzziah was dead, Isaiah reporting: "In the year in which king Uzziah died, I saw the Lord sitting upon a throne lofty and elevated."

Ex quo intelligimus et Visionem sedentis Domini, et ea quae praecipiuntur Prophetae, usque ad eum locum ubi scriptum est (Cap. VI): Sicut terebinthus et sicut quercus quae expandit ramos suos: semen sanctum erit germen ejus, sub Joatham rege prophetatum (Ibid., VII). Tertius succedit Achaz filius Joatham filii Oziae regis Juda, sub quo ascendit Rasin rex Syriae, et Phacee filius Romeliae, rex Israel, in Jerusalem ad praeliandum contra eam, et reliqua quae Scriptura commemorat. Igitur sub Achaz usque ad praesentem locum, quem nunc exponere nitimur, omnia quae in medio posita sunt, vaticinata cognoscimus: quo mortuo quartas, id est, ultimus succedit Ezechias, sub quo omnis usque ad finem texitur liber.

(Vers. 29.) Ne laeteris Philisthaea omnis tu, quoniam comminuta est virga percussoris tui: de radice enim colubri egredietur regulus, et semen ejus absorbens volucrem. Naturale est quod dicimus: mortuo rege adversarum gentium, semper laetantur inimici, ex rebus novis bella civilia et seditiones ac regnandi imperitiam praestolantes. Mortuo igitur Achaz peccatore, qui ambulaverat in viis regum Israel, et cognatione eis fuerat copulatus, intelligimus Philisthaeos e vicino fuisse laetatos, et insultasse Israeli, quod maturo rege perdito, Ezechiae juveni subjacerent. Philisthaeos autem, ut supra diximus, Palaestinos significat, quos alienigenas Vulgata scribit editio: cum hoc non unius gentis, sed omnium externarum gentium vocabulum sit. Ne, inquit, laeteris, o Philisthaea, ne insultes populo meo, quod percussoris tui Achaz virga confracta sit; quod baculus qui te ferire solitus erat, videatur morte contritus; quod coluber interfectus. Pro hoc enim nocentior nascetur Ezechias regulus, quem Graeci vocant basiliscum, qui te suo aspectu interliciat, et spiritu oris occidat. Quomodo enim nulla avis reguli aspectum potest illaesa transire: sed quamvis procul fuerit, ejus ore sorbetur: 183 ita et tu a conspectu regis Ezechiae totus peribis. Et pulchre servavit metaphoram: quia enim serpentem et regulum nominarat, ore ejus et spiritu dicit volucres devorari. Quod autem nullus regum Juda sic percusserit Philisthiim, quomodo eos depopulatus est Ezechias, audi Regum librum: Ipse percussio Philisthiim usque ad Gazam, et usque ad terminos ejus: a turre custodum usque ad urbes munitas (IV Reg. XVIII, 8). Pro eo autem quod nos transtulimus absorbens volucrem, et in Hebraeo scriptum est SARAPH MOPHETH (), interpretari potest, serpens volans: ut sit sensus: de radice colubri nascetur regulus, et fructus illius, id est, reguli serpens volans, ut draconem volantem intelligas.

From which we understand both the Vision of the Lord sitting, and those things which are prescribed to the Prophet, as far as that place where it is written (Chapter 6): "As a terebinth and as an oak which expands its branches: the holy seed shall be its sprout," were prophesied under king Jotham (ibid., 7). The third, Ahaz, son of Jotham son of Uzziah king of Judah succeeds, under whom Rezin king of Syria ascended, and Pekah son of Remaliah, king of Israel, into Jerusalem to fight against it, and the rest which the Scripture commemorates. Therefore under Ahaz as far as the present place, which we now strive to explain, we recognize all things which are placed in the middle were prophesied: after he died Hezekiah succeeds fourth, that is, last, under whom all the book is woven until the end.

(Vers. 29.) Do not rejoice, all you Philistia, because the rod of your striker is broken: for from the root of the snake shall go forth a basilisk [regulus], and his seed absorbing the bird. It is natural what we say: when a king of adverse nations is dead, the enemies always rejoice, waiting from new things for civil wars and seditions and inexperience of reigning. Therefore Ahaz the sinner being dead, who had walked in the ways of the kings of Israel, and had been joined to them in kinship, we understand the Philistines to have rejoiced from nearby, and to have insulted Israel, because a mature king being lost, they would be subject to the youth Hezekiah. Moreover, the Philistines, as we said above, signifies Palestinians, whom the Vulgate edition writes "strangers" [alienigenas]: although this is a name not of one nation, but of all external nations. Do not, he says, rejoice, O Philistia, do not insult my people, because the rod of your striker Ahaz is broken; because the staff which used to strike you, seems bruised by death; because the snake is slain. For instead of this a more harmful basilisk Hezekiah shall be born, whom the Greeks call basiliskos, who may kill you by his look, and slay [you] by the breath of [his] mouth. For just as no bird can pass the look of the basilisk unharmed: but however far off it may be, it is absorbed by his mouth: 183 thus also you shall perish entirely from the sight of king Hezekiah. And beautifully he preserved the metaphor: for because he had named the snake and the basilisk, he says birds are devoured by his mouth and breath. Moreover, that none of the kings of Judah thus struck the Philistines, as Hezekiah devastated them, hear the book of Kings: "He was the striking of the Philistines even to Gaza, and even to its borders: from the tower of the guards even to the fortified cities" (4 Kings 18:8). Moreover, for that which we translated "absorbing the bird," and in the Hebrew is written SARAPH MOPHETH, it can be interpreted, "flying serpent": so that the sense may be: from the root of the snake a basilisk shall be born, and its fruit, that is, the flying serpent of the basilisk, so that you may understand a flying dragon.

(Vers. 30.) Et pascentur primogeniti pauperum, et pauperes fiducialiter requiescent. Cum te percusserit regulus, et draco volans tuos terminos devastaverit, nequaquam insidiaberis Judae, et pauperculum populum meum tua fraude terrebis; sed pressus propriis angustiis, flebis calamitatem tuam. Humiles autem et pauperes, qui non in divitiis et in potentia, sed in meo nomine confidebant, secura pace requiescent, et nullius hostis impetum formidabunt. Et interire faciam in fame radicem tuam, et reliquias tuas interficiam. Totum per figuras loquitur. Est autem sensus, quod, populo Dei fiducialiter requiescente, siccetur radix Philisthiim, et omnes reliquiae consumentur.

(Vers. 31.) Ulula porta, clama civitas, prostrata est Philisthaea omnis: ab aquilone enim fumus veniet, et non est qui effugiat agmen ejus. Portam vocat pro his qui in porta sunt, et civitatem pro habitatoribus civitatis. Sermonem quoque dirigit ad urbes Palaestinorum quod ejulare debeant, et lugere veniente Senacherib, et torrentis modo cuncta vastante. Sub rege enim Ezechia venit Assyrius, et inter caeteras nationes vastavit Philisthaeos. Ad quos loquitur Jeremias: Ecce aquae ascendent ab aquilone, et erunt quasi torrens inundans: et operient terram et plenitudinem ejus, urbem et habitatores ilius (Jerem. XLVII, 2). Ab aquilone enim venit Assyrius, et de ejus ardore egredientes, Ninivem et nationes caeteras 184 subjugantes. Eo tempore quo haec canebantur, fumus ascendebat in excelsum, id est, rumor in populos vagabatur per ordinem cunctarum gentium, Phoenices quoque et Palaestinos esse vastandos.

(Vers. 32.) Quid respondebit nuntiis gentis? quia Dominus fundavit Sion, et in ipsa sperabunt pauperes populi ejus. Quia dixerat, Nullus est qui effugiat agmen ejus, videbatur in generali sententia etiam Judas esse comprehensus. Si, inquit, quaesierint Angeli gentis Assyriae, quare solus Judas evaserit, respondete eis, quia Dominus fundaverit Sion, et ipse humilem populum sua virtute protexerit: Pro Angelis () LXX transtulerunt reges (), unius ALEPH litterae errore decepti.

(Cap. XV.---Vers. 1.) Onus Moab: quia nocte vastata est Ar, Moab conticuit: quia nocte vastatus est murus, Moab conticuit. De onere, et pondere semel dixisse sufficiat. Hoc tantum breviter admoneo, quod onus semper tristia consequantur. Visionem autem vel statim laeta, vel in fine laeta post tristia. Moab provincia est Arabum, in qua fuit Balac filius Beor (Num. XXII); qui conduxit hariolum Balaam de Mesopotamia, ut malediceret Israel, ubi et initiatus est populus Beelphegor (Ibid., XXV).

(Vers. 30.) And the firstborn of the poor shall be fed, and the poor shall rest confidently. When the basilisk shall have struck you, and the flying dragon shall have devastated your borders, in no way shall you lay snares for Judah, and terrify my poor little people by your fraud; but pressed by your own straits, you shall weep your calamity. Moreover the humble and poor, who did not trust in riches and in power, but in my name, shall rest in secure peace, and shall fear the impetus of no enemy. And I will make your root to die in famine, and I will slay your remnants. He speaks all things through figures. Moreover the sense is, that, with the people of God resting confidently, the root of the Philistines may be dried up, and all the remnants shall be consumed.

(Vers. 31.) Howl, gate, cry, city, all you Philistia are prostrated: for from the North a smoke shall come, and there is no one who may flee his army. He calls the gate for those who are in the gate, and the city for the inhabitants of the city. He also directs the discourse to the cities of the Palestinians that they ought to wail, and lament with Sennacherib coming, and devastating all things in the manner of a torrent. For under king Hezekiah the Assyrian came, and among the other nations devastated the Philistines. To whom Jeremiah speaks: "Behold waters shall ascend from the North, and they shall be as an overflowing torrent: and they shall cover the land and its fullness, the city and its inhabitants" (Jer. 47:2). For from the North the Assyrian came, and from his heat going forth, subjugating Nineveh and the other nations. 184 At that time in which these things were sung, smoke ascended on high, that is, a rumor wandered among the peoples through the order of all nations, that the Phoenicians and Palestinians also were to be devastated.

(Vers. 32.) What shall he answer to the messengers of the nation? because the Lord has founded Zion, and in her the poor of his people shall hope. Because he had said, "There is no one who may flee his army," Judah also seemed to be included in the general sentence. If, he says, the Angels [messengers] of the Assyrian nation shall have asked why Judah alone escaped, answer to them, because the Lord has founded Zion, and he has protected the humble people by his power: For "Angels" [MALACHE] the LXX translated "kings" [MELECHE], deceived by the error of one letter ALEPH.

(Chapter XV.---Vers. 1.) The burden of Moab: because in the night Ar is devastated, Moab has been silent: because in the night the wall is devastated, Moab has been silent. Let it suffice to have spoken once concerning the burden and the weight. This only I briefly advise, that sad things always follow a burden. However, a "vision" [signifies] either immediately joyful things, or joyful things in the end after sad things. Moab is a province of the Arabians, in which was Balak the son of Beor (Num. 22); who hired the soothsayer Balaam from Mesopotamia, that he might curse Israel, where also the people were initiated to Baal-Peor (ibid., 25).

Hujus metropolis civitas AR (), quae hodie ex Hebraeo et Graeco sermone composita Areopolis nuncupatur; non ut plerique existimant quod ἄρεος, id est, Martis civitas sit. Interpretatur autem Ar et ἀντίδικος, id est adversarius. Quantae autem fuerit potentiae, Jeremias testatur (Jerem. XLVIII, 2, 7 et seqq.), dicens: Non est ultra exsultatio in Moab. Et iterum: Habuisti fiduciam in munitionibus tuis, et in thesauris tuis. Et iterum: Fertilis fuit Moab ab adolescentia sua, et requievit in faecibus suis, nec transfusus est de vase in vas, et in transmigrationem non abiit, et idcirco permansit gustus ejus in eo, et odor ejus non est immutatus. Et in alio loco (Ibid., 25): Quomodo fracta est virga fortis, baculus gloriosus? Et post modicum: Audivimus superbiam Moab, superbus est valde. Sublimitatem ejus, et arrogantiam, et superbiam, et altitudinem cordis illius ego scio, ait Dominus, et jactantiam ejus. Sicut ergo contra Babylonem, et Philisthiim Propheta vaticinatus est, quod oppresserit populum Judaeorum; ita nunc vastitas praedicitur Moabitarum, id est, Arabiae; ab Assyriis, et Babyloniis. Ab utraque enim gente vastati sunt, eo tempore quo Sennacherib captivum duxit Israel, et quando Nabuchodonosor subvertit Jerusalem (IV Reg. XVII et XXV). Insultaverat enim ad utramque hostem Ephraim et Judae, dicente Jeremia: Allidet manum Moab in vomitu suo, et erit in derisum etiam ipse. Fuit enim in derisum tibi Israel, quasi inter fures reperisses eum (Jerem. XLVIII, 26, 27).

(Vers. 2.) Ascendit domus, et Dibon ad excelsa in planctum super Nabo, et super Medaba Moab ululabit. Ne molestum tibi sit quod per historiae viam gradior, ut enim hoc facerem, ipse voluisti. Subauditur autem, domus regia, et urbs Dibon ad idola quae in editis posita sunt ascendit: super Nabo, et super Medaba, nobiles civitates, ululabit universa provincia. In Nabo enim erat Chamos idolum consecratum, quod alio nomine appellatur Beelphegor. In cunctis capitibus ejus calvitium, omnis barba radetur. Apud antiquos barbae capitisque rasura luctus indicium fuit. Per haec ergo magnitudo moeroris ostenditur, Jeremia contra Moab eadem conclamante: Omne caput calvitium, et omnis barba radetur, et in cunctis manibus colligatio, et super omne dorsum cilicium (Jerem. XLVIII, 37).

(Vers. 3.) In triviis ejus accincti sunt sacco; super tecta ejus, et in plateis ejus omnis ululatus descendet in fletum. Non erunt privatae 186 lacrymae, publicum luctum publica lamenta resonabunt; nec matronae, nec virgines, nec aetas parva puerorum, nec fracti senum gressus tenebuntur domibus, pudorem et imbecillitatem extrema captivitas nesciet.

(Vers. 4.) Clamabit Esebon et Eleale. Nomina civitatum Moabiticae provinciae, quarum Esebon urbs fuit quondam regis Amorrhaeorum, de qua idem Jeremias, Ignis egressus est de Esebon, et flamma de medio Seon. Interpretatur autem Esebon, cogitatio, et ideo Jeremias alludens ad nomen, contra Esebon, ait, cogitaverunt mala (Jerem. XLV.)

Its metropolis is the city AR, which today composed from the Hebrew and Greek language is called Areopolis; not as many think that it is the city of Ares, that is, of Mars. Moreover, Ar is interpreted also as "adversary" [antidikos]. Moreover, how great its power was, Jeremiah testifies (Jer. 48:2, 7 et seq.), saying: "Exultation is no more in Moab." And again: "You had confidence in your fortifications, and in your treasures." And again: "Moab has been fertile from his youth, and has rested in his dregs, nor has he been poured from vessel into vessel, and into transmigration he has not gone, and therefore his taste has remained in him, and his odor is not changed." And in another place (ibid., 25): "How is the strong rod broken, the glorious staff?" And after a little: "We have heard the pride of Moab, he is very proud." His loftiness, and arrogance, and pride, and the height of his heart I know, says the Lord, and his boasting." Just as therefore against Babylon, and the Philistines the Prophet prophesied, because he oppressed the people of the Jews; so now the vastness of the Moabites is foretold, that is, of Arabia; by the Assyrians and Babylonians. For they were devastated by both nations, at that time in which Sennacherib led Israel captive, and when Nebuchadnezzar subverted Jerusalem (4 Kings 17 and 25). For he had insulted both enemies of Ephraim and of Judah, Jeremiah saying: "Moab shall dash his hand in his vomit, and he himself also shall be in derision." For was Israel in derision to you, as if you had found him among thieves?" (Jer. 48:26, 27).

(Vers. 2.) The house has ascended, and Dibon to the high places in lamentation over Nebo, and over Medeba Moab shall howl. Let it not be troublesome to you that I walk through the way of history, for you yourself wished that I should do this. Moreover, it is understood, the royal house, and the city Dibon has ascended to the idols which are placed in the high places: over Nebo, and over Medeba, noble cities, all the province shall howl. For in Nebo was the consecrated idol Chemosh, which by another name is called Baal-Peor. On all its heads baldness, every beard shall be shaved. Among the ancients the shaving of the beard and the head was a sign of mourning. Through these things therefore the magnitude of sorrow is shown, Jeremiah shouting the same things against Moab: "Every head baldness, and every beard shall be shaved, and in all hands a binding, and upon every back sackcloth" (Jer. 48:37).

(Vers. 3.) In its streets they are girded with sackcloth; upon its roofs, and in its plazas all howling shall descend into weeping. There shall not be private 186 tears, public lamentations shall resound public mourning; neither matrons, nor virgins, nor the small age of children, nor the broken steps of the old shall be held by the houses, extreme captivity shall not know shame and weakness.

(Vers. 4.) Heshbon shall cry out, and Elealeh. These are names of cities in the Moabite province, of which Heshbon was once the city of the king of the Amorites, about which the same Jeremiah says: A fire has gone forth from Heshbon, and a flame from the midst of Sihon. Now Heshbon is interpreted as "thought," and therefore Jeremiah, alluding to the name, says: against Heshbon they have thought evil (Jer. 48).

Usque Jaza audita est vox eorum. Urbs Jaza (al. Jasa) Mortuo mari imminet, ubi est terminus provinciae Moabitarum. Hoc ergo indicat, quod usque ad extremos fines ululatus provinciae personabunt. Unde et Jeremias ait: De clamore Esebon, usque Eleale et Jaza dederunt vocem suam (Jerem. XLVIII, 34).

Super hoc expediti Moab ululabunt, anima ejus ululabit sibi. Verbum Hebraicum ELUSE (), pro quo Aquila ἐξώμους, id est, expeditos, et exertis humeris, Symmachus accinctos interpretatus est, quidam putant non viros, sed nomen urbis intelligi, quae hodie appellatur Eluza, et est in Moabitidis partibus sita. Possumus autem et hoc dicere, quod universa pugnatorum fortitudo corruerit, et mutuis fletibus omnis terra resonarit. Sin autem Eluse, ut Aquila voluit, exertis humeris intelligantur, ille nobis sensus suggeritur, quod ad plangendum cuncti nudaverint pectora.

(Vers. 5.) Cor meum ad Moab clamabit. Propheta loquitur dolentis affectu, vel quod hostes quoque creatura Dei sint, in quos tot mala superveniant: vel quod tantis calamitatibus opprimendi, ut etiam inimicis miserabiles fiant. Idipsum Jeremias ait: Propterea cor meum ad Moab quasi tibia resonabit.

Vectes ejus usque ad Segor vitulam conternantem. Et Jeremias: A Segor, inquit, usque ad Oronaim vitulam conternantem. 187 De hac et in libris Quaestionum Hebraicarum diximus, et nunc breviter annotamus, quod ipsa sit quinta urbs post Sodomam, et Gomorrham, Adamam, et Seboim, quae ad preces Lot parva servata est. Appellaturque Bala, id est, absorpta, tradentibus Hebraeis, quod tertio terrae motu prostrata sit. Ipsa est quae hodie Syro sermone vocatur Zoora (Al. Zora), Hebraeo Segor, utroque parvula. Possumus vitulam conternantem pro perfecta aetate accipere. Sicut enim tricesimus annus in hominibus, ita in pecudibus ac jumentis tertius robustissimus est. Vectes quoque pro terminis, et robore intellige, eo quod Segor in finibus Moabitarum sita sit, dividens ab eis terram Philisthiim.

Per ascensum enim Luith flens ascendet. Et Jeremias: Per ascensum Luith plorans ascendet in fletum. Intelligimus autem clivum esse itineris quod ducit ad Assyrios, et per hoc captivitatem significari.

Et in via Oronaim clamorem contritionis levabunt. Rursum Jeremias: Vox clamoris Oronaim, vastitas, et contritio magna. Longum est, si velim de singulis dicere, cum perspicuum sit vel urbium in Moab, vel locorum esse nomina, quae deserunt transmigrantes.

Their voice has been heard as far as Jahaz. The city of Jahaz (or Jasa) lies near the Dead Sea, where the border of the Moabite province is. This therefore indicates that the howls shall resound even to the extreme borders of the province. Whence also Jeremiah says: From the cry of Heshbon, even unto Elealeh and Jahaz have they given their voice (Jer. 48:34).

Over this the light-armed of Moab shall howl, his soul shall howl to itself. The Hebrew word ELUSE (), for which Aquila interpreted exomous (ἐξώμους), that is, "light-armed" and "with bared shoulders," and Symmachus interpreted as "girded," some think that not men, but the name of a city is understood, which today is called Eluza, and is situated in the parts of Moab. We can also say this: that the entire strength of the warriors has fallen, and all the land has resounded with mutual weepings. But if Eluse, as Aquila wished, is understood as "with bared shoulders," this meaning is suggested to us: that all have bared their breasts for mourning.

(Vers. 5.) My heart shall cry out to Moab. The prophet speaks with the affection of one grieving, either because the enemies are also God's creature, upon whom so many evils come; or because they are to be overwhelmed by such great calamities that they become pitiable even to their enemies. Jeremiah says the same thing: Therefore my heart shall resound for Moab like a pipe.

Its bars even unto Segor, a heifer of three years. And Jeremiah: From Segor, he says, even unto Horonaim, a heifer of three years. 187 We have spoken of this also in the books of Hebrew Questions, and now we briefly note that it is the fifth city after Sodom, and Gomorrah, Admah, and Zeboiim, which was saved as a small place at the prayers of Lot. And it is called Bala, that is, "swallowed up," with the Hebrews handing down that it was prostrated by a third earthquake. It is the same city which today in the Syrian tongue is called Zoora (or Zora), in Hebrew Segor, in both "very small." We can take "a heifer of three years" (vitulam conternantem) for the perfect age. For just as the thirtieth year is the most robust in men, so is the third in cattle and beasts of burden. Understand "bars" also for boundaries and strength, because Segor is situated in the borders of the Moabites, dividing the land of the Philistines from them.

For by the ascent of Luhith he shall go up weeping. And Jeremiah: By the ascent of Luhith he shall go up into weeping, wailing. Now we understand that it is a slope of the journey which leads to the Assyrians, and by this captivity is signified.

And in the way of Horonaim they shall lift up a cry of contrition. Again Jeremiah: A voice of the cry of Horonaim, devastation, and great contrition. It would be long if I wished to speak of each one, since it is clear that they are names either of cities in Moab or of places which those migrating desert.

(Vers. 6.) Aquae enim Nemrim desertae erunt. Hoc oppidum super mare Mortuum est, salsis aquis, et ob hoc ipsum sterilibus. Sive autem allusit ad nomen, sive quod ante non fuerat, post vastitatem accidit, ut etiam aquae in amaritudinem verterentur.

Quia aruit herba, defecit germen, viror omnis interiit. Non ut quidam putant, vere propter steriles Nemrim aquas omnis herba exaruit, sed per metaphoram Scriptura loquitur. Et est sensus, in cuncto Moab aquae Nemrim erunt salsae et amarae; quomodo ibi nulla herba pullulat, sic totam provinciam siccitas consequetur, id est, a Segor usque ad Oronaim, a finibus usque fines. Id ipsum Jeremias: Aquae Nemrim pessimae erunt (Jerem. XLVIII, 34).

(Vers. 7.) Secundum magnitudinem operis, et visitatio eorum: ad torrentem salicum ducent eos. Pro salicibus in Hebraeo legimus 188 ARABIM (), quod potest et Arabes intelligi, et legi ORBIM (), id est, villa in finibus eorum sita, cujus a plerisque accolae in monte Oreb Eliae praebuisse alimenta dicuntur: quod nomen propter ambiguitatem transfertur et in corvos, atque Occidentem, locaque campestria. Est autem sensus: juxta morbi magnitudinem erit visitatio. Visitationem hic non pro remedio, sed pro plaga accipe. Visitabo, inquit, in virga iniquitates eorum, et in verberibus peccata eorum (Ps. LXXXVIII, 33). Torrentem salicum, Babyloniae accipe flumina, de quibus David, In salicibus in medio ejus suspendimus organa nostra (Ps. CXXXVI, 2): sive vallem Arabiae, per quam pergitur ad Assyrios.

(Vers. 8.) Quoniam circuibit clamor terminum Moab, usque ad Agallim ululatus ejus, et usque ad puteum Elim clamor ejus. Eadem prope omnia, et Jeremias scribit. Sunt autem urbes, et loca Moabitarum, in quibus clamor, et ejulatio captivi populi describitur.

(Vers. 9.) Quia aquae Dibon repletae sunt sanguine. Ubi prius erat luxuria propter irriguos agros, et fontes jugiter emanantes, ibi prae multitudine interfectorum rivi sanguinis fluent. Ponam enim super Dibon additamenta his qui fugerint de Moab leonem, et reliquiis terrae. Ne quis Scriptoris vitium putet, et errorem emendare dum vult, faciat, una urbs et per M, et per B, litteram scribitur: E quibus Dimon, silentium interpretantur; Dibon, fluens. Indito utroque nomine propter latices qui tacite fluant, usque hodie indifferenter et Dimon et Dibon hoc oppidulum dicitur.

(Vers. 6.) For the waters of Nimrim shall be deserted. This town is above the Dead Sea, with salt waters, and for this very reason sterile. Whether he alluded to the name, or because it had not been so before, it happened after the devastation that even the waters were turned into bitterness.

Because the grass has withered, the bud has failed, all greenness has perished. Not as some think, that truly because of the sterile waters of Nimrim all grass has withered, but the Scripture speaks through a metaphor. And the sense is: in all Moab the waters of Nimrim shall be salt and bitter; just as no grass sprouts there, so drought shall follow the whole province, that is, from Segor even unto Horonaim, from border unto border. The same thing Jeremiah says: The waters of Nimrim shall be very bad (Jer. 48:34).

(Vers. 7.) According to the greatness of the work, and their visitation: unto the torrent of the willows they shall lead them. For "willows" we read in the Hebrew 188 ARABIM (), which can also be understood as "Arabs," and read as ORBIM (), that is, a village situated in their borders, whose inhabitants are said by most to have provided food for Elijah on Mount Horeb: which name, because of ambiguity, is also transferred to "ravens," and "the West," and "plain places." Now the sense is: according to the greatness of the disease shall be the visitation. Take "visitation" here not for a remedy, but for a plague. I will visit, he says, their iniquities with a rod, and their sins with stripes (Ps. 88:33). Take "torrent of the willows" for the rivers of Babylonia, of which David says: Upon the willows in the midst thereof we hung up our instruments (Ps. 136:2); or the valley of Arabia, through which one goes to the Assyrians.

(Vers. 8.) For the cry shall go round about the border of Moab, even unto Agallim its howling, and even unto the well of Elim its cry. Jeremiah writes almost all the same things. Now these are cities and places of the Moabites, in which the cry and wailing of the captive people are described.

(Vers. 9.) Because the waters of Dibon are filled with blood. Where before there was luxury because of well-watered fields and springs continually flowing, there because of the multitude of the slain, rivers of blood shall flow. For I will place upon Dibon additions, to those who have fled from Moab a lion, and to the remnants of the land. Lest anyone think it a fault of the writer, and in wishing to correct an error, create one, a single city is written both with the letter M and with B: of which Dimon is interpreted as "silence"; Dibon as "flowing." Both names being given because of the waters that flow silently, even until today this little town is called indifferently both Dimon and Dibon.

Quod autem ait: Ponam super Dibon additamenta, et quaestionem facere videbatur, quid esset, sequenti versiculo demonstravit dicens: His qui fugerint de Moab leonem, et reliquiis terrae: ut etiam qui fuga lapsi sunt, a bestiis consumantur. Quamquam et per metaphoram leonem, regem hostium possumus intelligere, ut potentiam ejus quasi rugitum nemo possit evadere.

(Cap. XVI.---Vers. 1.) Emitte Agnum, dominatorem terrae, de petra deserti ad montem filiae Sion. Quod interpretamur, non est Historia, 189 sed prophetia. Omnis autem prophetia aenigmatibus involvitur, et praecisis sententiis, dum de alio loquitur, transit ad aliud: ne si ordinem Scriptura conservet, non sit vaticinium, sed narratio. Et est sensus: O Moab, in quam desaeviturus est leo, et de qua ne reliquiae quidem salvari poterunt, habeto solatium hoc: Egredietur de te Agnus immaculatus qui tollat peccata mundi, qui dominetur in orbe terrarum. De petra deserti, hoc est, de Ruth, quae mariti morte viduata, de Booz genuit Obed et de Obed Jesse, et de Jesse David, et de David Christum. Montem autem filiae Sion, aut ipsam urbem Hierosolymam interpretabimur, aut juxta sacratam intelligentiam, Ecclesiam, quae sit in virtutum culmine constituta.

(Vers. 2.) Et erit, sicut avis fugiens, et pulli de nido avolantes, sic erunt filiae Moab in transcensu Arnon. Redit ad ordinem quem ceperat: Cum posuero, inquit, his qui fugerint de Moab, et reliquiis terrae leonem saevissimum, qui eorum artus, ossaque confringat, tunc pavidi avolabunt, et omnes filiae, id est, villae, et urbes provinciae Moab, in transcensu Arnon migrabunt, qui est terminus Amorrhaeorum, et Moabitarum. Transcensum autem et hic ponens, captivitatem significat.

(Vers. 3, 4.) Ini consilium, coge concilium: pone quasi noctem umbram tuam in meridie, absconde fugientes, et vagos ne prodas. Habitabunt apud te profugi mei: Moab, esto latibulum eorum a facie vastatoris, finitus est enim pulvis, consummatus est miser, defecit qui conculcabat terram. Pro misero in Hebraico legitur SOD (), quod potest et vastator intelligi. Loquitur autem ad Moab, ut consilium salutis inveniat, et senibus congregatis, cogat salutare concilium.

Now as to what he says: I will place upon Dibon additions, and it seemed to raise a question as to what it was, he demonstrated in the following verse, saying: To those who have fled from Moab a lion, and to the remnants of the land: so that even those who have escaped by flight may be consumed by beasts. Although we can also understand by metaphor "the lion" as the king of the enemies, so that no one can evade his power, which is like a roar.

(Ch. XVI.---Vers. 1.) Send the Lamb, the ruler of the earth, from the rock of the desert to the mountain of the daughter of Zion. What we interpret is not history, 189 but prophecy. Now all prophecy is wrapped in enigmas, and with cut-off sentences, while it speaks of one thing, it passes to another; lest if the Scripture preserved an order, it would not be a prediction, but a narration. And the sense is: O Moab, upon which the lion is to rage, and from which not even remnants will be able to be saved, have this solace: from you shall go forth the spotless Lamb who takes away the sins of the world, who shall rule in the orb of the lands. "From the rock of the desert," that is, from Ruth, who, widowed by her husband's death, bore Obed of Boaz, and Obed Jesse, and Jesse David, and David Christ. Now we shall interpret "the mountain of the daughter of Zion" either as the city of Jerusalem itself, or according to sacred understanding, the Church, which is established on the peak of virtues.

(Vers. 2.) And it shall be, like a bird fleeing, and young birds flying away from the nest, so shall the daughters of Moab be in the passage of Arnon. He returns to the order he had begun: When I have placed, he says, for those who have fled from Moab and for the remnants of the land a most savage lion, who may break their limbs and bones, then the fearful ones shall fly away, and all the "daughters," that is, the villas and cities of the province of Moab, shall migrate in the passage of Arnon, which is the border of the Amorites and the Moabites. Now placing "passage" here also, he signifies captivity.

(Vers. 3, 4.) Take counsel, gather a council: place your shadow like night in the midday, hide those who flee, and do not betray the wanderers. My fugitives shall dwell with you: O Moab, be their hiding place from the face of the devastator, for the dust is finished, the miserable one is consumed, he who trampled the earth has failed. For "miserable" we read in the Hebrew SOD (), which can also be understood as "devastator." Now he speaks to Moab, that it may find a counsel of salvation, and with the elders gathered, gather a salutary council.

Vis, inquit, salvus esse, et Dei misericordiam promereri? In clara luce, et aperta fuga populi mei, tu quasi nox et umbra esto, suscipe fugientes, vagosque ne prodas. Et hoc quare dixerit, statim infert: Habitabunt apud te profugi mei. Vastata enim Jerusalem, et omni Judaea quae confinis est Moabitis, ad te meus populus transmigrabit. Esto igitur latibulum eorum, nec timeas impetum vastatoris, quia sicut pulvis cito transibit: et depopulator universae terrae, qui conculcabat eam, 190 et suis pedibus subjiciebat, aura flante disperiet. Quidam locum hunc male de Antichristo interpretantur, ut putent Sanctos eo tempore propter viciniam urbis Hierosolymae ad Arabas transituros, et nunc eis praecipi, ne prodant fugientes ad se.

(Vers. 5.) Et praeparabitur in misericordia solium, et sedebit super illud in veritate, in tabernaculo David, judicans et quaerens judicium, et velociter reddens quod justum est. Hebraei locum istum sic interpretantur: Fugato Assyrio, regnabit Judae Ezechias vir justus, et retinebit solium David, subjectum sibi populum Dei judicans in veritate. Alii de Christo intelligunt. Finito Antichristi pulvere, et vastatore sublato, qui conculcabat universam terram, rex Christus adveniet, qui sedebit in tabernaculo David, et in die judicii reddet cunctis pro operibus suis. Nec est ulla dubitatio, quin capitulum hoc de Christo vaticinetur. Sed nos in primo adventu idipsum intelligere possumus, atque in Ecclesiae tabernaculo demonstrare, quod in omni terra Moab Ecclesiarum tropaea surgentia Christi testentur imperium.

(Vers. 6, 7.) Audivimus superbiam Moab, superbus est valde: superbia ejus, et arrogantia ejus, et indignatio ejus, plusquam fortitudo ejus. Idcirco ululabit Moab ad Moab, universus ululabit: his qui laetantur super muros cocti lateris, loquimini plagas ejus. Rursum ad praesentia redit, et superbiae arguit Moab, quod multo plus elatus sit quam ejus fortitudo poscebat, et propter hanc superbiam ululaturus sit Moab ad Moab, id est, populus ad urbem, vel metropolis ad provinciam, et cuncta ululatibus terra resonabit super muros cocti lateris, de quibus et Jeremias ait: Ideo super Moab ejulabo, et ad Moab universum [Al. universam] clamabo, ad viros muri fictilis lamentantes (Jerem. XLVIII, 31). Per haec autem et potentiam pristinae felicitatis, et plagas repentinae subversionis ostendit.

(Vers. 8.) Quoniam suburbana Esebon deserta sunt: vinea Sabama. Inter Esebon et Sabama vix quingenti passus sunt, et per metaphoram vineae, omnis provinciae significat vastitatem.

Domini gentium exciderunt flagella ejus. Servat translationem quam coeperat, ostendens reges gentium, qui vastaverant Moab, omnes viculos castellaque depopulatos.

Do you wish, he says, to be safe, and to merit the mercy of God? In the clear light, and the open flight of my people, be as night and a shadow, receive those who flee, and do not betray the wanderers. And why he said this, he immediately adds: My fugitives shall dwell with you. For with Jerusalem devastated, and all Judea which borders the Moabites, my people shall migrate to you. Therefore be their hiding place, nor fear the impetus of the devastator, because like dust it shall quickly pass away: and the depopulator of the whole earth, who was trampling it 190 and subjecting it under his feet, shall perish when the breeze blows. Some interpret this place badly of the Antichrist, so as to think that the Saints at that time, because of the vicinity of the city of Jerusalem, will pass to the Arabs, and that it is now commanded to them not to betray those fleeing to them.

(Vers. 5.) And a throne shall be prepared in mercy, and he shall sit upon it in truth, in the tabernacle of David, judging and seeking judgment, and quickly rendering what is just. The Hebrews interpret this place thus: With the Assyrian put to flight, Hezekiah shall reign in Judah as a just man, and shall retain the throne of David, judging the people of God subject to him in truth. Others understand it of Christ. With the dust of the Antichrist finished, and the devastator removed, who was trampling the whole earth, Christ the King shall arrive, who shall sit in the tabernacle of David, and in the day of judgment shall render to all according to their works. Nor is there any doubt that this chapter prophesies of Christ. But we can understand this same thing in his first coming, and demonstrate it in the tabernacle of the Church, that in all the land of Moab the rising trophies of the churches testify to the empire of Christ.

(Vers. 6, 7.) We have heard the pride of Moab, he is very proud: his pride, and his arrogance, and his indignation, is more than his strength. Therefore Moab shall howl to Moab, all shall howl: to those who rejoice over the walls of baked brick, speak of its plagues. He returns again to present things, and accuses Moab of pride, that he was much more elated than his strength required, and because of this pride Moab shall howl to Moab, that is, the people to the city, or the metropolis to the province, and all the land shall resound with howlings over the walls of baked brick, of which also Jeremiah says: Therefore I will wail over Moab, and I will cry out to all Moab, [Al. to the whole of Moab] lamenting to the men of the wall of clay (Jer. 48:31). Through these things he shows both the power of former happiness and the plagues of sudden subversion.

(Vers. 8.) For the suburbs of Heshbon are deserted: the vineyard of Sibmah. Between Heshbon and Sibmah there are scarcely five hundred paces, and by the metaphor of the vineyard, he signifies the devastation of the whole province.

The lords of the nations have cut down its branches. He preserves the translation he had begun, showing that the kings of the nations, who had devastated Moab, depopulated all the hamlets and castles.

191 Usque ad Jazer pervenerunt: erraverunt in deserto: propagines ejus relictae sunt: transierunt mare. Flagella et propagines populum fugitivosque ejus intellige: et transitum maris captivitatem in Babylonem, de qua postea lecturi sumus, Onus deserti maris.

(Vers. 9.) Super hoc plorabo in fletu Jazer, vinea Sabama: inebriabo te lacryma mea, Esebon et Eleale. Vox plangentis Prophetae, et magnitudinem vastitatis lacrymarum magnitudine contestantis, flentisque vineam Jazer, et Sabama, et Esebon, et Eleale, urbes quondam validissimas, Assyrio putante succisas.

Quoniam super vindemiam tuam, et super messem tuam vox calcantium irruit. Calcatores uvarum et vindemiae laetitiam congregantes, hostium exercitus intellige, et quod in ipso laetitiae tempore captivitatis tempus advenerit.

(Vers. 10.) Et auferetur laetitia, et exsultatio de Carmelo. Idioma Scripturarum est, quod semper Carmelum montem opimum, atque nemorosum, qui Ptolemaidi imminet, et in quo oravit Elias, fertilitati et abundantiae comparet, ac per hoc significat omnem laetitiam, et fertilitatem de uberrimis quondam urbibus auferendam.

Et in vineis non exsultabit, neque jubilabit. Subauditur prior vindemiator, id est, colonus Moabitidis provinciae. Denique statim subjecit: Vinum in torculari non calcabit qui calcare consueverat: vocem calcantium abstuli. Nequaquam in vindemia laetus vindemiator celeuma cantabit, sed ubique hostilis vastitas, et victorum orietur clamor.

(Vers. 11.) Super hoc venter meus ad Moab quasi cithara sonabit, et viscera mea ad murum cocti lateris. Ne quis putaret planctum Prophetae exsultationis indictum, per quam inimicos populi Israel gauderet esse captivos, ex affectu, et ex intimo cordis dolore, et potentissimam quondam urbem subrutam lugere se dicit.

(Vers. 12.) Et erit, cum apparuerit quod laboravit Moab super excelsis suis, ingredietur ad sancta sua, ut obsecret, et non valebit. Ultima miseria est, nec in his, quos semper venerata est, habere subsidium. Deserta, inquit, viribus tuis, et cunctis propugnatoribus interfectis, perges ad idola, delubra veneraberis, nec 192 in illis reperies auxilium, quibus vastitas tecum communis adveniet.

191 They reached as far as Jazer: they wandered in the desert: its offshoots are left behind: they have passed over the sea. Understand "branches" and "offshoots" as its people and fugitives; and the "passage of the sea" as the captivity in Babylon, about which we shall read later, The burden of the desert of the sea.

(Vers. 9.) Over this I will weep in the weeping of Jazer, the vineyard of Sibmah: I will water you with my tear, Heshbon and Elealeh. The voice of the wailing Prophet, contesting the magnitude of the devastation with the magnitude of his tears, and weeping for the vineyard of Jazer, and Sibmah, and Heshbon, and Elealeh, cities once most strong, cut down as the Assyrian thought.

Because upon your vintage, and upon your harvest the voice of the treaders has rushed. Understand the "treaders of grapes" and those gathering the joy of the vintage as the armies of the enemies, and that in the very time of joy the time of captivity arrived.

(Vers. 10.) And joy and gladness shall be taken away from Carmel. It is an idiom of the Scriptures that it always compares Mount Carmel, rich and woody, which overlooks Ptolemais and in which Elijah prayed, to fertility and abundance, and through this it signifies that all joy and fertility are to be taken away from cities once most wealthy.

And in the vineyards he shall not exult, nor shout for joy. Understand "the former grape-gatherer," that is, the tiller of the Moabite province. Finally, he immediately added: The wine in the press he shall not tread who was accustomed to tread: I have taken away the voice of the treaders. By no means shall the joyful grape-gatherer sing his song in the vintage, but everywhere hostile devastation and the cry of the victors shall arise.

(Vers. 11.) Over this my belly shall resound for Moab like a harp, and my inward parts for the wall of baked brick. Lest anyone should think the wailing of the Prophet was spoken in exultation, by which he would rejoice that the enemies of the people of Israel were captives, he says that he mourns for the once most powerful city overturned, out of affection and from the intimate sorrow of his heart.

(Vers. 12.) And it shall be, when it shall appear that Moab has labored upon his high places, he shall enter into his holy places to entreat, and he shall not prevail. It is the ultimate misery not to have help even in those whom one has always venerated. Deserted, he says, by your strengths, and with all defenders slain, you shall go to the idols, you shall venerate the shrines, nor 192 in them shall you find help, to whom a common devastation shall come with you.

(Vers. 13.) Hoc verbum quod locutus est Dominus ad Moab ex tunc. Ex quo putas tempore? Videlicet ex eo, quo creatus est Moab. Et Dominus ait: Moabitae et Ammonitae non intrabunt in Ecclesiam Dei (Deut. XXIII, 3). Sive ex tunc pro antiquo tempore intelligamus, quod olim divina sententia ista decreta sint, non quod praescientia Dei causam vastitatis attulerit; sed quod vastitas futura Dei majestati praenota sit.

(Vers. 14.) Et nunc locutus est Dominus, dicens: In tribus annis quasi anni mercenarii, auferetur gloria Moab super omni populo multo, et relinquetur parvus et modicus nequaquam multus. Prophetia ista, ut supra diximus, mortuo Achaz contra Moabitas dirigitur, regnante Ezechia, sub quo decem tribus a Sennacherib rege Assyriorum in captivitatem ductae sunt. Itaque sicut mercenarius solis exspectat occubitum, et diebus ac noctibus finem operis praestolatur, ut statutam mercedem accipiat: sic et post tres annos et Moab, Assyrio veniente, delebitur, et vix pauci relinquentur in terra, qui subrutam habitent civitates, et desertos agros exerceant. Potest et de Babylonica captivitate praedici, quod post captam Jerusalem, et transitum annorum trium, Moab a Chaldaeis vastanda sit, sive quod in trium annorum spatio nulla eis danda sit requies.

(Cap. XVII.---Vers. 1.) Onus Damasci: Ecce Damascus desinet esse civitas: et erit sicut acervus lapidum in ruina. Derelictae civitates Aroer gregibus erunt, et requiescent ibi, et non erit qui exterreat. Et cessabit adjutorium ab Ephraim, et regnum a Damasco, et reliquiae Syriae sicut gloria filiorum Israel erunt, dicit Dominus exercituum. Post Babylonem et Philisthaeos et Moab, ad Damascum, id est, Aram sermo convertitur, quae et ipsa regalis quondam civitas fuit, et in omni Syria tenuit principatum: necdum florebant Antiochia et Laodicia et Apamia, quas urbes, post Alexandrum et Macedonum imperium, auctas esse cognovimus. Quia igitur semper decem tribubus contra Judam praebebat auxilium, ut Regum et Paralipomenon narrat historia: etiam ipsis vastitatem ab Assyriis appropinquare 193 significat, dicente rege Assyriorum: Cepi Arabiam, et Damascum, et Samariam. Sicut enim illas cepi, et universa regna, capiam et te. Et in Regum volumine legimus: Ascendit rex Assyriorum Damascum, et cepit eam, et transtulit in Cyrenem (IV Reg. XVI, 9). Rasin quoque interfecit, qui erat rex Damasci: quae omnia, Ezechia Hierosolymis regnante, perpessa est. Ecce, inquit, Damascus desinet esse civitas; jam vicina captivitas est: jam Assyrius suum movit exercitum. Et erit sicut acervus lapidum in ruinam, ut tantummodo parietinae ac pristinae potentiae vestigia in ruinarum magnitudine demonstrentur. Derelictae civitates Aroer gregibus erunt.

(Vers. 13.) This is the word which the Lord has spoken to Moab from that time. From what time do you think? Clearly from that time in which Moab was created. And the Lord says: The Moabites and Ammonites shall not enter into the Church of God (Deut. 23:3). Or let us understand "from that time" for ancient time, that once these things were decreed by divine sentence, not that the foreknowledge of God brought about the cause of devastation, but that the future devastation was foreknown to the majesty of God.

(Vers. 14.) And now the Lord has spoken, saying: In three years, like the years of a hireling, the glory of Moab shall be taken away over all the many people, and there shall be left a small and moderate remnant, by no means many. This prophecy, as we said above, is directed against the Moabites after the death of Ahaz, while Hezekiah was reigning, under whom the ten tribes were led into captivity by Sennacherib, king of the Assyrians. And so, just as a hireling waits for the setting of the sun, and expects the end of his work by days and nights, that he may receive his appointed wage; so also after three years Moab shall be destroyed by the coming Assyrian, and scarcely a few shall be left in the land to inhabit the overturned cities and till the deserted fields. It can also be predicted of the Babylonian captivity, that after Jerusalem was taken and three years had passed, Moab was to be devastated by the Chaldeans, or that in the space of three years no rest was to be given to them.

(Ch. XVII.---Vers. 1.) The burden of Damascus: Behold Damascus shall cease to be a city: and it shall be as a heap of stones in ruin. The cities of Aroer shall be left for flocks, and they shall rest there, and there shall be none to make them afraid. And help shall cease from Ephraim, and the kingdom from Damascus, and the remnants of Syria shall be as the glory of the children of Israel, says the Lord of hosts. After Babylon and the Philistines and Moab, the discourse turns to Damascus, that is, Syria (Aram), which was also itself once a royal city, and held the principality in all Syria: not yet did Antioch and Laodicea and Apamea flourish, which cities, we know, were increased after Alexander and the empire of the Macedonians. Since therefore it always provided help to the ten tribes against Judah, as the history of Kings and Chronicles tells: he signifies that devastation from the Assyrians is approaching 193 even for them, with the king of the Assyrians saying: I have taken Arabia, and Damascus, and Samaria. For as I have taken those, and all kingdoms, I will take you too. And in the volume of Kings we read: The king of the Assyrians went up to Damascus, and took it, and translated it into Cyrene (4 Kings 16:9). He also killed Rezin, who was king of Damascus: all of which it suffered while Hezekiah was reigning in Jerusalem. Behold, he says, Damascus shall cease to be a city; already captivity is near: already the Assyrian has moved his army. And it shall be as a heap of stones in ruin, so that only traces of ruins and former power are shown in the magnitude of the ruins. The cities of Aroer shall be left for flocks.

Aroer, myrice interpretatur, quae proprie arbor, in solitudine et salsa humo nascitur, et per hoc vastitas demonstratur. Requiescent ibi, subauditur greges, et non erit qui exterreat. Tanta enim erit solitudo, ut nec insidiator timendus sit. Et cessabit adjutorium ab Ephraim: nequaquam decem tribus in illa contra Judam habebunt auxilium. Et regnum a Damasco; ἀπὸ κοινοῦ (avulgata sive communi editione) subauditur, cessabit. Quando autem dicit cessare regnum et quiescere, non perpetuam significat vastitatem, sed aufert in praesens potentiam, per quam in omni Syria ante regnabat. Et reliquiae Syriae sicut gloria filiorum Israel erunt, dicit Dominus exercituum. Quomodo, inquit, decem tribus Assyrio populante deletae sunt, et omnis gloria earum in captivitatem ducta est: sic pauci, qui in Damasco resederint, immutabuntur, et habebunt gentis gloriam sociae. Gloriam per ironiam dictam accipe, pro ignominia. Hoc autem totum fiet, quia Dominus locutus est, cujus verba irrita esse non possunt. Quidam hanc prophetiam eamdem putant esse, quam in Jeremia legimus: Dissoluta est Damascus, versa est in fugam, tremor apprehendit eam, angustia et dolores tenuerunt eam quasi parturientem (Jerem. XLIX, 24, 27). Et iterum: Succendam ignem in muro Damasci, et devorabit moenia Benadab. Sed sciendum quod ab Jeremia Babylonia captivitas Damascenae urbis describitur, id est, paucorum quos 194 Assyriorum rex reliquerat in ea. Isaias autem vicinam ab Assyriis captivitatem nuntiat. Alii aestimant de Romana captivitate praedici, quoniam (Al. quando) et Judaeorum captus est populus; et Damascus cui imperabat Areta, similem sustinuit servitutem: ut cuncta quae super eam scripta sunt, ad Christi tempus, et ad Apostolorum mysteria transferantur.

(Vers. 4.) Et erit in die illa, attenuabitur gloria Jacob, et pingues carnes ejus marcescent. Quando, inquit, Damascus capta fuerit, et civitas esse desierit, et talis eam gloria coronaverit, qualis coronavit Israel, id est, decem tribus: tunc omne praesidium, et pinguissimae carnes, et refugium emarcescet Jacob: nequaquam enim habebit, quibus junctis vastet Jerusalem. Legimus supra quod ascenderit Rasin rex Syriae et Phacee Filius Romeliae, rex Israel, in Jerusalem, ad praeliandum contra eam: nuntiatumque sit domui David: Requievit Syria super Ephraim, de quibus Propheta loquitur ad Achaz: Noli timere, et cor tuum ne formidet a duabus caudis titionum fumigantium horum, in ira furoris Rasin regis Syriae, et filii Romeliae, eo quod consilium inierit contra te Syria pessimum Ephraim et filius Romeliae.

Aroer is interpreted as "tamarisk" (myrice), which tree properly grows in solitude and salt soil, and through this devastation is demonstrated. They shall rest there, understand "the flocks," and there shall be none to make them afraid. For such shall be the solitude, that even an ambusher is not to be feared. And help shall cease from Ephraim: by no means shall the ten tribes have help in her against Judah. And the kingdom from Damascus; apo koinou (from the vulgate or common edition) is understood, "shall cease." Now when he says the kingdom ceases and rests, he does not signify a perpetual devastation, but he takes away for the present the power through which it formerly reigned in all Syria. And the remnants of Syria shall be as the glory of the children of Israel, says the Lord of hosts. Just as, he says, the ten tribes were destroyed by the populating Assyrian, and all their glory was led into captivity: so the few who remain in Damascus shall be changed, and shall have the glory of a companion nation. Take "glory" spoken by irony, for ignominy. Now all this shall be done because the Lord has spoken, whose words cannot be void. Some think this prophecy is the same which we read in Jeremiah: Damascus is dissolved, it is turned to flight, trembling has seized it, anguish and sorrows have taken hold of it as a woman in labor (Jer. 49:24, 27). And again: I will kindle a fire in the wall of Damascus, and it shall devour the walls of Benhadad. But it should be known that the Babylonian captivity of the city of Damascus is described by Jeremiah, that is, of the few whom 194 the king of the Assyrians had left in it. But Isaiah announces the near captivity by the Assyrians. Others estimate that it is predicted of the Roman captivity, since [Al. when] the people of the Jews were also taken; and Damascus, which Aretas was ruling, sustained a similar servitude: so that all things written about it are transferred to the time of Christ, and to the mysteries of the Apostles.

(Vers. 4.) And it shall be in that day, the glory of Jacob shall be thinned, and the fat of his flesh shall grow lean. When, he says, Damascus has been taken, and has ceased to be a city, and such glory has crowned it as crowned Israel, that is, the ten tribes: then all protection, and the fattest flesh, and refuge of Jacob shall wither away: for he shall by no means have those joined with whom he may devastate Jerusalem. We read above that Rezin, king of Syria, and Pekah son of Remaliah, king of Israel, went up to Jerusalem to fight against it: and it was announced to the house of David: Syria has rested upon Ephraim, about which the Prophet speaks to Ahaz: Do not fear, and let your heart not dread these two tails of smoking firebrands, in the wrath of the fury of Rezin king of Syria, and the son of Remaliah, because Syria has taken evil counsel against you, Ephraim and the son of Remaliah.

(Vers. 5, 6.) Et erit sicut congregans in messe quod restiterit, et brachium ejus spicas leget: et erit sicut quaerens spicas in valle Raphaim. Et relinquetur in eo sicut racemus, et sicut excussio oleae duarum aut trium olivarum in summitate rami, sive quatuor aut quinque in cacuminibus ejus fructus ejus, dicit Dominus Deus Israel. Qui praesentem Damasci vastitatem sub Romano intelligunt regno, haec de Apostolis significata contendunt, quod quomodo paucae spicae et olivae remanere soleant in agro vel in arboribus, sic reliquiae Israel salventur; maxime quia sequatur: In die illa inclinabitur homo ad factorem suum, et oculi ejus ad Sanctum Israel respicient, id est, ad Christum. Duas olivas, et tres, et quatuor, et quinque, quatuordecim Apostolos interpretantur, id est, duodecim qui electi sunt, et tertiumdecimum Jacobum, qui appellatur frater 195 Domini; Paulum quoque Apostolum vas electionis (Act. VII). Qui vero Assyriorum temporibus putant completa quae dicta sunt, hoc volunt intelligi, quod sub Assyria captivitate Damascus non sit omnino deleta, sed translatis quibusdam in Cyrenem, alia pars cultorum terrae dimissa sit, quae et ipsa postea Babylonio vastante deleta est: donec sub Macedonibus et Ptolemaeis rursum instauraretur, et in adventu Christi esset quidem civitas, sed non tantae potentiae quantae antea fuerat. Et est sensus: tam pauci remanebunt in Damasco, quam solent post messores paucae remanere spicae, quas in valle Raphaim latissima et potentissima solent pauperes legere: vel in olea paucae olivae, quae diligentiam legentis evaserint.

(Vers. 7, 8.) In die illa inclinabitur homo ad factorem suum, et oculi ejus ad Sanctum Israel respicient. Et non inclinabitur ad altaria, quae fecerunt manus ejus, et quae operati sunt digiti illius: et non respicient lucos et delubra. Hoc Christi temporibus putant esse completum, quando destructo regno Damasci, perpetuum Salvatoris successit imperium, et idololatriae error est imminutus. Pia quidem voluntas interpretantium, sed non servans historiae ordinem. Nos autem dicimus, quod subversa Damasco, et decem tribubus ductis in Assyrios, residui tribuum qui erant ex Israel, ad Ezechiae litteras conversi sint ad cultum Dei, et ad templum Jerusalem advenerint, sicut Paralipomenon narrat historia (II Par. III). Deleta ergo Damasco, convertentur homines ad factorem suum, id est, ad eum qui eos creavit, et oculi eorum nequaquam idola quae fecerant in Bethel et in Dan, sed Deum respicient, contemnentes delubra et altaria, quae operati sunt digiti eorum.

(Vers. 5, 6.) And it shall be as one gathering in the harvest that which remains, and his arm shall glean the ears: and it shall be as one seeking ears in the valley of Rephaim. And there shall be left in it as a cluster of grapes, and as the shaking of an olive tree of two or three olives on the top of a branch, or four or five on the tops of its fruit, says the Lord God of Israel. Those who understand this present devastation of Damascus under the Roman kingdom contend that these things were signified concerning the Apostles, that just as a few ears and olives are accustomed to remain in a field or on trees, so the remnants of Israel might be saved; especially because it follows: In that day man shall bow down to his maker, and his eyes shall look to the Holy One of Israel, that is, to Christ. Two olives, and three, and four, and five, they interpret as fourteen Apostles, that is, the twelve who were chosen, and the thirteenth James, who is called the brother 195 of the Lord; and Paul the Apostle also, the vessel of election (Acts 9). But those who think the things said were fulfilled in the times of the Assyrians wish this to be understood: that under the Assyrian captivity Damascus was not entirely destroyed, but with some translated to Cyrene, another part of the tillers of the land was left, which itself was afterwards destroyed by the Babylonian devastator; until under the Macedonians and Ptolemies it was again restored, and in the coming of Christ it was indeed a city, but not of such great power as it had been before. And the sense is: as few shall remain in Damascus as a few ears are accustomed to remain after the reapers, which in the very wide and powerful valley of Rephaim the poor are accustomed to glean; or in an olive tree a few olives which have escaped the diligence of the gatherer.

(Vers. 7, 8.) In that day man shall bow down to his maker, and his eyes shall look to the Holy One of Israel. And he shall not bow down to the altars which his hands have made, and which his fingers have wrought: and they shall not look to the groves and shrines. They think this was fulfilled in the times of Christ, when with the kingdom of Damascus destroyed, the perpetual empire of the Savior succeeded, and the error of idolatry was diminished. A pious will of the interpreters indeed, but not preserving the order of history. But we say that with Damascus overturned, and the ten tribes led to the Assyrians, the survivors of the tribes who were of Israel were converted at the letters of Hezekiah to the worship of God, and came to the temple of Jerusalem, as the history of Chronicles tells (2 Chron. 30). Therefore with Damascus destroyed, men shall be converted to their maker, that is, to him who created them, and their eyes shall by no means look to the idols which they had made in Bethel and in Dan, but to God, despising the shrines and altars which their fingers have wrought.

(Vers. 9.) In die illa erunt civitates fortitudinis ejus derelictae sicut aratra, et segetes quae derelictae sunt a facie filiorum Israel, et erit deserta. Hoc non loquitur contra Damascum, sed contra decem tribus, quae vocabantur Israel; ut quomodo ad adventum ex Aegypto populi Dei, omnes gentes quae incolebant terram repromissionis, subito pavore conterritae aratra dimiserunt, acervosque 196 frugum et media opera, salutem pedibus requirentes: sic et terra Israel multo tempore desolata permaneat. Unde miror pro aratris et acervis frugum voluisse Aquilam interpretari, testa et Emir; Symmachum, silva et Amir; LXX, Amorrhaeos et Evaeos. Solus Theodotio Hebraicum verbum posuit, ARS ET EMIR: quod apud eos emendatius legitur HORES () ET AMIR (), id est, vomeres et acervi segetum.

(Vers. 10.) Quia oblita es Dei Salvatoris tui, et fortis adjutoris tui non es recordata. Ista, inquit, perpetieris, o Israel, quia reliquisti Deum Salvatorem tuum, qui te liberavit ex Aegypto, qui tibi gentes subjecit inimicas: et adjutoris tui non es recordata.

(Cap. XVIII, Vers 1.) Vae terrae cymbalo alarum quae est trans flumina Aethiopiae. Verbum Hebraicum SELSEL (), quod Symmachus, sonitum, Theodotion, aves interpretati sunt, et nos in cymbalum vertimus. Aquila bis umbram transtulit. Sed sciendum quod umbra SEL () dicitur, hic autem syllaba ipsa geminatur. Ex quo possumus dictum intelligere: Vae terrae, quae in umbra alarum suarum pollicetur auxilium. Et cum Scriptura dicat: Qui habitat in adjutorio Altissimi, in protectione Dei coeli commorabitur (Ps. XC, 1), pro quo in Hebraeo scriptum 198 est, In umbra Omnipotentis commorabitur: ipsam Dei similitudinem habere se jactans, et in periculis constituta aliis suffragari repromittit. Significat autem sive No, Aegypti civitatem, quae nunc Alexandria dicitur, sive Aegyptum, in qua semper Jerusalem quasi super quassatam arundinem innixa est, quae confracta manum perforat incumbentis. Et est hic ordo pulcherrimus: ut quomodo in priori Visione sermo propheticus Damasco minabatur, quod decem tribus in illa habuerint auxilium, misericordiam Dei rogantes: sic etiam nunc Aegypto vastitas praedicetur; ob cujus auxilium Dei neglecta sit invocatio. Ipsa est enim terra, quae est trans flumina Aethiopiae, id est, trans rivos Nili fluminis, quem de Aethiopia in Aegyptum fluere nemo dubitat. Potest Aegyptus alarum cymbalum dici propter velocitatem frugum: velox quippe et concitus avium volatus reddit cymbali sonitum.

(Vers. 9.) In that day its cities of strength shall be deserted like plows, and the harvests which were left before the face of the children of Israel, and it shall be a desert. This is spoken not against Damascus, but against the ten tribes, which were called Israel; that just as at the coming of the people of God from Egypt, all the nations that inhabited the land of promise, terrified by a sudden fear, left their plows, and heaps 196 of fruits and half-finished works, seeking safety with their feet: so also the land of Israel may remain desolate for a long time. Whence I wonder that Aquila wished to interpret instead of "plows" and "heaps of fruits," testa and Emir; Symmachus, wood and Amir; the LXX, Amorites and Hivites. Only Theodotion put the Hebrew word, ARS ET EMIR: which among them is read more correctly as HORES () ET AMIR (), that is, "plowshares" and "heaps of harvests."

(Vers. 10.) Because you have forgotten God your Savior, and have not remembered your strong helper. These things, he says, you shall suffer, O Israel, because you have left God your Savior, who liberated you from Egypt, who subjected to you enemy nations: and you have not remembered your helper.

(Chap. XVIII, Vers 1.) Woe to the land of the cymbal of wings which is beyond the rivers of Ethiopia. The Hebrew word is *SELSEL* (צְלְצַל), which Symmachus interpreted as "sound," Theodotion as "birds," and we have translated as "cymbal." Aquila translated it as "double shadow." But it should be known that shadow is called *SEL* (צַל), and here the syllable itself is doubled. From which we can understand what is said: "Woe to the land which promises help in the shadow of its wings." And since the Scripture says: "He who dwells in the help of the Most High shall abide in the protection of the God of heaven" (Ps. 90:1), for which in the Hebrew it is written: "In the shadow of the Almighty he shall abide": boasting that it possesses the very likeness of God, and when established in dangers, it promises to assist others. Moreover, it signifies either No, the city of Egypt, which is now called Alexandria, or Egypt itself, upon which Jerusalem has always leaned as if upon a bruised reed, which, when broken, pierces the hand of the one leaning on it. And here the order is most beautiful: that just as in the previous Vision the prophetic word threatened Damascus, because the ten tribes had help in it, asking for the mercy of God: so even now devastation is predicted for Egypt, on account of whose help the invocation of God was neglected. For it is the land which is beyond the rivers of Ethiopia, that is, beyond the streams of the river Nile, which no one doubts flows from Ethiopia into Egypt. Egypt can be called the cymbal of wings on account of the speed of its fruits: for the swift and rapid flight of birds renders the sound of a cymbal.

Quidam ex eo quod sequitur: Qui mittit in mari legatos, et in vasis papyri super aquas, Romanum regnum intelligunt et omnem historiam referunt ad Vespasiani et Titi tempora, a quibus Hierosolyma subversa est. Sed hoc fidei nostrae non convenit, ut minetur Dominus regno Romano, quare impiam gentem subverterit, et rursum in montem Sion dicat munera deferenda, nisi forte et haec spiritualiter in Ecclesia accipiamus.

(Vers. 2.) Qui mittit in mari legatos, et in vasis papyri super aquas. Ite, angeli veloces, ad gentem convulsam et dilaceratam, ad populum terribilem, post quem non est alius, ad gentem exspectantem et conculcatam, cujus diripuerunt flumina terram ejus. Apud Hebraeos et Aegyptus et Aegyptius et Aegyptii, uno vocabulo nuncupantur MESRAIM (). Hoc dictum sit, ne quis in verbo haereat, cum pro genere feminino masculinum invenerit, id est, pro terra hominem, quia et nunc dicitur: Qui mittit in mari legatos, hoc est, ipsa Mesraim, ipse Aegyptius, eo quod de Alexandria, quae tunc, ut diximus, No vocabatur, 199 legati missi sunt Hierosolymam et in vasis papyri, id est, epistolis, sive navibus, suum illis auxilium promittentes, dixerint: Ite velociter ad Judaeorum gentem convulsam, et Assyriorum impugnatione laceratam; ad populum quondam terribilem, qui Dei utebatur imperio, ad cujus potentiam nullus alius comparandus est: ad gentem, quae Dei semper exspectabat auxilium, et nihilominus ab hominibus conculcatur: cujus terram flumina, id est, diversi reges depopulati sunt. Alii autem putant, quod apostropha dirigatur ad Dominum, et sit sensus: O Deus, qui mittis in mare saeculi istius Prophetas, et quasi per epistolas navigantes, populum commonens, tuis imperas nuntiis: ite velociter ad gentem meam laceratam atque convulsam, ad populum robustissimum, qui omnibus quondam in circuitu gentibus terrori fuit, qui semper Dei exspectavit auxilium, et pro peccatorum magnitudine, quod sperat, non meretur accipere: cujus diversarum gentium reges vastavere terram, et caetera quae sequuntur. Eusebius Caesariensis historicam interpretationem titulo repromittens, diversis sensibus evagatur, cujus cum libros legerem, aliud multo reperi, quam indice promittebat. Ubicumque enim eum historia defecerit, transit ad allegoriam, et ita separata consociat, ut mirer eum nova sermonis fabrica in unum corpus lapidem ferrumque conjungere. Hoc breviter admonui, ne quis nos putet ex illius fontibus mutuasse quae dicimus; nam et in praesenti capitulo adversum Judaeos et Hierosolymam dicit prophetiam dirigi, quod in principio fidei christianae ad totas gentes epistolas miserint, ne susciperent passionem Christi: et miserint usque ad Aethiopiam et Occidentalem plagam, totumque orbem hujus blasphemiae disseminatione compleverint.

Some, from what follows: "Who sends ambassadors in the sea, and in vessels of papyrus upon the waters," understand the Roman kingdom and refer the whole history to the times of Vespasian and Titus, by whom Jerusalem was overturned. But this does not fit our faith, that the Lord should threaten the Roman kingdom because it overturned an impious nation, and again say that gifts are to be brought to Mount Zion, unless perhaps we also accept these things spiritually in the Church.

(Vers. 2.) Who sends ambassadors in the sea, and in vessels of papyrus upon the waters. Go, swift angels, to a nation convulsed and torn apart, to a terrible people, after whom there is no other, to a nation expecting and trodden down, whose land the rivers have spoiled. Among the Hebrews, both Egypt and the Egyptian and the Egyptians are called by one name, *MESRAIM* (מִצְרַיִם). This is said lest anyone should get stuck on a word when he finds the masculine for the feminine gender, that is, the man for the land; because it is now said: "Who sends ambassadors in the sea," that is, Mizraim himself, the Egyptian himself, because from Alexandria, which then, as we said, was called No, ambassadors were sent to Jerusalem and in vessels of papyrus, that is, in letters, or in ships, promising their help to them, saying: "Go swiftly to the Jewish nation convulsed, and torn by the attack of the Assyrians; to a people once terrible, who used the power of God, to whose power no other is to be compared: to a nation which always expected the help of God, and nevertheless is trodden down by men: whose land the rivers, that is, various kings, have depopulated." But others think that the apostrophe is directed to the Lord, and the sense is: O God, who sendest into the sea of this age Prophets, and as if sailing through letters, reminding the people, thou commandest thy messengers: go swiftly to my torn and convulsed nation, to a most robust people, who was once a terror to all the nations round about, who always expected the help of God, and on account of the magnitude of their sins, does not deserve to receive what they hope for: whose land the kings of various nations have laid waste, and the rest which follow. Eusebius of Caesarea, promising a historical interpretation in his title, wanders off into diverse senses; when I read his books, I found something much different than what he promised in the index. For wherever history fails him, he passes over to allegory, and so joins together separate things that I marvel how, with a new structure of speech, he joins stone and iron into one body. I have briefly warned of this, lest anyone think that we have borrowed what we say from his fountains; for also in the present chapter he says that the prophecy is directed against the Jews and Jerusalem, because at the beginning of the Christian faith they sent letters to all nations, lest they accept the passion of Christ: and they sent even unto Ethiopia and the Western region, and filled the whole world with the dissemination of this blasphemy.

(Vers. 3.) Omnes habitatores orbis qui moramini in terra, cum elevatum fuerit signum in montibus, videbitis, et clangorem tubae audietis. Cunctae, inquit, gentes, per circuitum, quando meam jussionem, quasi signum in montibus elevatum, meumque 200 imperium, quasi clangorem tubae sublimiter resonantis audieritis, tunc videbitis quid praeceperim.

(Vers. 4.) Quia haec dicit Dominus ad me: Quiescam, et considerabo in loco meo. Quid est quod locutus est Dominus ad Prophetam? Hoc quod sequitur: donec veniant quae praecepi, in mea sede requiescam: ut Judaei putant, in Templo; ut nos, in coelestibus. Et considerabo, inquit, qui rerum finis adveniat.

Sicut meridiana lux clara est, et sicut nubes roris in die messis. Sicut in toto die nihil est clarius meridie, quando sol de medio coelo rutilat, et omnem orbem pariter illustrat, et sicut in aestu et calore torrente, quando nudus messor excoquitur, et operis magnitudinem anhelitus probat, gratissima est roris temperies, si arentes stipulas matutinus humor secabiles faciat: ita meus sermo, quem considerabo in loco meo, cunctis in me credentibus gratus adveniet.

(Vers. 5, 6.) Ante messem enim totus effloruit, et immatura perfectio germinavit, et praecidentur ramusculi ejus falcibus, et quae derelicta fuerint, abscindentur et excutientur. Et relinquentur simul avibus montium et bestiis terrae, et aestate perpetua erunt super eum volucres, et omnes bestiae terrae super illum hyemabunt. Quia de meridie dixerat, et nubem roris in aestate ac messe praemiserat, et ab agricultura translationem sumpserat, servat eam in reliquis, describens Aegypti superbiam, et populi illius vastitatem, et cadavera per universam provinciam, quae a volucribus devoranda sint. Quomodo enim ante maturitatem segetes erumpentes, cito pereunt, et antequam perfectio temporis veniat, germinantes inutiles sunt: sic, inquit, Aegyptii populi quasi rami inutiles falcibus praecidentur, et cunctae propagines nudabuntur. Ac ne putares eum de vinea dicere, et non de hominibus, vertit metaphoram in historiae veritatem: Et relinquentur, inquit, simul avibus montium, et bestiis terrae. Aves enim et bestiae non abscisos arborum ramos, sed cadavera devorant. Legamus plenius Ezechiel, ubi prophetat 201 contra Pharaonem et contra Aegyptum: et haec omnia apertissime scripta reperiemus (Ezech. XXIX). Quodque dicit: Aestate perpetua erunt super eum volucres, et omnes bestiae super illum hyemabunt, aut vere interfectorum significat multitudinem, aut per eamdem translationem demonstrat, quod a cunctis gentibus vastandus sit.

(Vers. 3.) All inhabitants of the world who dwell on the earth, when the sign shall be lifted up on the mountains, you shall see, and you shall hear the sound of the trumpet. All nations, he says, in the circuit, when you shall hear my command, as if a sign lifted up on the mountains, and my empire, as if the sound of a trumpet resonating sublimely, then you shall see what I have commanded.

(Vers. 4.) For thus says the Lord to me: I will take my rest, and I will consider in my place. What is it that the Lord spoke to the Prophet? This which follows: until the things which I have commanded come to pass, I will rest in my seat: as the Jews think, in the Temple; as we think, in the heavens. And I will consider, he says, what end of things may arrive.

Like the clear midday light, and like a cloud of dew in the day of harvest. Just as in the whole day there is nothing clearer than midday, when the sun shines from the middle of the sky, and illustrates the whole world equally, and just as in the heat and parching warmth, when the naked reaper is dried up, and the panting proves the magnitude of the work, most welcome is the tempering of dew, if the morning moisture makes the parched stubble cuttable: so my word, which I will consider in my place, shall arrive welcome to all who believe in me.

(Vers. 5, 6.) For before the harvest it has all flowered, and premature perfection has budded, and its twigs shall be cut off with sickles, and those which shall have been left shall be cut away and shaken out. And they shall be left together to the birds of the mountains and the beasts of the earth, and in perpetual summer the birds shall be upon it, and all the beasts of the earth shall winter upon it. Because he had spoken of midday, and had put before the cloud of dew in summer and harvest, and had taken a metaphor from agriculture, he preserves it in the rest, describing the pride of Egypt, and the devastation of that people, and the carcasses throughout the whole province, which are to be devoured by birds. For just as harvests breaking out before maturity quickly perish, and budding before the perfection of time comes are useless: so, he says, the Egyptian people, like useless branches, shall be cut off with sickles, and all the shoots shall be bared. And lest you should think he is speaking of a vineyard and not of men, he turns the metaphor into the truth of history: "And they shall be left," he says, "together to the birds of the mountains, and the beasts of the earth." For birds and beasts do not devour the cut branches of trees, but carcasses. Let us read more fully Ezekiel, where he prophesies against Pharaoh and against Egypt: and we shall find all these things most clearly written (Ezek. 29). And that which he says: "In perpetual summer the birds shall be upon him, and all the beasts shall winter upon him," either signifies the multitude of those truly slain, or by the same metaphor demonstrates that he is to be laid waste by all nations.

(Vers. 7.) In tempore illo deferetur munus Domino exercituum a populo divulso et dilacerato, a populo terribili, post quem non fuit alius: a gente exspectante, exspectante et conculcata, cujus diripuerunt flumina terram ejus, ad locum nominis Domini exercituum montem Sion. Post Aegypti vastitatem et deletum ejus imperium, nequaquam Israel in umbrae illius vanitate confidet, sed revertetur ad Dominum, et sua munera deferet ad montem Sion, id est, in templum ejus, et illum solum rogans, cujus verum aeternumque praesidium est. Hoc autem sub Zorobabel et Jesu, et Ezra ac Neemia factum intelligimus. LXX, pro eo quod nos diximus: exspectantem, exspectantem, et in Hebraico scriptum est, sperantem, sperantem, econtrario interpretati sunt ἀνέλπιστον, id est, non sperantem. Et ob hanc causam dederunt occasionem Eusebio, ut hoc de gentibus magis, quae nec spem habeant, nec Testamentum Dei, nec Prophetas, intelligendum putaverit, quam de Judaeis: quod ab ipsis postea Ecclesiae, quae in specula constituta est, dona mittenda sint, et offerendae victimae spirituales.

(Cap. XIX.---Vers. 1.) Onus Aegypti. Ecce Dominus ascendet supra nubem levem, et ingredietur Aegyptum, et movebuntur simulacra Aegypti a facie ejus, et cor Aegypti tabescet in medio ejus. Moris est Scripturarum, obscuris manifesta subnectere, et quod prius sub aenigmatibus dixerint, aperta voce proferre. Unde et in praesenti loco, quia contra Aegyptum fuerat comminatus: Vae terrae obumbranti alis, quae est trans flumina Aethiopiae, et caetera quae propheticus sermo contexuit: nunc manifestiorem fecit intelligentiam, et ad ipsam comminans Aegyptum loquitur, quod nequaquam per Angelos, sed ipse Dominus veniat super nubem levem, id est, velocem, et ingrediatur 202 Aegyptum, et idola Aegypti contremiscant, tabescatque cor fortium, et Ezechielis [Al. Jeremiae] vaticinium compleatur: Disperdam simulacra, et cessare faciam idola de Memphis (Ezech. XXX, 13). Quidam totam hanc prophecyam ad Salvatoris tempora referunt, quando ingressus est super nubem levem, id est, corpus humanum, quod ex Virgine assumpserat, nullo humanae commixtionis semine praegravatum: sive quod a nube levi portatus sit, id est, corpore Virginali, et ad ingressum ejus omnes daemones contremuerint, tuncque prima idolorum ruina fuerit, praesentiam Domini ferre non sustinens.

(Vers. 2.) Et concurrere faciam Aegyptios adversus Aegyptios, et pugnabit vir contra fratrem suum, et vir contra amicum suum, civitas adversus civitatem, et regnum adversus regnum. Ingresso Aegyptum Domino, et potentissimam gentem sui praesentia destruente, erit prima victoria dissidere Aegyptios contra Aegyptios, et adversum se rebelli odio dimicare: quod temporibus Assyriorum et Nabuchodonosor regis Babylonii factum esse, manifestum est, aliis sedentibus, et aliis repugnantibus.

(Vers. 7.) In that time a gift shall be brought to the Lord of hosts from a people spoiled and torn, from a terrible people, after whom there was no other: from a nation expecting, expecting and trodden down, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, Mount Zion. After the devastation of Egypt and the destruction of its empire, Israel shall by no means trust in the vanity of that shadow, but shall return to the Lord, and shall bring its gifts to Mount Zion, that is, into his temple, asking him alone, whose protection is true and eternal. Moreover, we understand this to have been done under Zerubbabel and Joshua, and Ezra and Nehemiah. The LXX, instead of what we said: "expecting, expecting," and in the Hebrew is written "hoping, hoping," on the contrary interpreted *ἀνέλπιστον*, that is, "not hoping." And for this reason they gave occasion to Eusebius, so that he thought this should be understood more of the nations, which have neither hope, nor the Testament of God, nor Prophets, than of the Jews: that from them afterwards gifts are to be sent to the Church, which has been established on a watchtower, and spiritual victims are to be offered.

(Chap. XIX.—Vers. 1.) The burden of Egypt. Behold, the Lord shall ascend upon a light cloud, and shall enter Egypt, and the idols of Egypt shall be moved together at his face, and the heart of Egypt shall melt in the midst of it. It is the custom of the Scriptures to subjoin manifest things to obscure ones, and to bring forth in an open voice what they first said under enigmas. Whence also in the present place, because he had threatened against Egypt: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia," and the rest which the prophetic word wove together: now he has made the understanding more manifest, and threatening, speaks to Egypt itself, that by no means through Angels, but the Lord himself comes upon a light cloud, that is, a swift one, and enters Egypt, and the idols of Egypt tremble, and the heart of the strong melts, and the prophecy of Ezekiel is fulfilled: "I will destroy the idols, and I will make the images to cease out of Memphis" (Ezek. 30:13). Some refer this whole prophecy to the times of the Savior, when he entered upon a light cloud, that is, the human body, which he had assumed from the Virgin, weighed down by no seed of human commingling: or because he was carried by a light cloud, that is, by the Virginal body, and at his entrance all the demons trembled, and then was the first ruin of the idols, not sustaining to bear the presence of the Lord.

(Vers. 2.) And I will cause the Egyptians to run together against the Egyptians, and a man shall fight against his brother, and a man against his friend, city against city, and kingdom against kingdom. With the Lord having entered Egypt, and destroying the most powerful nation by his presence, the first victory shall be for the Egyptians to disagree among themselves, and to fight against themselves with rebellious hatred: which is manifest to have been done in the times of the Assyrians and of Nebuchadnezzar king of Babylon, with some remaining still, and others fighting back.

Quod autem haec de Babylonica captivitate praedicat, Jeremias testis est, dicens: Vitula elegans atque formosa Aegyptus, stimulator ab Aquilone veniet ei. Et rursum: Confusa est filia Aegypti, et tradita in manu populi Aquilonis (Jerem. XLVI, 20, 24). Ezechiel quoque pari prophetiae auctoritate consentiens: Et cessare, inquit, faciam multitudinem Aegypti in manu Nabuchodonosor regis Babylonis. Et iterum: Confortabo brachia regis Babylonis, daboque gladium meum in manu ejus, et confringam brachia Pharaonis. Et scient quia ego Dominus, cum dedero gladium meum in manu regis Babylonis, et extenderit eum super terram Aegypti, et dispergam Aegyptum in nationes (Ezech. XXX, 10, 24, et seqq.). Si autem ad tempora referimus Salvatoris, illud de Evangelio sumamus exemplum: Nolite putare quod veni pacem mittere super terram: non veni pacem mittere, sed gladium. Veni enim dividere virum adversus proximum suum, et filiam contra matrem suam, et nurum contra socrum suam, et inimici hominis domestici ejus (Matt. X, 34, seqq.). Et rursum in alio loco: Erunt divisi duo in tres, et 203 tres in duo: pater contra filium, et mater contra filiam, et nurus contra socrum (Luc. XII, 52, 58).

(Vers. 3.) Et disrumpetur spiritus Aegypti in visceribus ejus, et consilium ejus praecipitabo: et interrogabunt simulacra sua et divinos suos, et pythones et hariolos. Cum seditio fuerit orta in Aegypto, sive Babylonio servire cupientibus, sive nolentibus jugo ejus colla submittere: sive aliis Christo credentibus, aliis repugnantibus, disrumpetur et scindetur spiritus Aegypti, non eadem cunctis volentibus, et omne consilium eorum redigetur ad nihilum. Tunc ibunt ad simulacra sua; et divinos, et hariolos, ac vates, magicisque edoctos artibus interrogabunt, cur ista acciderint.

(Vers. 4.) Et tradam Aegyptum in manu dominorum crudelium, et rex fortis dominabitur eorum, ait Dominus Deus exercituum. Duplicem intelligentiam sequimur: vel Chaldaicorum temporum, quando a Nabuchodonosor Aegyptus expugnata est; vel Romani imperii, quando Antonio Cleopatraque superatis, Augustus Caesar Aegyptum subjugavit. Babylonios fuisse crudeles, omnis Scriptura testatur, qui parvulis non pepercerint, et suis eos jaculis vulnerarint, nec praegnantibus sint miserti. Romanum autem regnum fortissimum, et Danielis Scriptura testatur (Cap. VII), exponens quartam bestiam habentem dentes et ungues ferreos.

Moreover, that he predicts these things concerning the Babylonian captivity, Jeremiah is a witness, saying: "Egypt is a very fair and beautiful heifer, a goad from the North shall come to her." And again: "The daughter of Egypt is confounded, and delivered into the hand of the people of the North" (Jer. 46:20, 24). Ezekiel also, agreeing with equal authority of prophecy: "And I will cause," he says, "the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon." And again: "I will strengthen the arms of the king of Babylon, and I will give my sword into his hand, and I will break the arms of Pharaoh." And they shall know that I am the Lord, when I shall have given my sword into the hand of the king of Babylon, and he shall have stretched it out over the land of Egypt, and I will disperse Egypt among the nations (Ezek. 30:10, 24, et seqq.). But if we refer this to the times of the Savior, let us take that example from the Gospel: "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 divide a man against his neighbor, and a daughter against her mother, and a daughter-in-law against her mother-in-law, and a man's enemies shall be those of his own household (Matt. 10:34, seqq.). And again in another place: "Two shall be divided against three, and three against two: father against son, and mother against daughter, and daughter-in-law against mother-in-law" (Luke 12:52, 53).

(Vers. 3.) And the spirit of Egypt shall be broken in its bowels, and I will cast down its counsel: and they shall ask their idols and their diviners, and the pythons and soothsayers. When sedition shall have arisen in Egypt, whether among those desiring to serve the Babylonian or those unwilling to submit their necks to his yoke: or among some believing in Christ and others fighting back, the spirit of Egypt shall be broken and split, with not the same things being desired by all, and all their counsel shall be reduced to nothing. Then they shall go to their idols; and they shall ask their diviners, and soothsayers, and prophets, and those taught in magic arts, why these things have happened.

(Vers. 4.) And I will deliver Egypt into the hand of cruel lords, and a strong king shall rule over them, says the Lord God of hosts. We follow a double understanding: either of the Chaldean times, when Egypt was conquered by Nebuchadnezzar; or of the Roman empire, when with Antony and Cleopatra overcome, Augustus Caesar subjugated Egypt. That the Babylonians were cruel, all Scripture testifies, who did not spare the little ones, and wounded them with their javelins, nor had mercy on those with child. Moreover, that the Roman kingdom is most strong, the Scripture of Daniel also testifies (Chap. 7), explaining the fourth beast having iron teeth and claws.

(Vers. 5-7.) Et arescet aqua de mari, et fluvius desolabitur atque siccabitur, et deficient flumina, attenuabuntur et siccabuntur rivi aggerum. Calamus et juncus marcescent, nudabitur alveus rivi a fonte suo, et omnis sementis irrigua siccabitur, arescet, et non erit. Naturale est, ut cum per iram Dei captivitas venerit, indignationem ejus pestilentia subsequatur, et adversum eos qui offenderint Deum, cuncta simul elementa desaeviant. Unde scriptum est in alio Propheta (Jerem. XII), et volucres in aere deficere, et pisces in aquis, ut omnia humano usui subtrahantur. Hoc dicimus, si simpliciter siccitatem Nili fluminis et rivorum ejus voluerimus accipere. Sin autem per metaphoram: in fluvio regnum, et in rivis duces ejus intelligimus; et in virore et junco et papyro cunctam Aegypti abundantiam, ut per eas res, opes Aegypti describantur, quarum Aegyptus fertilissima est. Legamus Ezechiel, ubi rex Pharao draco magnus habitare describitur in fluminibus, et dicit: Meus est fluvius, et ego feci memetipsum. Et audit: Ponam frenum in maxillis tuis, et agglutinabo pisces fluminum tuorum in squamis tuis, et extraham te de medio fluminum tuorum, et universi pisces tui squamis tuis adhaerebunt, et projiciam te in deserto (Ezech. XXIX, 3, 4). In adventu autem Christi haec omnia τροπικῶς intelligenda sunt, juxta illud quod supra legimus: Desertum faciet Dominus mare Aegypti. Et rursum: Immittet Dominus manum suam super fluvium Aegypti violentum, et percutiet eum in septem vallibus, ita ut pertranseat eum quis calceato pede: quod scilicet omnis error Aegyptiarum aquarum, et artes maleficae, quibus subjectis populis illudebant, Christi siccentur adventu. Quodque dicit: Arescet aqua de mari, et historice possumus accipere, non mare magnum significari, sed lacum Mareotiden, eo quod Scriptura omnes congregationes aquarum appellet maria. Possunt et hyperbolice dicta intelligi. Quodque sequitur: Nudabitur alveus rivi a fonte suo, describit quod rivus et fons arescant simul.

(Vers. 8-10.) Et moerebunt piscatores, et lugebunt omnes mittentes in flumen hamum, et expandentes rete super faciem aquae marcescent. Et confundentur qui operantur linum, plectentes, et texentes subtilia: et erunt irrigua ejus flaccentia: omnes qui faciebant lacunas ad capiendos pisces. Et hoc dupliciter accipe, quod vastata Aegypto, et cuncta provincia ariditate siccata, moereant piscatores, et lugeant qui in flumen mittebant hamum, et qui operabantur retia ac sagenas, et texebant junco diversi generis vascula, id est, principes et regii generis, atque rectores:

(Vers. 5-7.) And the water from the sea shall dry up, and the river shall be desolated and dried up, and the streams shall fail, the rivers of the mounds shall be thinned and dried up. The reed and the sedge shall wither, the bed of the river shall be stripped from its source, and every irrigated sowing shall be dried up, it shall wither, and it shall not be. It is natural that when captivity comes through the wrath of God, a pestilence should follow His indignation, and all elements together should rage against those who have offended God. Whence it is written in another Prophet (Jer. 12), both the birds in the air fail, and the fish in the waters, so that all things are withdrawn from human use. We say this, if we wish to take simply the drying up of the Nile river and its streams. But if by metaphor: we understand the kingdom in the river, and its leaders in the streams; and in the greenness and the reed and the papyrus all the abundance of Egypt, so that through these things, the wealth of Egypt may be described, of which Egypt is most fertile. Let us read Ezekiel, where King Pharaoh is described as a great dragon dwelling in the rivers, and says: The river is mine, and I have made myself. And he hears: I will put a bridle in your jaws, and I will glue the fish of your rivers to your scales, and I will draw you out from the midst of your rivers, and all your fish shall stick to your scales, and I will cast you out into the desert (Ezek. 29:3, 4). But in the advent of Christ all these things are to be understood tropologically, according to that which we read above: The Lord shall make the sea of Egypt a desert. And again: The Lord shall send His hand over the violent river of Egypt, and shall strike it in seven valleys, so that one may cross it with a shod foot: namely, that every error of the Egyptian waters, and the magical arts with which they deluded the subject peoples, may be dried up by the advent of Christ. And that which he says: The water from the sea shall dry up, we can also take historically, not that the great sea is signified, but Lake Mareotis, because the Scripture calls all gatherings of waters seas. They can also be understood as spoken hyperbolically. And that which follows: The bed of the river shall be stripped from its source, describes that the stream and the source wither together.

(Vers. 8-10.) And the fishermen shall mourn, and all those who cast a hook into the river shall lament, and those who spread a net upon the face of the water shall wither away. And they shall be confounded who work flax, combing and weaving fine things: and its irrigated parts shall be drooping: all those who were making pools to catch fish. Take this also in two ways: that with Egypt devastated, and the whole province dried up by aridity, the fishermen mourn, and those who cast a hook into the river lament, and those who worked nets and seines, and wove vessels of various kinds from reed, that is, the princes and those of royal race, and the governors:

et quod in adventu Christi omnes perversi generis piscatores, qui contra Apostolicam disciplinam capiebant homines in perditionem, et stulta sapientia texebant retia et sagenas, quibus perditos irretirent, confusi sunt, et nullus aut rarus in Aegypti terra sit talis piscator. Hoc opere videmus expletum, quod Ecclesiarum tropaea consurgunt, et in omni Aegypto idola corruerunt.

(Vers. 11-13.) Stulti principes Taneos, sapientes consiliarii Pharaonis dederunt consilium insipiens: quomodo dicetis Pharaoni: Filius sapientium ego, filius regum antiquorum? Ubi sunt nunc sapientes tui? annuntient tibi, et indicent, quid cogitaverit Dominus exercituum super Aegyptum. Stulti facti sunt principes Taneos, emarcuerunt principes Mempheos: deceperunt Aegyptum angulum populorum ejus. Tanim metropolim fuisse Aegypti, et Psalmista declarat, quod ibi Moyses multa signa fecerit, quae in Exodo describuntur: Posuit in Aegypto signa sua, et prodigia sua in campo Taneos (Ps. LXXVII, 11). Memphim quoque magicis artibus deditam, pristini usque ad praesens tempus vestigia erroris ostendunt. Et hoc breviter indicatur, quod Babylonia vastitate veniente, omnia Magorum consilia, et eorum qui futurorum scientiam promittebant, stultitiae coarguantur, et in adventu Christi cuncta redigantur in nihili, non invenientibus consilium Aegypti vatibus, quomodo dogma opprimant christianum. Idioma autem Scripturarum est, ut angulum pro regno ponant, eo quod populos contineat, et quasi in tota domo fortissimum sit. Unde et Christus duorum populorum parietes continens, lapis dicitur angularis (Ephes. II). Quodque intulit: Quomodo dicetis Pharaoni, filius sapientium ego, filius regum antiquorum, significat quod Egyptii heroas et deos auctores suae gentis simulent, Oron, et Isin, et Osirin, et Tiphonem.

(Vers. 14, 15.) Dominus miscuit in medio ejus spiritum vertiginis: et errare fecerunt Aegyptum in omni opere suo, sicut errat ebrius et vomens: et non erit Aegypto opus quod faciat, caput et caudam incurvantem, et refrenantem. Primum de interpretatione dicamus, et postea de his quae scripta sunt, disseremus. Pro spiritu vertiginis interpretari potest et spiritus erroris. In eo quoque quod nos transtulimus, incurvantem, et refrenantem, possumus dicere incurvum et lascivientem, ut intelligamus senem et puerum, Nos autem verbum Hebraicum AGMON (אגמון) dum celeriter quae scripta sunt vertimus, ambiguitate decepti, refrenantem diximus, quod significantius Aquila transtulit στρεβλοῦντα, id est, qui nihil recte agit, sed omne perversum, ut puerum significaret. Est igitur sensus: Stulti facti sunt principes Taneos, et sapientes consiliarii Pharaoni dederunt consilium insipiens, et emarcuerunt principes Mempheos, et deceperunt Aegyptum angulum populorum, quia Dominus miscuit eis spiritum erroris atque vertiginis, ut ignorent quid loquantur, et errare faciant Aegyptum.

and that in the advent of Christ all the fishermen of a perverse kind, who against the Apostolic discipline were catching men for perdition, and with foolish wisdom were weaving nets and seines with which to entangle the lost, were confounded, and such a fisherman is none or rare in the land of Egypt. We see this fulfilled by this work, that the trophies of the Churches arise, and in all Egypt the idols have fallen.

(Vers. 11-13.) The foolish princes of Tanis, the wise counselors of Pharaoh have given foolish counsel: how will you say to Pharaoh: I am the son of the wise, the son of ancient kings? Where are your wise men now? let them announce to you, and show, what the Lord of hosts has thought upon Egypt. The princes of Tanis have become foolish, the princes of Memphis have withered: they have deceived Egypt, the corner of its peoples. The Psalmist also declares that Tanis was a metropolis of Egypt, where Moses did many signs, which are described in Exodus: He placed his signs in Egypt, and his wonders in the field of Tanis (Ps. 77:11). The traces of former error show even to the present time that Memphis also was dedicated to magical arts. And this is briefly indicated, that with the Babylonian devastation coming, all the counsels of the Magi, and of those who promised knowledge of future things, are convicted of foolishness; and in the advent of Christ all things are reduced to nothing, as the seers of Egypt do not find counsel on how to oppress the Christian dogma. It is an idiom of the Scriptures, however, that they place 'corner' for 'kingdom,' because it contains the peoples, and is as it were the strongest part in the whole house. Whence also Christ, containing the walls of two peoples, is called the 'cornerstone' (Eph. 2). And that which he added: How will you say to Pharaoh, I am the son of the wise, the son of ancient kings, signifies that the Egyptians feign heroes and gods as authors of their race, Horus, and Isis, and Osiris, and Typhon.

(Vers. 14, 15.) The Lord has mixed in the midst of it a spirit of vertigo: and they have made Egypt err in every work of its own, as a drunk and vomiting man errs: and there shall not be for Egypt a work that it may do, bending the head and the tail, and the refraining. First let us speak about the interpretation, and afterwards we shall discuss those things which are written. For spirit of vertigo it can also be interpreted as spirit of error. In that also which we translated, bending and refraining, we can say bent and wanton, so that we understand the old man and the boy. But we, while we quickly translated the Hebrew word AGMON (אגמון) while turning what was written, deceived by ambiguity, said refraining, which Aquila more significantly translated στρεβλοῦντα, that is, one who does nothing rightly, but everything perversely, so that he might signify a boy. The sense, therefore, is: The princes of Tanis have become foolish, and the wise counselors of Pharaoh have given foolish counsel, and the princes of Memphis have withered, and they have deceived Egypt, the corner of the peoples, because the Lord has mixed for them a spirit of error and vertigo, so that they ignore what they speak, and make Egypt err.

Et sicut ebrius et vomens egerit quod ingesserat, et ubi sit, nescit, sed jacet mentis alienae: sic nullum habebit Aegyptus opus, sive consilium, quod aut caput habeat, aut finem, aut senibus conveniat, aut pueris, quorum alii per nimiam aetatem desipiunt atque delirant, alii per lasciviam et infantiam ignorant quid agant. Hoc autem sive in Babylonia vastitate, sive in adventu Christi, et juxta litteram, et juxta spiritualem intelligentiam recipere volueris, habebit consequentiam.

(Vers. 16, 17.) In die illa erit Aegyptus quasi mulieres, et stupebunt et timebunt a facie commotionis manus Domini exercituum, quam ipse movebit super eam. Et erit terra Juda Aegypto in festivitatem: omnis qui illius fuerit recordatus, pavebit a facie consilii Domini exercituum, quod ipse cogitavit super eam. Melius reor etiam proprium errorem reprehendere, quam dum erubesco imperitiam confiteri, in errore persistere. In eo quod transtuli, Et erit terra Juda Aegypto in festivitatem, pro festivitate in Hebraico legitur AGGA (חגא), quod interpretari potest et festivitas (unde et Aggaeus in festivum vertitur) et timor, quod significantius Aquila transtulit γύρωσιν, cum aliquis pavidus, et tremens circumfert oculos, et advenientem formidat inimicum. Ergo si voluerimus in bonam partem accipere, quod recordatio Judae Aegypto sit gaudii, recte festivitas dicitur. Sin autem, ut arbitror, in timorem pro festivitate vertitur, intelligamus formidinem vel pavorem, quod cum Nabuchodonosor venerit, et omnes virorum fortium manus quasi mulierum fuerint dissolutae, etiam vocabulum Judae terrori sit Aegypto, quia dum ei vult auxilium praebere, tanta mala perpessa sit. De nostris temporibus nemo dubitat, quod comparatione Christianorum omnes Ethnici quasi mulieres sint, infirmas habentes sententias, et quidquid dixerint verti in stultitiam, dum stupeant tantam gentis conversionem, et mirentur atque intelligant manum Domini, et quicumque gentilium nominis christiani fuerit recordatus, imbecillitatem idololatriae timore fateatur.

(Vers. 18.) In die illa erunt quinque civitates in terra Aegypti loquentes lingua Chanaan, et jurantes per Dominum exercituum: civitas solis vocabitur una. Pro civitate solis, nescio quid volentes LXX interpretati sunt asedec, quam quidam nostrorum urbem justitiae interpretatur, et ductus errore, quod juxta Hebraicum ARES (חרס) scriptum sit, putat terram, quae aliis litteris scribitur. Melius ergo transtulit Symmachus, civitas solis vocabitur una: ARES enim verbum ambiguum et testa dicitur et sol, eo quod utrumque areat, et siccum sit.

And as a drunk and vomiting man brings up what he had taken in, and does not know where he is, but lies with an alien mind: so Egypt shall have no work, or counsel, which has either a head or an end, or is suitable for old men, or for boys, of whom some through excessive age are foolish and delirious, others through wantonness and infancy know not what they do. Moreover, whether you wish to receive this in the Babylonian devastation, or in the advent of Christ, both according to the letter and according to spiritual understanding, it will have consistency.

(Vers. 16, 17.) In that day Egypt shall be like women, and they shall be stupefied and shall fear from the face of the commotion of the hand of the Lord of hosts, which He Himself shall move over it. And the land of Judah shall be a festivity to Egypt: everyone who shall have been mindful of it shall tremble from the face of the counsel of the Lord of hosts, which He Himself has thought over it. I think it is better to reprove even my own error, than while I am ashamed to confess ignorance, to persist in error. In that which I translated, And the land of Judah shall be a festivity to Egypt, for festivity in the Hebrew is read AGGA (חגא), which can be interpreted as both festivity (whence also Haggai is turned into festive) and fear, which Aquila more significantly translated γύρωσιν, when someone fearful and trembling turns his eyes around, and dreads the approaching enemy. Therefore, if we wish to take it in a good sense, that the record of Judah is a joy to Egypt, festivity is rightly said. But if, as I think, it is turned into fear instead of festivity, let us understand dread or terror, because when Nebuchadnezzar comes, and all the hands of the strong men have been dissolved like those of women, even the name of Judah may be a terror to Egypt, because while it wishes to offer help to it, it has suffered such great evils. Concerning our times no one doubts, that in comparison with Christians all the Pagans are like women, having weak opinions, and whatever they have said is turned into foolishness, while they are stupefied at such a conversion of the nation, and wonder at and understand the hand of the Lord, and whoever of the Gentiles shall have been mindful of the Christian name, may confess the weakness of idolatry by fear.

(Vers. 18.) In that day there shall be five cities in the land of Egypt speaking the language of Canaan, and swearing by the Lord of hosts: one shall be called the city of the sun. For the city of the sun, I know not what the LXX wishing to interpret said asedec, which some of ours interpret as city of justice, and led by error, because according to the Hebrew ARES (חרס) is written, he thinks it is earth, which is written with other letters. Therefore Symmachus translated better, one shall be called the city of the sun: for ARES is an ambiguous word and is called both potsherd and sun, because both dry up and are dry.

Hunc locum non intelligens Onias, templum exstruxit in Aegypto in oppido Heliopoleos. Lege Josephi Historias (Joseph. lib XII, cap 9). Alii Ares, id est, ὄστρακον, hoc est, testam, urbem Ostracinem intelligi volunt, et caeteras juxta Rhinocoruram, et Casium civitates, quas usque hodie in Aegypto lingua Chananitide, hoc est, Syra loqui manifestum est: et putant e vicino Syros atque Arabas a Nabuchodonosor in illam terram fuisse translatos. Porro qui in adventu Christi, et Romano imperio prophetiam disserunt, quinque civitates, vel legem Domini, quae in Alexandria primum interpretata est, vel quinque Ecclesiae ordines, episcopos, presbyteros, diaconos, fideles, catechumenos sentiunt: aut certe spiritualem legis intelligentiam, de qua et Apostolus ait: Volo quinque verbis loqui in Ecclesiis in sensu meo, quam decem millibus verborum in lingua (I Cor. XIV): et quod una quinque civitatum appelletur civitas solis, videlicet justitiae, in cujus pennis est sanitas.

(Vers. 19-21.) In die illa erit altare Domini in medio terrae Aegypti, et titulus juxta terminum ejus Domino. Et erit in signum, et in testimonium Domino exercituum in terra Aegypti. Clamabunt enim ad Dominum a facie tribulantis: et mittet eis Salvatorem, et propugnatorem qui liberet eos. Et cognoscetur Dominus ab Aegypto, et cognoscent Aegyptii Dominum in die illa, et colent eum in hostiis, et muneribus, et vota vovebunt Domino, et solvent. Ab hoc loco usque ad finem Aegyptiae Visionis, sive Ponderis, et Judaei et nostri de Christi adventu intelligi volunt; sed illi vota sua differunt in futurum, nos quasi jam transacta retinemus. Diem autem pro tempore accipe: quamquam sub Onia Josephus haec facta contendat, qui profugus in Aegyptum, cum turba plurima Judaeorum aedificavit templum, et altare, et prophetiam Christi cassa implere temeritate conatus est. Ita autem unum altare dicitur, quomodo una fides, et unum baptisma, et una Ecclesia. Et titulus juxta terminum ejus Domino, haud dubium quin Evangelium, et Apostolorum scripta significet. Quomodo enim supra juxta Tropologicam intelligentiam terra Juda Aegypto formidabilis, sive solemnis, vetus intelligitur Testamentum: sic et titulus in terminis Aegypti, Evangeliorum historia demonstratur. Denique jungit: Et erit in signum, et in testimonium, Dominicae videlicet passionis. Tunc hi qui crediderint, concurrentibus Aegyptiis contra Aegyptios, et pugnante viro contra fratrem suum, et civitate contra civitatem dimicante: cum persecutionis tempus ingruerit, implorabunt Domini misericordiam, statimque Salvator adveniet, id est, Jesus, hoc enim in lingua nostra sonat. Et cognoscetur Dominus ab Aegyptiis, et cognoscent eum, sive persecutores qui fuerint superati, sive credentes praesenti auxilio liberati. Et colent eum in hostiis et muneribus, votaque vovebunt Domino et solvent.

Onias, not understanding this place, built a temple in Egypt in the town of Heliopolis. Read Josephus's Histories (Joseph. lib 12, cap 9). Others wish Ares, that is, potsherd, to be understood as the city of Ostracine, and the other cities near Rhinocorura and Casium, which until today it is manifest speak the Canaanite language, that is, Syrian, in Egypt: and they think that the Syrians and Arabs from nearby were translated into that land by Nebuchadnezzar. Furthermore, those who discuss the prophecy in the advent of Christ and the Roman empire, perceive five cities as either the law of the Lord, which was first interpreted in Alexandria, or five orders of the Church, bishops, priests, deacons, faithful, catechumens: or certainly the spiritual understanding of the law, of which the Apostle also says: I wish to speak five words in the Churches in my sense, than ten thousand words in a tongue (1 Cor. 14): and that one of the five cities is called the city of the sun, namely of justice, in whose wings is health.

(Vers. 19-21.) In that day there shall be an altar of the Lord in the midst of the land of Egypt, and a title near its border for the Lord. And it shall be for a sign, and for a testimony to the Lord of hosts in the land of Egypt. For they shall cry to the Lord from the face of the tribulator: and He shall send them a Savior, and a defender who may deliver them. And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and they shall worship Him with sacrifices, and gifts, and they shall vow vows to the Lord, and shall pay them. From this place until the end of the Egyptian Vision, or Burden, both Jews and our people wish it to be understood concerning the advent of Christ; but they put off their vows to the future, we retain them as already past. Take 'day' for 'time': although under Onias Josephus contends that these things were done, who as a fugitive in Egypt, with a very great crowd of Jews, built a temple, and an altar, and attempted to fulfill the prophecy of Christ with empty rashness. Moreover, one altar is so called, as there is one faith, and one baptism, and one Church. And a title near its border for the Lord, without doubt signifies the Gospel and the writings of the Apostles. For just as above according to the Tropological understanding the land of Judah, formidable or solemn to Egypt, is understood as the Old Testament: so also the title in the borders of Egypt is demonstrated as the history of the Gospels. Finally he joins: And it shall be for a sign, and for a testimony, namely of the Lord's passion. Then those who shall have believed, with Egyptians running against Egyptians, and a man fighting against his brother, and city fighting against city: when the time of persecution shall have come, they shall implore the mercy of the Lord, and immediately the Savior shall arrive, that is, Jesus, for this is what it sounds like in our language. And the Lord shall be known by the Egyptians, and they shall know Him, whether the persecutors who shall have been overcome, or the believers delivered by present help. And they shall worship Him with sacrifices and gifts, and they shall vow vows to the Lord and shall pay them.

Respondeant Judaei: Lege praeceptum est, ut altare non fiat nisi in loco uno quem elegerit Dominus Deus, et hostiae tantum a Sacerdotibus Leviti generis.

(Vers. 22.) Et percutiet Dominus Aegyptum plaga, et sanabit eam: et convertentur ad Dominum, et placabitur eis, et sanabit eos. Quem enim diligit Dominus, corripit, castigat autem omnem filium quem recipit. Persecutio non ad negationem credentium, sed ad probationem pertinet, et coronam.

(Vers. 23.) In illa die erit via de Aegypto in Assyrios, et intrabit Assyrius in Aegyptum, et Aegyptius in Assyrios: et servient Aegyptii Assur. Ante adventum Christi unaquaeque gens suum habebat regem, et de alia ad aliam nullus ire poterat nationem: in Romano autem imperio unum facta sunt omnia. Doctus lector veteres revolvat historias, et ab Euphrate usque ad Tigrim, omnem in medio regionem Assyriorum fuisse cognoscat. Ergo quos veteres Assyrios, nunc nos vocamus Syros, a parte totum appellantes. Quod autem dicitur: Aegyptii servient Syris, vel sic accipiendum, quod Romanae legiones Syro instructae (Al. instructo) milite Aegyptum custodiant, aut quod utriusque gentis inter se commercia sint, et abundantiam Aegypti Syriae suscipiant civitates, sicut econtrario Palaestinae et Phoenicis bonis Aegyptus irrigetur. Quidam nostrorum male haec ad mille annos referunt, et more Judaico in consummatione mundi futura pronuntiant, quando Antichristus de Assyriis veniens, Aegyptum Aethiopiamque possederit.

(Vers. 24, 25.) In die illa erit Israel tertius Aegyptio et Assyrio, benedictio in medio terrae, cui benedixit Dominus exercituum, dicens, Benedictus populus meus Aegypti, et opus manuum mearum Assyrio: haereditas autem mea Israel. Nequaquam Israel inter Aegyptum et Assyrium medius elidetur, nunc Antiochis et Demetriis ad se Judae trahentibus regnum, nunc Ptolemaeis possessionem ejus sibi vindicantibus; sed et ipsa sub Romano imperio, ac per hoc Christi imperio constituta, erit ejus conditionis, cujus et Aegyptus et Assyrii, et benedicetur in omni terra. Quia ex Sion exibit lex, et verbum Domini de Jerusalem. Tunc dicetur a Domino: Benedictus populus meus Aegypti: quando nequaquam Moyse, sed Christo Domino praeeunte, infinita hominum millia solitudines repleverint, et Pharaone submerso, dixerint in deserto: Cantemus Domino, gloriose enim magnificatus est: equum, et ascensorem dejecit in mare (Exod. XV, 1). Tunc et opus manuum Domini erit in Assyriis; hae enim vel maximae gentes monachorum florent examinibus, Aegyptus, et Mesopotamia, et pari inter se pietate contendunt.

Let the Jews answer: It is commanded in the Law, that an altar should not be made except in the one place which the Lord God has chosen, and sacrifices only by the Priests of the tribe of Levi.

(Vers. 22.) And the Lord shall strike Egypt with a plague, and shall heal it: and they shall be converted to the Lord, and He shall be appeased to them, and shall heal them. For whom the Lord loves, He reproves, and He scourges every son whom He receives. Persecution pertains not to the denial of the believers, but to testing and the crown.

(Vers. 23.) In that day there shall be a way from Egypt to the Assyrians, and the Assyrian shall enter into Egypt, and the Egyptian into the Assyrians: and the Egyptians shall serve Assur. Before the advent of Christ each nation had its own king, and no one could go from one nation to another: but in the Roman empire all things were made one. Let the learned reader revolve ancient histories, and know that from the Euphrates to the Tigris, all the region in the middle was that of the Assyrians. Therefore what the ancients called Assyrians, we now call Syrians, naming the whole from a part. Moreover, that which is said: The Egyptians shall serve the Syrians, is either to be taken thus, that the Roman legions, furnished with Syrian soldiers, guard Egypt, or that there are mutual trades of each nation between themselves, and the cities of Syria receive the abundance of Egypt, just as on the contrary Egypt is irrigated by the goods of Palestine and Phoenicia. Some of ours wrongly refer these things to the thousand years, and in the Jewish manner pronounce that they are to be in the consummation of the world, when the Antichrist coming from the Assyrians shall have possessed Egypt and Ethiopia.

(Vers. 24, 25.) In that day Israel shall be the third to the Egyptian and the Assyrian, a blessing in the midst of the land, which the Lord of hosts has blessed, saying: Blessed be my people of Egypt, and the work of my hands to the Assyrian: but my inheritance Israel. Israel shall by no means be crushed in the middle between Egypt and the Assyrian, with the Antiochuses and Demetriuses now drawing the kingdom to themselves, now the Ptolemies vindicating its possession for themselves; but it itself also, established under the Roman empire, and through this the empire of Christ, shall be of that condition of which both Egypt and the Assyrians are, and shall be blessed in all the earth. Because from Zion shall go forth the law, and the word of the Lord from Jerusalem. Then it shall be said by the Lord: Blessed be my people of Egypt: when, with no longer Moses but the Lord Christ leading the way, infinite thousands of men shall have filled the solitudes, and with Pharaoh submerged, they shall have said in the desert: Let us sing to the Lord, for He is gloriously magnified: the horse and the rider He has cast into the sea (Exod. 15:1). Then also the work of the hands of the Lord shall be in the Assyrians; for these greatest nations flourish with swarms of monks, Egypt, and Mesopotamia, and they contend with each other with equal piety.

Haereditas autem Christi Israel, hoc est, nativitatis, et crucis, et resurrectionis, ascensionisque ejus loca, ad quae de toto orbe concurritur.

(Cap. XX.---Vers. 1.) Anno quo ingressus est Thartam in Azolum, cum misisset eum Sargon rex Assyriorum, et pugnasset contra Azotum, et cepisset eam. In tempore illo locutus est Dominus in manu Isaiae filii Amos, dicens: Vade et solve saccum tuum de lumbis tuis, et calceamenta tua tolle de pedibus tuis: et fecit sic, vadens nudus et discalceatus. Dixitque Dominus: Sicut ambulavit servus meus Isaias nudus et discalceatus, trium annorum signum, et portentum erit super Aegyptum, et super Aethiopiam. Sic minabit rex Assyriorum captivitatem Aegypti, et transmigrationem Aethiopiae, juvenum et senum nudam et discalceatam, discoopertis natibus, ignominiam Aegypti. Et timebunt, et confundentur ab Aethiopia spe sua, et ab Aegypto gloria sua. Et dicet habitator insulae hujus in die illa: Ecce haec erat spes nostra, ad quos confugimus in auxilium, ut liberaret nos a facie regis Assyriorum, et quomodo effugere poterimus nos?

Totam posuimus capituli hujus continentiam, ut per partes singula disseramus. Azotus quae Hebraice dicitur ESDOD (אשדוד), urbs fuit potentissima Palaestinae de quinque urbibus: hanc Sargon rex Assyriorum, qui septem nominibus appellatur, misso duce exercitus sui, cui nomen erat Thartan, cepit et tenuit. Eo igitur tempore quo vicina civitas capta est, praecipitur Isaiae, ut deposita saccea tunica (hic enim erat habitus prophetalis populi delicta plangentis), et calceamentis e pedibus, quae LXX caligas vocant, nudus et discalceatus incederet, typum praebens captivitatis Aegyptiae et Aethiopum, qui Aegyptiis in adjutorium fuerant: quod quomodo Isaias nudus ambularet, et foeditatem cernentibus nudis natibus demonstraret: ita omnis Aegyptus atque Aethiopia, populante Assyrio, nudae fierent, et nihil omnino in terra remaneret. Nec hoc aliquis putet superiori felicitati, quae Aegyptiis repromittitur, esse contrarium: quia ibi post mala de futura beatitudine praedicatur: hic autem praesens narratur captivitas, per quam deleto Israel et Damasco, et Philistiim, recta via perrexit Aegyptum, et ipsos pariter Aethiopesque superavit. Quod ne cui videatur ambiguum, ipsius Isaiae ponamus testimonium: Reversus autem Rapsaces, invenit regem Assyriorum praeliantem adversus Lobnam: audierat enim quia profectus esset de Lachis: et audivit de Tharaca rege Aethiopiae dicentes: Egressus est ut pugnet contra te (IV Reg. XIX, 8, 9).

But the inheritance of Christ is Israel, that is, the places of His birth, and cross, and resurrection, and ascension, to which there is a concourse from the whole world.

(Chap. XX.---Vers. 1.) In the year that Thartan entered into Azotus, when Sargon the king of the Assyrians had sent him, and he had fought against Azotus, and had taken it. In that time the Lord spoke in the hand of Isaiah the son of Amoz, saying: Go and loose your sackcloth from your loins, and take off your shoes from your feet: and he did so, going naked and barefoot. And the Lord said: As my servant Isaiah has walked naked and barefoot, it shall be a sign and a portent of three years over Egypt, and over Ethiopia. So shall the king of the Assyrians lead the captivity of Egypt, and the transmigration of Ethiopia, of youths and old men, naked and barefoot, with buttocks uncovered, the ignominy of Egypt. And they shall fear, and be confounded by Ethiopia their hope, and by Egypt their glory. And the inhabitant of this island shall say in that day: Behold, this was our hope, to whom we fled for help, that he might deliver us from the face of the king of the Assyrians, and how shall we be able to escape?

We have placed the whole content of this chapter, that we may discuss the details in parts. Azotus, which in Hebrew is called ASHDOD (אשדוד), was a most powerful city of Palestine, one of five cities: this Sargon king of the Assyrians, who is called by seven names, having sent the leader of his army, whose name was Thartan, took and held. Therefore, at that time when the neighboring city was taken, it is commanded to Isaiah, that having laid aside the sackcloth tunic (for this was the prophetic habit lamenting the sins of the people), and the shoes from his feet, which the LXX call caligae, he should go naked and barefoot, providing a type of the Egyptian captivity and of the Ethiopians, who had been an aid to the Egyptians: that as Isaiah walked naked, and showed foulness to those looking on with naked buttocks: so all Egypt and Ethiopia, with the Assyrian wasting them, should become naked, and nothing at all should remain in the land. Nor should anyone think this to be contrary to the superior felicity which is promised to the Egyptians: because there, after evils, future beatitude is preached; but here the present captivity is narrated, through which, with Israel and Damascus and the Philistines destroyed, he proceeded by a straight road to Egypt, and likewise overcame the Ethiopians themselves. That this may not seem ambiguous to anyone, let us place the testimony of Isaiah himself: But Rabshakeh returned, and found the king of the Assyrians fighting against Libnah: for he had heard that he had departed from Lachish: and he heard concerning Tirhakah king of Ethiopia, saying: He has gone out to fight against you (4 Kings 19:8, 9).

Simulque discimus obedientiam prophetarum, quod vir nobilis (tradunt enim Hebraei Isaiam socerum fuisse Manasse filii Ezechiae regis Juda) non erubuerit nudus incedere; sed Dei praeceptis nihil honestius judicans, deposuerit saccum, quo abjecto nudus fuerit, unam prius habens tunicam, et ipsam cilicinam. Quod autem dicitur: Trium annorum signum, et portentum erit super Aegyptum et super Aethiopiam, hoc significat, quod tribus annis ab Assyriis Aegyptus vastanda sit et Aethiopia. Tunc, inquit, dicet habitator insulae hujus, hoc est, Jerusalem quae vicinarum gentium fluctibus tunditur: Haeccine erat spes nostra? et ad hos confugimus, ut nobis praeberent auxilium, qui se de captivitatis malo eruere non quiverunt? Est igitur hic ordo providentiae Dei, omne hominum genus ineffabili judicio dispensantis. Contra Dei iram Israel speravit in Damasco: diruatur civitas quae adversum illius voluntatem impiis praestat auxilium. Judas speravit in Aegyptiis: et Aegyptus destruatur. Aegyptii confisi sunt in Aethiopibus: Aethiopes quoque vincantur ab Assyriis. Assyrii superbierunt, non Dei, sed suarum virium arbitrantes esse victoriam: et ipsi vincantur a Babyloniis. Babylon elevavit contra Deum caput: et ipsa a Medis Persisque superetur. Persae et Medi ex parte persecuti sunt populum Dei, et aries saevissimus ad Orientem et Occidentem omnes populos ventilavit; veniat hircus Alexander, et conterat eum pedibus suis. Et iste qui ultra modum erectus est, veneno pereat, regnumque ejus dividatur in partes: et cum multo tempore inter se collisum fuerit, Romano vincente, populetur. Romanus ipse ferratis dentibus unguibusque sanctorum carnes, et cruento ore laceravit: excidatur lapis de monte sine manibus, et potentissimum primum regnum ac ferreum, deinde fragile et infirmum, in testarum modum conterat (Daniel. II).

(Cap. XXI.---Vers. 1.) Onus deserti maris. Nisi in consequentibus hujus capituli legerem: Babylon dilecta facta est mihi in miraculum. Et iterum: Cecidit, cecidit Babylon, et omnia sculptilia deorum ejus contrita sunt in terra. Et supra: Ascende Elam, et obside Mede: dubitarem quod esset hoc Pondus, quod deserto mari imponitur: Perspicuum ergo est, quod desertum mare Babylon appellatur, Jeremia dicente ex persona Dei: Et desertum faciam mare ejus, et siccabo terram illius, et erit Babylon in tumulos arenarum (Jerem. LI, 36, 37). Mare autem propter multitudinem habitantium dicitur.

And at the same time we learn the obedience of the prophets, that a noble man (for the Hebrews hand down that Isaiah was the father-in-law of Manasseh son of Hezekiah the king of Judah) was not ashamed to go naked; but judging nothing more honorable than the commands of God, he laid aside the sackcloth, having cast off which he was naked, having before one tunic, and that of haircloth. Moreover, that which is said: A sign and portent of three years it shall be over Egypt and over Ethiopia, this signifies that for three years Egypt and Ethiopia are to be devastated by the Assyrians. Then, he says, the inhabitant of this island shall say, that is, Jerusalem, which is pounded by the waves of neighboring nations: Is this our hope? and to these we fled, that they might provide help to us, who could not deliver themselves from the evil of captivity? This, therefore, is the order of the providence of God, dispensing the whole race of men with ineffable judgment. Against the wrath of God Israel hoped in Damascus: let the city be demolished which against His will provides help to the impious. Judah hoped in the Egyptians: and let Egypt be destroyed. The Egyptians trusted in the Ethiopians: let the Ethiopians also be conquered by the Assyrians. The Assyrians became proud, thinking the victory to be not of God, but of their own strength: and let them also be conquered by the Babylonians. Babylon raised its head against God: and let it also be overcome by the Medes and Persians. The Persians and Medes in part persecuted the people of God, and the most savage ram tossed all peoples to the East and West; let the he-goat Alexander come, and crush him with his feet. And he who was raised up beyond measure, let him perish by poison, and let his kingdom be divided into parts: and when it shall have been clashed among itself for a long time, with the Roman winning, let it be wasted. The Roman himself with iron teeth and claws tore the flesh of the saints, and with bloody mouth; let the stone be cut out from the mountain without hands, and the most powerful first kingdom and iron, then fragile and weak, let it crush in the manner of potsherds (Dan. 2).

(Cap. XXI.---Vers. 1.) The burden of the desert of the sea. Unless I were to read in the following parts of this chapter: Babylon has become beloved to me for a miracle. And again: Babylon has fallen, has fallen, and all the graven things of her gods are crushed into the earth. And above: Ascend, Elam, and besiege, Mede: I would doubt what this Burden was, which is imposed on the desert of the sea: It is clear, therefore, that Babylon is called the desert of the sea, Jeremiah saying from the person of God: And I will make her sea a desert, and I will dry up her land, and Babylon shall be into mounds of sands (Jer. 51:36, 37). Moreover, it is called 'sea' because of the multitude of inhabitants.

Unde et supra Aegypti multitudo mari comparata est. Desertum faciet Dominus mare Aegypti. Quod autem Medi et Persae pugnaverint contra Babylonem, et subverterint eam, in supradicto Jeremia legimus: Acuite sagittas, implete pharetras. Suscitabit Dominus spiritum regum Medorum et contra Babylonem mens ejus, ut perdat eam, quoniam ultio Domini est, ultio Templi sui. Super muros Babylonis levate signum, augete custodiam, elevate custodes, praeparate insidias: quia cogitavit Dominus, et fecit quaecumque locutus est contra Babylonis habitatores. Et rursum: Levate signum in terra, clangite buccina in gentibus, sanctificate super eam gentes, annuntiate contra illam regibus Ararat, Menni, et Ascenez, numerate contra eam Tapsar, adducite equum quasi bruchum aculeatum. Sanctificate contra eam gentes, reges Mediae, duces ejus et universus magistratus ejus, cunctamque terram potestatis ejus. Et commovebitur terra, et turbabitur, quia vigilavit contra Babylonem cogitatio Domini, ut ponat terram Babylonis desertam, et inhabitabilem (Jerem. LI, 11, seqq.).

(Vers. I, 2.) Sicut turbines ab Africo veniunt, de deserto venit de terra horribili. Visio dura nuntiata est mihi. Vox Babylonii populi timentis inducitur, sive ipsius Babylonis, quod audiat Medos et Elamitas contra se exercitum praeparare, et venire de solitudine, ponitque comparationis exemplum. Sicut, inquit, ab Africo vento vehemens tempestas venire consuevit: ita mihi de solitudine vastitas venit, de terra horribili, cujus ne nomen quidem audire possum absque formidine. Visio dura nuntiata est mihi: quid enim durius quam praesens captivitas? Qui incredulus est, infideliter agit: et qui depopulator est, vastat. Potest in Hebraeo ita legi: Qui caedis, caede; et qui vastas, vasta, ut ad ipsum Elamitem et Medum prophetiae vaticinium dirigatur, hortantis eum implere quod coepit, intrepidum ascendere, obsidere potentissimam civitatem. Sin autem sic legitur, ut transtulimus, quasi de persona tertia dicatur, qui incredulus est, infideliter agit: et qui depopulator est, vastat: cum superioribus copulandum est, in quibus sibi Babylon visionem duram praedicat nuntiatam. Ascende Elam, obside Mede: omnem gemitum ejus cessare feci. Ne timeas, inquit, o Persa et Mede, Babylonis multitudinem, ne illius praeteritam potentiam reformides: omnem gemitum ejus ac pondus, quo te ante premere consueverat, cessare feci: seu quod nullus jam gemat et doleat pressus potentia Babylonis: seu quod tantis malis oppressa sit ipsa Babylon, ut ne gemitum quidem liberum habeat.

Whence also above the multitude of Egypt was compared to the sea. The Lord shall make the sea of Egypt a desert. Moreover, that the Medes and Persians fought against Babylon, and subverted it, we read in the aforementioned Jeremiah: Sharpen the arrows, fill the quivers. The Lord will raise the spirit of the kings of the Medes (Jer. 51) and His mind is against Babylon, that He may lose her, because it is the vengeance of the Lord, the vengeance of His Temple. Raise the sign over the walls of Babylon, increase the watch, elevate the watchers, prepare the ambushes: because the Lord has thought, and has done whatever He spoke against the inhabitants of Babylon. And again: Raise the sign in the land, sound the trumpet among the nations, sanctify the nations over her, announce against her to the kings of Ararat, Minni, and Ashkenaz, number against her Tapsar, bring up the horse like a stinging locust. Sanctify against her the nations, the kings of Media, her leaders and her whole magistrate, and all the land of her power. And the earth shall be moved, and shall be troubled, because the thought of the Lord has watched against Babylon, that He may place the land of Babylon desert and uninhabitable (Jer. 51:27, seqq.).

(Vers. 1, 2.) As whirlwinds come from the South, from the desert he comes from a horrible land. A hard vision is announced to me. The voice of the Babylonian people fearing is introduced, or of Babylon itself, because it hears that the Medes and Elamites are preparing an army against itself, and are coming from solitude, and it places an example of comparison. As, he says, a vehement tempest is accustomed to come from the South wind: so to me from solitude comes wasting, from a horrible land, whose name indeed I cannot even hear without dread. A hard vision is announced to me: for what is harder than present captivity? He who is incredulous, acts unfaithfully: and he who is a depopulator, wastes. It can be read thus in the Hebrew: You who slay, slay; and you who waste, waste, so that the vaticination of the prophecy may be directed to the Elamite and Mede themselves, exhorting him to fulfill what he has begun, to ascend intrepid, to besiege the most powerful city. But if it is read thus, as we have translated, as if spoken concerning a third person, he who is incredulous, acts unfaithfully: and he who is a depopulator, wastes: it is to be coupled with the preceding things, in which Babylon predics that a hard vision has been announced to her. Ascend, Elam, besiege, Mede: I have made all her groaning to cease. Fear not, he says, O Persian and Mede, the multitude of Babylon, nor dread her past power: all her groaning and burden, with which she was accustomed to press you before, I have made to cease: either because no one now groans and grieves pressed by the power of Babylon: or because Babylon itself is oppressed by such great evils, that she has not even a free groaning.

(Vers. 3, 4.) Propterea repleti sunt lumbi mei dolore: angustia possedit me, sicut angustia parientis: corrui cum audirem, conturbatus sum cum viderem. Emarcuit cor meum, tenebrae obstupefecerunt me. Babylon, dilecta mea, posita est mihi in miraculum.

Prophetae ideo obscuri sunt, quia personae in his plurimae commutantur. Ergo et nunc vox Isaiae inducitur plangentis Babylonem spiritu prophetali, quod tanta mala super eam ventura sint, ut ipse qui narrat, timore superatus nequeat in verba prorumpere, videns tantae multitudinis sanguinem fundi: et misericordiae motus affectu (homo enim de hominibus loquitur) non minus doleat, quam mulier ululare in partu solet; sed conturbatus et trepidus, et in terram corruens, caligantibus oculis nesciat quid loquatur. Pro eo autem quod nos vertimus: Babylon, dilecta mea, in Hebraeo legitur, NESEPH ESCI (); et est ipsum verbum quod in principio Babylonii Oneris posuimus, super montem caliginosum: pro caliginoso enim, seu tenebroso scriptum est Neseph. Proprieque haec urbs sic vocatur, propter altitudinem et erectum usque ad coelum superbiae verticem.

(Vers. 5.) Pone mensam, contemplare in specula comedentes et bibentes: surgite, principes, arripite clypeum. Locus iste dupliciter accipitur: o Medi et Elamitae, quibus supra dixi: ascende Elam, obside Mede, sumite cibum, futuro vos praelio praeparate, ne postquam dimicationis tempus advenerit, lassitudo vos retrahat. Cumque comederitis et biberitis, surgite, arma corripite, Babylonium debellate. Quodque ait, contemplare in specula, hoc sensu legitur: diligenter quae ventura sunt, prospice. Potest et sic intelligi: o Babylon, para Balthasar filio Evilmarodach nepoti Nabuchodonosor regi tuo mensam atque convivium, et vide quid post cibum eveniat, in quo scortis et concubinis in vasis Domini propinabit. O principes, qui cum rege accumbitis, Medos autem Persasque significat, surgite et ad interficiendum regem arma corripite. Hoc plenius in Danielis volumine discimus (Cap. V).

(Vers. 6 seqq.) Haec enim mihi dixit Dominus: vade et pone speculatorem, et quodcumque viderit, annuntiet. Et vidit currum duorum equitum, ascensorem asini, et ascensorem cameli. Et contemplatus est diligenter multo intuitu, clamavitque leo: super speculam Domini ego sum stans jugiter per diem, et super custodiam meam ego sum stans totis noctibus. Ecce iste venit ascensor vir bigae equitum, et respondit et dixit: cecidit, cecidit Babylon, et omnia sculptilia deorum ejus contrita sunt in terra. Tritura mea, et fili areae meae, quae audivi a Domino exercituum Deo Israel, annuntiavi vobis.

(Vers. 3, 4.) Therefore my loins are filled with pain: anguish has possessed me, like the anguish of a woman in labor: I fell down when I heard it, I was troubled when I saw it. My heart has withered, darkness has stupefied me. Babylon, my beloved, has been placed for me as a miracle.

Prophets are obscure for this reason, because many persons are changed in them. Therefore, now also the voice of Isaiah is introduced, mourning Babylon in a prophetic spirit, because such great evils are about to come upon her, that he himself who narrates, overcome by fear, is unable to break forth into words, seeing the blood of so great a multitude being shed: and moved by the affection of mercy (for a man speaks concerning men), he grieves no less than a woman is accustomed to wail in childbirth; but troubled and trembling, and falling down to the earth, with darkening eyes he knows not what he speaks. Moreover, for that which we translated, 'Babylon, my beloved,' in the Hebrew is read, NESEPH ESCI (); and it is the same word which we placed at the beginning of the Babylonian Burden, 'upon a dark mountain': for instead of 'dark' or 'shadowy' is written Neseph. And this city is properly so called because of its height and its peak of pride erected even to heaven.

(Vers. 5.) Prepare the table, behold in the watchtower those eating and drinking: arise, princes, take up the shield. This passage is taken in two ways: O Medes and Elamites, to whom I said above, 'ascend Elam, besiege Mede,' take food, prepare yourselves for the future battle, lest after the time of the struggle arrives, weariness should draw you back. And when you have eaten and drunk, arise, seize your arms, war against the Babylonian. And what he says, 'behold in the watchtower,' is read in this sense: diligently look forward to those things which are to come. It can also be understood thus: O Babylon, prepare for Belshazzar, the son of Evil-merodach, the grandson of Nebuchadnezzar your king, a table and a banquet, and see what happens after the food, in which he will drink to harlots and concubines in the vessels of the Lord. O princes, who sit at table with the king, but it signifies the Medes and Persians, arise and seize arms for the killing of the king. This we learn more fully in the volume of Daniel (Cap. 5).

(Vers. 6 seqq.) For thus has the Lord said to me: Go and set a watchman, and whatsoever he shall see, let him announce. And he saw a chariot of two horsemen, a rider on an ass, and a rider on a camel. And he contemplated diligently with much observation, and he cried as a lion: Upon the watchtower of the Lord I am standing continually by day, and upon my ward I am standing all the nights. Behold, this man comes, a rider, a man in a chariot of horsemen, and he responded and said: Babylon has fallen, has fallen, and all the graven things of her gods are crushed into the earth. My threshing, and the son of my floor, that which I have heard from the Lord of hosts, the God of Israel, I have announced to you.

Causas reddit superioris formidinis, quare angustia possederit eum sicut parturientem, et corruerit audiens, et perterritus sit, ac tenebroso horrore circumdatus. Haec, inquit, dixit Dominus mihi: vade et constitue speculatorem, ut spiritu prophetali tibi futura praenuntiet; quem cum posuissem in speculam, vidit venientem bigam, et aurigam desuper, asinumque, et camelum currum trahere. Significat autem Cyrum Persarum regem atque Medorum, cum parvo et magno imperio venientem. Persae enim ante Cyrum ignobiles erant, et nullius inter gentes loci habebantur: Medi semper potentissimi. Iste ergo unus ascensor, duarum gentium fultus exercitu, venit contra Babylonem: et speculator ille qui positus erat, ut ventura prospiceret, clamavit quasi leo, sive ipse propheta appellatur leo. Et quia dubium erat de persona speculatoris, qui Cyrum viderat ascendentem, ipse exponit manifestius, et ait: Super speculam Domini ego sum stans jugiter per diem, speculatorem Domini se esse pronuntians, qui semper positus in officio prophetali, et diebus ac noctibus Domini parens imperio, quodcumque jusserit loquitur. Quid igitur clamavit leo: Ecce iste venit ascensor vir bigae equitum: haud dubium quin Cyrus indicetur. Et respondit et dixit ipse leo qui supra clamaverat: Cecidit, cecidit Babylon, et omnia sculptilia deorum ejus contrita sunt in terra. Vastante enim ascensore bigae, Babylon usque in aeternum deleta est, et Belis templum omniaque idola usque ad solum strata. Quod autem sequitur: Tritura mea, et fili areae meae, ad Jerusalem apostropham facit, et ad Templum quod in area Ornae situm est, dicitque ad eam: o Jerusalem, et populefili Templi mei, non tibi videatur incredulum esse quod dixi: non mea enim verba sunt, sed Domini et per os meum illius verba resonarunt. Quidam putant, sed male, hoc non ad Jerusalem, sed ad Babylonem dici, de qua et supra Babylon dilecta mea posita est mihi in miraculum; et esse sensum: quae contrivisti me, eris et ipsa contrita, non meo sermone, sed Domini potestate, quae tibi haec ventura praenuntiat. Quid sibi autem voluerint in hoc loco LXX interpretes, ut pro leone, qui Hebraice dicitur ARIA, uriam transtulerint, non satis intelligo, praesertim cum supradictus sacerdos Urias, qui vocatur in testimonium, aliis litteris scriptus sit.

He gives the causes of his former dread, why anguish possessed him like a woman in labor, and why he fell down hearing, and was terrified, and surrounded by shadowy horror. These things, he says, the Lord said to me: Go and constitute a watchman, that he may announce to you the future things in a prophetic spirit; whom when I had placed on the watchtower, he saw a team coming, and a driver above, and an ass and a camel drawing the chariot. Moreover, it signifies Cyrus, the king of the Persians and of the Medes, coming with a small and a great empire. For the Persians before Cyrus were ignoble, and were held of no place among the nations: the Medes were always most powerful. Therefore, this one rider, supported by the army of two nations, comes against Babylon: and that watchman who had been placed to look forward to those things which were to come, cried as a lion, or the prophet himself is called a lion. And because there was doubt concerning the person of the watchman, who had seen Cyrus ascending, he himself explains more clearly, and says: 'Upon the watchtower of the Lord I am standing continually by day,' pronouncing himself to be the watchman of the Lord, who, always placed in the prophetic office, and obeying the command of the Lord by day and by night, speaks whatever He has ordered. What therefore did the lion cry? 'Behold, this man comes, a rider, a man in a chariot of horsemen': undoubtedly Cyrus is indicated. And he responded and said, the lion himself who had cried above: 'Babylon has fallen, has fallen, and all the graven things of her gods are crushed into the earth.' For while the rider of the team was devastating it, Babylon was destroyed even unto eternity, and the temple of Bel and all the idols were leveled to the ground. But what follows: 'My threshing, and the son of my floor,' makes an apostrophe to Jerusalem, and to the Temple which is situated on the threshing floor of Ornan, and says to her: O Jerusalem, and O people, son of my Temple, let not what I have said seem incredible to you: for they are not my words, but the Lord's, and through my mouth His words have resounded. Some think, but wrongly, that this is said not to Jerusalem, but to Babylon, of which it was said above: 'Babylon my beloved has been made a wonder to me'; and that the sense is: you who have crushed me, you yourself shall also be crushed, not by my word, but by the power of the Lord, who foretells to you these things to come. But what the Seventy interpreters intended in this place, in translating 'uriah' instead of 'lion,' which in Hebrew is called ARIA, I do not sufficiently understand, especially since the aforementioned priest Uriah, who is called as a witness, is written with different letters.

(Vers. 11, 12.) Onus Duma. Ad me clamat ex Seir: custos, quid de nocte? custos, quid de nocte? Et dixit custos, venit mane et nox: si quaeritis, quaerite, convertimini, venite. Pro Duma, LXX Idumaeam ponunt. Est autem Duma non tota Idumaea provincia, sed quaedam ejus regio quae ad Austrum vergit, et ab urbe Palaestinae, quae hodie dicitur Eleutheropolis, viginti distat millibus: juxta quam sunt montes Seir, sumpto ab auctore nomine; Seir quippe interpretatur hispidus et pilosus, quod Esau fuit.

In Abdia propheta plenius super hac gente a nobis disputatum est: in quo necesse fuit veterem historiam revolvere, et Ezechielis Jeremiaeque easdem in testimonium trahere Visiones, et maxime prophetiam contra montem Seir (Ezech. XXV et XXXV, Jerem. XLIX). Et illud de Psalmis: In Idumaeam extendam calceamentum meum. Et alibi: Tabernacula Idumaeorum et Ismahelitae, Moab, et Agareni, Gebal et Ammon, et Amalech (Ps. LIX, 10; Ps. LXXXII, 7, 8). Amos quoque inquit: Super tribus sceleribus Edom, et super quatuor non aversabor eum, eo quod persecutus sit in gladio fratrem suum, et violaverit misericordiam suam (Amos I, 11), sive, ut Symmachus transtulit, viscera sua, quod adversus cognatos populos ausus sit dimicare, et hostili hodio dissidere.

Fuit autem regio [Al. regia] Esau, in regione Duma, hoc est, in montibus Seir. Hanc ut metropolim, juxta ordinem superiorum Visionum, ab Assyriis, sive a Nabuchodonosor expugnatam esse credimus, memoremque pristini generis, quod de Abraham et Isaac sit stirpe generata, implorasse auxilium Dei, et necessitate cogente, illius clementiam flagitasse.

Narrat ergo nunc Dominus: qui obsidetur in Seir, et ab hostibus cingitur, meum implorat auxilium, et dicit: o custos Israel, qui populum tuum tueris custodia sempiterna, et quasi in nocte, illis dormientibus, vigilas, ne hostis irrumpat; quare et nos qui de ejus semine sumus, non simili clementia protegis? Quibus ego custos vigilque respondeo, de quo scriptum est: Non dormitabit neque obdormiet qui custodit Israel (Ps. CXX, 4). Venit mane populo meo, et nox genti Idumaeorum; illis praebebo lucem, vos in tenebris derelinquam.

Vel certe ita: venit lux nocte transacta; si meum invocatis auxilium, et estis de stirpe servi mei Abraham, nolite me tantum in necessitatibus quaerere, sed toto ad me animo convertimini. Venite, et suscipiam poenitentes.

(Vers. 11, 12.) The burden of Duma. He calleth to me out of Seir: Watchman, what of the night? watchman, what of the night? And the watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come. For Duma, the Seventy put Idumaea. However, Duma is not the whole province of Idumaea, but a certain region of it which turns towards the South, and is twenty miles distant from the city of Palestine which today is called Eleutheropolis: near which are the mountains of Seir, the name being taken from the author; for Seir is interpreted as bristly and hairy (hispidus et pilosus), which Esau was.

In the prophet Obadiah, we have disputed more fully concerning this nation: in which it was necessary to revolve the ancient history, and to draw the same Visions of Ezekiel and Jeremiah into testimony, and especially the prophecy against mount Seir (Ezek. 25 and 35, Jerem. 49). And that from the Psalms: 'Over Edom will I stretch out my shoe.' And elsewhere: 'The tabernacles of the Idumaeans and the Ishmaelites, Moab, and the Hagarenes, Gebal and Ammon, and Amalek' (Ps. 60:8; Ps. 83:6, 7). Amos also says: 'For three crimes of Edom, and for four, I will not convert him, because he hath pursued his brother with the sword, and hath violated his mercy' (Amos 1:11), or, as Symmachus translated, 'his own bowels,' because he dared to fight against kindred peoples, and to disagree with hostile hatred.

Moreover, the region [or kingdom] of Esau was in the region of Duma, that is, in the mountains of Seir. We believe that this, as a metropolis, according to the order of the previous Visions, was conquered by the Assyrians, or by Nebuchadnezzar, and that, mindful of its ancient race, because it was generated from the stock of Abraham and Isaac, it implored the help of God, and, necessity compelling, demanded His clemency.

Therefore the Lord now relates: he who is besieged in Seir, and is surrounded by enemies, implores my help, and says: O guardian of Israel, who protectest thy people with eternal custody, and as if in the night, while they are sleeping, thou watchest, lest the enemy break in; why dost thou not protect us also, who are of his seed, with similar clemency? To whom I, the guardian and watchman, respond, concerning whom it is written: 'He that keepeth Israel shall neither slumber nor sleep' (Ps. 121:4). The morning comes to my people, and night to the nation of the Idumaeans; to them I will afford light, you I will leave in darkness.

Or certainly thus: light comes when the night is passed; if you invoke my help, and are of the stock of my servant Abraham, do not seek me only in necessities, but return to me with your whole soul. Come, and I will receive the penitent.

Hoc juxta historiam dictum sit: caeterum propter similitudinem litterae, et ex eo quod RES et DALETH, non multum inter se discrepent, quidam Hebraeorum pro Duma, Romam legunt, volentes prophetiam contra regnum Romanum dirigi, frivola persuasione, qua semper in Idumaeae nomine Romanos existimant demonstrari: Duma autem interpretatur silentium.

(Vers. 13 seqq.) Onus in Arabia. In saltu ad vesperam dormietis, in semitis Dodanim. Occurrentes sitienti ferte aquam: qui habitatis terram Austri, cum panibus occurrite fugienti. A facie enim gladiorum fugerunt, a facie gladii imminentis, a facie arcus extenti, a facie gravis praelii. Quoniam haec dicit Dominus ad me: Adhuc in uno anno quasi in anno mercenarii: et auferetur omnis gloria Cedar, et reliquiae numeri sagittariorum fortium de filiis Cedar imminuentur: Dominus enim Deus Israel locutus est.

Quaerenti mihi et diu cum deliberatione tractanti quae esset Arabia, ad quam propheticus sermo dirigitur, utrum Moabitae, an Ammonitae, et Idumaei, cunctaeque aliae regiones, quae nunc Arabia nuncupantur, occasionem tribuit in hac eadem Visione quod sequitur: Auferetur omnis gloria Cedar, et reliquiae numeri sagittariorum fortium de filiis Cedar imminuentur (Isai. XXI, 16, 17), Ismaelitas debere intelligi. Liber Geneseos docet ex Ismaele Cedar et Agarenos, qui perverso nomine Saracenos vocantur, esse genitos. Hi per totam habitant solitudinem, de quibus puto et poetam dicere: Lateque vagantes Barcaei (Virg. Aeneid. IV); et supradictum volumen, Contra faciem omnium fratrum suorum habitabit (Gen. XVI, 12): eo quod latissima eremus ab India ad Mauritaniam usque tendatur, et Atlanticum Oceanum, quod puto Jeremiae titulum sonare: Ad Cedar et ad regna Asor, quae percussit Nabuchodonosor rex Babylonis (Jer. XLIX, 28); statimque sequitur: Haec dicit Dominus, surgite et ascendite ad Cedar, et vastate filios Orientis: tabernacula eorum, et greges eorum capient, pelles eorum et omnia vasa, et camelos tollent sibi (Ibid., 29): et iterum: Inivit enim contra vos Nabuchodonosor rex Babylonis consilium, cogitavit adversus vos cogitationes. Surgite et ascendite ad gentem quietam, et confidenter habitantem, ait Dominus: non ostia, non vectes eis: soli habitant. Et erunt cameli eorum in direptionem, et multitudo jumentorum in praedam. Et dispergam eos in omnem ventum qui sunt attonsi in comam: et ex omni confinio eorum adducam interitum super eos, ait Dominus: eritque Asor habitaculum draconum deserta in sempiternum; non manebit ibi vir, nec incolet eam filius hominis (Ibid., 30 seqq.). Totum prophetiae testimonium de Jeremia posui, ut quae sit Cedar, indubitanter intelligas.

Let this be said according to the history: otherwise, because of the similarity of the letter, and from the fact that RES and DALETH do not differ much between themselves, some of the Hebrews read 'Rome' instead of 'Duma,' wishing the prophecy to be directed against the Roman kingdom, with a frivolous persuasion, by which they always think the Romans are demonstrated in the name of Idumaea: but Duma is interpreted as silence (silentium).

(Vers. 13 seqq.) The burden in Arabia. In the forest at evening you shall sleep, in the paths of Dodanim. Meeting the thirsty, bring water: you who inhabit the land of the South, meet the fugitive with bread. For they have fled from the face of swords, from the face of the imminent sword, from the face of the extended bow, from the face of the heavy battle. For thus says the Lord to me: Yet in one year as in the year of a hireling: and all the glory of Kedar shall be taken away, and the remnants of the number of the strong archers of the sons of Kedar shall be diminished: for the Lord God of Israel has spoken.

To me, seeking and for a long time with deliberation treating what Arabia might be, to which the prophetic word is directed, whether the Moabites, or the Ammonites, and the Idumeans, and all the other regions which are now called Arabia, what follows in this same Vision gave the occasion: 'All the glory of Kedar shall be taken away, and the remnants of the number of the strong archers of the sons of Kedar shall be diminished' (Isa. 21:16, 17), that the Ishmaelites ought to be understood. The book of Genesis teaches that from Ishmael, Kedar and the Hagarenes, who are called Saracens by a perverse name, were born. These inhabit throughout the whole solitude, of whom I think even the poet says: 'The Barcaei wandering far and wide' (Virg. Aeneid. IV); and the aforementioned volume: 'Against the face of all his brothers he shall dwell' (Gen. 16:12): because the widest desert is extended from India even to Mauritania, and the Atlantic Ocean, which I think the title of Jeremiah sounds: 'To Kedar and to the kingdoms of Hazor, which Nebuchadnezzar king of Babylon struck' (Jer. 49:28); and immediately follows: 'Thus says the Lord, arise and ascend to Kedar, and waste the sons of the East: they shall take their tabernacles and their flocks, their skins and all vessels, and they shall take camels for themselves' (Ibid., 29): and again: 'For Nebuchadnezzar king of Babylon has taken counsel against you, he has thought thoughts against you.' Arise and ascend to a quiet nation, and dwelling confidently, says the Lord: no doors, no bars for them: they dwell alone. And their camels shall be for a spoil, and the multitude of cattle for a prey. And I will scatter them into every wind who are shorn in the hair: and from every border of them I will bring destruction upon them, says the Lord: and Hazor shall be a habitation of dragons desert forever; no man shall remain there, nor shall the son of man inhabit it (Ibid., 30 seqq.). I have placed the whole testimony of the prophecy from Jeremiah, so that you may understand without doubt what Kedar is.

Et considera quomodo Ismaelitarum, hoc est, Saracenorum proprie gentem descripserit, quia habitant in tentoriis: qui quas nox compulerit, sedes tenent: quibus armenta sunt, et pecora camelorumque greges: qui non habent ostia nec vectes: non enim versantur in urbibus, sed in solitudine habitant. Et hi ergo a Babyloniis deleti sunt, eo quod Asor civitatem, quae metropolis gentis illius in eremo fuit, usque ad solum subverterint: et tamen cum camelorum et ovium greges capti sunt [Al. sint], pellesque eorum atque tentoria sorte divisa: non omnis gentis illius significatur interitus, eo quod dromedariis camelis centum et amplius millia uno die per vastam solitudinem fugere soleant. Auferetur, inquit, omnis gloria Cedar: et imminuto sagittariorum numero, quia maxime pollent arte pugnandi: caeteri qui fugerint, remanebunt. Quia intelleximus quae sit Cedar, et quae Arabia, quaeque Asor, videamus Isaias propheta quid dicat: In saltu ad vesperam dormietis, in semitis Dodanim. Verbum ARAB (), ut saepe jam diximus, et vesper, et Arabia, et corvus, et planities, et Occidens appellatur. Et pro eo quod nos juxta LXX transtulimus, dormietis, potest interpretari, morabimini, sive habitabitis, hoc est Î±á½Î»Î¹Î¸á½µÏƒÎµÏ„Î±Î¹, quod Hebraice dicitur THALINU (). DODANIM () quoque in propinquos vertitur et cognatos. Itaque praedicitur nunc Judaeis, qui obsidionem Babyloniam effugere potuerint, et de totius provinciae vastitate ad eremum transire vicinam, quod habitaturi sint in solitudine Arabiae in itinere quod ducit ad fratres. Rursumque ad Ismaelitas sermo convertitur, et eos ad misericordiam cohortatur: currite, et lassis fratribus ac periclitantibus ardore sitis, obvii ferte aquas: tantus enim fervor est solis, ut nisi subveneritis, in solitudine pereant: et non solum aquas, sed etiam panem ferte fugientibus, ut quos confecit obsidio, vestra clementia relevet. Simulque reddit causam quare haec imperet fieri, dicens: fugerunt Babylonium gladium, fugerunt arcus Elamitarum, fugerunt imminens praelium. Nec despiciatis miseros: cito veniet et vestra captivitas. Quomodo enim velox mercenarii annus est, et omnem laborem brevem putat, dum ad desideratam mercedem perveniat: sic universa gloria filiorum Cedar auferetur a vobis, et sagittae vestrae conterentur, et parvus remanebit numerus pugnatorum. Quidam volunt ex eo quod dicitur, adhuc in uno anno, et auferetur omnis gloria Cedar, non Babyloniam captivitatem praedicari, de qua et Jeremias loquitur, sed Assyriorum, qui post unum annum vastationis Judaicae, Saracenos latissime persecuti sunt.

And consider how he has described the nation of the Ishmaelites, that is, of the Saracens properly, because they dwell in tents: who hold the seats which night has compelled: who have herds, and cattle and flocks of camels: who have no doors nor bars: for they do not live in cities, but dwell in the solitude. And these, therefore, were deleted by the Babylonians, because they subverted even to the ground the city of Hazor, which was the metropolis of that nation in the desert: and yet although the flocks of camels and sheep were captured, and their skins and tents divided by lot: the destruction of that whole nation is not signified, because on dromedary camels a hundred and more thousands are accustomed to flee in one day through the vast solitude. 'All the glory of Kedar,' he says, 'shall be taken away': and the number of archers being diminished, because they especially prevail in the art of fighting: the others who shall have fled, will remain. Because we have understood what Kedar is, and what Arabia, and what Hazor, let us see what Isaiah the prophet says: 'In the forest at evening you shall sleep, in the paths of Dodanim.' The word ARAB (), as we have already often said, is called 'evening,' and 'Arabia,' and 'raven,' and 'plain,' and 'West.' And for that which we according to the LXX translated, 'you shall sleep,' it can be interpreted, 'you shall tarry,' or 'you shall inhabit,' which is Î±á½Î»Î¹Î¸á½µÏƒÎµÏ‚Î¸Îµ, which in Hebrew is called THALINU (). DODANIM () also is turned into 'neighbors' and 'kindred.' Therefore it is now predicted to the Jews, who were able to escape the Babylonian siege, and to pass over from the wasting of the whole province to the neighboring desert, that they are to inhabit in the solitude of Arabia in the journey which leads to the brothers. And again the word is turned to the Ishmaelites, and exhorts them to mercy: run, and to the weary brothers and those endangered by the heat of thirst, bring waters meeting them: for so great is the fervor of the sun, that unless you succor them, they would perish in the solitude: and not only waters, but also bring bread to the fugitives, so that your clemency may relieve those whom the siege has exhausted. And at the same time he gives the cause why he commands these things to be done, saying: they have fled the Babylonian sword, they have fled the bows of the Elamites, they have fled the imminent battle. Nor should you despise the miserable: your captivity will also come quickly. For as the year of a hireling is swift, and he thinks every labor short until he reaches the desired reward: so all the glory of the sons of Kedar shall be taken away from you, and your arrows shall be crushed, and a small number of fighters shall remain. Some will have it from that which is said, 'yet in one year, and all the glory of Kedar shall be taken away,' that not the Babylonian captivity is predicted, concerning which also Jeremiah speaks, but of the Assyrians, who after one year of the Judaic wasting, persecuted the Saracens most widely.

Illum praeterea locum, in quo nos transtulimus: Qui habitatis terram Austri, cum panibus occurrite fugienti: et quasi ex persona Domini imperativo modo legimus, in Hebraeo sic legi posse affirmant: Qui habitant terram Austri, cum panibus occurrerunt fugienti; ut cum Deus eis dixerit, occurrentes sitienti ferte aquam, illi inimica mente panes tulerint [Al. tollerent] absque aquis, ut cibo augerent sitim.

(Cap. XXII.---Vers. 1.) Onus vallis Visionis. LXX, licet non habeatur in Hebraeo, manifestius transtulerunt, verbum vallis Sion. Haec enim civitas seminarium prophetarum est, in qua exstructum Templum, et Visiones Domini multiplicatae sunt. Quia ergo inter caeteras gentes ponitur, et reputatur una de plurimis, nequaquam mons appellatur, juxta illud propheticum: Fundamenta ejus in montibus sanctis: diligit Dominus portas Sion super omnia tabernacula Jacob (Ps. LXXXVI, I); sed vallis, ex eo quod humiliata sit. Aliis verbis hoc ipsum Jeremias loquitur: quando accepit calicem plenum vini, et dat universis gentibus, ac novissime porrigit Jerusalem, ut bibat, et vomat, et ruat, et insaniat: significans a Babyloniis, et hanc esse vastandam (Jerem. XXV). Quod plenius Regum et Jeremiae narrat historia. Ex quo intelligimus omnium creatorem aequaliter esse Deum, et eodem cuncta dispensare judicio, juxta illud quod ipse loquitur per Amos: Numquid non ut filii Aethiopum vos estis mihi filii Israel? ait Dominus. Numquid non Israel ascendere feci de terra Aegypti, et Palaestinos de Cappadocia, et Syros de Cyrene? Ecce oculi Domini super regnum peccans (Amos IX, 7). Ne putarent Judaei idcirco se meritorum habere privilegium, quia educti essent de Aegypto, dicit etiam caeteras gentes ad alias terras suo imperio fuisse translatas.

Quidnam tibi quoque est, quia ascendisti et tu omnis in tecta, clamoris plena, urbs frequens, civitas exsultans? Referebat mihi Hebraeus, praesentem Visionem non pertinere ad illud tempus, quo Nabuchodonosor Jerusalem cepit, et Sedechiam vinctum oculisque privatum duxit in Babylonem; sed ad Sennacherib tempora, quando Sobna Pontifex magnam partem prodidit civitatis, et tantum Sion, id est, arx et Templum, ac nobiles remanserunt, in exemplum Romanae urbis, quae irruentibus Gallis, patricios et florem juventutis in arce servavit.

That place besides, in which we translated: 'You who inhabit the land of the South, meet the fugitive with bread': and read almost from the person of the Lord in an imperative way, they affirm can be read thus in the Hebrew: 'Those who inhabit the land of the South, met the fugitive with bread'; so that when God said to them, 'meeting the thirsty, bring water,' they with an inimical mind brought loaves without waters, that they might increase thirst with food.

(Cap. XXII.---Vers. 1.) The burden of the valley of Vision. The LXX, although it is not had in the Hebrew, translated more clearly: the word of the valley of Zion. For this city is the nursery of prophets, in which the Temple was built, and the Visions of the Lord were multiplied. Because, therefore, it is placed among the other nations, and is reputed as one of many, it is by no means called a mountain, according to that prophetic word: 'His foundations are in the holy mountains: the Lord loves the gates of Zion above all the tabernacles of Jacob' (Ps. 86:1); but a valley, from the fact that it has been humiliated. In other words, Jeremiah speaks this same thing: when he received the cup full of wine, and gives it to all the nations, and lastly offers it to Jerusalem, that she may drink, and vomit, and fall, and be mad: signifying that by the Babylonians even this city is to be wasted (Jer. 25). Which the history of the Kings and of Jeremiah narrates more fully. From which we understand that the Creator of all is equally God, and dispenses all things by the same judgment, according to that which He Himself speaks through Amos: 'Are you not to me as the sons of the Ethiopians, O sons of Israel? says the Lord.' Did I not make Israel to ascend from the land of Egypt, and the Philistines from Cappadocia, and the Syrians from Cyrene? Behold the eyes of the Lord are upon the sinful kingdom (Amos 9:7). Lest the Jews should think for that reason that they had the privilege of merits, because they had been led out from Egypt, he says that even the other nations had been translated to other lands by His command.

What ails you also, that you also have gone up every one of you to the housetops, full of clamor, a frequent city, an exulting city? A Hebrew related to me that the present Vision does not pertain to that time in which Nebuchadnezzar took Jerusalem, and led Zedekiah bound and deprived of his eyes into Babylon; but to the times of Sennacherib, when Shebna the High Priest betrayed a great part of the city, and only Zion, that is, the citadel and Temple, and the nobles remained, in the example of the Roman city, which, when the Gauls rushed in, saved the patricians and the flower of the youth in the citadel.

Nos autem possumus, et de Babylonia captivitate dicere: quamquam Eusebius omnia ad Christi adventum referat, et putet Vespasiani Titique temporibus fuisse completa. Carpamus ergo singula, triplicem expositionem breviter attingentes. Quidnam tibi quoque est? quid habes, inquit, Sion, quod etiam tu ascendisti omnis in tecta? Quando dicit, etiam tu, ostendit quod caeteri prius ascenderint. Num et tu reputata es inter gentes, quae ab hostibus obsideris, et tecta conscendis plena ululatus et planctus miserabilium feminarum, urbs quondam regia?

(Vers. 3.) Interfecti tui non interfecti gladio, nec mortui in bello. Cuncti principes tui fugerunt simul: dureque ligati sunt. Omnes qui inventi sunt, vincti sunt pariter: procul fugerunt. Si ad Sennacherib tempora referas, quando ex parte capta est civitas, recte dicuntur non fuisse victi gladio, nec occisi in bello, sed proditione, aliis ex urbe fugientibus; aliis, quos hostis oppressit, vinculis alligatis. Sin autem ad Babyloniam captivitatem, quod et verius est: dicemus quod non pugna, sed obsidione superati sint. Quod si in adventu Christi, juxta Eusebium, tropologice intelligere volueris: dices eos interfectos non gladio, sed infidelitate, omnesque principes eorum recessisse a Deo, et peccatorum funibus alligatos, nec quemquam fuisse de Pharisaeis, qui non diaboli retibus alligatus sit.

Propterea dixi, recedite a me, amare flebo: nolite incumbere, ut consolemini me super vastitatem filiae populi mei. Si in vastitate Babylonis lacrymatur Propheta lugentis affectu, et dicit: Angustia possedit me, sicut angustia parientis: corrui cum audirem, conturbatus sum cum viderem, emarcuit cor meum, tenebrae stupefecerunt me: Babylon dilecta mea posita est mihi in miraculum, quanto magis nunc in urbis suae ruina nullam accipere consolationem potest, totum se planctibus tradens!

Dies enim interfectionis, et conculcationis, et fletuum Domino Deo exercituum in Valle visionis. Reddit causas juxta triplicem intelligentiam, quare dixerit: Recedite a me, amare flebo; quia conculcata sit Sion, mons quondam visionum, et nunc vallis fletuum.

(Vers. 6.) Scrutans murum, et magnificus super montem: et Elam sumpsit pharetram, currum hominis equitis, et parietem nudavit clypeus. Describitur Babylonis exercitus intrans urbem, templum occupans, et quadrigis per plateas superbus incedens. Quodque auratos postes, et marmorum crustis vestitos parietes, clypeus, qui alia solet tegere, nudaverit, eleganter in Hebraeo resonat, sensusque pulcherrimus est, quod scutum non protexerit quempiam, sed nudaverit: eo quod per robur militum omnes opes erutae sint.

Moreover, we can also speak of the Babylonian captivity: although Eusebius refers all things to the coming of Christ, and thinks they were completed in the times of Vespasian and Titus. Let us pluck, therefore, the individual things, briefly touching upon the threefold exposition. 'What ails you also?' What have you, he says, O Zion, that you also have gone up every one of you to the housetops? When he says, 'you also,' he shows that the others ascended before. Were you also reputed among the nations, who are besieged by enemies, and ascend the roofs full of the wailing and lamentation of miserable women, a city formerly royal?

(Vers. 3.) Your slain are not slain by the sword, nor dead in battle. All your princes have fled together: they are bound hard. All who were found, were bound alike: they have fled far. If you refer it to the times of Sennacherib, when the city was partly taken, they are rightly said not to have been conquered by the sword, nor killed in battle, but by betrayal, while others were fleeing from the city; others, whom the enemy oppressed, bound with chains. But if to the Babylonian captivity, which is also more true: we shall say that they were overcome not by battle, but by siege. But if at the coming of Christ, according to Eusebius, you should wish to understand tropologically: you will say that they were slain not by the sword, but by infidelity, and all their princes receded from God, and were bound with the ropes of sins, nor was there anyone of the Pharisees who was not bound with the nets of the devil.

Therefore I said: Depart from me, I will weep bitterly: do not press upon me to comfort me over the wasting of the daughter of my people. If in the wasting of Babylon the Prophet weeps with the affection of one mourning, and says: 'Anguish has possessed me, like the anguish of a woman in labor: I fell down when I heard it, I was troubled when I saw it, my heart has withered, darkness has stupefied me: Babylon my beloved has been placed for me as a miracle,' how much more now in the ruin of his own city can he receive no consolation, giving himself totally to lamentations!

For it is a day of slaughter, and of treading down, and of weeping to the Lord God of hosts in the Valley of vision. He gives the causes according to the threefold understanding, why he said: 'Depart from me, I will weep bitterly'; because Zion has been trodden down, formerly a mountain of visions, and now a valley of weeps.

(Vers. 6.) Searching the wall, and magnificent upon the mountain: and Elam took the quiver, the chariot of the horseman, and the shield uncovered the wall. The army of Babylon is described entering the city, occupying the temple, and proudly marching through the streets in chariots. And as for the fact that the shield—which usually covers other things—uncovered the gilded doorposts and the walls covered with marble veneers, it resonates elegantly in the Hebrew, and the sense is most beautiful: that the shield did not protect anyone, but uncovered them, because all wealth was torn out through the strength of the soldiers.

Sin autem Elamitae ponuntur in praelio, quae urbs Assyriorum est: non potest referri ad tempora Romanae subversionis, nisi forte cuncta allegorice interpretemur.

(Vers. 7-9.) Et erunt electae valles tuae plenae quadrigarum, et equites ponent sedes suas in porta. Et revelabitur operimentum Judae, et videbis in illa die armamentarium domus saltus, et scissuras civitatis David videbitis, quia multiplicatae sunt. Manifeste captivitatem describit, quae undecimo anno regis Sedechiae facta est, de qua et Jeremias loquitur: Ecce ego convocabo omnes cognationes regnorum Aquilonis, ait Dominus, et venient, et ponet unusquisque solium suum in introitu portarum Jerusalem, et super omnes muros ejus in circuitu (Jerem. I, 15). Quod ne putemus voce praedictum, et opere non expletum, idem Jeremias ait: Undecimo anno Sedechiae, mense quarto, quinta mensis, aperta est civitas, et ingressi sunt omnes principes regis Babylonis, et sederunt in porta media (Jer. XXXIX, 2). Tunc ergo in circuitu civitatis Jerusalem, innumerabilis est fusus exercitus, et aperta sunt Sancta sanctorum, et armamentarium, quod nemore consitum erat, hostili populatione reseratum, et per cunctas urbis partes divisis muris hostis ingressus est.

(Vers. 10, 11.) Et congregastis aquas piscinae inferioris, et domos Jerusalem numerastis, et destruxistis domos ad muniendum murum. Et lacum fecistis inter duos muros, et aquam piscinae veteris: et non suspexistis ad eum qui fecerat eam, et operatorem illius de longe non vidistis. Narrat quomodo obsidioni paraverint civitatem, et aquas inferioris piscinae, quae capi poterant, ad superiorem munitionem transtulerint, destructisque domibus, muros aedificaverint, et per singulas cognationes, quae domus quantum aquae deberet accipere, dinumerarint, fecerintque cisternam inter duos muros, et piscinam veterem instaurarint ad servandas aquas: Et non magis Dei invocaverint auxilium, qui conditor urbis sit, piscinaeque Dominus; quasi aliis verbis dixerit: Fiduciam habuistis in homine, et non in Deo, qui factor est hominis. Quidam juxta mysticos intellectus piscinam veterem, Legis umbram intelligunt, et inter duos muros, novum videlicet et vetus Testamentum, aedificatum lacum Pharisaeorum traditionibus atque mandatis, qui aquas continere non possit: et non respexisse eos ad Filium Dei, nec illius praesentiam credidisse quem olim non viderint, quia semper Dei praeceptis increduli fuerint.

(Vers. 12-14.) Et vocabit Dominus Deus exercituum in die illa ad fletum, et ad planctum, et ad calvitium, et ad cingulum sacci. Et ecce gaudium et laetitia occidere vitulos, et jugulare arietes, comedere carnes, et bibere vinum: comedamus et bibamus, cras enim moriemur, et revelata est in auribus meis Domini exercituum. Si dimittetur iniquitas haec vobis donec moriamini, dicit Dominus Deus exercituum.

But if the Elamites are placed in the battle, which is a city of the Assyrians, it cannot be referred to the times of the Roman subversion, unless perhaps we interpret everything allegorically.

(Vers. 7-9.) And your chosen valleys shall be full of chariots, and horsemen shall place their seats in the gate. And the covering of Judah shall be revealed, and you shall see in that day the armory of the house of the forest, and you shall see the breaches of the city of David, because they have been multiplied. He clearly describes the captivity which took place in the eleventh year of King Zedekiah, of which Jeremiah also speaks: 'Behold, I will call all the kindreds of the kingdoms of the North, says the Lord, and they shall come, and every one shall set his throne in the entrance of the gates of Jerusalem, and upon all the walls thereof round about' (Jer. 1:15). Lest we think this was predicted by voice but not fulfilled in deed, the same Jeremiah says: 'In the eleventh year of Zedekiah, in the fourth month, on the fifth of the month, the city was opened, and all the princes of the king of Babylon entered, and sat in the middle gate' (Jer. 39:2). Then, therefore, in the circuit of the city of Jerusalem, an innumerable army was poured out, and the Holy of Holies was opened, and the armory, which had been planted with a grove, was unlocked by hostile devastation, and the enemy entered through all parts of the city by divided walls.

(Vers. 10, 11.) And you gathered the waters of the lower pool, and you numbered the houses of Jerusalem, and you destroyed the houses to fortify the wall. And you made a lake between two walls, and the water of the old pool: and you did not look up to him who had made it, and you did not see its maker from afar. He relates how they prepared the city for siege, and transferred the waters of the lower pool, which could be taken, to the upper fortification, and having destroyed the houses, they built walls, and among the individual kindreds, they counted out how much water each house should receive, and made a cistern between the two walls, and restored the old pool to preserve the waters: And they did not rather invoke the help of God, who is the founder of the city and the Lord of the pool; as if he said in other words: You had confidence in man, and not in God, who is the maker of man. Some, according to mystical understandings, understand the old pool as the shadow of the Law, and between the two walls as the New and Old Testament, a lake built by the traditions and mandates of the Pharisees, which cannot contain waters: and that they did not look back to the Son of God, nor believed in the presence of him whom they once did not see, because they were always incredulous of God's precepts.

(Vers. 12-14.) And the Lord God of hosts shall call in that day to weeping, and to mourning, and to baldness, and to a girdle of sackcloth. And behold joy and gladness, killing calves, and slaying rams, eating flesh, and drinking wine: let us eat and drink, for tomorrow we die. And the word of the Lord of hosts was revealed in my ears: If this iniquity shall be forgiven you until you die, says the Lord God of hosts.

Captivitate praesente et obsessa Jerusalem, cum ferrum, fames, sitis urgeret urbem, Jeremias ad poenitentiam populum provocabat (Jerem. XXXIV), et e contrario reges ac principes, et vulgus miserabile desperatione pereuntium se tradebat epulis. Nihil autem sic offendit Deum quam post peccata erecta cervix, et ex desperatione contemptus. Quod et per Amos loquitur: Super tres et quatuor impietates non aversabor eum; quod et cogitaverit, et fecerit, et non egerit poenitentiam: insuper et docuerit malum. Unde et nunc dicitur: Si dimittetur iniquitas haec vobis, donec moriamini (Amos I, 4). Putant allegorici Interpretes de passione Christi esse praedictum, quod vocaverit Deus etiam post crucem Domini Salvatoris infelicem populum ad poenitentiam, et nihilominus ille se desperationi tradiderit, et voluptati. Principium quippe istius visionis, in quo ait: Clamoris plena, urbs frequens, civitas exsultans, ad illud tempus referunt, quando a Pharisaeis populus incitatus, pari contra Jesum voce resonabat: Crucifige, crucifige talem: non habemus regem nisi Caesarem (Joan. XIX, 6, 7). Hujus testimonii exemplo etiam Apostolus abusus est, scribens ad Corinthios de resurrectione: Si mortui non resurgunt, manducemus, et bibamus, cras enim moriemur (I Cor. XV, 32).

(Vers. 15 seqq.) Haec dicit Dominus Deus exercituum: vade, ingredere ad eum qui habitat in tabernaculo, ad Sobnam praepositum Templi, et dices ei: quid tu hic? aut quasi quis hic, quia excidisti tibi hic sepulcrum? Excidisti in excelso memoriam, diligenter in petra tabernaculum tibi. Ecce Dominus asportari te faciet: sicut asportatur gallus gallinaceus, et quasi amictum sic sublevabit te. Coronans coronabit te tribulatione, quasi pilam mittet te in terram latam, et spatiosam: ibi morieris, et ibi erunt currus gloriae tuae; ignominia domus Domini tui. Et expellam te de statione tua, et de ministerio tuo deponam te. Et erit in die illa, vocabo servum meum Eliacim filium Helciae. Et induam illum tunica tua, et cingulo tuo confortabo eum, et potestatem tuam dabo in manu ejus: et erit quasi pater habitantibus Jerusalem et domui Juda. Et dabo clavem domus David super humerum ejus, et aperiet, et nemo erit qui claudat: et claudet, et non erit qui aperiat. Et figam illum paxillum in loco fideli, et erit in solium gloriae domui patris sui. Et suspendent super eum omnem gloriam domus patris ejus, vasorum diversa genera: omne vas parvulum, a vasis craterarum usque ad omne vas musicorum. In die illo, dicit Dominus exercituum, auferetur paxillus qui fixus fuerat in loco fideli, et frangetur et cadet, et peribit quod pependerat in eo, quia Dominus locutus est.

While the captivity was present and Jerusalem was besieged, when sword, famine, and thirst urged the city, Jeremiah was provoking the people to repentance (Jer. 34), and on the contrary, the kings and princes, and the miserable common people in the desperation of those perishing, were giving themselves to banquets. Moreover, nothing so offends God as a neck stiffened after sins, and contempt out of desperation. Which he also speaks through Amos: 'For three and four impieties I will not turn away from him'; because he both thought and did it, and did not do penance: moreover, he even taught evil. Whence it is also said now: 'If this iniquity shall be forgiven you until you die' (Amos 1:4). Allegorical interpreters think it was predicted of the passion of Christ, that God called even after the cross of the Lord Savior the unhappy people to penance, and nevertheless they gave themselves to desperation and pleasure. For the beginning of this vision, in which he says: 'Full of clamor, a frequent city, an exulting city,' they refer to that time when, incited by the Pharisees, the people resonated with a like voice against Jesus: 'Crucify, crucify such a one: we have no king but Caesar' (John 19:6-7). The Apostle also made use of the example of this testimony, writing to the Corinthians about the resurrection: 'If the dead rise not, let us eat and drink, for tomorrow we die' (1 Cor. 15:32).

(Vers. 15 seqq.) Thus says the Lord God of hosts: Go, enter in to him who dwells in the tabernacle, to Shebna the provost of the Temple, and you shall say to him: What do you here? or as if who were here, because you have hewn you out a sepulcher here? You have hewn out a memorial on high, diligently a tabernacle for yourself in a rock. Behold, the Lord will cause you to be carried away: as a cock is carried away, and as a garment so He will lift you up. Crowning He will crown you with tribulation, as a ball He will send you into a wide and spacious land: there you shall die, and there shall be the chariots of your glory; the ignominy of the house of your Lord. And I will expel you from your station, and from your ministry I will depose you. And it shall come to pass in that day, I will call my servant Eliakim the son of Hilkiah. And I will clothe him with your tunic, and with your girdle I will strengthen him, and I will give your power into his hand: and he shall be as a father to the inhabitants of Jerusalem and to the house of Judah. And I will give the key of the house of David upon his shoulder, and he shall open, and there shall be none who shall shut: and he shall shut, and there shall be none who shall open. And I will fix him as a peg in a faithful place, and he shall be for a throne of glory to the house of his father. And they shall hang upon him all the glory of the house of his father, diverse kinds of vessels: every small vessel, from the vessels of bowls even to every vessel of musicians. In that day, says the Lord of hosts, the peg shall be taken away that had been fixed in a faithful place, and it shall be broken and fall, and that which hung on it shall perish, because the Lord has spoken.

Supra diximus Sobnam fuisse pontificem, qui Assyriis prodidit civitatem. Sed quia hoc traditionis est Hebraicae, et Scriptura non loquitur, intelligamus eum superbum, tumidum, et voluptuosum, suisque pedibus populos conculcantem: et quia fecerit cuncta quae Propheta describit, sacerdotium ejus ad Eliacim filium Helciae fuisse translatum, ut illo ejecto, novus Pontifex fieret. Ex quo intelligimus, omni studio superbiam declinandam, quae offendit Deum, et ne pontificatus quidem privilegio tuta esse potest. Iste est Sobna (sicut quidam putant) et Eliacim, de quibus idem Propheta subtexuit: Misit rex Assyriorum Rabsacem de Lachis in Jerusalem ad regem Ezechiam in manu gravi: et stelit in aquaeductu piscinae superioris, in via agri fullonis, egressusque est ad eum Eliacim filius Helciae, qui erat super domum, et Sobna scriba, et Johae filius Asaph a commentariis (Isa. XXXVI, 2 et seqq.). Jubetur ergo ingredi Propheta ad pontificem, qui habitabat, juxta LXX, in pastophorio; juxta Aquilam, in tabernaculo: pro quo sequens Hebraicam veritatem Theodotion ait: Ingredere ad Socen istum, quod interpretari potest, aequum et rectum (ut scilicet *κατὰ ἀντίφρασιν*, iniquus intelligatur et pravus), ad pontificem templi, et dices ei: Qui habitas in domo Dei, cujus scelera in tota civitate bacchantur, cur securus es in operibus tuis, quasi non verearis captivitatem: excidisti tibi in petra sepulcrum, et tam superbe aedificasti, ut ambitio te et in morte sequeretur?

Audi quae sit in te Domini sententia: quomodo gallus gallinaceus humero portantis aufertur, et singuli hominum levant in scapula pallium suum: sic tua facilis erit in captivitatem translatio. Habebis coronam non laminae aureae, et sanctificationis Domini, sed tribulationis et angustiae. Sicut enim pila si mittatur in proclive, stare non potest, sed veloci cursu volvitur: ita et tu ad terram latissimam deduceris, quam aut Aegyptum, aut Babyloniae campos intelligamus, ibique morieris: et ibi erunt currus gloriae tuae, omnes potentiae et opes, quibus nunc fultus incedis. Ibi senties ignominiam domus Domini tui: quia propter opera mala, et violatum Templum Dei tui ista patieris. Detraham te de gradu tuo, et de pontificatus officio projiciam, et pro te Eliacim servum meum filium Helciae induam vestimentis tuis, et cingulo tuo decorabo: sicut Eleazar vestimentis Aaron patris indutus est. Ipsi dabo potestatem Templi, qui habeat populum non subjectum sibi quasi servum, sed amatorem sui quasi filium. Ipse accipiet clavem domus meae, et in suo portabit humero, ipse habebit caeremoniarum omnium potestatem.

We have said above that Shebna was a priest who betrayed the city to the Assyrians. But because this is of Hebrew tradition, and the Scripture does not speak it, let us understand him as proud, puffed up, and voluptuous, and treading down the peoples with his feet: and because he did all the things which the Prophet describes, his priesthood was translated to Eliakim the son of Hilkiah, so that he being ejected, a new Priest might be made. From which we understand that pride is to be avoided with all zeal, which offends God, and not even the privilege of the priesthood can be safe from it. This is the Shebna (as some think) and Eliakim, of whom the same Prophet subjoined: 'The king of the Assyrians sent Rabshakeh from Lachish into Jerusalem to king Hezekiah with a heavy hand: and he stood in the aqueduct of the upper pool, in the way of the fuller's field, and there went out to him Eliakim the son of Hilkiah, who was over the house, and Shebna the scribe, and Joah the son of Asaph from the records' (Isa. 36:2 et seqq.). The Prophet is therefore commanded to enter in to the priest, who was dwelling, according to the LXX, in the pastophorium; according to Aquila, in the tabernacle: for which Theodotion, following the Hebrew truth, says: 'Enter in to this Socen,' which can be interpreted as 'equitable and right' (so that, clearly, by antiphrasis, he may be understood as iniquitous and perverse), to the priest of the temple, and you shall say to him: You who dwell in the house of God, whose crimes revel in the whole city, why are you secure in your works, as if you did not fear captivity: you have hewn out for yourself a sepulcher in a rock, and have built so proudly, that ambition would follow you even in death?

Hear what the sentence of the Lord is against you: as a cock is carried off on the shoulder of one carrying it, and as individual men lift their cloak on their shoulder: so easy shall be your translation into captivity. You shall have a crown, not of a golden plate and of the sanctification of the Lord, but of tribulation and anguish. For just as a ball, if it be sent on a slope, cannot stand still, but is rolled with a swift course: so also you shall be led away to a very wide land, which we may understand as either Egypt or the plains of Babylon, and there you shall die: and there shall be the chariots of your glory, all the powers and riches by which you now walk supported. There you shall feel the ignominy of the house of your Lord: because on account of your evil works and the violated Temple of your God, you shall suffer these things. I will drag you down from your grade, and from the office of the priesthood I will cast you out, and in your place I will clothe my servant Eliakim the son of Hilkiah with your garments, and I will adorn him with your girdle: just as Eleazar was clothed with the garments of his father Aaron. To him I will give the power of the Temple, who may have a people not subject to him as a slave, but a lover of him as a son. He himself shall receive the key of my house, and shall carry it on his shoulder; he himself shall have the power over all ceremonies.

Et quomodo paxillus si figatur in pariete Templi, et in loco firmissimo collocetur, omnia vasa sacerdotum et Levitarum, tam quae in sacrificiis necessaria sunt, quam omnis generis musicorum, suspenduntur in eo: sic omnis populus ex Eliacim servi mei potestate pendebit. Quod autem ait: In die illa auferetur paxillus qui fixus fuerat in loco fideli, et frangetur, et cadet, et peribit quod pependerat in eo, quia Dominus locutus est, multi ad Sobnam referunt, quod Eliacim infixa paxillo, prior paxillus qui infixus fuerat, corruat. Sed quia sequitur: Et peribit quod pependerat in eo: quod dejecto Sobna, nequaquam factum est, intelligimus hoc dici, quod deposito Sobna, Pontificatum acceperit Eliacim, cujus sacerdotii dignitatem subvertit extrema captivitas. Qui juxta *ἀναγωγὴν* cuncta accipiunt, volunt in Sobnae Pontificatu Judaeorum sacerdotium cadere, et in successione Eliacim, qui interpretatur Deus resurgens, Evangelici cultus sacramenta monstrari: ita ut hoc quod sequitur: In die illo, dicit Dominus exercituum, auferetur paxillus, qui fixus fuerat in loco fideli, et frangetur et cadet, ad prioris populi ruinam pertineat. Nemo autem dubitat, et juxta historiam, et juxta allegoriam, quia paxillum dixerat, servari metaphoram in suspensione vasorum diversi generis: et quod prioribus fractis, alia suspendantur.

(Cap. XXIII.---Vers. 1.) Onus Tyri. Ululate naves maris, quia vastata est domus, unde venire consueverant: de terra Cethim revelata est eis. Tacete qui habitatis in insula negotiatio Sidonis. Manifester et plenius Ezechiel propheta et subversionem Tyri, et causas subversionis exponit, dicens: Fili hominis, pro eo quod dixit Tyrus de Jerusalem: Euge, confractae sunt portae populorum, conversa est ad me, implebor, deserta est. Propterea haec dicit Lord Deus: Ecce ego super te, Tyre, et ascendere faciam ad te gentes multas, sicut ascendit mare fluctuans, et dissipabo muros Tyri, et destruam turres ejus, et radam pulverem ejus de ea (Ezech. XXVI, 2, et seqq.) Quae autem istae sint gentes multae, quae inundabunt Tyrum sicut mare fluctuans, nominatim in consequentibus docet: Ecce ego adducam ad Tyrum Nabuchodonosor regem Babylonis ab Aquilone, regem regum, cum equis, et curribus et equitibus, et coetu populoque magno. Filias tuas quae sunt in agro, gladio interficiet: et circumdabit te munitionibus: et comportabit aggerem in gyro, et elevabit contra te clypeum, et vineas atque arietes temperabit in muros tuos, et turres tuas destruet in armatura sua, et caetera quae usque ad finem visionis sequuntur.

And just as if a peg is fixed in the wall of the Temple, and placed in a very firm place, all the vessels of the priests and Levites, both those which are necessary in sacrifices and those of every kind of musicians, are suspended on it: so all the people shall hang from the power of my servant Eliakim. Moreover, as to what he says: 'In that day the peg that had been fixed in a faithful place shall be taken away, and it shall be broken and fall, and that which hung on it shall perish, because the Lord has spoken,' many refer this to Shebna, that once Eliakim is fixed as a peg, the former peg which had been fixed collapses. But because it follows: 'And that which hung on it shall perish': which by no means happened when Shebna was cast down, we understand this to be said because, Shebna having been deposed, Eliakim received the Pontificate, the dignity of whose priesthood the final captivity subverted. Those who receive all things according to anagogy wish that in the Pontificate of Shebna the priesthood of the Jews should fall, and in the succession of Eliakim (which is interpreted as 'God rising'), the sacraments of the Evangelical worship should be shown: so that this which follows: 'In that day, says the Lord of hosts, the peg shall be taken away, which had been fixed in a faithful place, and it shall be broken and fall,' pertains to the ruin of the former people. Moreover, no one doubts, both according to history and according to allegory, that because he had said 'peg,' the metaphor is preserved in the suspension of vessels of diverse kinds: and that when the former ones are broken, others are suspended.

(Chap. XXIII.---Vers. 1.) The burden of Tyre. Wail, you ships of the sea, because the house is wasted, from whence they were accustomed to come: from the land of Kittim it is revealed to them. Be silent, you who dwell in the island, the merchant of Sidon. The prophet Ezekiel more clearly and fully explains both the subversion of Tyre and the causes of the subversion, saying: 'Son of man, because Tyre has said of Jerusalem: Aha, the gates of the peoples are broken, she is turned to me, I shall be filled, she is deserted. Therefore thus says the Lord God: Behold, I am against you, O Tyre, and I will cause many nations to come up against you, as the waves of the sea come up, and I will dissipate the walls of Tyre, and I will destroy her towers, and I will scrape her dust from her' (Ezek. 26:2 et seqq.). Moreover, he teaches by name in what follows what these many nations are, which shall inundate Tyre as the waves of the sea: 'Behold, I will bring upon Tyre Nebuchadnezzar king of Babylon from the North, the king of kings, with horses, and with chariots, and with horsemen, and with a company and a great people. He shall slay your daughters who are in the field with the sword: and he shall encompass you with fortifications: and he shall carry a mound round about, and he shall lift up a shield against you, and he shall temper vineyards and rams against your walls, and he shall destroy your towers in his armor,' and the rest which follow until the end of the vision.

Nam et in alia prophetia, quae adversum Aegyptios cernitur, eadem Scriptura contexit: Fili hominis, Nabuchodonosor rex Babylonis servire fecit exercitum suum servitute magna adversum Tyrum: omne caput decalvatum, et omnis humerus depilatus, et merces non est reddita ei, neque exercitui ejus de Tyro (Ezech. XXIX). Per quae significat multo tempore ab exercitu Babylonis aggerem comportatum, ut quod postea fecit Alexander, insulam continenti terrae socians, ille ante facere sit conatus (Quintus Curtius, lib. IV). Quomodo ergo adversus Babylonem et Philistiim, et Moab, et Aegyptum, et Idumaeos et Ismaelitas, supra Dei comminationem legimus, quod insultaverint captivitati populi ejus, ita etiam nunc adversum Tyrum inimicam, et insultatricem subversionis Jerusalem prophetia texitur, quod etiam ipsa ab eodem hoste sit destruenda. Legimus Graecorum historias, et maxime eorum qui Assyriae gentis bella describunt; ibique reperimus post captivitatem Jerusalem, Palaestinos, et Arabas, et Damascenos, ac deinceps Aegyptios fuisse subversos. Quod autem semper hae gentes, et praecipue Tyrus impugnaverit Israel, et in illius subversione laetata sit, Amos propheta in exordio sui voluminis explicat (Amos. I), et breviter laudes Deo canens Psalmista declarat: Deus, quis similis erit tibi? ne taceas, neque compescaris, Deus. Quoniam ecce inimici tui sonuerunt: et qui te oderunt, extulerunt caput. Super populum tuum malignaverunt consilium, et cogitaverunt adversus sanctos tuos. Dixerunt, Venite, et disperdamus eos de gente, et non memoretur nomen Israel ultra. Quoniam cogitaverunt unanimiter, simul adversum te testamentum disposuerunt, tabernacula Idumaeorum, et Ismaelitae, Moab, et Agareni, Gebal, et Ammon, et Amalech, alienigenae cum habitantibus Tyrum (Ps. LXXXII, 1 et seqq.). Ex quibus omnibus discimus, pondus irae Dei super Tyrum venisse meretricem, quae hic sub specie scorti, in Ezechiel sub navis translatione describitur (Ezech. XXVI).

(Vers. 1.) Ululate, inquit, naves maris. Pro quo in LXX legimus Carthaginis: et habetur in Hebraeo THARSIS (תרשיש): de quo et in Jona propheta, et in quadam epistola disputavi. Possumus autem, quia Carthago Tyriorum colonia est, in praesenti loco Tharsis, non mare generaliter, sed et Carthaginem accipere: quod nequaquam de Africa naves Tyrum veniant, nec de terra Cethim, quam Cyprum quidam interpretantur: usque hodie enim est apud eos urbs Citium, de qua et Zeno Stoicae sectae Haeresiarches fuit: quamquam plerique nostrorum, et maxime Machabaeorum principium, Cethim Italiae Macedoniaeque insulas arbitrentur. Hoc enim Scriptura commemorat, quod Alexander rex Macedonum egressus sit de terra Cethim.

For also in another prophecy, which is seen against the Egyptians, the same Scripture weaves: 'Son of man, Nebuchadnezzar king of Babylon has caused his army to serve a great service against Tyre: every head was made bald, and every shoulder was peeled, and no reward was given to him, nor to his army from Tyre' (Ezek. 29:18). By which he signifies that for a long time a mound was carried by the army of Babylon, so that what Alexander did afterwards, joining the island to the mainland, he had attempted to do before (Quintus Curtius, book 4). Therefore, as we read above against Babylon, and the Philistines, and Moab, and Egypt, and the Edomites and Ishmaelites, God's threat, because they insulted the captivity of His people, so also now against Tyre, the enemy and insulter of the subversion of Jerusalem, the prophecy is woven, that she also is to be destroyed by the same enemy. We read the histories of the Greeks, and especially of those who describe the wars of the Assyrian nation; and there we find that after the captivity of Jerusalem, the Palestinians, and the Arabs, and the Damascenes, and thereafter the Egyptians were subverted. Moreover, that these nations, and especially Tyre, always attacked Israel, and rejoiced in her subversion, the prophet Amos explains in the beginning of his volume (Amos 1), and the Psalmist declares, briefly singing praises to God: 'O God, who shall be like to you? be not silent, nor be still, O God. For behold, your enemies have made a noise: and they who hate you have lifted up their head. They have taken a malicious counsel against your people, and have consulted against your holy ones. They have said: Come, and let us destroy them from being a nation, and let the name of Israel be remembered no more. For they have consulted together with one consent, they have at the same time disposed a testament against you: the tabernacles of the Edomites, and the Ishmaelites, Moab, and the Hagarenes, Gebal, and Ammon, and Amalek, the foreigners with those who dwell in Tyre' (Ps. 82:1 et seqq.). From all of which we learn that the weight of the wrath of God has come upon Tyre the harlot, who here is described under the species of a whore, and in Ezekiel under the translation of a ship (Ezek. 26).

(Vers. 1.) 'Wail,' he says, 'ships of the sea.' For which in the LXX we read 'of Carthage': and in the Hebrew it is had THARSIS (תרשיש): about which I have disputed both in the prophet Jonah and in a certain epistle. Moreover, we can—because Carthage is a colony of the Tyrians—understand Carthage in the present place as Tharsis, not the sea generally: for by no means do ships come to Tyre from Africa, nor from the land of Kittim, which some interpret as Cyprus: for even until today there is among them the city of Citium, from which Zeno the founder of the Stoic sect was: although most of ours, and especially the beginning of the Maccabees, think Kittim to be the islands of Italy and Macedonia. For this the Scripture commemorates, that Alexander the king of the Macedonians went out from the land of Kittim.

Insulam quoque nominans, non mentitur: postea enim a Nabuchodonosor, vel Alexandro terrae continens facta est, propter expugnationem multis in brevi freto aggeribus comportatis. Negotiationem quoque Sidonis appellat, juxta sequentem versiculum, in quo ait: Erubesce, Sidon. Tradunt enim historiae, quod Tyrus colonia Sidonis sit.

(Vers. 3.) Transfretantes mare repleverunt te, in aquis multis semen Nili, messis fluminis fruges ejus. Tyrum negotiatione gaudere, et totius orbis esse emporion, et praesentia tempora probant, et Ezechiel lato sermone describit. Quod autem negotiatores in subvehendis mercibus transfretent maria, nemo est qui dubitet; nec tantas habet opes ipsa urbs de terra regionis suae, quae valde angusta est, et Galilaeae, Damascique finibus premitur, quantas de subvectione navium. Nilus omnis, et Aegypti fertilitas e vicino infunditur Tyro. Pro Nilo, quod apud Hebraeos legimus SIOR (שיחור), LXX et Theodotio negotiatores interpretati sunt; quod verbum, turbidum, et per hoc Nili aquas significat, Jeremia testante, quid tibi, et Aegypto, ut bibas aquas Geon (Jerem. II, 18): pro quo in Hebraico habetur Sior, id est, turbidas.

(Vers. 4.) Erubesce, Sidon: ait enim mare fortitudo maris, dicens: non parturivi, et non peperi, et non enutrivi juvenes, nec ad incrementum perduxi virgines. Dixi supra coloniam Sidoniorum esse Tyrum. Audi igitur, mater, cuncta simul contra filiam tuam maria clamantia, et quodammodo vocem emittentia, quae per naturam loqui non valent: frustra divitias comportavi: sine causa de toto orbe in Tyrum opes contuli: illa dives, illa luxuriosa, et populorum quondam gaudens multitudine, in qua nascebatur turba mortalium, caterva puerorum, juventutis examina, cujus plateae virginum, et infantium, ac juvenum, et puellarum lusibus perstrepebant: nunc ad solitudinem redacta est. Fieri autem προσωποποιΐας ex rebus mutis solemne est.

(Vers. 5.) Cum auditum fuerit in Aegypto; dolebunt cum audierint de Tyro. Hoc perspicuum est, quod Aegyptii postquam audierint potentissimam, et vicinam gentem, longa obsidione deletam, sciant etiam sibi interitum propinquare.

(Vers. 6.) Transite Maria, ululate qui habitatis in insula. Rursum pro mari et Tharsis LXX Carthaginem transtulerunt. Legimus in historiis Assyriorum, obsessos Tyrios postquam nullam spem evadendi videbant, conscensis navibus fugisse Carthaginem, seu ad alias Ionii Aegaeique maris insulas. Unde et in Ezechiel dicitur: Merces non est reddita ei, neque exercitui ejus de Tyro (Ezech. XXIX); eo quod omnes urbis opes translatae sint [Al. sunt], et nobiles quique eam vacuam dereliquerint.

In naming it an island, he also does not lie: for afterwards by Nebuchadnezzar or Alexander it was made part of the mainland, on account of the expugnation by many mounds carried together in the brief strait. He also calls it the 'merchandise of Sidon,' according to the following verse, in which he says: 'Be ashamed, O Sidon.' For histories hand down that Tyre is a colony of Sidon.

(Vers. 3.) Crossing the sea they filled you, in many waters the seed of the Nile, the harvest of the river its fruits. That Tyre rejoices in merchandise, and is the emporium of the whole world, both the present times prove, and Ezekiel describes in broad discourse. Moreover, that merchants cross the seas in conveying wares, there is no one who doubts; nor does the city itself have such great riches from the land of its own region, which is very narrow and is pressed by the borders of Galilee and Damascus, as much as from the subvection of ships. All the Nile and the fertility of Egypt is poured into Tyre from nearby. For the Nile, which we read among the Hebrews SIOR (שיחור), the LXX and Theodotion have interpreted 'merchants'; which word means 'turbid,' and through this signifies the waters of the Nile, Jeremiah testifying: 'What ails you and Egypt, that you should drink the waters of Geon' (Jer. 2:18): for which in the Hebrew it is had 'Sior,' that is, 'turbid.'

(Vers. 4.) Be ashamed, O Sidon: for the sea says, the strength of the sea, saying: I have not travailed, and I have not brought forth, and I have not nourished young men, nor brought up virgins to increase. I have said above that Tyre is a colony of the Sidonians. Hear therefore, O mother, all the seas crying out together against your daughter, and in a certain way emitting a voice, which by nature are not able to speak: in vain have I gathered riches: without cause have I brought wealth from the whole world into Tyre: she was rich, she was luxurious, and formerly rejoicing in a multitude of peoples, in whom was born a crowd of mortals, a troop of boys, swarms of youth, whose streets were resounded with the plays of virgins and infants and young men and girls: now she is reduced to solitude. Moreover, to make prosopopoeias from mute things is solemn.

(Vers. 5.) When it shall be heard in Egypt, they shall be in pain when they shall hear of Tyre. This is clear, that the Egyptians, after they heard that a most powerful and neighboring nation was deleted by a long siege, know that destruction is also approaching for themselves.

(Vers. 6.) Pass over the seas, wail, you who dwell in the island. Again, for 'sea' and 'Tharsis' the LXX have translated 'Carthage.' We read in the histories of the Assyrians that the besieged Tyrians, after they saw no hope of escaping, having boarded ships, fled to Carthage, or to other islands of the Ionian and Aegean sea. Whence also it is said in Ezekiel: 'Reward was not rendered to him, nor to his army from Tyre' (Ezek. 29:18); for the reason that all the riches of the city were translated, and all the nobles left it empty.

(Vers. 7.) Numquid non haec vestra est, quae gloriabatur a diebus pristinis in antiquitate sua? Arguit superbiae Tyrum, quod in conditionis suae antiquitate sit gloriata, et non respexite ad Deum: sed nomina patrum recolens, se aeternam putaverit. Ducent eam pedes sui longe ad peregrinandum. Eos dicit, qui in urbe remanserant, et captivi ducti sunt in Babylonem.

(Vers. 8.) Quis cogitavit hoc super Tyrum quondam coronatam? Rursum lege Ezechiel (Ezech. XXVII), et quantae gloriae Tyrus fuerit, ex principis ejus lamentatione cognosces. Coronatam vocat eam, quod sicut rex inter plurimam hominum multitudinem ornatum diademate erigit caput: ita Tyrus fulgens et excelsa opibus, auroque et gemmis et serico ac purpura nitens, regina sit in cunctis gentibus aestimata. Cujus negotiatores principes, institores ejus inclyti terrae. Miramur legatum Pyrrhi quondam dixisse de urbe Romana, Vidi civitatem regum. Ecce multo ante illa tempora negotiatores et institores Tyri, principes et inclyti describuntur: ut per haec ostendatur opulentiae magnitudo, cum negotiator Tyri alterius verbis esse rex possit.

(Vers. 9.) Dominus exercituum cogitavit hoc, ut detraheret superbiam omnis gloriae: et ad ignominiam deduceret universos inclytos terrae. Quia supra interrogantis more dixerat: Quis cogitavit hoc super Tyrum quondam coronatam? Nunc ipse respondit: non fatorum, ut stulti putant, sic fila deducta sunt: non fortunae cucurrit rota, sed Dei judicio et ipsius voluntate perfectum est, qui superbis resistit, et humilibus dat gratiam (Jacob. IV): et commonet arrogantes conditionis suae, ut discant potentiam ejus per miseriam, cujus clementiam per beneficia sentire noluerant.

(Vers. 18.) Et erit negotiatio ejus, et merces ejus sanctificatae Domino: non condentur, neque reponentur. Quia his qui habitaverint coram Domino, erit negotiatio ejus, ut manducent in saturitate, et vestiantur usque ad vetustatem.

Haec secundum historiam, necdum facta comperimus, nisi forte putandum est, quod post aedificationem Jerusalem, et instaurationem Tyri, amicae inter se fuerint civitates, et ad templum Dei crebro Tyri dona transmiserint: sicut et in Ezra legimus (Esdr. XIII, 16), quod Tyrios qui pisces vendebant, in sabbato abegerit, et introire urbem non permiserit: atque ex uno mercimonio, etiam de caeteris aestimandum sit.

Judaei cassa in futurum vota differunt, post Antichristum in mille annis haec explenda memorantes. Nec mirum si ista confingant, qui spreta veritate Christi, organum diaboli Antichristum recepturi sunt, cum etiam Christiani judaizantes, de mille annorum beatitudine haec dicta contendant.

(Vers. 7.) Is not this your city, which gloried from ancient days in its antiquity? He argues Tyre of pride, because it gloried in the antiquity of its condition, and did not look back to God: but recollecting the names of its fathers, thought itself eternal. Her own feet shall lead her far away to sojourn. He says this of those who had remained in the city, and were led captive into Babylon.

(Vers. 8.) Who has thought this against Tyre once crowned? Again read Ezekiel (Ezek. 27), and you will know of how great glory Tyre was, from the lamentation of its prince. He calls it 'crowned,' because just as a king among a very great multitude of men raises his head adorned with a diadem: so Tyre, shining and exalted with riches, and glistering with gold and gems and silk and purple, was estimated a queen among all nations. Whose merchants were princes, her traders the renowned of the earth. We marvel that the legate of Pyrrhus once said of the Roman city: 'I have seen a city of kings.' Behold, long before those times, the merchants and traders of Tyre are described as princes and renowned: so that through these the magnitude of opulence may be shown, since a merchant of Tyre could be a king in the words of another.

(Vers. 9.) The Lord of hosts has thought this, that He might detract the pride of all glory: and lead to ignominy all the renowned of the earth. Because above he had said in the manner of one interrogating: 'Who has thought this against Tyre once crowned?' Now he himself answers: the threads have not been drawn out thus by the fates, as fools think; the wheel of fortune has not run, but it has been perfected by the judgment of God and His own will, who resists the proud, and gives grace to the humble (James 4:6): and He admonishes the arrogant of their condition, that they may learn His power through misery, whose clemency they had been unwilling to feel through benefits.

(Verse 18.) And her merchandise and her hire shall be sanctified to the Lord: they shall not be stored up nor laid up. For her merchandise shall be for those who dwell before the Lord, that they may eat unto fullness, and be clothed even unto old age.

These things according to history we have not yet found accomplished, unless perhaps it is to be thought that after the building of Jerusalem and the restoration of Tyre, the cities were friendly to one another, and that Tyre frequently sent gifts to the temple of God: as we also read in Ezra (Ezra 13:16) that he drove away the Tyrians who sold fish on the Sabbath and did not permit them to enter the city; and from one trade, the others should also be estimated.

The Jews defer these things in vain vows to the future, mentioning that these are to be fulfilled in a thousand years after the Antichrist. Nor is it a marvel if they devise such things, who, having despised the truth of Christ, are to receive the Antichrist as the organ of the devil, when even judaizing Christians contend that these things are said concerning the beatitude of a thousand years.

Ego autem quomodo in visione Babylonis sub typo eversionis ejus, consummationis tempus intelligo, et in Aegypto destructis idolis altare Domini collocatum, ad Christi tempus refero, et in visione Moab, thronum Salvatoris in terra ejus positum recognosco, et in Damasci caeterisque visionibus omnibus, nostrorum esse temporum sacramenta non dubito: ita et in visione Tyri, quae extrema est, christianae felicitatis tempus interpretor: quod postquam aedificata est, et recepit pristinum statum, et omnis negotiator in antiquam consuetudinem, portum ejus ingressus est, et mercimonia, et labor eorum Domino dedicentur.

Cernamus in Tyro exstructas Christi Ecclesias, consideremus opes omnium, quod non reponantur, nec thesaurizentur, sed dentur his qui habitant coram Domino, qui servientes altari participant cum altari (I Cor. IX). Ministrant autem Tyrii non ad divitias, nec ad cumulandas sacerdotum opes, sed ad victus necessaria suppetenda: ut, juxta Apostolum, habentes victum atque vestitum, his contenti simus (I Tim. VI). Et nota quod non dixerit negotiationes, et merces Tyri sanctificatas Domino his dandas qui habitaverint Jerusalem sicut Judaei arbitrantur; sed qui fuerint coram Domino, qui serviunt ei. Sic enim et Dominus constituit, ut qui Evangelium praedicant, vivant de Evangelio (I Cor. IX). Servire autem Domino, et habitare coram eo, non est loci, sed meriti.

Hucusque visiones Isaiae, sive onera quae certis gentibus imposuit, ut jussisti, et ut nos quivimus, historica interpretatione disseruimus, Hebraicae tantum veritatis prementes vestigia. Quae sequuntur, ad omnes pertinent nationes, et generaliter ad totius mundi consummationem. De quibus nec tu petisti, ut scriberem, nec mihi otiosum fuit, ut ex superfluo non quaesita dictarem, qui quaesita vix scripsi.

But I, just as in the vision of Babylon under the type of her overthrow I understand the time of consummation, and in Egypt, the idols being destroyed, I refer the altar of the Lord placed there to the time of Christ, and in the vision of Moab I recognize the throne of the Savior placed in her land, and in Damascus and all the other visions I do not doubt that they are sacraments of our times: so also in the vision of Tyre, which is the last, I interpret the time of Christian happiness: because after she was built and received her former state, and every merchant entered her port according to the ancient custom, their merchandise and labor are dedicated to the Lord.

Let us perceive the Churches of Christ built in Tyre, let us consider the wealth of all, that it is not laid up nor treasured, but given to those who dwell before the Lord, who, serving the altar, participate with the altar (1 Cor. 9). Moreover, the Tyrians minister not for riches, nor for piling up the wealth of priests, but for supplying the necessities of life: so that, according to the Apostle, having food and clothing, we may be content with these (1 Tim. 6). And note that he did not say that the merchandise and wages of Tyre, sanctified to the Lord, are to be given to those who dwell in Jerusalem, as the Jews think; but to those who are before the Lord, who serve Him. For so also the Lord ordained, that those who preach the Gospel should live from the Gospel (1 Cor. 9). But to serve the Lord, and to dwell before Him, is not a matter of place, but of merit.

Thus far we have discussed the visions of Isaiah, or the burdens which he imposed upon certain nations, as you commanded and as we were able, by historical interpretation, following only the traces of the Hebrew truth. What follows pertains to all nations, and generally to the consummation of the whole world. Concerning which neither did you ask me to write, nor was I idle, so that I might not from excess dictate things not requested, I who scarcely wrote the things that were requested.

LIBER SEXTUS.

233-234 Quod in praecedenti volumine pollicitus sum, ut super fundamenta historiae, si voluntati nostrae Christus annueret, spirituale exstruerem aedificium, et imposito culmine perfectae ecclesiae ornamenta monstrarem, hoc in sequentibus duobus libris, o virgo Christi Eustochium, orationibus tuis, et Domini misericordia facere conabor, ut eodem labore quo quintus liber historiam comprehendit, sextus et septimus perstringat anagogen: non omnia disserentes, ne multa fiant volumina, sed quid Ecclesiastici viri ante nos senserint, breviter indicantes.

(Cap. XIII.---Vers. 1.) Onus seu visio contra Babylonem quam vidit Isaias filius Amos. Vidit non carnis, sed mentis oculis, quam grande magnumque pondus Babyloni sit imponendum. Et quia Babylon, quae Hebraice dicitur BABEL, interpretatur confusio; eo quod ibi aedificantium turrim sermo confusus sit, spiritualiter mundus iste intelligitur, qui in maligno positus est, et non solum linguas, sed opera singulorum, mentesque confundit. Hujus Babylonis rex est verus Nabuchodonosor, contra Dominum superbiens, qui dicit in corde suo: In coelum ascendam, super sidera coeli ponam solium meum: sedebo in monte Testamenti in lateribus Aquilonis, ascendam super altitudinem nubium, ero similis Altissimo. Iste est qui ostendit Domino universa regna mundi, et dixit ei: Haec omnia mihi tradita sunt, et tibi dabo, si cadens adoraveris me (Matth. IV).

Denique in consequentibus 235 nequaquam contra Babylonem, sed contra orbem terrarum comminatio est. Dominus Sabaoth praecepit genti bellicosissimae, ut veniat de terra longinqua a summitate coeli, ut disperdat orbem terrarum. Et iterum: Ecce dies venit insanabilis furoris et irae, ut ponat orbem terrarum desertum, et peccatores disperdat ex eo. Ac deinde: Praecipiam orbi terrarum universo mala, et impiis peccata sua. Ex quibus probatur, omnia quae dicuntur contra Babylonem, ad mundi hujus confusionem et interitum pertinere.

BOOK SIX.

233-234 That which I promised in the preceding volume, that upon the foundations of history, if Christ should favor our will, I would build a spiritual edifice, and having placed the summit, I would show the ornaments of the perfect Church, this in the following two books, O virgin of Christ Eustochium, by your prayers and the mercy of the Lord, I shall endeavor to do, so that with the same labor with which the fifth book encompassed history, the sixth and seventh may touch upon the anagogy: not discussing all things, lest many volumes be produced, but briefly indicating what Ecclesiastical men before us have felt.

(Chapter 13.---Verse 1.) The burden or vision against Babylon which Isaiah the son of Amoz saw. He saw not with the eyes of the flesh, but of the mind, how great and massive a weight is to be imposed upon Babylon. And because Babylon, which in Hebrew is called BABEL, is interpreted as confusion; because there the speech of those building the tower was confused, spiritually this world is understood, which is placed in wickedness, and confuses not only languages, but the works of individuals and their minds. The king of this Babylon is the true Nebuchadnezzar, proud against the Lord, who says in his heart: 'I will ascend into heaven, I will set my throne above the stars of heaven: I will sit in the mountain of the Testament on the sides of the North, I will ascend above the height of the clouds, I will be like the Most High.' This is he who showed the Lord all the kingdoms of the world, and said to Him: 'All these things have been delivered to me, and I will give them to you, if falling down you will adore me' (Matt. 4).

Finally, in the following things 235 the threat is by no means against Babylon, but against the whole world. The Lord of Sabaoth commanded a most warlike nation to come from a far land from the summit of heaven, to destroy the whole world. And again: 'Behold, the day comes of incurable fury and wrath, to lay the whole world desert, and to destroy the sinners out of it.' And then: 'I will command evils to the whole world, and to the impious their sins.' From which it is proved that all things said against Babylon pertain to the confusion and destruction of this world.

(Vers. 2.) Super montem caliginosum, sive campestrem, levate signum. Apostolis praecipitur et Apostolicis viris ac magistris Ecclesiarum, ut dimicaturi contra Babylonem, signum elevent Dominicae crucis, non in humili loco, et in demersis vallibus, sed in monte caliginoso, sive campestri. Quorum alterum significat abscondita Ecclesiae sacramenta, quae ut videret Moyses, et audiret vocem Dei, intravit tenebras et caliginem. Posuit enim Deus tenebras latibulum suum: et nubes et caligo in circuitu ejus (Psal. XVII). Alterum docet, sic nos ad excelsa ecclesiasticorum dogmatum debere conscendere, ut juxta Apostolum Paulum humiliemur atque dicamus: Qui non sum dignus vocari Apostolus, quia sum persecutus Ecclesiam Dei (I Cor. XV, 9). Qui et ipse elevavit signum in monte campestri, quando insita sibi humilitate dicebat: Ego autem judicavi nihil scire me in vobis, nisi Jesum Christum, et hunc crucifixum. Hoc autem signum, et in superioribus levabit ipse, qui ortus est de radice Jesse in nationibus, ut congregaret perditos Israel.

Exaltate vocem, levate manum. Pro quo LXX transtulerunt: Consolamini manum. Exaltat vocem qui de sublimibus loquitur, et praesentia quasi brevia, et transitoria contemnit. Qui audit ab eodem Isaia: Super montem excelsum ascende qui evangelizas Sion. Eleva in fortitudine vocem tuam qui evangelizas Jerusalem, elevat manum suam, qui potest cum David dicere: Elevatio manuum mearum sacrificium vespertinum (Ps CXL, 2); et qui in omni loco levat sanctas manus, ut non solum levet manus, sed etiam consoletur manu: ne dicat pauperi: cras veni, et accipe; sed ut pauperiem ejus, et necessitatem praesenti misericordia consoletur.

236 Et ingrediantur portas duces. LXX: Aperite principes. Duces Ecclesiae ingrediuntur portas mysteriorum Dei, et Scripturarum sacramenta cognoscunt, habentes clavem scientiae, ut aperiant eas creditis sibi populis. Unde praecipitur, ut magistri aperiant, et discipuli ingrediantur.

(Vers. 3.) Ego mandavi sanctificatis meis. Pro quo LXX: Ego praecipiam, et ego adducam eos. Ipse enim sanctificat ministros suos, ut et qui sanctificat et qui sanctificantur, ex uno omnes sint. Qui et in alio loco credentibus loquitur: Sancti estote, quoniam et ego sanctus sum, ipse praecipit, et adducet principes suos, ut faciant quae praecepta sunt (Levit. XIX).

Et vocavi fortes meos in ira mea: exsultantes in gloria mea. LXX: Gigantes veniunt implere furorem meum, gaudentes simul, et contumeliam facientes. Juxta Hebraicum haerent superioribus quae dicuntur, quod ipse vocaverit fortes suos, exsultantes in gloria sua qui mandaverat sanctificatis suis.

(Verse 2.) Upon a dark, or level mountain, lift up a sign. The Apostles and Apostolic men and teachers of the Churches are commanded that, being about to fight against Babylon, they should lift up the sign of the Lord's cross, not in a humble place, and in submerged valleys, but upon a dark or level mountain. One of which signifies the hidden sacraments of the Church, for seeing which Moses, and for hearing the voice of God, entered into darkness and mist. For God 'made darkness His hiding place: and clouds and mist around Him' (Psalm 17). The other teaches that we ought to ascend to the heights of ecclesiastical dogmas in such a way that, according to the Apostle Paul, we may be humbled and say: 'I who am not worthy to be called an Apostle, because I persecuted the Church of God' (1 Cor. 15:9). Who himself lifted up the sign on a level mountain, when with his innate humility he said: 'But I judged myself to know nothing among you, except Jesus Christ, and Him crucified.' Moreover, this sign, also in higher things, He shall lift up Himself, who arose from the root of Jesse among the nations, that He might gather the lost of Israel.

Exalt the voice, lift up the hand. For which the LXX translated: 'Comfort the hand.' He exalts the voice who speaks of sublime things, and despises present things as brief and transitory. Who hears from the same Isaiah: 'Ascend upon a high mountain, you who evangelize Zion.' 'Lift up your voice in strength, you who evangelize Jerusalem,' he lifts up his hand, who can say with David: 'The lifting up of my hands as an evening sacrifice' (Ps 140:2); and who in every place lifts up holy hands, so that he may not only lift up his hands, but also comfort with the hand: lest he say to the poor man: 'come tomorrow, and receive'; but that he may comfort his poverty and necessity with present mercy.

236 And let the leaders enter the gates. LXX: 'Open, O princes.' The leaders of the Church enter the gates of the mysteries of God, and know the sacraments of the Scriptures, having the key of knowledge, that they may open them to the peoples entrusted to them. Hence it is commanded that the teachers should open, and the disciples should enter.

(Verse 3.) I have commanded my sanctified ones. For which the LXX have: 'I will command, and I will bring them.' For He Himself sanctifies His ministers, so that both He who sanctifies and those who are sanctified may all be from one. Who also in another place speaks to the believers: 'Be holy, because I also am holy'; He Himself commands, and will bring His princes, that they may do what has been commanded (Lev. 19).

And I have called my strong ones in my wrath: those exulting in my glory. LXX: 'Giants come to fulfill my fury, rejoicing at the same time, and committing contumely.' According to the Hebrew, these things hang together with what was said above, that He Himself called His strong ones, those exulting in His glory, to whom He had given command for His sanctified ones.

Porro juxta LXX, gigantes venientes ut impleant furorem Domini, gaudentes in aliena injuria atque laetantes, sinistrae accipiendae sunt contrariaeque virtutes, de quibus et in psalmis legimus: Misit in eos furorem irae suae, furorem et iram et tribulationem, immissionem per Angelos pessimos (Ps. LXXVII, 49). Ex his est et exterminator in Aegypto, qui postes agni litos sanguine non audet intrare (Exod. XII), et ille spiritus qui egressus stetit in conspectu Domini, et ait: Ego decipiam Achab. Dixitque ei Dominus: Decipies et praevalebis egredere et fac sic (III Reg. XXII). Unde in eodem Regum volumine Michaeas dixit; Vidi Dominum Israelem sedentem super thronum suum, et omnis exercitus coeli stabat circa eum a dextris, et a sinistris (Ibid.). Dextrae virtutes sunt eorum Angelorum qui ad bona mittuntur: sinistrae autem eorum quibus ad puniendum tradimur. Unde et Apostolus: Quos tradidi, inquit, Satanae, ut discant non blasphemare (I Tim. I). Nomen autem gigantium, pro quo in Hebraeo GEBORIM, id est, fortium positum est, LXX et Theodotio in similitudinem fabularum vertere gentilium, sicut, et Sirenas, et Titanas, et Arcturum, Hyadas, et Orionem nominant, quae apud Hebraeos aliis appellantur vocabulis.

Si autem gigantes rebelles Dei sunt, et 237 omnes haereses contrariae veritati rebellant Deo: omnes haeretici gigantes sunt, qui gaudent in errore suo, et tunc maxime gloriantur, quando Ecclesiae contumeliam fecerint.

(Vers. 5.) Vox multitudinis in montibus quasi populorum frequentium, vox sonitus regum gentium congregatarum. Tripliciter iste locus accipitur. Primum, ut elevato signo in monte campestri, veniat gentium multitudo, et ipsa in montibus constituta, quae dividitur in duo, in populos scilicet, et in reges, in discipulos, et magistros, de quibus Salvator in Evangelio loquebatur: Multi ab Oriente et ab Occidente venient, et accumbent cum Abraham et Isaac et Jacob in regno coelorum (Matth., VIII, 11). Propterea autem una vox, et consona dicitur, ut illud Apostolicum probetur: Idipsum dicatis omnes, et non sint in vobis schismata, sed sitis perfecti in eodem sensu, et in eadem sententia (I Cor. I, 10). Secundo, haereticorum describitur superbia, qui in montibus se esse credentes, eriguntur contra scientiam Dei, et iniquitatem in excelsum loquuntur, et ponunt in coelum os suum, qui et ipse habent populos, habent reges, qui deceptum populum devorant. Tertia interpretatio est: quia supra dixerat, gigantes veniunt, ut impleant furorem meum, gaudentes simul, et contumeliam facientes, ipsorum gigantium describit arrogantiam, et ad puniendos, qui sibi traditi fuerint, in mala parte consensum.

Furthermore, according to the LXX, the giants coming to fulfill the fury of the Lord, rejoicing and gladdening in the injury of another, are to be understood as the left-hand and contrary powers, of which we also read in the psalms: 'He sent upon them the fury of His wrath, fury and wrath and tribulation, a sending by evil angels' (Ps. 77:49). Of these also is the exterminator in Egypt, who does not dare to enter the doorposts smeared with the blood of the lamb (Exod. 12), and that spirit who, having gone out, stood in the sight of the Lord and said: 'I will deceive Ahab.' And the Lord said to him: 'You shall deceive and you shall prevail; go out and do so' (1 Kings 22). Hence in the same volume of Kings Micah said: 'I saw the Lord of Israel sitting upon His throne, and all the host of heaven stood around Him on the right and on the left' (Ibid.). The right-hand powers are those of the angels who are sent for good things: but the left-hand are those to whom we are delivered for punishment. Hence also the Apostle: 'Whom I have delivered,' he said, 'to Satan, that they may learn not to blaspheme' (1 Tim. 1). Moreover, the name of giants, for which in the Hebrew GEBORIM, that is, 'of the strong', was placed, the LXX and Theodotion turned into the likeness of the fables of the gentiles, just as they name Sirens, and Titans, and Arcturus, the Hyades, and Orion, which among the Hebrews are called by other names.

But if giants are rebels against God, and 237 all heresies contrary to the truth rebel against God: all heretics are giants, who rejoice in their error, and then especially glory when they have committed contumely against the Church.

(Verse 5.) The voice of a multitude in the mountains as of frequent peoples, the voice of the sound of the kings of the nations gathered together. This passage is taken in three ways. First, so that, the sign having been lifted up on the level mountain, the multitude of nations may come, and they themselves being established on the mountains, which is divided into two, namely into peoples and into kings, into disciples and teachers, of whom the Savior spoke in the Gospel: 'Many shall come from the East and from the West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven' (Matt. 8:11). Moreover, for this reason a single and harmonious voice is spoken of, that the Apostolic word may be proved: 'That you all say the same thing, and let there be no schisms among you, but be perfect in the same sense and in the same judgment' (1 Cor. 1:10). Secondly, the pride of heretics is described, who, believing themselves to be on the mountains, are lifted up against the knowledge of God, and speak iniquity on high, and set their mouth against heaven, who also themselves have peoples and have kings, who devour the deceived people. The third interpretation is: because he had said above, 'the giants are coming to fulfill my fury, rejoicing at the same time, and committing contumely,' he describes the arrogance of the giants themselves, and their consensus on the evil side for punishing those who have been delivered to them.

Dominus exercituum praecepit militiae belli, venientibus de terra procul a summitate coeli: Dominus, et vasa furoris ejus, ut disperdat omnem terram. LXX: Dominus Sabaoth praecepit genti bellicosissimae, ut veniat de terra longinqua a summo ÷ fundamento ** coeli Dominus, et bellatores ejus, ut disperdant universum orbem. Fundamentum obelo praenotandum est. In Regum, et Paralipomenon volumine legimus (II Reg XXIV; I Par XXI) quod ira Dei accensa sit super Israel quando David numeravit populum, et offendit Dominum. In Psalmis quoque scribitur: Domine, ne in furore tuo arguas me, neque in ira tua corripias me, et caetera his similia, pro quo legi in cujusdam (Basilium intelligit) Commentariis, iram Dei posse intelligi contrariam fortitudinem, cui tradimur ad puniendum, de quo et in octavo psalmo cantatur: Ut destruas inimicum, et ultorem (Psal. VIII, 3). Possunt bellatores dici qui de terra procul veniunt 238 et a summo coeli, etiam ministri Angeli, qui in mundi consummatione mittendi sunt, ut zizaniorum manipulos faciant, et separatos a frumento incendio praeparent sempiterno (Matth. XIII). Omnis quoque terra disperditur, quando terrena opera subvertuntur. Sunt et alii Domini bellatores instructi armatura Apostoli, qui quotidie in Ecclesia, quae οἰκουμένη, id est orbis, et habitata intelligitur, disperdant eos, et interficiant, qui eriguntur contra scientiam Dei.

(Vers. 6, 7.) Ululate, quia prope est dies Domini, quasi vastitas a Domino veniet. Propterea omnes manus dissolventur, et omne cor hominis tabescet, et conteretur. Quoniam bellatores Domini venturi sunt, ut disperdant omnem terram, ululate, et agite poenitentiam, quibus poena ventura est. Prope est enim dies Domini, vel consummationis totius mundi, atque judicii, vel exitus uniuscujusque de vita. Venit enim a Domino depraedatio, quam nos diximus vastitatem, ut servaremus metaphoram, quia praemiserat bellatores. Cum dies judicii, vel dormitionis advenerit, omnes manus dissolventur, quibus dicitur in alio loco: Confortamini, manus dissolutae. Dissolventur autem manus; quia nullum opus dignum Dei justitia reperietur: Et non justificabitur in conspectu ejus omnis vivens (Ps. CXLII, 2). Unde Propheta dicit in psalmis: Si inquitates attendas, Domine, quis sustinebit (Ps. CXXIX, 3)? Omne quoque cor, sive anima hominis tabescet; et pavebit conscientia peccati sui. Haec est dies formidolosa atque terribilis, de qua et Sophonias loquitur: Metuite a facie Domini: quia prope est dies Domini (Soph. I).

The Lord of hosts commanded the army of the war, coming from a land far off from the summit of heaven: the Lord, and the vessels of His fury, to destroy the whole earth. LXX: 'The Lord Sabaoth commanded a most warlike nation to come from a far land from the highest ÷ foundation ** of heaven, the Lord and His warriors, to destroy the whole world.' 'Foundation' is to be marked with an obelus. In the volume of Kings and Chronicles we read (2 Kings 24; 1 Chron. 21) that the wrath of God was kindled against Israel when David numbered the people and offended the Lord. In the Psalms also it is written: 'Lord, do not rebuke me in Your fury, nor correct me in Your wrath,' and other things similar to these, for which I read in the Commentaries of someone (he understands Basil) that the wrath of God can be understood as the contrary power to which we are delivered for punishment, of which it is also sung in the eighth psalm: 'That You might destroy the enemy and the avenger' (Psalm 8:3). The warriors who come from a land far off and 238 from the highest heaven can also be called ministering angels, who are to be sent at the consummation of the world, to make bundles of tares and prepare them, separated from the wheat, for eternal fire (Matt. 13). Also the whole earth is destroyed when earthly works are subverted. There are also other warriors of the Lord equipped with the armor of the Apostle, who daily in the Church, which is understood as οἰκουμένη, that is, the world and inhabited world, destroy and slay those who are lifted up against the knowledge of God.

(Verses 6, 7.) Howl, because the day of the Lord is near, as a devastation it shall come from the Lord. Therefore all hands shall be dissolved, and every heart of man shall waste away and be contrite. Since the warriors of the Lord are to come to destroy all the earth, howl and do penance, you to whom punishment is to come. For the day of the Lord is near, either of the consummation of the whole world and the judgment, or of the departure of each one from life. For depredation comes from the Lord, which we have called devastation, so that we might preserve the metaphor, since he had mentioned warriors before. When the day of judgment or of falling asleep arrives, all hands shall be dissolved, to which it is said in another place: 'Be strengthened, O dissolved hands.' But hands shall be dissolved because no work worthy of the justice of God shall be found: 'And every living being shall not be justified in His sight' (Ps. 142:2). Hence the Prophet says in the psalms: 'If You, Lord, should mark iniquities, who shall stand?' (Ps. 129:3). Also every heart, or soul of man, shall waste away; and the conscience shall tremble for its sin. This is the fearful and terrible day, of which also Zephaniah speaks: 'Be afraid before the face of the Lord: because the day of the Lord is near' (Zeph. 1).

Et rursum: Juxta est dies Domini magna: prope, et velox nimis. Et Amos: Vae, inquit, qui desiderant diem Domini: utquid vobis dies Domini, quae tenebrae sunt, et non lux (Amos V, 18)? Quodque juxta LXX additum est: turbabuntur legati, et dolores apprehendent eos: illos legatos interpretari possumus, quos cives miserant adversum eum, qui profectus erat in terram longinquam, ut sibi regnum poteret (Luc. XIX). Unde ipse loquitur in Evangelio: Inimicos autem, qui noluerunt me regnare super se, adducite huc, et interficite coram me.

(Vers. 8.) Torsiones et dolores tenebunt: quasi parturiens dolebunt: unusquisque ad proximum suum stupebit: facies combustae vultus eorum. Cum venerint Domini bellatores 239 de terra longinqua, et omnes manus fuerint dissolutae, et cor pavidum atque contritum; tunc strophomata, quae nos torsiones ventris interpretati sumus, et dolores tenebunt eos, similes dolores parturientium. Per quae ostenditur torqueri eos propria conscientia, et facies habere combustas eo igne, quem sibi succenderant: quia non possunt dicere: Signatum est super nos lumen vultus tui, Domine (Ps. IV, 7); et: Nos omnes revelata facie, gloriam Domini contemplantes, in eamdem imaginem transformamur (II Cor. III, 18). Unusquisque stupebit ad proximum suum, videns eum in eisdem esse tormentis, quibus ipse cruciatur.

(Vers. 9.) Ecce dies Domini venit crudelis, et indignationis plenus, et irae furorisque, ad ponendam terram in solitudinem, peccatores ejus conterendos de ea. Pro terra Septuaginta *τὴν οἰκουμένην*, id est, orbem interpretati sunt: pro crudeli, insanabilem. Cum enim dies vel judicii, vel mortis advenerit, implebitur illud quod in sexto psalmo legitur: In inferno autem quis confitebitur tibi (Ps. VI, 6)? Non est enim illud tempus poenitentiae, sed poenarum. Et in alio loco dicitur: Quam magna multitudo dulcedinis tuae, Domine, quam abscondisti timentibus te! Ergo absconditur multa Dei misericordia ab his qui adhuc in timore sunt positi, et perfectam Dei non habent charitatem, ut dum crudelem audiunt diem Domini, et insanabilem, et indignationis furorisque plenum, peccare desistant. Ponetur quoque orbis vel terra in solitudinem, et peccatores conterentur de ea, quae prius peccatorum onere gravabatur, ut deletis perditisque sceleribus, habitet et regnet in terra sola justitia.

And again: 'The great day of the Lord is near: near, and swift exceedingly.' And Amos: 'Woe,' he says, 'to those who desire the day of the Lord: to what end is the day of the Lord to you, which is darkness, and not light?' (Amos 5:18). And that which was added according to the LXX: 'the legates shall be troubled, and pains shall seize them': we can interpret those legates as those whom the citizens had sent against him who had departed into a far land to obtain a kingdom for himself (Luke 19). Hence he himself speaks in the Gospel: 'But my enemies, who did not want me to reign over them, bring them here, and slay them before me.'

(Verse 8.) Writhings and pains shall seize them: they shall suffer pain as a woman in labor: each one shall be amazed at his neighbor: their faces shall be scorched countenances. When the warriors of the Lord 239 have come from a far land, and all hands have been dissolved, and the heart fearful and contrite; then the 'strophomata', which we have interpreted as writhings of the belly, and pains shall seize them, like the pains of those in labor. By which it is shown that they are tortured by their own conscience, and have faces scorched by that fire which they had kindled for themselves: because they cannot say: 'The light of Your countenance is marked upon us, Lord' (Ps. 4:7); and: 'We all, with unveiled face, contemplating the glory of the Lord, are transformed into the same image' (2 Cor. 3:18). Each one shall be amazed at his neighbor, seeing him to be in the same torments by which he himself is crucified.

(Verse 9.) Behold, the day of the Lord comes, cruel, and full of indignation, and of wrath and fury, to lay the land in solitude, and to crush the sinners thereof out of it. For 'land' the Septuagint translated τὴν οἰκουμένην, that is, the world; for 'cruel', 'incurable'. For when the day of either judgment or death arrives, that which is read in the sixth psalm shall be fulfilled: 'But in hell who shall confess to You?' (Ps. 6:6). For that is not a time of penance, but of punishments. And in another place it is said: 'How great is the multitude of Your sweetness, Lord, which You have hidden for those who fear You!' Therefore much of God's mercy is hidden from those who are still placed in fear, and do not have the perfect charity of God, so that while they hear of the cruel day of the Lord, and incurable, and full of indignation and fury, they may cease from sinning. The world or the land shall also be laid in solitude, and sinners shall be crushed out of it, which previously was burdened with the weight of sins, so that, crimes having been deleted and destroyed, justice alone may dwell and reign on the earth.

(Vers. 10.) Quoniam stellae coeli, et splendor earum non expandent lumen suum: obtenebratus est sol in ortu suo, et luna non splendebit in lumine suo. LXX: Stellae enim coeli et Orion, et omnis ornatus coeli lumen suum non dabunt [Al. habebunt]: et obtenebrabuntur sole oriente, et luna non dabit lumen suum. Pro eo quod nos interpretati sumus, splendor earum, haud dubium quin stellarum Aquila et Theodotio ipsum verbum posuerunt Hebraicum CHISILEEM: pro quo LXX Orionem transtulerunt, addentes de suo, et omnis ornatus coeli, quod obelo praenotandum est.

240 Orionem autem gentilium fabulae dicunt viginti duas habere stellas, e quibus quatuor tertiae magnitudinis sunt, novem quartae, rursum aliae novem quintae, et ab aliis appellantur Bootes. Legimus quoque in Job, Hyadas, et Vesperum, et Arcturum, et thesauros, sive interiora Austri (Job. IX, 9), de quibus in suo loco dicendum est. Nec putare debemus apud Hebraeos has stellas his appellari nominibus, quae Graecus sermo resonat et Latinus: sed propria habere vocabula. Sicut enim Deus vocavit lucem, diem; et firmamentum, coelum; et aridam, terram; et congregationes aquarum, maria (Genes. I); sic et singulas stellas suis appellavit nominibus, quarum proprietatem nostra lingua non exprimit. Scriptum est de Deo in alio loco: Qui numerat multitudinem stellarum: et omnibus eis nomina vocat.

Quando igitur dies Domini venerit ad ponendum orbem terrarum in solitudinem, et peccatores de ea penitus auferendos (Ps. CXLVI, 4); tunc ad comparationem divinae majestatis, stellae coeli, et omnis splendor earum retrahent lumen suum. Nec mirum est hoc de minoribus stellis dicere, cum etiam sol obtenebrescat in ortu suo, et luna splendorem solitum non habeat. Illud autem quod LXX transtulerunt, quod stellae et Orion, et omnis ornatus coeli obtenebrentur sole oriente, non habet quid signi, sive miraculi [Al. signi miraculum]; hoc enim omni fit tempore, ut orto sole, stellae quae in coelo sunt non appareant. Nec mirum hoc dixisse de sole, cum etiam plena luna, et tota nocte fulgente, pleraque astra non luceant. Esse autem etiam per diem stellas in coelo, probat solis deliquium, quod quando umbra terrae, ut philosophi disputant, et objecto orbe lunae fuerit obscuratus, clariora in coelo astra videantur.

(Vers. 11.) Et visitabo super orbis mala, et contra impios iniquitates eorum. Quando visitat et percutit Deus; ad hoc percutit ut emendet. Denique quando vehementer irascitur super eos qui non agunt poenitentiam: Non visitabo, inquit, super filias vestras, cum fuerint fornicatae: et super nurus vestras, cum adulteraverint (Osee IV, 14). E contrario de his qui in Christo crediturі sunt, dicitur (Ps. LXXXVIII, 33): Visitabo in virga iniquitates eorum, et in flagellis peccata eorum: misericordiam autem meam non auferam ab eis.

(Verse 10.) For the stars of heaven, and their splendor, shall not expand their light: the sun is darkened in its rising, and the moon shall not shine in its light. LXX: 'For the stars of heaven and Orion, and all the ornament of heaven shall not give [Al. have] their light: and they shall be darkened by the rising sun, and the moon shall not give its light.' For that which we have interpreted as 'their splendor', undoubtedly of the stars, Aquila and Theodotion put the Hebrew word itself CHISILEEM: for which the LXX translated 'Orion', adding of their own, 'and all the ornament of heaven', which is to be marked with an obelus.

240 Moreover, the fables of the gentiles say that Orion has twenty-two stars, of which four are of the third magnitude, nine of the fourth, and again another nine of the fifth, and by others they are called Bootes. We read also in Job of the Hyades, and Vesper, and Arcturus, and the treasures, or inner parts of the South (Job 9:9), of which we must speak in its own place. Nor ought we to think that among the Hebrews these stars are called by these names which the Greek and Latin speech resound: but they have their own names. For just as God called the light, day; and the firmament, heaven; and the dry land, earth; and the gatherings of the waters, seas (Gen. 1); so also He called each of the stars by its own name, whose property our language does not express. It is written of God in another place: 'Who numbers the multitude of the stars: and calls them all by their names.'

When, therefore, the day of the Lord shall come to lay the world in solitude, and to entirely remove sinners from it (Ps. 146:4); then in comparison to the divine majesty, the stars of heaven, and all their splendor shall withdraw their light. Nor is it a wonder to say this of the lesser stars, since even the sun shall be darkened in its rising, and the moon shall not have its accustomed splendor. But that which the LXX translated, that the stars and Orion, and all the ornament of heaven are darkened by the rising sun, has nothing of a sign or miracle [Al. miracle of a sign]; for this happens at all times, that when the sun has risen, the stars which are in heaven do not appear. Nor is it a wonder to have said this of the sun, since even when the full moon shines throughout the whole night, most stars do not shine. But that there are stars in heaven even during the day is proved by the eclipse of the sun; because when the shadow of the earth, as the philosophers discuss, and by the interposition of the lunar orb it has been darkened, the brighter stars are seen in heaven.

(Verse 11.) And I will visit upon the evils of the world, and against the impious their iniquities. When God visits and strikes; He strikes for this purpose, that He may correct. For when He is vehemently angry against those who do not do penance: 'I will not visit upon your daughters when they have fornicated, and upon your daughters-in-law when they have committed adultery' (Hosea 4:14). On the contrary, of those who are to believe in Christ, it is said (Ps. 88:33): 'I will visit their iniquities with a rod, and their sins with scourges: but my mercy I will not take away from them.'

(Vers. 11.) Et visitabo super orbis mala, et contra impios iniquitates eorum. Quando visitat et percutit Deus; ad hoc percutit ut emendet. Denique quando vehementer irascitur super eos qui non agunt poenitentiam: Non visitabo, inquit, super filias vestras, cum fuerint fornicatae: et super nurus vestras, cum adulteraverint (Osee IV, 14). E contrario de his qui in Christo crediturі sunt, dicitur (Ps. LXXXVIII, 33): Visitabo in virga iniquitates eorum, et in flagellis 241 peccata eorum: misericordiam autem meam non auferam ab eis.

Et requiescere faciam superbiam infidelium: et arrogantiam fortium humiliabo. LXX: Et perdam injuriam iniquorum, et injuriam superborum humiliabo. Verbum Hebraicum GAON, quod perspicue arrogantiam et superbiam sonat, Theodotio et Septuaginta semper injuriam transtulerunt, sensum magis quam verbum exprimentes: quia omnis superbus promptus est ad injuriam. Ergo propterea Dominus visitat super orbis mala, et contra impios iniquitates eorum, ut comprimat arrogantiam superborum, et superbiam fortium humiliet. Deus enim superbis resistit, humilibus autem dat gratiam (I. Pet. V). Et in Proverbiis legimus: Ante contritionem elevatur cor viri, et ante gloria humiliatur (Prov. XVI, 18). Semper superbiam ruina sequitur, et humilitatem gloria: Qui enim se exaltat, humiliabitur: et qui se humiliat, exaltabitur (Luc. XIV). Legimus in alio loco: Perdam sapientiam sapientium, et intelligentiam prudentium reprobabo (I. Cor. I, 19). Non quod vera sapientia et vera prudentia perdantur a Domino, sed falsi nominis scientia: qui sibi thesaurizant linguam mendacii, et deficiunt scrutantes scrutinio, et inveniunt nihil, loquentes iniquitatem in excelsum, et ponentes in coelum os suum. Unde proprie haereticorum superbia, veritatis injuria nominatur.

(Vers. 12.) Pretiosior erit vir auro: et homo mundo obrizo. LXX: Et erunt qui derelicti fuerint, honorati magis quam aurum excoctum: et homo honorabilior erit lapide Sophir. In consummatione mundi, quando orbis redactus fuerit in solitudinem, et obtenebratus sol in ortu suo, et luna splendorem suum non dederit, tanta fient ab Antichristo signa atque portenta, ut iniquitate crescente, refrigescat charitas multorum, ad decipiendos etiam si fieri potest electos Dei (Matth. XXIV).

(Verse 11.) And I will visit upon the world its evils, and against the impious their iniquities. When God visits and strikes, He strikes for this purpose: to amend. Finally, when He is vehemently angry at those who do not perform penance, He says: 'I will not visit upon your daughters when they have committed fornication, and upon your daughters-in-law when they have committed adultery' (Hosea 4:14). On the contrary, of those who are to believe in Christ, it is said (Ps. 88:33): 'I will visit their iniquities with a rod, and 241 their sins with scourges: but my mercy I will not take away from them.'

And I will make the pride of the infidels to cease: and I will humble the arrogance of the strong. LXX: 'And I will destroy the injury of the iniquitous, and I will humble the injury of the proud.' The Hebrew word GAON, which clearly sounds as arrogance and pride, Theodotion and the Septuagint always translated as 'injury', expressing the sense more than the word: because every proud man is prompt to injury. Therefore, for this reason the Lord visits upon the world its evils, and against the impious their iniquities, to compress the arrogance of the proud, and to humble the pride of the strong. For 'God resists the proud, but gives grace to the humble' (1 Pet. 5). And in Proverbs we read: 'Before contrition the heart of a man is lifted up, and before glory it is humbled' (Prov. 16:18). Ruin always follows pride, and glory follows humility: 'For he who exalts himself shall be humbled: and he who humbles himself shall be exalted' (Luke 14). We read in another place: 'I will destroy the wisdom of the wise, and I will reject the intelligence of the prudent' (1 Cor. 1:19). Not that true wisdom and true prudence are destroyed by the Lord, but the 'knowledge of a false name': those who treasure up for themselves a tongue of lying, and fail while searching with scrutiny, and find nothing, speaking iniquity on high, and setting their mouth against heaven. Hence the pride of heretics is properly called the injury of truth.

(Verse 12.) A man shall be more precious than gold: and a human than pure gold. LXX: 'And those who shall have been left shall be more honored than refined gold: and a man shall be more honorable than a stone of Ophir.' At the consummation of the world, when the world shall have been reduced to solitude, and the sun darkened in its rising, and the moon shall not have given its splendor, so many signs and wonders shall be done by the Antichrist, that with iniquity increasing, the charity of many shall grow cold, to deceive even, if it be possible, the elect of God (Matt. 24).

Tunc pretiosior erit vir auro, quod Hebraice dicitur PHAZ, et Aquila interpretatus est κιῤῥὸν, quod coloris optimi atque sanguinei est; et homo mundissimo obrizo, quod Hebraice dicitur OPHIR, et Aquila transtulit σπήλωμα ὀφεὶρ, quod nescio quid volentes LXX 242 interpretati sunt, lapidem de Sophir. Est autem Indiae locus, in quo aurum optimum nascitur; sicut in Genesi legimus de fluvio Phison: Iste est qui circumit omnem terram Evila, ubi est aurum; et aurum terrae illius optimum: et ibi est carbunculus et lapis prasinus (Genes. II, 11). Pretiosior autem intelligitur, pro eo quod est rarior. Omne enim, quod rarum est, pretiosum est, sicut et in Samuelis volumine legimus: Et sermo Domini pretiosus erat in Israel (I. Reg. III, 1).

(Vers. 13.) Super hoc coelum concutiam, et movebitur terra de loco suo. LXX: Coelum enim furiet, et terra movebitur a fundamentis suis. Cum pretiosior fuerit vir auro, et homo mundo obrizo, et impletum quod scriptum est: Putas cum venerit Filius hominis, inveniet fidem super terram (Luc. XVIII, 8)? tunc et coeli movebuntur et terra. Coelum enim et terra pertransibunt, non sua voluntate, et proprio arbitrio, ut plerique aestimant, animantia ea esse credentes; sed propter indignationem Domini exercituum, et propter diem furoris ejus, qui respicit terram, et facit eam tremere. Unde hoc quod in LXX dicitur, coelum enim furiet, μετωνυμικῶς accipiendum pro his, qui versantur in coelo, quomodo si dicamus, omnis civitas conclamavit, et obviam judici urbs universa processit. Fundamenta vero terrae et in Proverbiis legimus: Deus sapientia fundavit terram (Prov. III, 19). Et ad Job loquitur Dominus: Ubi eras quando fundabum terram (Job. XXXVIII, 4)? Non quod terra habeat fundamenta profunda mole dejecta; sed voluntas et potestas Dei, qua omnia continentur, fundamenta illius appellanda sunt. Ipse enim super maria fundavit eam, et super flumina collocavit eam, et ipse appendit eam super nihili (Ps. XXIII; Job. XXVI).

(Vers. 14-16.) Et erit quasi damula fugiens, et quasi grex ovium, et non erit qui congreget: unusquisque ad populum suum convertentur, et singuli ad terram suam fugient. Omnis qui inventus fuerit, occidetur, et omnis qui supervenerit, cadet in gladio. Infantes eorum allidentur in oculis eorum; diripientur domus eorum, et uxores eorum violabuntur.

Then a man shall be more precious than gold, which in Hebrew is called PHAZ, and Aquila interpreted as κιῤῥὸν, which is of a very good and sanguine color; and a human than very pure gold, which in Hebrew is called OPHIR, and Aquila translated as σπήλωμα ὀφεὶρ, which the LXX 242, wanting I know not what, interpreted as a stone from Ophir. Moreover, it is a place in India in which the best gold is produced; as we read in Genesis concerning the river Pishon: 'This is it which surrounds all the land of Havilah, where there is gold; and the gold of that land is very good: and there is bdellium and the onyx stone' (Gen. 2:11). Moreover, 'more precious' is understood as being 'more rare'. For everything that is rare is precious, as we also read in the volume of Samuel: 'And the word of the Lord was precious in Israel' (1 Sam. 3:1).

(Verse 13.) Over this I will shake the heaven, and the earth shall be moved from its place. LXX: 'For the heaven shall be in a fury, and the earth shall be moved from its foundations.' When a man shall be more precious than gold, and a human than pure gold, and that which is written is fulfilled: 'Do you think when the Son of Man comes, He will find faith on the earth?' (Luke 18:8); then both the heavens and the earth shall be moved. For heaven and earth shall pass away, not by their own will and their own choice, as many estimate, believing them to be animate beings; but on account of the indignation of the Lord of hosts, and on account of the day of His fury, who looks upon the earth and makes it tremble. Hence that which is said in the LXX, 'for the heaven shall be in a fury', is to be understood metonymically for those who are occupied in heaven, just as if we should say, 'the whole city shouted out', and 'the entire city went out to meet the judge'. But as for the foundations of the earth, we read also in Proverbs: 'God by wisdom founded the earth' (Prov. 3:19). And the Lord speaks to Job: 'Where were you when I was founding the earth?' (Job 38:4). Not that the earth has foundations cast down in a deep mass; but the will and power of God, by which all things are contained, are to be called its foundations. For He founded it upon the seas, and placed it upon the rivers, and He Himself suspended it upon nothing (Ps. 23; Job 26).

(Verses 14-16.) And it shall be as a fleeing gazelle, and as a flock of sheep, and there shall be none to gather them together: every man shall turn to his own people, and each one shall flee to his own land. Every one that shall be found shall be slain, and every one that shall come over shall fall by the sword. Their infants shall be dashed in pieces before their eyes; their houses shall be pillaged, and their wives shall be ravished.

Coelo terraque commotis, fugiet diabolus coluber tortuosus, vel omne dogma contrarium veritati, 243 quod in magistros ac discipulos scinditur, quorum priores propter ὀξυδέρκειαν, Graeco sermone Dorcades, id est, Capreae nuncupantur sequentes quasi bruta animalia; et huc atque illuc errantia non habent qui eos dirigant: perdiderunt enim eum, de quo scriptum est: A domino gressus hominis diriguntur (Prov. XX, 24): qui liberati a magistris pessimis convertentur ad populum suum, et singuli ad terram suam fugient, de qua orti sunt: qui vero inventus fuerit, occidetur, sive jugulabitur. Hoc autem non solum in consummatione mundi, sed usque hodie fit in Ecclesia: quando magistris superatis, grex deceptus revertitur ad populum, et ad terram suam; et in eo quod invenitur, occiditur, ut haereticus esse desistat, et quicumque supervenerit, cadet in gladio spirituali. Tunc infantes eorum et parvulos, qui nondum ad perfectam venerunt erroris aetatem, allident in oculis magistrorum, diripientque eorum domos, et uxores eorum violabunt, pravam sapientiam et doctrinam perversam. Unde pro hujusmodi patribus quorum interficiendi sunt parvuli, debemus orare et dicere: Da eis, Domine. Quid dabis eis? Vulvam sterilem, et ubera arentia (Osee IX, 4). Parturierunt enim iniquitatem, conceperunt dolorem, et genuerunt injustitiam.

(Vers. 17, 18.) Ecce ego suscitabo super eos Medos, qui argentum non quaerant, nec aurum velint: sed sagittis parvulos interficiant, et lactentibus uteri non misereantur, et super filios non parcet oculus eorum. Invenimus in Genesi (Genes. X) quod Madai auctor gentis Medorum fuerit, qui interpretatur mensura, sive a potente, vel forti. Igitur contra Babylonios, qui mente confusi sunt, suscitantur a potente et forti Deo ministri ad puniendum fortitudinis: ut reddant unicuique secundum opera sua. In qua enim mensura mensi sunt, remetietur eis. Mensuram agitatam atque concussam et plenam et supereffundentem restituent in sinus eorum (Matth. VII, et Luc. VI). Qui nec argentum nec aurum, id est, nec eloquii pulchritudinem, nec acumen ingenii, in quibus sibi ante plaudebant, recipient: sed poenis afficient traditos; et 244 parvulis ac lactentibus uteri non miserebuntur, ut magis misereantur.

When heaven and earth are moved, the devil, that twisted serpent, shall flee, or every dogma contrary to the truth, 243 which is split into teachers and disciples, the former of whom, on account of their ὀξυδέρκειαν (sharpness of vision), are called in the Greek language 'Dorcades', that is, gazelles, following as if they were brute animals; and wandering here and there they have no one to direct them: for they have lost Him of whom it is written: 'The steps of a man are directed by the Lord' (Prov. 20:24): who, being liberated from the worst teachers, shall turn to their own people, and each one shall flee to his own land, from which they originated: but he who is found shall be slain, or have his throat cut. Moreover, this happens not only at the consummation of the world, but even until today in the Church: when the teachers are overcome, the deceived flock returns to its own people and to its own land; and in that which it is found, it is slain, so that it may cease to be heretical, and whosoever shall come over shall fall by the spiritual sword. Then their infants and little ones, who have not yet come to the perfect age of error, they shall dash in pieces before the eyes of the teachers, and they shall pillage their houses, and ravish their wives, the depraved wisdom and perverse doctrine. Hence for such fathers whose little ones are to be slain, we ought to pray and say: 'Give them, O Lord.' 'What will You give them? A barren womb, and dry breasts' (Hosea 9:4). For they have travailed with iniquity, they have conceived sorrow, and brought forth injustice.

(Verses 17, 18.) Behold, I will stir up the Medes against them, who shall not seek silver, nor desire gold: but with arrows they shall slay the little ones, and shall not have pity on the sucklings of the womb, and their eye shall not spare over the children. We find in Genesis (Gen. 10) that Madai was the author of the race of the Medes, which is interpreted as 'measure', or 'from the powerful', or 'strong'. Therefore against the Babylonians, who are confused in mind, ministers are stirred up by the powerful and strong God for the punishment of their strength: so that they may render to each one according to his works. For in whatever measure they have measured, it shall be measured to them again. They shall restore into their bosoms a measure pressed down and shaken together and running over (Matt. 7 and Luke 6). Who shall receive neither silver nor gold, that is, neither the beauty of eloquence nor the sharpness of wit, in which they previously applauded themselves: but they shall affect those delivered up with punishments; and 244 they shall not have pity on the little ones and the sucklings of the womb, that they may have more pity.

Atque utinam et nos suscitemur a Domino, et haec nobis detur potestas, ut nec argentum nec aurum velimus eloquentiae et sapientiae saecularis: sed filios haereticorum, et omnium qui decepti sunt, interficiamus sagittis spiritualibus, id est, testimoniis Scripturarum: et qui lacte nutriuntur erroris, absque ulla misericordia trucidentur, ut clementi crudelitate pereant, nulliusque misereamur infantiae, et illa beatitudine digni simus: Beatus qui tenebit et allidet parvulos suos ad petram!

(Vers. 18 seqq.) Et erit Babylon illa gloriosa in regnis, inclyta in superbia Chaldaeorum, sicut subvertit Deus Sodomam et Gomorrham. Non habitabitur usque in finem, et non fundabitur usque ad generationem et generationem: nec ponet ibi tentoria Arabs: nec pastores requiescent ibi: sed requiescent ibi bestiae, et replebuntur domus eorum draconibus: et habitabunt ibi struthiones, et pilosi saltabunt ibi; et respondebunt ibi ululae in aedibus ejus: et sirenae in delubris voluptatis.

(Cap. XIV.---Vers. 1.) Prope est ut veniat tempus ejus, et dies ejus non elongabuntur.

LXX: Et erit Babylon, quae vocatur inclyta gloriosa regis Chaldaeorum, sicut subvertit Deus Sodomam et Gomorrham; non habitabitur in aeternum; nec ingredietur eam per multas generationes; nec transibunt per illam Arabes: neque pastores requiescent in ea, sed requiescent ibi bestiae, et replebuntur domus sonitu, et accubabunt ibi sirenae, et daemonia saltabunt ibi, et onocentauri ibi habitabunt, et cubicula facient hericii in domibus eorum. Cito veniet et non tardabit.

Quod sequitur: Et dies ejus non protrahentur, asteriscis notandum est, quia de Theodotione addita sunt. Medis adversus confusionis urbem suscitatis, qui nec aurum in bonis reputant, nec argentum; qui sagittis interficiunt parvulos, et lactentibus uteri non miserentur, et super filios non parcit oculos eorum: urbs quondam inclyta quae erat in superbia Chaldaeorum, qui interpretantur, quasi daemonia, sic subvertetur, quomodo subversa est Sodoma et Gomorrha; ut nullum in ea maneat pristinae mansionis vestigium: sed postquam 245 fuerit coelum novum, et terra nova, et praeterierit figura hujus mundi (I Cor. VII), non habitabitur urbs confusionis in perpetuum; et nequaquam eumdem statum recipiet. Non enim ponet ibi, postquam in pristina gloria esse desierit, Arabs tentoria sua, qui interpretatur occidentalis et vespertinus; ut in ea cupiat habitare, quam viderit esse desertam. Arabs autem in praesenti loco in bonam partem accipitur: quod semper tendat ad finem, et oblitus praeteritorum, extendat se in priora.

And would that we also were stirred up by the Lord, and this power given to us, so that we should desire neither the silver nor the gold of secular eloquence and wisdom: but that we should slay the children of heretics, and of all who have been deceived, with spiritual arrows, that is, with the testimonies of the Scriptures: and let those who are nourished by the milk of error be slaughtered without any mercy, so that they may perish by a merciful cruelty, and let us have no pity on any infancy, and let us be worthy of that beatitude: 'Blessed is he who shall take and dash his little ones against the rock!'

(Verses 18 and following.) And that Babylon, glorious among kingdoms, renowned in the pride of the Chaldeans, shall be as when God overthrew Sodom and Gomorrah. It shall not be inhabited unto the end, and it shall not be founded unto generation and generation: neither shall the Arabian pitch his tents there: nor shall shepherds rest there: but beasts shall rest there, and their houses shall be filled with dragons: and ostriches shall dwell there, and hairy ones (satyrs) shall dance there; and owls shall answer one another there in their houses: and sirens in the temples of pleasure.

(Chapter 14.---Verse 1.) Her time is near to come, and her days shall not be prolonged.

LXX: 'And Babylon, which is called the renowned and glorious of the king of the Chaldeans, shall be as when God overthrew Sodom and Gomorrah; it shall not be inhabited forever; neither shall anyone enter into it for many generations; neither shall Arabs pass through it: nor shall shepherds rest in it, but beasts shall rest there, and the houses shall be filled with noise, and sirens shall lie down there, and demons shall dance there, and onocentaurs shall dwell there, and hedgehogs shall make chambers in their houses.' It shall come quickly and shall not delay.

That which follows: 'And her days shall not be prolonged', is to be noted with asterisks, because they were added from Theodotion. The Medes having been stirred up against the city of confusion, who do not repute gold among good things, nor silver; who slay the little ones with arrows, and do not pity the sucklings of the womb, and whose eye does not spare the children: the city once renowned, which was in the pride of the Chaldeans, who are interpreted as 'like demons', shall be so overthrown as Sodom and Gomorrah were overthrown; so that no trace of its former habitation remains in it: but after there shall be a new heaven and a new earth, and the figure of this world shall have passed away (1 Cor. 7), the city of confusion shall not be inhabited forever; and it shall by no means receive the same state. For the Arabian shall not pitch his tents there after it has ceased to be in its former glory, who is interpreted as 'western' and 'evening'; as if he would desire to inhabit it, which he sees to be deserted. Moreover, 'Arab' in the present place is taken in a good sense: because he always tends toward the end, and forgetting the things behind, stretches himself toward the things ahead.

Nec pastores requiescent ibi, qui mansuetissimum Domini gregem in Jerusalem solent pascere; sed e contrario requiescent ibi bestiae, quas detestatur Psalmista, dicens: Ne tradas bestiis animam confitentem tibi (Ps. LXXIII, 19). Pro quibus Aquila, et Symmachus, et Theodotio, ipsum verbum Hebraicum posuerunt SIIM. Et implebuntur domus eorum, hoc est Babyloniorum, juxta LXX et Theodotionem ἤχου, id est, sonitu et clamoribus; juxta Aquilam, typhonibus, quos nos in dracones vertimus; juxta Symmachum OIIM, quod verbum in Hebraico continetur. Et habitabunt ibi struthiones, animal semper solitudines appetens, de quo in Job plenius scribitur: qui cum pennas habere videatur, tamen de terra altius non elevatur: pro quo LXX σειρῆνας, id est, sirenas interpretati sunt. Pilosos autem qui dicuntur Hebraice SIRIM, Theodotio, erectis et stantibus pilis interpretatus est. Symmachus et LXX daemonas transtulerunt. Pro onocentauris quoque, quos soli LXX interpretati sunt, imitantes gentilium fabulas, qui dicunt fuisse hippocentauros, tres reliqui interpretes ipsum posuere verbum Hebraicum IIM quod nos in ululas vertimus. Ubi autem LXX dixerunt, cubilia facient hericii in domibus eorum, et in Hebraico positum est THANNIM, Aquila et Symmachus et Theodotio, sirenas interpretati sunt; significantes vel bestias aliquas esse, vel daemonas, juxta errorem gentilium dulce cantantes, et decipientes homines, qui hujus saeculi naufragium clausis auribus transire non possunt. Porro onocentauri nomen, ex asinis centaurisque compositum, videtur mihi significare eos, qui ex parte aliquid humanum sapiunt; et rursum voluptatibus et coeno turpitudinis abducuntur ad vitia.

Dicitur ergo secundum tropologiam, quod in fine mundi, vel mortis uniuscujusque, omnis gloria et superbia Chaldaeorum, et confusio mundi, recedat a nobis; et ita omnia subvertantur, sicut subvertit Deus Sodomam et Gomorrham; nec ultra mundi istius futurus sit status, sed pereat in aeternum. Nec ponat ibi Arabs tentoria sua, de quo in sexagesimo septimo psalmo dicitur: Iterfacite ei qui ascendit super occasum, Dominus nomen ejus (Psal. LXVII, 5). Nec pastores ibi requiescant, Angeli videlicet qui humano praesunt generi, et quotidie vident faciem Patris: sed requiescant ibi bestiae et dracones, et struthiones, et pilosi, et ululae, et sirenae, quas omnes bestias in figura intelligimus Angelorum, vel daemonum, et eorum quibus tradimur ad puniendum. Et in domibus quondam voluptatis, ubi erat laetitia et gaudium, sit planctus ululorum, et lamentabilis vox sirenarum, quae auditores suos ducit ad mortem. Tempus autem imminere judicii, et diem consummationis Babyloniae non elongari, nequaquam mirabitur, qui quotidie per sanctos viros in his qui credunt in Domino, subverti viderit Babylonem; et aeternitati comparatam, omnem longitudinem esse vicinam.

Nor shall shepherds rest there, who are accustomed to feed the most gentle flock of the Lord in Jerusalem; but on the contrary beasts shall rest there, which the Psalmist detests, saying: 'Do not deliver to beasts the soul that confesses to You' (Ps. 73:19). For which Aquila, and Symmachus, and Theodotion put the Hebrew word itself SIIM. And their houses, that is the Babylonians', shall be filled, according to the LXX and Theodotion with ἤχου, that is, with noise and clamors; according to Aquila, with typhons, which we have rendered as dragons; according to Symmachus OIIM, which word is contained in the Hebrew. And ostriches shall dwell there, an animal always seeking solitudes, of which it is more fully written in Job: which although it seems to have wings, nevertheless is not raised higher from the earth: for which the LXX translated σειρῆνας, that is, sirens. Moreover, the 'hairy ones', which are called in Hebrew SIRIM, Theodotion interpreted as 'with erect and standing hairs'. Symmachus and the LXX translated them as 'demons'. Also for 'onocentaurs', which only the LXX interpreted, imitating the fables of the gentiles who say there were hippocentaurs, the three other interpreters put the Hebrew word itself IIM, which we have rendered as 'owls'. But where the LXX said 'hedgehogs shall make dens in their houses', and in the Hebrew THANNIM is written, Aquila and Symmachus and Theodotion interpreted them as 'sirens'; signifying that they are either certain beasts or demons, who according to the error of the gentiles sing sweetly and deceive men, who cannot pass the shipwreck of this age with closed ears. Moreover, the name 'onocentaur', composed of donkeys and centaurs, seems to me to signify those who in part understand something human; and again are drawn away to vices by pleasures and the mud of turpitude.

It is said therefore according to the tropology, that at the end of the world, or at the death of each one, all the glory and pride of the Chaldeans, and the confusion of the world, may depart from us; and so all things may be overthrown, as God overthrew Sodom and Gomorrah; and the state of this world shall no longer exist, but perish forever. Nor shall the Arab pitch his tents there, of whom it is said in the sixty-seventh psalm: 'Make way for Him who ascends above the setting, the Lord is His name' (Ps. 67:5). Nor shall shepherds rest there, that is, the Angels who preside over the human race and daily see the face of the Father: but let beasts and dragons rest there, and ostriches, and hairy ones, and owls, and sirens, all of which beasts we understand figuratively as Angels, or demons, and those to whom we are handed over for punishment. And in the houses of former pleasure, where there was joy and gladness, let there be the wailing of owls and the lamentable voice of sirens, which leads its hearers to death. Moreover, that the time of judgment is imminent and the day of the consummation of Babylon is not far off, he shall by no means wonder, who daily sees Babylon overthrown through holy men in those who believe in the Lord; and compared to eternity, all length of time is near.

De generibus bestiarum, immo monstrorum, breviter diximus: quia in priori libro juxta historiam ex parte perstricta sunt. Hoc quoque considerandum, quod postquam ecclesiasticus sermo et doctrina Salvatoris urbem confusionis everterit, ita ut Sodomae et Gomorrhae comparetur; non habitetur a sanctis viris, nec pastores requiescant in ea, qui Christi gregem pascere consueverant: sed e contrario requiescant ibi bestiae, et dracones, et struthiones, et pilosi saltent in ea. Quidquid enim haeretici loquuntur in synagogis Satanae, non est doctrina Domini, sed ululatus daemonum et pilosorum, quos imitabatur Esau. Et sirenae requiescent in delubris voluptatis, quae dulci et mortifero carmine animas pertrahunt in profundum: ut saeviente naufragio, a lupis et canibus devorentur. Prope est ergo et instat quotidie tempus ruinae haereticorum, et non differtur eorum subversio.

Miserebitur enim Dominus Jacob, et eliget adhuc de Israel, et requiescere eos faciet super humum suam: adjungetur advena 247 ad eos, et adhaerebit domui Jacob. Et tenebunt eos populi, et adducent eos ad locum suum: et possidebit eos domus Israel super terram Domini in servos et in ancillas; et erunt capientes eos qui se ceperant, et subjicient exactores suos. Et erit in die illa cum requiem dederit tibi Deus a labore tuo, et a concussione tua, et a servitute dura, qua ante servisti: sumes parabolam istam contra regem Babylonis, et dices.

Pro advena, id est, proselyto, LXX γηώραν interpretati sunt: qui Hebraice GER dicitur. Unde puto et Moysi filium, qui advena erat in terra, nominatum a patre, Gersam. (Exod. II). Ergo georas est verbum Hebraicum, Graeca consuetudine declinatum: licet quidam Hebraei sermonis ignarus, Graecam in eo etymologiam exprimere conetur, ab eo quod terrenae rei curam habeat: γῆ enim, inquit, terra appellatur, et ὥρα, φροντὶς, id est, sollicitudo. Rursum pro MASAL quam Aquila et Simmachus et Theodotio parabolam transtulerunt, quos et nos secuti sumus, LXX planctum interpretati sunt. Est autem ordo: postquam Babylon deserta fuerit in aeternum, ita ut habitatio bestiarum sit, miserebitur Dominus Jacob, ejus videlicet qui vitia supplantavit; et eliget Israel, eum qui mente conspicit Deum. Et nota verborum proprietatem: Jacob, qui adhuc in lucta positus, est miserebitur: Israeli vero, qui post victoriam nomen accepit, non misericordia, sed eiectio coaptatur. Requiescere quoque eos faciet super terram suam, de qua Salvator loquitur: Beati mites, quoniam ipsi possidebunt terram (Matth. V, 4), et Credo videre bona Domini in terra viventium (Ps. XXVI, 13).

We have spoken briefly of the types of beasts, or rather monsters: because in the earlier book they were partly touched upon according to the historical sense. This also must be considered, that after the ecclesiastical word and the doctrine of the Savior has overthrown the city of confusion, so that it is compared to Sodom and Gomorrah; it is not inhabited by holy men, nor do shepherds rest in it who were accustomed to feed the flock of Christ: but on the contrary beasts rest there, and dragons, and ostriches, and hairy ones dance in it. For whatever the heretics speak in the synagogues of Satan is not the doctrine of the Lord, but the howling of demons and hairy ones, whom Esau imitated. And sirens shall rest in the temples of pleasure, who with sweet and deadly song drag souls into the deep: so that in the raging shipwreck they may be devoured by wolves and dogs. Near is therefore and daily imminent the time of the ruin of the heretics, and their overthrow is not delayed.

For the Lord will have mercy on Jacob, and will yet choose out of Israel, and will make them rest upon their own ground: the stranger 247 shall be joined to them, and shall adhere to the house of Jacob. And the peoples shall take them, and bring them to their own place: and the house of Israel shall possess them upon the land of the Lord for servants and handmaids; and they shall be taking those who had taken them, and shall subject their exactors. And it shall come to pass in that day, when God shall have given you rest from your labor, and from your agitation, and from the hard bondage wherewith you served before: you shall take up this parable against the king of Babylon, and say.

For 'stranger', that is, proselyte, the LXX interpreted γηώραν: which in Hebrew is called GER. Hence I think that the son of Moses, who was a stranger in the land, was named by his father Gershom (Exod. 2). Therefore 'georas' is a Hebrew word, declined according to Greek custom: although someone ignorant of the Hebrew speech might try to express a Greek etymology in it, from the fact that he has care for earthly things: for 'ge', he says, is called earth, and 'ora', 'phrontis', that is, care. Again, for MASAL, which Aquila and Symmachus and Theodotion translated as 'parable', whom we also have followed, the LXX interpreted as 'lamentation'. Moreover, the order is: after Babylon shall have been deserted forever, so that it is a habitation of beasts, the Lord will have mercy on Jacob, namely on him who has supplanted vices; and He will choose Israel, him who beholds God with his mind. And note the propriety of the words: on Jacob, who is still placed in the struggle, He will have mercy: but to Israel, who received his name after victory, not mercy, but choice is adapted. He will also make them rest upon their own land, of which the Savior speaks: 'Blessed are the meek, for they shall possess the land' (Matt. 5:4), and: 'I believe to see the good things of the Lord in the land of the living' (Ps. 26:13).

Adjungentur quoque domui Jacob, qui electi sunt per Apostolos, gentium multitudo; et tenebunt reliquias domus Israel, et adducent eos in locum suum, ut habitent in tabernaculis eorum; et possidebit eos domus Israel super terram Domini in servos et ancillas. Prodest quippe malis, ut bonis serviant. Unde et Esau dicitur: Servies fratri tuo. Et ad Jacob, Serviet tibi frater tuus (Gen. XXVII). Et accipient eos qui se sophismatibus ante deceperant: et exactores suos, qui omnia lucri causa faciunt, redigent in servitutem. Postquam autem requieverit Jacob et Israel a labore suo, quo multum contra saeculum et haereticos pugnando laboraverat; et a concussione et servitute sua, qua malignae interpretationi et falsis dogmatibus ante servierat: tunc sumet planctum atque parabolam contra regem Babylonis: sermonem videlicet haeretici erroris et confusionis: et dicet quae sequuntur.

Locum istum Judaei interpretantur carnaliter, quod postquam reversi sunt de Babylone, factum esse docere non poterunt. Neque enim Babylonii servierunt eis, qui eos prius ceperant; nec victis Babyloniis, domus eorum possederunt: neque habuerunt eos in servos et ancillas. Restat igitur ut juxta fabulas suas de imperio hoc putent futurum esse Romano: quibus superatis in ultimo tempore, serviturae sint eis gentes, quibus ante servierint. Quod si sequentes litteram, spe se falsa decipiunt, quis eis concedet, ut Roma vocetur Babylon, et Nabuchodonosor rex Romani imperii?

(Vers. 5, 6.) Quomodo cessavit exactor, quievit tributum? Contrivit Dominus baculum impiorum: virgam dominantium, caedentem populos in indignatione, plaga insanabili, subjicientem in furore gentes, persequentem crudeliter.

In Petri Epistola legimus: Tempus est, ut incipiat judicium a domo Dei (I Petr. IV, 17). Et in Ezechiel tortoribus dicitur: A sanctis meis incipite (Ezech. IX, 6). Pro diversitate quippe peccati, judicii ordo disponitur: ut qui minus deliquerint, ante purgentur. Novissimus autem inimicus destruatur mors. Ergo cum Israel de servitute dura fuerit liberatus, sumet parabolam contra regem Babylonis, quam debemus intelligere ut parabolam. Si enim contra Nabuchodonosor sermo est, et simplex historiae expositio, quomodo parabola dicitur, quae nulli alteri παραβάλλεται, id est, comparatur.

There shall also be joined to the house of Jacob, who were chosen through the Apostles, a multitude of the nations; and they shall take the remnants of the house of Israel, and bring them into their own place, so that they may dwell in their tabernacles; and the house of Israel shall possess them upon the land of the Lord for servants and handmaids. For it is profitable for the evil, that they serve the good. Hence also it is said to Esau: 'You shall serve your brother.' And to Jacob: 'Your brother shall serve you' (Gen. 27). And they shall take those who had previously deceived them with sophisms: and their exactors, who do all things for the sake of gain, they shall reduce to servitude. But after Jacob and Israel shall have rested from their labor, by which they had labored much fighting against the world and heretics; and from their agitation and bondage, by which they had previously served a malignant interpretation and false dogmas: then he shall take up a lamentation and parable against the king of Babylon: namely the discourse of heretical error and confusion: and he shall say the things that follow.

The Jews interpret this passage carnally, but they will not be able to teach that it has been fulfilled after they returned from Babylon. For the Babylonians did not serve those whom they had previously taken captive; nor, the Babylonians having been conquered, did they possess their houses: nor did they have them as servants and handmaids. It remains therefore that according to their fables they think this is to be of the Roman Empire: which having been overcome in the last time, the nations shall serve them, whom they had previously served. But if, following the letter, they deceive themselves with false hope, who shall grant them that Rome be called Babylon, and Nebuchadnezzar king of the Roman Empire?

(Verses 5, 6.) How has the exactor ceased, the tribute rested? The Lord has broken the staff of the impious: the rod of the dominators, striking the peoples in indignation with an incurable plague, subjecting the nations in fury, persecuting cruelly.

In the Epistle of Peter we read: 'It is time that judgment should begin from the house of God' (1 Pet. 4:17). And in Ezekiel it is said to the torturers: 'Begin from my holy ones' (Ezek. 9:6). For according to the diversity of sin, the order of judgment is arranged: so that those who have offended less may be purged before. Moreover, the last enemy to be destroyed is death. Therefore when Israel shall have been liberated from hard servitude, he shall take up a parable against the king of Babylon, which we ought to understand as a parable. For if the discourse is against Nebuchadnezzar, and is a simple exposition of history, how is it called a parable, which is compared (παραβάλλεται) to no other thing?

Miratur ergo Israel quomodo cessaverit exactor, qui exigere consueverat usque ad novissimum quadrantem. Exigere autem consuetus non alios nisi debitores, qui dicunt in Oratione Dominica: Dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris (Matth. VI, 12). Huic exactori debitores traduntur a judice, qui eos mittit in carcerem et exigit usque ad peccatum minimum. Denique et 249 Paulus apostolus Corinthium fornicantem, qui uxorem patris acceperat, necnon Phygellum et Hermogenem tradidit exactori (I Cor. V; II Tim. I). Et de his exactoribus etiam supra dicitur: Populus meus exactores vestri depraedantur vos; et qui repetunt, dominator vestri. Pro tributo, Aquila famem interpretatus est. Sublato enim a nobis sponso, famem patimur verbi Dei, et jugiter a corpore Domini jejunamus. Idcircoque virga et baculus impiorum, pro quo septuaginta jugum interpretati sunt, percutit nos, sive opprimit; quia noluimus sustinere jugum levissimum, jugum Salvatoris. Hoc autem baculo et hac virga, insanabili gentes furore caedebat, et fugientes persequebatur crudeliter: non emendare volens traditos, sed occidere.

(Vers. 7 seqq.) Conquievit et siluit omnis terra: gavisa est, et exsultavit: abietes quoque laetatae sunt super te, et cedri Libani. Ex quo dormisti, non ascendet qui succidat nos: infernus subter conturbatus est: in occursum adventus tui suscitavit tibi gigantes. Omnes principes terrae surrexerunt de soliis suis; omnes principes nationum, universi respondebunt, et dicent tibi: Et tu vulneratus es sicut nos, nostri similis effectus es? Detracta est ad inferos superbia tua, concidit cadaver tuum; subter te sternetur tinea, putredo et operimentum tuum erunt vermes.

Ad interitum regis impii, qui percutiebat plaga insanabili nationes, et persequebatur eas crudeliter, omnis terra conquievit, et siluit, quae prius turbarum, et seditionis plena erat, in tantum ut abietes, et cedri Libani laetarentur, de quibus in psalmis scriptum est: Vineam de Aegypto transtulisti, ejecisti gentes, et plantasti eam. Operuit montes umbra ejus, et arbusta ejus cedros Dei (Ps. LXXIX, 9). Has cedros Dei, quia aliquando peccaverunt, tradidit Dominus suppliciis conterendas. Unde in alio psalmo dicitur: Conteret Dominus cedros Libani (Ps. XXVIII, 5). Abietes autem excelsi quique, et in Domini servitute sublimes debent accipi, quae consona voce dixerunt: Ex quo tu dormisti. Nota quod et mortis mors, appellatur dormitio. Non ascendet qui succidat nos. Victo enim forti, et direptis vasis ejus, etiam caeteri satellites corruerunt. Unde et Dominus loquitur in Evangelio (Matth. XXV, 41): Ite in ignem aeternum, 250 qui praeparatus est diabolo, et angelis ejus. Quantos isti lignorum arborumque caesores suis securibus succiderunt, et fecere corruere?

Therefore Israel marvels how the exactor has ceased, who had been accustomed to exact even unto the last farthing. But he was accustomed to exact from no others but debtors, who say in the Lord's Prayer: 'Forgive us our debts as we also forgive our debtors' (Matt. 6:12). To this exactor the debtors are delivered by the judge, who sends them into prison and exacts even to the least sin. Finally, also 249 the Apostle Paul delivered the fornicating Corinthian, who had taken his father's wife, as well as Phygellus and Hermogenes, to the exactor (1 Cor. 5; 2 Tim. 1). And concerning these exactors it is also said above: 'My people, your exactors pillage you; and those who demand return are your masters.' For 'tribute', Aquila interpreted 'famine'. For the bridegroom having been taken away from us, we suffer famine of the word of God, and continually we fast from the body of the Lord. And therefore the rod and staff of the impious, for which the Septuagint interpreted 'yoke', strikes us or oppresses us; because we were unwilling to bear the lightest yoke, the yoke of the Savior. With this staff and this rod, he was striking the nations with incurable fury, and was cruelly persecuting those who fled: not wanting to amend those delivered up, but to slay them.

(Verses 7 ff.) The whole earth has rested and is silent: it has rejoiced and exulted; the fir trees also have rejoiced over you, and the cedars of Lebanon. Since you have fallen asleep, no one comes up to cut us down: hell below is troubled: at the meeting of your coming it has stirred up the giants for you. All the princes of the earth have risen from their thrones; all the princes of the nations, all shall answer and say to you: Have you also been wounded as we are, have you become like us? Your pride is brought down to hell, your carcass has fallen; under you the moth shall be spread, and worms shall be your covering.

At the destruction of the impious king, who struck the nations with an incurable plague and persecuted them cruelly, the whole earth has rested and is silent, which before was full of turmoils and sedition, to such an extent that the fir trees and the cedars of Lebanon rejoiced, concerning which it is written in the Psalms: 'You have brought a vineyard out of Egypt, you have cast out the nations and planted it. Its shadow covered the mountains, and its branches the cedars of God' (Ps. 79:9). These cedars of God, because they had once sinned, the Lord delivered up to be crushed by punishments. Whence in another Psalm it is said: 'The Lord shall break the cedars of Lebanon' (Ps. 28:5). Moreover, the fir trees ought to be understood as those who are eminent and sublime in the service of the Lord, who said with a harmonious voice: 'Since you have fallen asleep.' Note that even the death of death is called a falling asleep. 'No one comes up to cut us down.' For once the strong man is conquered and his vessels plundered, the rest of his satellites also fell. Whence also the Lord speaks in the Gospel: 'Go into the eternal fire, 250 which was prepared for the devil and his angels' (Matt. 25:41). How many of these trees and woods have these cutters felled with their axes and made to fall?

Infernus quoque conturbatus, sive versus in amaritudinem, in occursum adventus veri Nabuchodonosor, locus suppliciorum atque cruciatuum est, in quo videtur dives purpuratus: ad quem descendit et Dominus, ut vinctos de carcere dimitteret. Possumus infernum occurrentem dicere et eum angelum qui inferis poenis praepositus est, qui suscitavit omnes gigantes.

(Vers. 12.) Quomodo cecidisti de coelo, Lucifer, qui mane oriebaris? corruisti in terram, qui vulnerabas gentes? LXX: Quomodo cecidit de coelo Lucifer, qui mane oriebatur? contritus est in terram qui mittebat ad omnes gentes.

Pro Lucifero qui Hebraice dicitur ELIL (), Aquila transtulit ululantem aurorae filium. Vere enim ululare debuit et ejulare, qui propter superbiam suam de coelo in terram praecipitatus est, atque contritus. Unde et Salvator ad discipulos loquitur: Videbam Satanam quasi fulgur de coelo cadentem (Luc. X, 18). Non modo video, sed prius videbam quando corruit. Et si ille propter superbiam de tanta magnitudine cecidit, vos quoque non debetis gloriari, quia vobis daemonia subjecta sunt: sed quia nomina vestra scripta sunt in coelo; ut unde ille cecidit per superbiam, vos ascendatis per humilitatem. Iste est princeps saeculi, qui inter stellas caeteras mane oriebatur, et suo vitio de Lucifero Vesper effectus est, et non oriens, sed occidens: qui vulnerabat gentes, sive qui mittebat ad gentes satellites suos, ut omnes sua fraude deciperet. Isti sunt falsi Apostoli, operarii mendaces, qui transfigurantur in Apostolos Christi, qui bono semini lolium superseminant, dormientibus Ecclesiarum magistris, et nolentibus aut nequeuntibus eorum malitiae resistere. Jacob autem, et Israel cujus misertus est, et quem elegit Dominus, haec adhuc loquitur ad diabolum, sive ut LXX volunt, de diabolo, id est, non ad secundam personam, sed ad tertiam.

(Vers. 13, 14.) Qui dicebas in corde tuo: in coelum ascendam, super sidera Dei exaltabo solium meum: sedebo in monte testamenti in lateribus Aquilonis: ascendam super altitudinem nubium, ero similis Altissimo.

Vel antequam de coelo corrueret, ista dicebat, vel postea quam de coelo corruit. Si adhuc in coelo positus, quomodo dicit, ascendam in coelum (Ps. CXIII, 16)? Sed quia legimus: Coelum coeli Domino, cum esset in coelo, id est, in firmamento, in coelum ubi solium Domini est, cupiebat ascendere, non humilitate, sed superbia. 252 Sin autem postquam de coelo corruit, loquitur ista verba, arrogantiam debemus intelligere, quod nec praecipitatus quiescat, sed adhuc sibi grandia repromittat, non ut inter astra, sed super astra Dei sit.

Also hell troubled, or turned into bitterness, at the meeting of the coming of the true Nebuchadnezzar, is a place of punishments and torments, in which the rich man clothed in purple is seen: to which the Lord also descended, so that he might release the prisoners from the jail. We can say that hell meeting him is also that angel who is set over the infernal punishments, who stirred up all the giants.

(Verse 12.) How have you fallen from heaven, Lucifer, who rose in the morning? have you fallen to the earth, who didst wound the nations? The Septuagint: How has Lucifer fallen from heaven, who rose in the morning? he is crushed to the earth who sent to all the nations.

For Lucifer, which in Hebrew is called ELIL, Aquila translated 'the wailing son of the morning.' For truly he ought to wail and lament, who because of his pride was cast down from heaven to earth, and crushed. Whence also the Savior speaks to the disciples: 'I saw Satan falling from heaven like lightning' (Luke 10:18). Not only do I see him, but I saw him before when he fell. And if he because of pride fell from such great magnitude, you also ought not to glory because the demons are subject to you: but because your names are written in heaven; so that where he fell through pride, you may ascend through humility. He is the prince of this world, who among the other stars rose in the morning, and by his own vice from Lucifer (Light-bearer) became Vesper (Evening Star), and not rising, but setting: who was wounding the nations, or who was sending his satellites to the nations, that he might deceive all by his fraud. These are the false Apostles, deceitful workers, who are transfigured into Apostles of Christ, who oversow tares upon the good seed, while the masters of the Churches are sleeping, and are unwilling or unable to resist their malice. But Jacob and Israel, on whom the Lord had mercy and whom he chose, still speaks these things to the devil, or as the Septuagint wish, concerning the devil, that is, not in the second person, but in the third.

(Verses 13, 14.) Who didst say in your heart: I will ascend into heaven, I will exalt my throne above the stars of God: I will sit in the mountain of the testament, in the sides of the North: I will ascend above the height of the clouds, I will be like the Most High.

Either before he fell from heaven he said these things, or after he fell from heaven. If still placed in heaven, how does he say, 'I will ascend into heaven' (Ps. 113:16)? But because we read: 'The heaven of heaven is for the Lord,' when he was in heaven, that is, in the firmament, he was desiring to ascend into the heaven where the throne of the Lord is, not by humility, but by pride. 252 But if after he fell from heaven he speaks these words, we ought to understand his arrogance, that even having been cast down he does not rest, but still promises great things to himself, not to be among the stars, but to be above the stars of God.

Cumque Dominus loquatur ad Apostolos: Sufficit discipulo, ut sit quasi magister, et servo sicut Dominus suus (Matth. X, 25), et dicat ad Patrem: Pater sancte, da, ut sicut ego et tu unum sumus, ita et isti in nobis unum sint (Joan. XVII, 11): iste in tantum sibi arrogat, ut super stellas coeli, quae non corruerunt, solium suum positurum esse se jactet. Quodque infert: Sedebo in monte testamenti in lateribus Aquilonis; pro quo LXX transtulerunt, in monte sublimi, super montes excelsos, qui sunt ad Aquilonem, ad illud referamus, quod in Jeremia dicitur: Ab Aquilone exardescent mala super omnes habitatores terrae (Jer. I, 14). Et quod olla succensa a facie Aquilonis accenditur. Iste est Aquilo ventus durissimus, a quo suos vult Dominus liberare captivos, et reducere in civitatem sanctam dicens: Dicam Aquiloni, adduc: et Africo, noli prohibere, adduc filios meos de terra longinqua (Inf. XLIII, 6). Illud autem quod huic potest esse contrarium, montes Sion, latera Aquilonis, civitas regis magni, facile solvitur. Hi enim qui quondam erant in lateribus Aquilonis durissimi, postea per poenitentiam in civitate Dei esse coeperunt. Semper istiusmodi Lucifer quaerit ascendere super eos qui habent imaginem coelestis, et qui fulgent in Ecclesia sicut astra Dei: et sedere in monte pacti sive testamenti, id est, in Ecclesia, quae in sublimibus collocata est, et de lateribus quondam Aquilonis habitatores possidet. Qui in tantum oblitus sui est, ut velit super nubes ascendere, quibus mandavit Dominus, ne pluant super Israel imbrem, et ad quas pervenit veritas Domini, cui loquitur et Abdias: Si exaltatus fueris ut aquila, et inter sidera coeli posueris nidum tuum, inde te detraham, dicit Dominus (Abdias, IV). Infelix Judas, qui quasi nubes cum aliis Apostolis mittebatur, ut plueret super Israel imbrem, et quasi stella inter caeteras stellas erat, quibus Dominus loquebatur: Luceat lumen vestrum coram hominibus (Matth. V, 16), vitio suo suscepit ascensorem diabolum, qui ut superbiae verba compleret, etiam hoc ausus est dicere: Ero similis Altissimo, ut quomodo Christus habet Prophetas et Apostolos suos, sic et ego habeam pseudoapostolos. Haec autem omnia referenda sunt ad haereticos, qui cum deorsum sint, cum principe suo excelsos se esse jactant.

(Vers. 15.) Verumtamen ad infernum detraheris in profundum laci. LXX: Nunc autem in infernum descendes, et ad fundamenta terrae.

And although the Lord speaks to the Apostles: 'It is enough for the disciple that he be as his master, and the servant as his lord' (Matt. 10:25), and says to the Father: 'Holy Father, grant that as I and you are one, so also these may be one in us' (John 17:11): he arrogates so much to himself that he boasts that he will place his throne above the stars of heaven, which did not fall. And what he adds: 'I will sit in the mountain of the testament in the sides of the North;' for which the Septuagint translated, 'in a sublime mountain, above the high mountains, which are to the North,' let us refer to that which is said in Jeremiah: 'From the North shall evils burn forth upon all the inhabitants of the earth' (Jer. 1:14). And that a boiling pot is kindled from the face of the North. He is the North, a most harsh wind, from whom the Lord wishes to deliver his captives, and to lead them back into the holy city, saying: 'I will say to the North, bring: and to the South, do not prohibit, bring my sons from a far country' (Inf. 43:6). But that which can be contrary to this, 'the mountains of Sion, the sides of the North, the city of the great king,' is easily solved. For those who once were most harsh in the sides of the North, afterwards through repentance began to be in the city of God. Always a Lucifer of this kind seeks to ascend above those who have the image of the heavenly, and who shine in the Church as the stars of God: and to sit in the mount of the covenant or testament, that is, in the Church, which is placed on high, and possesses inhabitants from what were once the sides of the North. Who has forgotten himself to such an extent that he would wish to ascend above the clouds, to which the Lord commanded that they should not rain upon Israel, and to which the truth of the Lord extends, to whom also Obadiah speaks: 'If you shall have been exalted as an eagle, and if among the stars of heaven you shall have placed your nest, from thence I will drag you down, says the Lord' (Obadiah 4). Unhappy Judas, who was sent as a cloud with the other Apostles that he might rain upon Israel, and was as a star among the other stars, to whom the Lord was speaking: 'Let your light shine before men' (Matt. 5:16), by his own vice received the devil as his rider, who, to fulfill the words of pride, dared even to say this: 'I will be like the Most High,' so that just as Christ has His Prophets and Apostles, so also I may have pseudo-apostles. But all these things are to be referred to the heretics, who although they are below, boast with their prince that they are exalted.

(Verse 15.) Nevertheless you shall be brought down to hell into the depth of the pit. The Septuagint: But now you shall descend into hell, and to the foundations of the earth.

Non ad infernum sponte descendes [Al. descendens], hoc enim Domini Salvatoris est, ut vinctos de inferis liberet, sed ad infernum detraheris invitus, ut qui per virtutes poteras ad excelsa conscendere, per vitia detraharis ad poenas. Sancti pennas habent aquilae, et pennas columbae, et possunt dicere: Volabo, et requiescam (Psal. LIV). Impii autem et Aegyptiorum similes, demersi sunt quasi plumbum in aquis vehementissimis, et demersi sunt in profundum sicut lapis (Exod. XV). Unde et iniquitas, sive ut melius habetur in Hebraeo, impietas super talentum plumbi sedere conspicitur (Zach. V). Ergo illud quod alibi legimus: Omnis qui se exaltat, humiliabitur (Luc. XVIII, 14), etiam rex confusionis passus est, ut detraheretur in fundamenta terrae, sive ut verius in Hebraico habetur, in profundum laci. De fundamentis terrae in Deuteronomio scribitur: Ignis succensus est in furore meo, ardebit usque ad infernum novissimum. Devorabit terram, et fundamenta ejus (Deut. XXXII, 22), eos videlicet qui terreni sunt. De lacu quoque, quod per eum profunda significentur inferni, illa sunt testimonia: Assimilatus sum cum descendentibus in lacum. Et: Posuerunt me in lacum novissimum (Ps. LXXXVII, 5, 7). Sicut enim lacus aquas ad se descendentes, ita infernus animas suscipit: ad quem lacum descendit Banaias tempore nivis et frigoris, et interfecit in eo leonem (II Reg. XXIII, et I Par. XI). Unde et haeretici relinquunt fontem aquae viventis Dominum, et fodiunt sibi lacus contritos qui aquam non valeant continere. De his lacis, qui fervorem non habent Spiritus sancti; nec Jeremiae prophetae similes sunt, qui juxta Septuaginta interpretes loquebatur: Inveni aquam calidam in deserto (Jerem. II); sed refrigescente charitate, calorem Sancti Spiritus perdiderunt: ille est lacus, de quo idem Jeremias loquitur: Sicut refrigerat lacus aquam, sic refrigerat malitia habentes eam (Jer. VI, 7). Et facta est mihi haereditas mea sicut lacus (sive fovea) leonis in sylva: dedit contra me vocem suam, propterea odivi eam (Jer. XII, 8). In profundum igitur laci detraheretur, quia fontes Domini dereliquit, et foveas sibi fecit; quae lata sunt in principio sive introitu, et angustae in fundo. In iis ergo omnibus de Lucifero et de rege Babylonis, sive de diabolo, intelligamus.

(Vers. 16, 17.) Qui te viderint, ad te inclinabuntur, 254 teque prospicient. Numquid iste est vir qui conturbavit terram? qui concussit regna? qui posuit orbem desertum, et urbes ejus destruxit, et vinctis ejus non aperuit carcerem? Sive ut Septuaginta transtulerunt: eos qui ducebantur non solvit?

You shall not descend to hell voluntarily—for this belongs to the Lord Savior, that he might liberate the captives from the lower world—but you shall be brought down to hell unwillingly, so that you who by virtues were able to ascend to the heights, by vices may be brought down to punishments. The saints have the wings of an eagle, and the wings of a dove, and are able to say: 'I will fly away and be at rest' (Ps. 54). But the impious and those similar to the Egyptians are submerged like lead in the most vehement waters, and are submerged into the deep like a stone (Exod. 15). Whence also iniquity, or as it is better held in the Hebrew, 'impiety', is seen to sit upon a talent of lead (Zech. 5). Therefore that which we read elsewhere: 'Everyone who exalts himself shall be humbled' (Luke 18:14), even the king of confusion suffered, that he should be brought down into the foundations of the earth, or as it is more truly held in the Hebrew, into the depth of the pit. Concerning the foundations of the earth it is written in Deuteronomy: 'A fire is kindled in my fury, it shall burn even to the lowest hell. It shall devour the earth and its foundations' (Deut. 32:22), namely those who are earthly. Concerning the pit also, that by it the depths of hell are signified, these are the testimonies: 'I am made like to those that go down into the pit.' And: 'They have laid me in the lowest pit' (Ps. 87:5, 7). For as a pit receives the waters descending to it, so hell receives souls: into which pit Benaiah descended in the time of snow and cold, and killed a lion in it (2 Kings 23, and 1 Chron. 11). Whence also heretics leave the fountain of living water, the Lord, and dig for themselves broken pits which are not able to contain water. Concerning these pits, which do not have the fervor of the Holy Spirit; nor are they like the prophet Jeremiah, who according to the Septuagint interpreters was speaking: 'I found hot water in the desert' (Jer. 2); but their charity growing cold, they have lost the heat of the Holy Spirit: that is the pit, concerning which the same Jeremiah speaks: 'As a pit keeps its water cold, so malice keeps cold those who possess it' (Jer. 6:7). And: 'My heritage is become to me as a pit (or lair) of a lion in the forest: it has given its voice against me, therefore I have hated it' (Jer. 12:8). Into the depth of the pit therefore he shall be brought down, because he abandoned the fountains of the Lord, and made pits for himself; which are wide at the beginning or entrance, and narrow at the bottom. In all these things therefore let us understand it as being said of Lucifer and the king of Babylon, or of the devil.

(Verses 16, 17.) They that shall see you shall be turned toward you, 254 and shall behold you. Is this the man that troubled the earth, that shook kingdoms? that made the world a desert, and destroyed its cities, and opened not the prison to his prisoners? Or as the Septuagint translated: did not loose those who were being led?

Qui viderint Nabuchodonosor regem Babylonium, non oculorum, sed cordis intuitu, de coelo ad inferos corruisse, inclinabuntur humilitate, quae contraria est superbiae, et illum prospicient ista dicentes: Nonne iste est vir, sive homo, qui conturbavit, vel concitavit terram? Et est sensus: Qui dixerat: Ero similis Altissimo, et se jactabat Deum, homo esse convincitur, de quo in nono psalmo qui proprie contra diabolum est, dicitur: Exsurge, Domine, non confortetur homo (Ps. IX, 1). Inimicus homo superseminavit zizania (Matth. XIII, 25). Unde ad eum, et socios ejus dictum legimus: Ego dixi, dii estis, et filii excelsi omnes. Vos autem sicut homines moriemini, et sicut unus de principibus cadetis (Psal. LXXXI, 6). Et ad eumdem sub figura principis Tyri dicitur: Pro eo quod exaltatum est cor tuum, et dixisti: Deus ego sum, habitatione Dei habitavi in corde maris: tu autem es homo, et non Deus, et dedisti cor tuum sicut cor Dei (Ezech. XXVIII, 2). Iste vir, et iste homo conturbavit universam terram, eos videlicet qui audiunt cum Adam: Terra es, et in terram ibis (Gen. III, 19), et concussit regna sive reges, quorum cor in manu Domini est (Prov. XXI). Concussit, inquit, non subvertit. Unde et unus de his qui concussi fuerant, et tamen non ruerat, loquebatur: Mei autem pene moti sunt pedes (Psal. LXXII, 2). Et Apostolus loquitur ad credentes, ut arripiant armaturam Dei, et stent contra insidias diaboli (Ephes. VI). Domus autem quae supra petram fundata est, nulla tempestate concutitur (Matth. VII). Sequitur: Qui posuit orbem terrarum desertum, sive ut juxta Hebraicum, praeter LXX, omnes alii transtulerunt, quasi desertum. Vitiis enim atque peccatis orbem qui Hebraice THEBEL dicitur, quasi desertum posuit, ut urbes ejus destrueret. Quod sequitur: Et vinctis, sive his qui ducebantur captivi, non aperuit carcerem, ad diabolum retorquemus sensus, quod peccatoribus non aperiat januam poenitentiae: de quibus loquitur et Propheta: Beati quorum dimissae sunt iniquitates, et quorum tecta sunt peccata (Psal. XXXI, 1). Sed justo judicio ille qui alios tenebat in vinculis, in vincula ipse detruditur, et sicut aperire noluit carcerem, sic ipse in lacu concluditur.

(Vers. 18, 19.) Omnes reges gentium universi dormierunt in gloria, unusquisque in domo sua. Tu autem projectus es de sepulcro tuo sicut sanies: pollutus, involutus cum interfectis, et confossis gladio, qui descendunt ad lapides laci. LXX: Omnes reges gentium dormierunt in honore, homo in domo sua. Tu autem projicieris in montibus sicut abortivum, abominabilis, et involutus cum interfectis gladio descendentibus ad fundamenta terrae.

They who shall see Nebuchadnezzar, the Babylonian king—not with the intuition of the eyes, but of the heart—having fallen from heaven to the lower world, shall be inclined with humility, which is contrary to pride, and shall behold him saying these things: 'Is not this the man,' or 'the human being,' who troubled, or stirred up the earth? And the sense is: He who had said: 'I will be like the Most High,' and was boasting himself to be God, is proved to be a man; concerning whom in the ninth Psalm, which is properly against the devil, it is said: 'Arise, O Lord, let not man be strengthened' (Ps. 9:1). In the Gospel: 'The enemy man oversowed tares' (Matt. 13:25). Whence we read it said to him and his associates: 'I have said, you are gods, and all of you sons of the Most High. But you shall die like men, and you shall fall like one of the princes' (Ps. 81:6). And to the same one under the figure of the prince of Tyre it is said: 'Because your heart is exalted, and you have said: I am a God, I have dwelt in the habitation of God in the heart of the sea: but you are a man, and not God, and you have given your heart as the heart of God' (Ezek. 28:2). This man, and this human being, troubled the whole earth, namely those who hear with Adam: 'Dust you are, and unto dust you shall return' (Gen. 3:19), and shook kingdoms or kings, whose heart is in the hand of the Lord (Prov. 21). He shook, he says, he did not subvert. Whence also one of those who had been shaken, and yet had not fallen, was speaking: 'But my feet were almost moved' (Ps. 72:2). And the Apostle speaks to believers, that they should take up the armor of God, and stand against the snares of the devil (Ephes. 6). But the house which is founded upon a rock is shaken by no storm (Matt. 7). It follows: 'Who made the world a desert,' or as according to the Hebrew, besides the Septuagint, all others translated, 'as it were a desert.' For with vices and sins he laid the world, which in Hebrew is called THEBEL, as it were a desert, so that he might destroy its cities. What follows: 'And to the captives, or those who were led as prisoners, he did not open the prison,' we twist the meaning back to the devil, that he does not open the door of repentance to sinners: of whom also the Prophet speaks: 'Blessed are they whose iniquities are forgiven, and whose sins are covered' (Ps. 31:1). But by just judgment he who held others in chains is himself thrust into chains, and just as he was unwilling to open the prison, so he himself is confined in the pit.

(Verses 18, 19.) All the kings of the nations, all have slept in glory, everyone in his own house. But you are cast out of your sepulcher like a rejected branch: polluted, rolled up with the slain, and those pierced with the sword, who go down to the stones of the pit. The Septuagint: All the kings of the nations have slept in honor, a man in his own house. But you shall be cast out on the mountains like an abortive, abominable, and rolled up with those slain with the sword going down to the foundations of the earth.

Reges gentium quibus Deus secundum Canticum Deuteronomii gentes credideratgubernandas (Deut. XXXII), qui concussi sunt a Nabuchodonosor, et tamen non subversi, quorum nequaquam regnat peccatum; sed quia cor eorum in manu Dei erat, minime corruerunt. Etenim Salvator, quomodo Deus deorum appellatur, sic Dominus dominantium, et rex regum. Isti igitur reges universi requieverunt in gloria sua, unusquisque in domo sua. Diversae quippe apud Patrem sunt mansiones (Joan. XIV): et pro varietate virtutum, habitationum differentiae. Porro Nabuchodonosor projectus est de sepulcro suo, nec in morte a cruciatibus conquievit. Projectus est autem quasi sanies, quae Hebraice dicitur NESER (), quam Aquila ἰχῶρα interpretatus est, tabem [Al. tabum] videlicet et pedorem, quem Symmachus ἔκτροma, id est, abortivum, LXX mortuum, Theodotio germen: quamquam hoc ipsum verbum supra (Cap. XI, 1) ubi de Christo legimus: Egredietur virga de radice Jesse, et flos de radice ejus ascendet, LXX florem, Theodotio germen, Aquila ἀκρέμονα, id est, virgultum, interpretati sunt. Proprie autem Neser dicitur virgultum, quod ad radices arborum nascitur, et ab agricolis avulsum quasi inutile projicitur, unde et nos stirpem inutilem transtulimus. Igitur Nabuchodonosor quasi stirps inutilem incendio praeparatus, vel sicut 256 sanies pollutus, et involutus his qui ab eo interfecti sunt gladio, et descenderunt usque ad fundamenta laci, detrahetur in profundum, et ne cum his quidem habebit consortium sepulturae quos interfecit. Alterius enim poenae est auctor delicti, et alterius qui invitus peccavit. Et caeteris quidem morientibus quodammodo datur requies: auctor autem erroris et princeps sceleris, ne cum aliis quidem quorum causa ipse periit, cruciatum in poenali loco habebit aequalem; sed majore tormento torquebitur, quia eis calamitatis auctor fuit.

(Vers. 20.) Quasi cadaver putridum non habebis consortium neque cum eis in sepultura. Tu enim terram tuam disperdidisti, populum tuum interfecisti. LXX: Quomodo vestimentum commixtum sanguine non erit mundum, sic nec tu eris mundus, quia terram meam perdidisti, et populum meum interfecisti.

Quia multum inter se Hebraicum distat, et LXX editio, separatim de singulis disseramus. Sicut cadaver putridum, sive ut Aquila transtulit, conculcatum, non habebis consortium sepulturae, nec cum his quidem quos interfecisti. Tu enim magister es, illi fuere discipuli: et cui plus creditum est, plus exigitur ab eo. Tu enim terram tuam disperdidisti, populum tuum occidisti, eos videlicet qui tibi crediti sunt gubernandi. Unde ad Salvatorem audet dicere: Haec omnia mihi tradita sunt, et dabo tibi ea, si procidens adoraveris me (Matth. IV, 9).

The kings of the nations to whom God, according to the Song of Deuteronomy, had entrusted the nations to be governed (Deut. 32), who were shaken by Nebuchadnezzar, and yet not subverted, in whom sin by no means reigns; but because their heart was in the hand of God, they fell very little. For even as the Savior is called God of gods, so also Lord of lords, and King of kings. These kings therefore all rested in their glory, everyone in his own house. For there are diverse mansions with the Father (John 14): and according to the variety of virtues, there are differences of habitations. Furthermore, Nebuchadnezzar was cast out of his sepulcher, nor in death did he rest from torments. But he was cast out like 'sanies' (discharge), which in Hebrew is called NESER, which Aquila interpreted as 'ichor', namely corruption and filth, which Symmachus 'ektroma', that is, abortive, the Septuagint 'dead', Theodotion 'germ': although this same word above (Chapter 11:1) where we read concerning Christ: 'A rod shall go out from the root of Jesse, and a flower shall ascend from his root,' the Septuagint interpreted 'flower', Theodotion 'germ', Aquila 'akremona', that is, a branch. But properly 'Neser' is called a branch that grows at the roots of trees, and being torn away by the farmers is cast out as useless, whence we also have translated 'useless stock'. Therefore Nebuchadnezzar, like a useless stock prepared for the fire, or as 256 polluted discharge, and rolled up with those who were slain by him with the sword and went down to the foundations of the pit, shall be dragged into the depth, and not even with these whom he killed shall he have the fellowship of burial. For the author of the crime is of one punishment, and he who sinned unwillingly is of another. And to the others who die, a kind of rest is given: but the author of error and the prince of wickedness, not even with those others for whose sake he himself perished, shall have equal torment in the place of punishment; but he shall be tortured with a greater torment, because he was the author of their calamity.

(Verse 20.) As a putrid carcass you shall not have fellowship even with them in burial. For you have destroyed your land, you have killed your people. The Septuagint: As a garment mixed with blood shall not be clean, so neither shall you be clean, because you have destroyed my land, and killed my people.

Because the Hebrew and the Septuagint edition differ much between themselves, let us discuss each separately. 'As a putrid carcass,' or as Aquila translated, 'trampled under foot,' you shall not have the fellowship of burial, not even with those whom you killed. For you are the master, they were the disciples: and to whom more is entrusted, more is required of him. For you have destroyed your land, you have killed your people, namely those who were entrusted to you to be governed. Whence he dares to say to the Savior: 'All these things are delivered to me, and I will give them to you, if falling down you will adore me' (Matt. 4:9).

Cadaver autem diaboli putridum, ob magnitudinem peccatorum dubitare non poterit, qui legerit peccatum esse fetidissimum, ipso peccatore dicente: Computruerunt et corruptae sunt cicatrices meae a facie insipientiae meae (Psal. XXXVII, 6). E contrario virtus boni odoris est: unde et spiritualium fratrum dilectio comparatur unguento, quod descendit super barbam, barbam Aaron, et super oram vestimenti ejus (Psal. CXXXII). Et ad sponsam sponsus loquitur: 257 Odor tuus suavis, et facies tua speciosa (Cant. II, 14). Quomodo autem cadaver diaboli spiritualiter conculcetur, illud Apostoli docet nos: Deus conteret Satanam sub pedibus vestris velociter (Rom. XVI, 20). Et Domini verba dicentis: Quasi lutum platearum delebo eos (Psal. XVII, 43). Iste quia terram sibi creditam perdidit, et commissum sibi populum trocidavit, nequaquam eos vivos reservans Deo, sed socios suae praeparans sepulturae: propterea non erit, nec vocabitur in aeternum semen pessimorum. Porro juxta LXX hunc habet sensum: o Lucifer qui mane oriebaris, qui quando habebas opera virtutis et luminis, vestimentum eras Dei, et de te dici poterat: Amictus lumine sicut vestimento (Psal. CIII, 2), postquam commissti sanguinem, et persecutus es homicida sanctos, vestimentum tuum pollutum est sanguine, et nequaquam mundum esse poterit. Mutasti enim cruorem in cruorem; et quia meam terram destruxisti, et populum meum interfecisti, nequaquam mundus eris, sed quasi vestimentum sanguine tinctum.

(Vers. 21, 22.) Semen pessimorum, praeparate filios vestros occisioni iniquitatum patrum suorum: non consurgent nec haereditabunt terram, neque implebunt faciem orbis civitatum. Et consurgam super eos, dicit Dominus exercituum: et perdam Babylonis nomen et reliquias, et germen, et progeniem, ait Dominus exercituum. LXX: Semen pessimum, praepara filios tuos occisioni peccati patris tui: ut non consurgent et possideant terram, et impleant terram civitatum. Et insurgam eis, dicit Dominus Sabaoth: et disperdam nomen eorum et reliquias et semen.

Pro semine pessimo, quod LXX transtulerunt, in Hebraico scriptum est ZERA MRIM (), quod caeteri semen pessimorum interpretati sunt. Non quod ipsum semen per seipsum malum sit: Deus enim omnia fecit bona (Genes. I); sed ab his, qui sua voluntate sunt pessimi, semen ortum sit malum, quod voluntate fit, non natura: Unde et in Daniele legimus: Semen Chanaan et non Juda (Dan. XIII, 56). Et de bonis filiis dicitur ab Apostolo: In Christo Jesu per Evangelium ego vos genui (I Cor. IV, 15). In Evangelio: Quotquot eum receperunt, dedit eis potestatem ut filii Dei fierent (Joan. I, 12).

But as for the putrid carcass of the devil, one who has read that sin is most fetid will not be able to doubt it because of the magnitude of sins, the sinner himself saying: 'My scars have putrefied and are corrupted because of my foolishness' (Ps. 37:6). On the contrary, virtue is of a good odor: whence also the love of spiritual brothers is compared to the ointment which descends upon the beard, the beard of Aaron, and upon the hem of his garment (Ps. 132). And the bridegroom speaks to the bride: 257 'Your odor is sweet, and your face is beautiful' (Cant. 2:14). But how the carcass of the devil is spiritually trampled under foot, that of the Apostle teaches us: 'God will crush Satan under your feet swiftly' (Rom. 16:20). And the words of the Lord saying: 'As the mire of the streets I will destroy them' (Ps. 17:43). He, because he lost the land entrusted to him, and slaughtered the people committed to him, by no means reserving them alive for God, but preparing them as companions of his own burial: therefore he shall not be, nor shall he be called for ever the seed of the most wicked. Furthermore, according to the Septuagint this is the sense: O Lucifer who didst rise in the morning, who when you had the works of virtue and light, were the garment of God, and of you it could be said: 'Clothed with light as with a garment' (Ps. 103:2), after you shed blood, and as a murderer persecuted the saints, your garment is polluted with blood, and it shall by no means be able to be clean. For you have changed blood for blood; and because you have destroyed my land, and have killed my people, you shall by no means be clean, but like a garment dyed with blood.

(Verses 21, 22.) Seed of the most wicked, prepare your sons for the slaughter in the iniquities of their fathers: let them not rise up nor inherit the land, nor fill the face of the world with cities. And I will rise up over them, says the Lord of hosts: and I will destroy the name of Babylon and the remains, and the germ, and the offspring, says the Lord of hosts. The Septuagint: Most wicked seed, prepare your sons for the slaughter of the sin of your father: that they may not rise and possess the land, and fill the land with cities. And I will rise up against them, says the Lord of Sabaoth: and I will destroy their name and remains and seed.

For 'most wicked seed', which the Septuagint translated, in the Hebrew it is written ZERA MRIM, which the others interpreted 'seed of the most wicked.' Not that the seed itself is evil through itself: for God made all things good (Gen. 1); but from those who by their own will are most wicked, the seed arisen is evil, which happens by will, not by nature: Whence also in Daniel we read: 'Seed of Canaan and not of Judah' (Dan. 13:56). And concerning good sons it is said by the Apostle: 'In Christ Jesus through the Gospel I have begotten you' (1 Cor. 4:15). In the Gospel: 'As many as received him, he gave them power to become the sons of God' (John 1:12).

Omnis enim qui facit peccatum, de diabolo est. Huic igitur praecipitur semini, ut filios suos, omnes scilicet cogitationes pessimas, et opera mala, praeparet occisioni, quae ex impiis nata sunt patribus, haud dubium quin contrarias significet fortitudines. Qui pessimi filii ideo trucidantur in iniquitatibus patrum suorum, ne ultra consurgant et possideant terram, quae a sanctis possidenda est et implenda, ut civitates in ea Domini construantur. Et quia non est hominum perfecta victoria: Nisi enim Dominus custodierit civitatem, in vanum vigilabunt qui custodiunt eam (Psal. CXXVI, 2): ideo Dominus ipse consurget adversus filios pessimorum, et disperdet de confusione nomen eorum et reliquias, et omne germen et progeniem, 259 ne ultra pullulent in urbibus Domini. Legimus in Evangelio (Joan. VIII), quod diabolus ab initio mendax sit et pater ejus, id est, mendacii. Semper enim falsa loquitur, et filiis suis, immo mendaciis suis, occidit eos qui audiunt verba illius. Omne igitur mendacium, et omnis haeresis de diabolo nata est patre: cujus semen et filios jubet Deus praeparari occisioni, ne ultra consurgant, et regnum mundi possidere contendant.

(Vers. 23.) Et ponam eam in possessionem hericii, et in paludes aquarum: scopabo eam in scopa terens, dicit Dominus exercituum. LXX: Et ponam Babyloniam desertam, dicit Lord, ita ut habitent in ea hericii, et erit in nihili. Et ponam eam luti voraginem, in perditionem.

Cum perdiderit Dominus exercituum nomen Babylonis, et reliquias, et germen, et universam progeniem, non erit ejus perditione contentus, nisi dederit eam possessionem hericii, et paludes aquarum, et scopaverit eam non leviter, et fortuito: sed terens ut nihil in ea antiquarum sordium resideat. In Actibus Apostolorum scribitur (Act. X et XI), in vase illo linteo, quod quatuor demissum principiis pendebat e coelo, omnia genera quadrupedum, et reptilium, et volatilium contineri, quod postea Apostolus disserens, Deus, inquit, ostendit mihi nullum hominem immundum dicere. Mores ergo hominum in diversis animantibus monstrabantur, sicut Pharisaei et Sadducaei propter nequitiam appellantur genimina viperarum, et propter dolos Herodes vulpes dicitur (Luc. III et XIII); et luxuriosi pronique ad voluptatem, equi appellantur, insanientes in feminas (Jerem. V): Et, nolite fieri sicut equus et mulus, in quibus non est intelligentia (Psal. XXXIV). E contrario innocentes, columbae vocantur et oves.

For everyone who commits sin is of the devil. To this seed, therefore, it is commanded that he prepare his sons, namely all the most wicked thoughts and evil works, for the slaughter, which have been born from impious fathers—it being no doubt that it signifies contrary powers. Which most wicked sons are therefore slaughtered in the iniquities of their fathers, lest they rise further and possess the land, which is to be possessed and filled by the holy ones, so that the cities of the Lord may be built in it. And because there is no perfect victory of men: 'For unless the Lord shall keep the city, they watch in vain who keep it' (Ps. 126:2): therefore the Lord himself will rise up against the sons of the most wicked, and will destroy from confusion their name and remains, and every germ and offspring, 259 lest they sprout further in the cities of the Lord. We read in the Gospel (John 8) that the devil from the beginning is a liar and his father, that is, of lying. For he always speaks falsehood, and with his sons, or rather with his lies, he kills those who hear his words. Every lie, therefore, and every heresy has been born from the devil as father: whose seed and sons God commands to be prepared for the slaughter, lest they rise further, and strive to possess the kingdom of the world.

(Verse 23.) And I will make it a possession for the hedgehog, and into pools of waters: I will sweep it with a broom, wearing it away, says the Lord of hosts. The Septuagint: And I will make Babylonia a desert, says the Lord, so that hedgehogs may dwell in it, and it shall be for nothing. And I will make it a whirlpool of mud, unto destruction.

When the Lord of hosts shall have destroyed the name of Babylon, and the remains, and the germ, and all the offspring, he will not be content with its destruction, unless he shall have given it as a possession of the hedgehog, and the pools of waters, and shall have swept it not lightly and by chance: but wearing it away so that nothing of its ancient filth remains in it. In the Acts of the Apostles it is written (Acts 10 and 11), in that linen vessel which was hanging from heaven by four corners, that all kinds of four-footed beasts, and creeping things, and fowls were contained, which afterwards the Apostle discussing, says: God has shown me to call no man unclean. Therefore the morals of men were shown in diverse animals, just as the Pharisees and Sadducees because of their wickedness are called broods of vipers, and because of his wiles Herod is called a fox (Luke 3 and 13); and the luxurious and those prone to pleasure are called horses, raging after women (Jer. 5): And, 'be not made like the horse and the mule, in which there is no understanding' (Ps. 34). On the contrary the innocent are called doves and sheep.

Igitur juxta doctrinam Domini Salvatoris, qui curas istius saeculi et seductionem divitiarum spinas appellavit, hericius mihi videtur, qui juxta Apostolum, gaudet in incerto divitiarum (I Tim. VI), et armatum se non armatura Dei, sed spinis atque peccatis hujus mundi esse confidit, cui rectissime dicitur illud Evangelicum: Stulte, hac nocte auferetur anima tua a te, quae autem parasti cujus erunt (Luc. XII, 20)? Tales habitatores habet 260 Babylon deserta virtutibus, ubi non est ager irriguus, qui afferat fructus diversorum seminum, sed paludes infertiles, et limosae ac lutosae, in quibus coeno gaudentia reptant animalia. Quamobrem clementissimus Dominus scopavit eam vehementissime terens, et quasi quodam verriculo sordium congregationem purgans, ut nihil immundum in ea, vel de ejus reliquiis resideret. Hoc quotidie facit in Ecclesia sua, cum per haereticorum scandala, et per confusionem dogmatum improborum scopat ejus aream, ut sola in ea munda grana permaneant.

(Vers. 24, 25.) Juravit Dominus exercituum dicens, si non ut putavi ita erit, et quomodo mente tractavi sic eveniet, ut conteram Assyrium in terra mea, et in montibus meis conculcem eum. Et auferetur ab eis jugum ejus, et onus illius ab humero eorum tolletur.

Postquam hericius habitaverit in deserta Babylone, et pro agris irriguis ac fertilibus paludes cuncta operuerint: ita ut nihil pristini seminis et abundantiae in Babylone resideat, juramentum Domini complebitur, et eveniet quod mente tractavit, ut conteratur Assyrius in terra ejus, et in montibus illius conculcetur. Hostis quippe temerarius, non solum terram Dei et humiliora quaeque occupare festinat, sed etiam eos, qui in Dei servitute virtutibus profecerunt, ita ut montibus comparentur, et dicatur de eis: Fundamenta ejus in montibus sanctis (Ps. LXXXVI, 1). Et nota proprietatem. In terra conteritur: in montibus Dei ab ipso Domino conculcatur. Cum enim omnes inimici positi fuerint sub pedibus Christi, ita ut novissima destruatur mors, tunc auferetur a sanctis gravissimum jugum Assyrii, quo eos ante depresserat, et onus, sive ut LXX transtulerunt κῦδος, id est, gloria, ab humero eorum tolletur, ut sublato jugo Assyriorum videant requiem, quia bona est, et terram, quia uberrima est, et supponant cervices suas jugo Christi ad laborandum, et fiant viri agricolae. Unde et Issachar qui interpretatur est merces, ex virtutibus nomen accepit.

Therefore according to the doctrine of the Lord Savior, who called the cares of this world and the seduction of riches thorns, the hedgehog seems to me to be he who, according to the Apostle, rejoices in the uncertainty of riches (1 Tim. 6), and trusts himself to be armed not with the armor of God, but with the thorns and sins of this world, to whom is most rightly said that word of the Gospel: 'Fool, this night your soul shall be taken from you, and whose shall those things be which you have prepared?' (Luke 12:20). Such inhabitants has 260 Babylon deserted by virtues, where there is no irrigated field which may bring forth the fruits of diverse seeds, but infertile marshes, and slimy and muddy ones, in which animals rejoicing in filth crawl. Wherefore the most merciful Lord swept it most vehemently wearing it away, and as if with a certain dragnet purging the gathering of filth, so that nothing unclean in it, or of its remains, should abide. This He does daily in His Church, when through the scandals of heretics, and through the confusion of wicked doctrines, He sweeps its threshing floor, so that only the clean grains may remain in it.

(Verses 24, 25.) The Lord of hosts has sworn, saying: Unless it shall be as I have thought, so it shall be, and as I have treated in my mind, so it shall happen, that I may crush the Assyrian in my land, and upon my mountains trample him. And his yoke shall be taken away from them, and his burden shall be taken from their shoulder.

After the hedgehog shall have dwelt in deserted Babylon, and instead of irrigated and fertile fields, marshes shall have covered all things: so that nothing of the former seed and abundance remains in Babylon, the oath of the Lord shall be fulfilled, and that which he treated in his mind shall happen, that the Assyrian may be crushed in his land, and upon his mountains be trampled under foot. For the rash enemy hastens to occupy not only the land of God and all the humbler things, but also those who have progressed in the service of God by virtues, so that they are compared to mountains, and it is said concerning them: 'His foundations are in the holy mountains' (Ps. 86:1). And note the property. He is crushed in the land: in the mountains of God he is trampled under foot by the Lord himself. For when all enemies shall have been placed under the feet of Christ, so that the last enemy to be destroyed is death, then shall be taken away from the holy ones the most heavy yoke of the Assyrian, by which he had before depressed them, and the burden—or as the Septuagint translated 'kudos', that is, 'glory'—shall be taken from their shoulder, so that with the yoke of the Assyrians taken away they may see rest, because it is good, and the land, because it is most fertile, and may submit their necks to the yoke of Christ for laboring, and become husbandmen. Whence also Issachar, which is interpreted 'there is a reward', received his name from virtues.

Et in Propheta legimus: Est merces his qui serviunt Domino (Jerem. XXXI, 16); et in alio loco: Ecce Dominus, et merces ejus 261 cum eo (Isai. XL, 10), qui reddet unicuique secundum opus suum. Quod autem conterantur et conculcentur Assyrii, id est, contrariae fortitudines, et illud Evangelicum docet: Ecce dedi vobis potestatem calcandi super serpentes, et scorpiones, et super omnem virtutem inimici (Luc. X, 19). Et Apostoli verba testantur: Deus conteret Satanam sub pedibus vestris velociter (Rom. XVI, 20).

(Vers. 26, 27.) Hoc consilium quod cogitavit super omnem terram, et haec manus extenta super universas gentes. Dominus enim exercituum decrevit, et quis poterit infirmare? Et manus ejus extenta, et quis avertet eam? Pro omni terra LXX universum orbem interpretati sunt in fine oneris vel visionis contra Babylonem. Quod latebat aperitur, Deum cogitasse consilium super omnem terram, id est, orbem terrarum, et non contra terram tantum Chaldaeorum et regem Assyrium atque Chaldaeum: et extentam sive elevatam manum ejus super omnes gentes, et non super unam gentem Babyloniam. Ex quo ostenditur, cuncta quae dicta sunt non ad unam provinciam specialiter, sed contra orbem terrarum generaliter pertinere. Quodque dicitur: Quis poterit infirmare, et quis avertet eam? non pro difficili debemus accipere, sicut illud legitur: Quis sapiens et intelliget haec (Ps. CVI, 43)? Et: Quis, putas, est fidelis et prudens dispensator (Luc. XII, 52)? et caetera his similia; sed pro impossibili. Nullus enim poterit Domini infirmare consilium, et manum ejus extentam sive sublimem, ne percutiat, avertere.

(Vers. 28, seqq.) In anno quo mortuus est rex Achaz, factum est onus istud. Ne laeteris, Philisthaea omnis tu, quoniam comminuta est virga percussoris tui. De radice enim colubri egredietur regulus, et semen ejus absorbens volucrem. Et pascentur primogeniti pauperum, et pauperes fiducialiter requiescent, et interire faciam fame radicem tuam, et reliquias tuas interficiam.

LXX: Anno quo mortuus est rex Achaz factum est verbum istud: Ne laetemini, alienigenae omnes, contritum est enim jugum ejus qui percutiebat vos. Siquidem ex semine serpentis egredientur genimina aspidum, et ex geniminibus eorum egredientur serpentes pennati. et pascentur pauperes per eum, et pauperes homines in pace requiescent. Interficiet autem in fame semen tuum, et reliquias tuas occidet.

Mortuo Achaz, qui interpretatur κατάσχεσις, id est, obtentio, 262 sive possessio, quem regem impiissimum legimus, fit pondus istud super Philisthiim, sive verbum. Vivente enim illo, et regnante in peccatoribus, nec pondus contra alienigenas, nec sermo Dei fieri poterat ad Prophetam. Quod quidem et supra dixisse me memini, quando Ozia mortuo, vidit Isaias Dominum sedentem super thronum excelsum et elevatum.

And in the Prophet we read: 'There is a reward for those who serve the Lord' (Jer. 31:16); and in another place: 'Behold the Lord, and his reward 261 with him' (Is. 40:10), who will render to everyone according to his work. But that the Assyrians, that is, the contrary powers, are crushed and trampled under foot, that word of the Gospel also teaches: 'Behold I have given you power of treading upon serpents and scorpions, and over all the power of the enemy' (Luke 10:19). And the words of the Apostle testify: 'God will crush Satan under your feet swiftly' (Rom. 16:20).

(Verses 26, 27.) This is the counsel that he has thought over the whole earth, and this is the hand extended over all the nations. For the Lord of hosts has decreed, and who shall be able to weaken? And his hand is extended, and who shall turn it away? For the whole earth the Septuagint interpreted 'the whole world' at the end of the burden or vision against Babylon. What was hidden is opened, that God has thought a counsel over the whole earth, that is, the world, and not against the land of the Chaldeans only and the Assyrian and Chaldean king: and his hand extended or raised over all nations, and not over one Babylonian nation. From which it is shown that all things which have been said pertain not to one province specifically, but against the world generally. And what is said: 'Who shall be able to weaken, and who shall turn it away?' we ought not to receive as for a difficult thing, just as that is read: 'Who is wise and will understand these things' (Ps. 106:43)? And: 'Who, think you, is a faithful and prudent steward' (Luke 12:52)? and other things similar to these; but for an impossible thing. For no one will be able to weaken the counsel of the Lord, and to turn away his hand extended or sublime, lest he should strike.

(Verses 28 ff.) In the year that King Ahaz died, this burden was made. Rejoice not, all you Philistia, because the rod of your striker is broken in pieces. For from the root of the snake shall come forth a basilisk, and his seed a bird-absorbing one. And the firstborn of the poor shall be fed, and the poor shall rest faithfully, and I will make your root perish by famine, and I will kill your remains.

Septuagint: In the year that King Ahaz died this word was made: Rejoice not, all you foreigners, for the yoke of him who was striking you is crushed. Since from the seed of the serpent shall come forth the offspring of asps, and from their offspring shall come forth winged serpents. And the poor shall be fed through him, and poor men shall rest in peace. But he shall kill your seed in famine, and shall slay your remains.

With Ahaz dead, who is interpreted as kataschesis, that is, obtaining or possession, whom we read was a most impious king, this weight or word is made upon the Philistines. For while he was living and reigning among sinners, neither could a weight against the foreigners nor a word of God be made to the Prophet. Which indeed I remember I have said above, when after Uzziah was dead, Isaiah saw the Lord sitting upon a throne high and elevated.

Et in Exodo legimus (Exod. XXII), quod postquam mortuus est rex Aegypti, ingemuerint filii Israel ab operibus suis, et exclamaverint, et ascenderit clamor eorum ab operibus, et exaudierit Dominus gemitus eorum. Nisi enim esset mysticum quod dicebatur, illo magis regnante clamare debuerant, quando luto et lateribus deserviebant.

Praecipitur ergo Philisthiim, quos nunc Palaestinos vocant, et semper a LXX ἀλλόφυλοι, id est, alienigenae transferuntur; et dicitur eis ne gaudeant neque laetentur, quoniam contriverint virgam, vel jugum percussoris sui (Hebr. XII, 6). Quem enim diligit Dominus corripit, et castigat omnem filium quem recipit. Et quasi filios nos erudit Deus, quando visitat in virga iniquitates nostras, et in flagellis peccata nostra, ut misericordiam non auferat a nobis (Ps. LXXXVIII). Haec est virga quae comminuta est, sive jugum ejus qui percutiebat eos: cujus jugum super omnem credentem impositum non solvitur merito proprio, sed Dei clementia. Nec gaudere debent et exsultare, quasi jam non timeant castigatorem; quia de radice colubri, id est, diaboli, egredietur regulus, immo juxta LXX genimina aspidum, et filii, sive, ut supra diximus, semen ejus volans; id est, in aeris hujus spatio libere dominans, quem Apostolus principem aeris potestatis vocat (Ephes. II, 2).

...ga correctionis, quae contrita est in adventu Domini, et Hebraei dicunt quod vivente Achaz, Philisthiim qui captivi tenebantur a Judaeis, mortuo eo, et successore ejus Ezechia languente, eruperint et peragrarint urbes Judaeae, et de solitudine earum fecerint sibi sedem. Quibus dicitur: Ne laetemini, quia licet Achaz mortuus sit, qui vos captivos tenebat: tamen de radice ejus, id est, de semine Jesse et David, egredietur Ezechias, qui ita vobis noxius erit, ut colubro regulus, et de semine ejus, id est, Ezechiae, Manasses nascitur, qui vobis multo pejor erit, et omnia vestra devastabit. Sed haec Hebraei.

Nos autem dicamus, quod ex semine Judaeorum, qui quondam Philisthiim, id est, haereticos, virga correctionis percutiebant, postquam illa virga contrita est in adventu Salvatoris, et post colubrum, regulus sit egressus, et semen ejus absorbens volucrem: qui omnes, qui levia dogmata, et per aera volitantes habebant sententias, spiritus sui virtute consumat. Et tunc pascentur primogeniti pauperum, et pauperes fiducialiter requiescent, de quibus et in Evangelio legimus: Beati pauperes spiritu (Matth. V, 3). Non enim sunt isti pauperes saeculi, sed pauperes Dei, qui non habent divitias haereticorum, sed evangelica paupertate contenti sunt. Et tunc radix alienigenarum fame peribit, et reliquiae eorum interficientur. Quod et in Zacharia legimus: Et auferam sanguinem ejus de ore ejus, et abominationes ejus de medio dentium ejus, et relinquetur ipse quoque Deo nostro (Zach. IX, 7).

And in Exodus we read (Exod. 2), that after the king of Egypt died, the children of Israel groaned because of their works, and cried out, and their cry ascended from their works, and the Lord heard their groaning. For unless that which was said were mystical, they ought rather to have cried out while he was reigning, when they were serving in clay and bricks.

Therefore it is commanded to the Philistines, whom they now call Palestinians, and are always translated by the Septuagint as allophyloi, that is, foreigners; and it is said to them that they should not rejoice nor be glad, because they have crushed the rod, or the yoke of their striker (Heb. 12:6). For whom the Lord loves he reproves, and he chastises every son whom he receives. And God instructs us as sons when he visits our iniquities with a rod, and our sins with scourges, so that he may not take away his mercy from us (Ps. 88). This is the rod which has been broken, or the yoke of him who was striking them: whose yoke placed upon every believer is not loosed by one's own merit, but by the clemency of God. Nor ought they to rejoice and exult, as if they now have nothing to fear from the chastiser; because from the root of the snake, that is, of the devil, shall come forth a basilisk, or rather according to the Septuagint offspring of asps, and sons, or as we said above, his flying seed; that is, freely ruling in the space of this air, whom the Apostle calls the prince of the power of the air (Eph. 2:2).

...of correction, which was crushed at the coming of the Lord; and the Hebrews say that while Ahaz was living, the Philistines who were held captive by the Jews, upon his death and while his successor Hezekiah was languishing, broke out and traversed the cities of Judea, and made a seat for themselves from their solitude. To whom it is said: Rejoice not, because although Ahaz is dead, who held you captive: yet from his root, that is, from the seed of Jesse and David, Hezekiah shall come forth, who will be as harmful to you as a basilisk is to a snake; and from his seed, that is, of Hezekiah, Manasseh is born, who will be much worse for you, and will devastate all your things. But these are the Hebrews.

But let us say that from the seed of the Jews, who formerly struck the Philistines, that is, the heretics, with a rod of correction, after that rod was crushed at the coming of the Savior, and after the snake, a basilisk came forth, and his seed a bird-absorbing one: who consumes all those who had light doctrines and opinions flitting through the air, by the power of his spirit. And then the firstborn of the poor shall be fed, and the poor shall rest faithfully, concerning whom we also read in the Gospel: 'Blessed are the poor in spirit' (Matt. 5:3). For these are not the poor of the world, but the poor of God, who do not have the riches of heretics, but are content with evangelical poverty. And then the root of the foreigners shall perish by famine, and their remains shall be killed. Which we also read in Zechariah: 'And I will take away his blood from his mouth, and his abominations from the middle of his teeth, and he himself also shall be left for our God' (Zech. 9:7).

(Vers. 31, 32.) Ulula porta, clama civitas: prostrata est Philisthaea omnis. Ab Aquilone enim fumus venit: et non est qui effugiat agmen ejus. Et quid respondebitur nuntiis gentis, quia Dominus fundavit Sion, et in ipso sperabunt pauperes populi ejus?

Pro nuntiis, id est, Angelis, quos solus Symmachus transtulit, omnes reges interpretati sunt, verbi ambiguitate decepti, quia praeter unam litteram ALEPH, quae in Angelorum vocabulo addita est, eodem reges et Angeli apud Hebraeos appellantur nomine, id est, MALACHE (Reges , Angeli). In libro Hebraicorum Nominum reperi Philisthiim interpretari cadentes poculo. Qui ergo inebriati sunt calice Babylonis, et biberint vinum in quo est luxuria; et inter caetera vitia propter ebrietatem regnum Dei juxta Apostolum non fuerint consecuti (Ephes. V), his praecipitur, ut porta eorum ululet, et clamet civitas. Portam, haereticorum os arbitror, quo blasphemant: civitatem, animam, quae malarum cogitationum thesaurus est. Haec ululare debet et plangere, quia omnis prostrata est, in terramque dejecta, et nihil in ea sanae intelligentiae est Deique sapientiae.

Quare ululat porta? 264 quam ob causam clamat civitas? quia prostrata est omnis Philisthaea. Curque prostrata sit, sequens versus ostendit: Ab Aquilone fumus venit, et non est qui effugiat agmen ejus. Fumus iste ardentibus diaboli jaculis suscitatur, qui noxius est oculis, et contrarius lumini, et ab Aquilone oritur, a quo in Jeremia olla succenditur (Jerem. I, 14), et a quo exardescunt mala super omnes habitatores terrae, qui non possunt dicere: Accola sum et peregrinus, sicut omnes patres mei (Ps. CXVIII, 19); sed in terra habitant. Unde et in Proverbiis legitur: Aquilo ventus durus (Prov. XXV, 23; Eccli. XLIII). Nomine autem alio dexter vocatur, qui cum per se durus sit et sinister, et cervice durissima jugum Dei nolit recipere, vocatur dexter ab his qui ponunt dulce amarum, et amarum dulce; qui ponunt tenebras lucem, et lucem tenebras. Et nullus est, qui fumi hujus agmen effugiat, et pondus possit evadere. Ad haec nuntii, sive reges, sive Angeli gentis hujus, qui nuntii Dei olim fuerant, et reges, vel certe Angeli, quod est melius, respondebunt, quia Dominus fundavit Sion, et in ipso sperabunt pauperes populi ejus: ut adversum omnes insidias diaboli, et fumi hujus caliginem, quae impedit oculos contra solis fulgorem, fidei petra in Sion fundamenta constituat.

(Verses 31, 32.) Howl, O gate; cry, O city; all Philistia is prostrate. For from the North a smoke comes: and there is no one who may escape his troop. And what shall be answered to the messengers of the nation, because the Lord has founded Zion, and in him the poor of his people shall hope?

For 'messengers', that is, 'angels', whom Symmachus alone translated, all have interpreted as 'kings', deceived by the ambiguity of the word, because except for one letter ALEPH, which is added in the word for Angels, 'kings' and 'angels' are called by the same name among the Hebrews, that is, MALACHE (Kings, Angels). In the book of Hebrew Names I found 'Philistines' interpreted as 'falling from a cup'. Therefore those who are inebriated with the cup of Babylon, and have drunk the wine in which is luxury; and among other vices because of drunkenness have not attained the kingdom of God according to the Apostle (Eph. 5), it is commanded to these that their gate should howl, and the city cry out. The gate, I think, is the mouth of heretics, with which they blaspheme: the city, the soul, which is a treasury of evil thoughts. This ought to howl and wail, because all is prostrate, and cast down to the ground, and there is nothing of sound understanding and of the wisdom of God in it.

Why does the gate howl? For what reason does the city cry out? Because all Philistia is prostrate. And why it is prostrate, the following verse shows: 'From the North a smoke comes, and there is no one who may escape his troop.' That smoke is raised by the burning darts of the devil, which is harmful to the eyes, and contrary to the light, and arises from the North, from where in Jeremiah the pot is kindled (Jer. 1:14), and from where evils blaze forth over all the inhabitants of the earth, who cannot say: 'I am a sojourner and a stranger, as all my fathers were' (Ps. 118:19); but dwell in the land. Whence also in Proverbs it is read: 'The North is a hard wind' (Prov. 25:23; Eccli. 43). But by another name it is called 'right', which although it is hard and left (sinister) in itself, and with a most hard neck refuses to receive the yoke of God, is called 'right' by those who put sweet for bitter, and bitter for sweet; who put darkness for light, and light for darkness. And there is no one who may escape the troop of this smoke, and be able to evade its weight. To these things the messengers, or kings, or angels of this nation, who had once been messengers of God, and kings, or certainly angels, which is better, shall respond, that the Lord has founded Zion, and in him the poor of his people shall hope: so that against all the snares of the devil, and the darkness of this smoke, which hinders the eyes against the splendor of the sun, the rock of faith may establish foundations in Zion.

...possit effugere, nisi ille qui se in monte Sion Domini fundamine communiverit, et non in se, sed in Domino speraverit. Ad hunc enim mitti solent nuntii, id est, Angeli, quibus mitti praecipitur: Ite, Angeli veloces (Isai. XVIII), et qui respondeant Angelis de prosperitate populi Christiani, quod in monte Ecclesiae pauper Spiritu populus requiescat. Siquidem et Salvator noster ad Angelos patremque reversus, fundatam refert Ecclesiam, contra quam portae inferi non praevalebunt (Matth. XVI). In Hebraeo pro nuntiis gentis, malache goi scriptum est, quod reges gentis et Symmachus interpretatus est. Unum autem ALEPH litteram interesse jam diximus. Respondebitur itaque regibus gentis, id est, his qui haeretica dogmata et mundi hujus sapientiam possident, quod non in homine, sed in Domino Sion fundata sit, et in ea pauperes populi ejus, qui nec saeculi divitias, nec eloquii habent venustatem, secura et fida mente requiescent.

(Cap. XV.---Vers. 1.) Onus Moab. LXX.: Verbum contra Moabitidem. Symmachus et Theodotio: Assumptio Moab. Quomodo circumcisio et carnalis est, et spiritualis et de spirituali ab Apostolo dicitur: Nos enim sumus circumcisio, qui spiritu Deo servimus, et gloriamur in Domino, et non in carne confidimus (Philipp. III, 3); et rursum ad distinctionem spiritualis Israelis, dicitur de carnali: Videte Israel secundum carnem (Cor. X, 18): et, Vos gentes in carne (Ephes. II, 11); sic Moab accipiendus est spiritualiter, qui interpretatur de patre, sive aqua paterna, de incestu, et ebrietate conceptus, quod quodammodo absente, immo nesciente patre, videretur esse generatus. In multis Scripturarum locis de Moab legimus, et maxime in Numerorum volumine, quando Balac rex Moabitarum ad maledicendum, Balaam invitavit hariolum, qui inter caetera etiam hoc contra Moab mysticum prophetavit: Orietur stella ex Jacob, et consurget homo ex Israel, et percutiet principes Moab (Num. XXIV, 17).

(Vers. 1). Quia nocte vastata est Ar, Moab conticuit; quia nocte vastatus est murus, Moab conticuit. LXX: Nocte periit Moabitis, nocte enim periit murus Moabitidis. Pro AR (), quod solus Theodotio ita posuit, ut legitur in Hebraeo, Aquila et Symmachus, urbem interpretati sunt, non considerantes, quod inter AIN et RES elementa Hebraica, JOD litteram non haberet, quae si esset, recte civitas diceretur.

...can escape, except him who shall have fortified himself in the foundation of the Lord on Mount Zion, and shall have hoped not in himself, but in the Lord. For to him messengers are usually sent, that is, Angels, to whom it is commanded to be sent: 'Go, swift Angels' (Is. 18), and who may answer the Angels concerning the prosperity of the Christian people, that the people poor in Spirit may rest in the mountain of the Church. Since also our Savior, having returned to the Angels and the Father, reports the Church founded, against which the gates of hell shall not prevail (Matt. 16). In the Hebrew for 'messengers of the nation,' malache goi is written, which Symmachus also interpreted as 'kings of the nation.' But we have already said that one letter ALEPH is the difference. Therefore it shall be answered to the kings of the nation, that is, to those who possess heretical doctrines and the wisdom of this world, that Zion is founded not in man, but in the Lord, and in it the poor of his people, who have neither the riches of the world nor the beauty of eloquence, shall rest with a secure and faithful mind.

(Chapter 15.---Verse 1.) The burden of Moab. Septuagint: The word against Moabitis. Symmachus and Theodotion: The assumption of Moab. Just as circumcision is both carnal and spiritual, and concerning the spiritual it is said by the Apostle: 'For we are the circumcision, who serve God in spirit, and glory in the Lord, and do not trust in the flesh' (Phil. 3:3); and again for the distinction of the spiritual Israel, it is said concerning the carnal: 'See Israel according to the flesh' (1 Cor. 10:18): and, 'You Gentiles in the flesh' (Eph. 2:11); so Moab is to be taken spiritually, which is interpreted as 'from the father,' or 'paternal water,' conceived from incest and drunkenness, which in a certain way seemed to be generated while the father was absent, or rather, unknowing. In many places of the Scriptures we read concerning Moab, and especially in the book of Numbers, when Balak king of the Moabites invited Balaam the diviner to curse, who among other things also prophesied this mystical thing against Moab: 'A star shall arise from Jacob, and a man shall rise from Israel, and shall strike the princes of Moab' (Num. 24:17).

(Verse 1). Because in the night Ar was devastated, Moab has become silent; because in the night the wall was devastated, Moab has become silent. Septuagint: In the night Moabitis perished, for in the night the wall of Moabitis perished. For AR, which Theodotio alone placed thus, as it is read in the Hebrew, Aquila and Symmachus interpreted as 'city', not considering that between the Hebrew elements AIN and RES, it did not have the letter YOD, which if it were there, it would rightly be called a city.

Sapientia saecularis, de qua Dominus loquitur per Prophetam: Perdam sapientiam sapientium, et prudentiam prudentium reprobabo (Abdiae 8; I Cor. I, 19): quia auctorem sui sensum habet, qui ex conditione Dei generatur, videtur quidem de patre nasci, quod interpretatur Moab; sed quia adulter est, et adversarius populo Dei, de incestu, et spelunca ac nocte generatur. Unde in nocte periit, in errore scilicet sempiterno. Et Aegyptii in mari Rubro vigilia matutina, quae nocturnum tempus ostendit, fluctibus obruti sunt (Exod. XIV). Et Lot, Sodomitis nocte pereuntibus, venit in Segor, et ortus est ei sol (Gen. XIX).

Quod intelligens beatus Apostolus scribit de sanctis atque perfectis (I Thess. V, 6, 7): Non sumus noctis, 266 neque tenebrarum, sed sumus filii diei. Qui enim dormiunt, nocte dormiunt, et qui inebriantur, nocte ebrii sunt. Nos autem qui diei sumus, vigilemus induti lorica fidei et charitatis. Et quia noctem reliquerat, et filius diei esse jam coeperat, loquitur ad credentes: Nox praecessit, dies autem appropinquavit, quasi in die cum honestate ambulemus, non in comessationibus et ebrietatibus, non in cubilibus et luxuria (Rom. XIII, 12). Pereunte autem nocte Moabitide, etiam murus ejus, qui dialectica arte constructus est, in eadem nocte vastatus est atque destructus, et aeterna taciturnitate conticuit. Porro Ar, quod interpretatur *ἀντίdikos*, id est, adversarius, hoc ostendit, quod haec sapientia, quae adversaria Dei est, Ecclesiastico sermone contra se pugnante, superata sit.

(Vers. 2.) Ascendit domus, et Dimon ad excelsa in planctum. LXX: Contristamini in vobis, peribit enim Dimon, ubi ara est: illuc ascendetis ad plorandum. Omnis domus adversae sapientiae, et Dibon, quae interpretatur fluxus eorum, ascendit excelsa, in quibus superbierat: non ut hostias immolet, sed plangat in quibus ante peccaverat. Et revera mendacium instar fluminis transit, et praeterfluit, et numquam potest stabili mansione consistere. Sermo autem Dei, qui compactus est, stabilis est. Unde et manna, quod videtur quasi glacies super faciem terrae, non praeterfluit, sed consistit. Porro juxta LXX, Moabitae moerere jubentur et plangere, non super aliis, hoc enim perfectorum est super semetipsis, quia et Dibon eorum, id est, sermo compositus, qui fluebat more torrentis, periturus sit: in quo habebant quasi aram consecrationis suae, et omnes divitias saeculares. Unde et in psalmo dicitur: Divitiae si affluant, nolite cor apponere. Initium autem salutis est, sua intelligere et fleve peccata.

Secular wisdom, concerning which the Lord speaks through the Prophet: 'I will destroy the wisdom of the wise, and the prudence of the prudent I will reject' (Obad. 8; 1 Cor. 1:19): because it has the sense of its own author, who is generated from the condition of God, seems indeed to be born from the father, which is interpreted as Moab; but because it is an adulterer, and an adversary to the people of God, it is generated from incest, and from a cave and night. Whence it perished in the night, namely in eternal error. And the Egyptians in the Red Sea at the morning watch, which shows the nighttime, were overwhelmed by the waves (Exod. 14). And Lot, with the Sodomites perishing in the night, came into Zoar, and the sun rose upon him (Gen. 19).

Understanding which the blessed Apostle writes concerning the holy and perfect (1 Thess. 5:6, 7): 'We are not of the night, nor of darkness, but we are children of the day.' For those who sleep, sleep in the night, and those who are inebriated, are drunk in the night. But we who are of the day, let us watch, clothed in the breastplate of faith and charity. And because he had left the night, and had already begun to be a child of the day, he speaks to the believers: 'The night has passed, but the day has approached; as in the day let us walk honestly, not in revelings and drunkenness, not in beds and luxury' (Rom. 13:12). But with the Moabite night perishing, also its wall, which was constructed by dialectic art, was devastated and destroyed in the same night, and became silent in eternal silence. Furthermore Ar, which is interpreted as antidikos, that is, adversary, shows this, that this wisdom, which is an adversary of God, with the Ecclesiastical word fighting against itself, has been overcome.

(Verse 2.) The house has ascended, and Dimon to the high places in wailing. Septuagint: You are grieved in yourselves, for Dimon shall perish, where the altar is: thither you shall ascend to weep. Every house of adverse wisdom, and Dibon, which is interpreted as 'their flow', has ascended to the high places in which it had been proud: not to immolate victims, but to wail over those things in which it had sinned before. And indeed a lie passes like a river, and flows by, and can never consist in a stable mansion. But the word of God, which is compact, is stable. Whence also the manna, which seems as ice upon the face of the earth, does not flow by, but consists. Furthermore according to the Septuagint, the Moabites are commanded to mourn and wail, not over others—for this is for the perfect—but over themselves, because also their Dibon, that is, the composed word, which flowed in the manner of a torrent, is about to perish: in which they had as it were the altar of their consecration, and all secular riches. Whence also it is said in the psalm: 'If riches flow, do not set your heart upon them.' But the beginning of salvation is to understand one's own sins and to weep.

(Vers. 3 seqq.) Super Nabo et super Medaba Moab ululabit: in cunctis capitibus ejus calvitium, omnis barba radetur. In triviis ejus accincti sunt sacco: et super tecta ejus et in plateis ejus omnis ululat: descendet in fletum. Et clamabit Esebon et Eleale: usque ad Jasa audita est vox eorum: super hoc expediti Moab ululabunt: anima ejus ululabit sibi. Cor meum ad Moab clamabit: vectes ejus usque ad Segor vitulam conternantem: per ascensum enim Luith 267 flens ascendet, et in via Oronaim clamorem contritionis levabunt: aquae enim Nemrim desertae erunt: quia aruit herba, defecit germen, viror omnis interiit. Secundum magnitudinem operis, et visitatio eorum: ad torrentem salicum ducent eos: quoniam circumit clamor terminum Moab: usque ad Agallim ululatus ejus, et usque ad puteum Elim clamor ejus: quia aquae Dimon repletae sunt sanguine. Ponam enim super Dimon additamenta his qui fugerint de Moab leonem, et reliquiis terrae.

Quia omnis prophetiae hujus pene unus est sensus, ne eam per partes proponendo lacerarem, simul universam posui, et quid mihi secundum anagogen videatur in singulis, brevi sermone percurram, Nabo interpretatur sessio vel prophetia: Medaba, de saltu: Esebon cogitationes: Eleale, ascensio: Jasa, factum sive mandatum: Segor, parva: Luith, genae: Oronaim, foramen moeroris: Nemrim, pardi sive praevaricatores: Agallim, vituli vel arenarum tumuli: Elim, arietes sive fortes; Dimon, sufficiens moeror. Quia igitur omne dogma contrarium veritatis, quod absque inspiratione Dei de humano sensu in erroris tenebris nascitur, nocte vastatum est, et argumenta illius, quae intelliguntur muri, Ecclesiastico sermone destructa sunt; ita ut aeterno silentio conticuerint, in tantum ut universa eorum factio, ad poenitentiam et lacrymas verteretur, super Nabo, id est, prophetiam et sessionem, id est, magistros eorum, et super Medaba, ubi non sunt arbores fructuosae, sed saltus infertilis, in quo habitant bestiae, de quo in vicesimo octavo psalmo scriptum est: Vox Domini concutientis desertum, et commovebit Dominus desertum Cades (Ps. XXVIII, 8): ululabit Moab, id est, unus ex patre, qui haereticorum princeps est: ut in omnium haereticorum capite calvitium fiat; et pro ornamento comae atque vestium Angelorumque, quorum ornamentum erat, quandam turpitudinem et dedecoris notam gerant.

(Verses 3 ff.) Over Nebo and over Medeba Moab shall howl: in all its heads baldness, every beard shall be shaven. In its streets they are girded with sackcloth: and upon its roofs and in its plazas everyone howls: he shall descend into weeping. And Heshbon and Elealeh shall cry out: even to Jahaz their voice has been heard: over this the ready ones of Moab shall howl: his soul shall howl to itself. My heart shall cry out to Moab: its bars even to Zoar, a three-year-old heifer: for by the ascent of Luhith he shall ascend weeping, and in the way of Horonaim they shall raise a cry of crushing: for the waters of Nimrim shall be deserted: because the grass has withered, the bud has failed, all greenness has perished. According to the magnitude of the work, so is their visitation: they shall lead them to the torrent of willows: because the cry has gone around the border of Moab: even to Eglaim its howling, and even to the well of Elim its cry: because the waters of Dimon are filled with blood. For I will place upon Dimon additions for those who shall have fled from Moab, a lion, and for the remains of the land.

Because almost the entire sense of this prophecy is one, lest by proposing it in parts I should tear it apart, I have placed it all together at once, and what seems to me according to anagogy in each particular, I will run through in a brief discourse. Nebo is interpreted as 'sitting' or 'prophecy': Medeba, 'from the forest': Heshbon, 'thoughts': Elealeh, 'ascent': Jahaz, 'deed' or 'command': Zoar, 'small': Luhith, 'cheeks': Horonaim, 'hole of sorrow': Nimrim, 'leopards' or 'prevaricators': Eglaim, 'calves' or 'mounds of sand': Elim, 'rams' or 'strong ones'; Dimon, 'sufficient sorrow'. Therefore, because every dogma contrary to truth, which is born from human sense in the darkness of error without the inspiration of God, was devastated in the night, and its arguments, which are understood as walls, were destroyed by the Ecclesiastical word; so that they have become silent in eternal silence, to such an extent that their entire faction was turned to repentance and tears; over Nebo, that is, the prophecy and sitting, that is, their teachers, and over Medeba, where there are no fruitful trees, but an infertile forest in which wild beasts dwell, concerning which it is written in the twenty-eighth psalm: 'The voice of the Lord shaking the desert, and the Lord shall move the desert of Kadesh' (Ps. 28:8): Moab shall howl, that is, 'one from the father,' who is the prince of heretics: so that upon the head of all heretics baldness may come; and instead of the ornament of their hair and garments and of the angels, whose ornament they were, they may bear a certain turpitude and mark of disgrace.

...est: Vox Domini confringentis cedros, et inter caetera: Vox Domini concutientis desertum, et commovebit Dominus desertum Cades (Ps. XXVIII, 5, 8). In his igitur magistris, et in his saltibus, in quibus non est fructus, sed vitia bestiarum, omnis Moabitis error ululet: ita ut tundant pectora, et in cunctis capitibus eorum sit calvitium, dum deponunt pristinas cogitationes; et omnis barba radatur, qua ante in virilem videbantur venisse aetatem. In triviis quoque ejus, id est, in latis viis quae ducunt ad mortem, accingantur sacco poenitentiae: et super tecta eorum, et in plateis eorum, ubi ante superbiebant, nunc omnia ululet, et descendat in fletum. Sed et cogitationes Moabitidis, id est, Esebon, et ascensio ejus, qua se erexerat contra scientiam Dei (Eleale), usque ad factum sive mandatum eorum (Jasa), clamore poenitentiae personent. Super hoc enim Moab expediti, et ad pugnam Dei parati, ululet; et anima ejus sibi ululet, non aliis, sed sibi plangens peccata sua. Tunc cor sanctorum, et praedicantium veritatem, ad Moab clamabit, ut possint de Segor parva ad montes aditum invenire. Vectes enim Moabitidis, et omnia munimenta ejus upque ad Segor, et vitulam conternantem, quam Septuaginta vitulam triceiunem, id est, trium annorum interpretati sunt, peribunt. Luith quoque, id est, genas suas foedantes fletu, Moabitidis populus ad superiora contendet; et in via Oronaim, id est, in foramine moeroris, clamorem contritionis levabit. Omnes enim aquae eorum quas ante de Nemrim, hoc est, de pardo et praevaricatore hauriebant, desertae erunt: quia aruit herba eorum, et germen eorum defecit, et omnis viror interiit.

In tantum autem eos flere debere Propheta vaticinatur, ut juxta magnitudinem operis et peccatorum suorum, fiat visitatio Dei; et ducantur ad torrentem salicum, ubi et Israel populus in Babylone captivus, organa sua suspendit (Ps. CXXXVI). Ibi enim Moabitidis clamor terminum circumibit: et usque ad vitulos, sive ad tumulos arenarum, ululatus ejus: et usque ad arietes vel fortes, id est, upque ad Elim clamor ejus. Quae autem aquae Dimon, id est, moeroris sufficientis, sanguine repletae sint, et quid sit quod dicitur: Ponam super Dimon additamenta: non est difficile intelligere: quod videlicet postquam pro peccatis suis ad lacrymas et moerorem venerint, qui dicitur moeror sufficiens: additamenta Domini habituri sint, quae sunt in sequentibus: Emitte agnum dominatorem terrae (Isai. XVI, 1); et reliquiis terrae leonem de tribu Juda dominari.

...is written: 'The voice of the Lord breaking the cedars', and among other things: 'The voice of the Lord shaking the desert, and the Lord shall move the desert of Kadesh' (Ps. 28:5, 8). Therefore in these teachers, and in these forests in which there is no fruit, but the vices of wild beasts, let every Moabite error howl: so that they may beat their breasts, and in all their heads let there be baldness, while they lay aside their former thoughts; and let every beard be shaven, by which before they seemed to have come to manly age. In its crossroads also, that is, in the broad ways which lead to death, let them be girded with the sackcloth of repentance: and upon their roofs, and in their plazas, where before they were proud, now let everything howl, and descend into weeping. But also the thoughts of Moabitis, that is, Heshbon, and its ascent, by which it had raised itself against the knowledge of God (Elealeh), even to their deed or command (Jahaz), let them sound with the cry of repentance. For over this let Moab, ready and prepared for the battle of God, howl; and let its soul howl to itself, not to others, but to itself wailing its sins. Then the heart of the holy, and of those preaching the truth, shall cry out to Moab, so that they may be able to find an entrance from little Zoar to the mountains. For the bars of Moabitis, and all its fortifications even to Zoar, and the three-year-old heifer—which the Septuagint interpreted as a 'thrice-fasting heifer', that is, of three years—shall perish. Luhith also, that is, fouling their cheeks with weeping, the people of Moabitis shall strive for the higher things; and in the way of Horonaim, that is, in the hole of sorrow, they shall raise a cry of crushing. For all their waters which before they drew from Nimrim, that is, from the leopard and the prevaricator, shall be deserted: because their grass has withered, and their bud has failed, and all greenness has perished.

But the Prophet prophesies that they ought to weep so much that, according to the magnitude of their work and their sins, the visitation of God may be made; and they may be led to the torrent of willows, where also the people of Israel, captive in Babylon, hung their instruments (Ps. 136). For there the cry of Moabitis shall go around the border: and even to the calves, or to the mounds of sand, its howling: and even to the rams or strong ones, that is, even to Elim its cry. But what the waters of Dimon—that is, of sufficient sorrow—are filled with blood, and what that is which is said: 'I will place upon Dimon additions': it is not difficult to understand: namely that after they shall have come for their sins to tears and sorrow, which is called sufficient sorrow: they shall have the additions of the Lord, which are in the following: 'Emit the lamb, the ruler of the earth' (Is. 16:1); and for the remains of the land a lion from the tribe of Judah to rule.

(Cap. XVI.---Vers. 1.) Emitte agnum dominatorem terrae, de petra deserti, ad montem filiae Sion. Et erit sicut avis fugiens: et pulli de nido avolantes: sic erunt filiae Moab in transcensu Arnon. Ini concilium: coge concilium: pone quasi noctem umbram tuam in meridie: absconde fugientes, et vagos ne prodas. Habitabunt apud te profugi mei, Moab esto latibulum eorum a facie vastatoris. Finitus est enim pulvis: consummatus est miser: defecit qui conculcabat terram. Et praeparabitur in misericordia solium: et sedebit super illud in veritate in tabernaculo David: judicans et quaerens judicium; et velociter reddens quod justum est.

Hoc quod de Hebraeo interpretati sumus: emitte agnum dominatorem terrae, potest ita legi: emitte agnum dominatori terrae, quo scilicet non ipse agnus dominator sit terrae, ut juxta historiam interpretati sumus: sed dominatori terrae agnus sit immolandus. Iste igitur agnus, qui vel ipse est dominator terrae, vel immolatur dominatori terrae, de gente Moabitarum est, et de his qui fugerint de Moab, et leonem habere meruerint principem. Significat autem 270 Ruth, de qua generatus est Christus (Matth. I, 5), quam vocat petram deserti, quia juxta praeceptum Dei, Moabitae et Ammonitae, usque ad decimam generationem, et usque in aeternum non ingrediuntur Ecclesiam Dei (Deut. I). Qui autem fugerit de deserto Moab, ut a prophetia revertamur ad anagogen, et contempto mendacio, in monte steterit veritatis, erit quasi avis fugiens; et quasi pulli de nido avolantes, ne a Moabiticis serpentibus devorentur. Sic, inquit, erunt omnes filiae, hoc est, animae Moabiticae, in transcensu Arnon, quod interpretatur illuminatio eorum: quando erroribus derelictis ad scientiam transcenderint veritatis. Dicitur itaque ipsi Moab, vel ei qui evaserit de Moab: Nihil agas absque consilio (Prov. XIII): nec circumferaris omni vento doctrinae, sed sequere eum qui magni consilii Angelus est (Ephes. IV): Et coge concilium, ut de vagis et errantibus Dei Ecclesiam facias. Umbraculum tuum pone quasi noctem in meridie, ut in feruore vitiorum eos, qui confugerunt ad te, protegas umbra tua. Absconde fugientes et vagos ne prodas, id est, eos qui de Moabiticis erroribus fugerunt, suscipe: ne eos qui adhuc in errore versantur, quasi proditor ostendas his a quibus fugerunt, ut redeant ad pristinum errorem.

(Chapter 16.---Verse 1.) Emit the lamb, the ruler of the earth, from the rock of the desert, to the mountain of the daughter of Zion. And it shall be as a bird fleeing: and young birds flying away from the nest: so shall the daughters of Moab be in the crossing of Arnon. Enter into counsel: gather a council: put your shadow as the night in the midday: hide the fleeing, and do not betray the wanderers. My fugitives shall dwell with you, O Moab be a hiding place for them from the face of the devastator. For the dust is finished: the miserable one is consumed: he has failed who was trampling the earth. And a throne shall be prepared in mercy: and he shall sit upon it in truth in the tabernacle of David: judging and seeking judgment; and quickly rendering what is just.

This which we have interpreted from the Hebrew: 'emit the lamb the ruler of the earth,' can be read thus: 'emit the lamb to the ruler of the earth,' by which namely the lamb itself is not the ruler of the earth, as we interpreted according to history: but a lamb is to be immolated to the ruler of the earth. Therefore this lamb, who either himself is the ruler of the earth, or is immolated to the ruler of the earth, is from the nation of the Moabites, and from those who shall have fled from Moab, and shall have deserved to have a lion as prince. But it signifies Ruth, from whom Christ was generated (Matt. 1:5), whom he calls the rock of the desert, because according to the precept of God, Moabites and Ammonites, even to the tenth generation, and even forever do not enter the Church of God (Deut. 23). But he who shall have fled from the desert of Moab—that we may return from the prophecy to anagogy—and having despised the lie, shall have stood in the mountain of truth, he shall be as a bird fleeing; and as young birds flying away from the nest, lest they be devoured by Moabite serpents. So, he says, shall be all the daughters, that is, Moabite souls, in the crossing of Arnon, which is interpreted as 'their illumination': when having left errors they shall have crossed over to the knowledge of truth. Therefore it is said to Moab itself, or to him who shall have escaped from Moab: 'Do nothing without counsel' (Prov. 13): nor be carried about by every wind of doctrine, but follow him who is the Angel of great counsel (Eph. 4): and gather a council, so that from the wanderers and erring you may make the Church of God. Put your shelter as the night in the midday, so that in the fervor of vices you may protect with your shadow those who have fled to you. Hide the fleeing and do not betray the wanderers, that is, those who have fled from Moabite errors, receive them: lest those who are still entangled in error, as a betrayer you should show them to those from whom they fled, so that they may return to their former error.

...lum quoque esse debet fides in montibus sanctis, quae quasi nox umbram praebeat in meridie: et a vitiis saeculi atque erroribus haereticorum, qui sunt quasi sol exurens animam, eam protegat ac defendat; ut abscondat fugientes, et vagos ne prodat, et latibulum sit Moabitarum a facie vastatoris. Postquam enim pulvis ille finitus fuerit, et peccator consummatus, et defecit qui conculcabat terram, tunc praeparabitur in misericordia solium Christi, et sedebit super illud in veritate in tabernaculo David, id est, in Ecclesia; judicans et quaerens judicium, et velociter reddens quod justum est.

(Vers. 6 seqq.) Audivimus superbiam Moab.: superbus est valde. Superbia ejus, et arrogantia ejus, et indignatio ejus, plus quam fortitudo ejus. Idcirco ululabit Moab ad Moab, universus ululabit: his qui laetantur super murum cocti lateris, loquimini plagas ejus: quoniam suburbana Esebon deserta sunt, vinea Sabama. LXX: Audivimus injuriam Moab: contumeliosus est valde: superbia ejus, et injuria ejus, et furor non sicut divinatio tua: non sic ululabit Moab: siquidem in Moab omnes ululabunt: habitatoribus autem Deseth meditaberis: et non confunderis: campi Esebon lugebunt vineam Sabama. Quantis obscuritatibus locus iste juxta LXX Interpretes involutus sit, ex eo perspicuum est, quod legi vix potest. Dicamus ergo juxta Hebraicum, Moris est Scripturarum, ut postquam desperationem mentis humanae, laeto nuntio sublevaverint, rursum negligentes et nolentes agere poenitentiam comminatione deterreant, ne bonitas Dei indureceret cor nostrum. Cujus rei unum tantum ponamus exemplum. In centesimo quadragesimo quarto psalmo legimus: Suavis Dominus universis, et miserationes ejus super omnia opera illius (Psal. CXLIV, 9). Et post paululum: Sustentat Dominus omnes qui corruunt, et erigit omnes elisos. Oculi omnium in te sperant, Domine, et tu das escam eorum in tempore opportuno. Cumque praemisisset, custodit Dominus omnes diligentes se; ne negligentem faceret auditorem, intulit: Et omnes peccatores disperdet. Quia igitur consummato Antichristo et parente ejus diabolo, qui conculcabat universam terram, praeparandum esse vaticinatus est 272 solium in misericordia, et eum qui sessurus sit in tabernaculo David, ex persona sanctorum, qui de Moab salvati sunt, et experimento suo ejus didicere superbiam, propheta loquitur: Audivimus superbiam Moab, sive injuriam, ut LXX transtulerunt.

...lum also faith ought to be in the holy mountains, which as it were a night may provide a shadow in the midday: and may protect and defend it from the vices of the world and the errors of heretics, which are as it were a sun parching the soul; that it may hide the fleeing, and not betray the wanderers, and be a hiding place for the Moabites from the face of the devastator. For after that dust shall have been finished, and the sinner consumed, and he has failed who was trampling the earth, then the throne of Christ shall be prepared in mercy, and he shall sit upon it in truth in the tabernacle of David, that is, in the Church; judging and seeking judgment, and quickly rendering what is just.

(Verses 6 ff.) We have heard the pride of Moab: he is exceedingly proud. His pride, and his arrogance, and his indignation, more than his strength. Therefore Moab shall howl to Moab, everyone shall howl: to those who rejoice over the wall of baked brick, speak of his plagues: because the suburbs of Heshbon are deserted, the vineyard of Sibmah. Septuagint: We have heard the injury of Moab: he is exceedingly contumelious: his pride, and his injury, and his fury not like your divination: not thus shall Moab howl: since in Moab all shall howl: but for the inhabitants of Deseth you shall meditate: and you shall not be confounded: the fields of Heshbon shall mourn the vineyard of Sibmah. By how many obscurities this place is involved according to the Septuagint Interpreters, is clear from this, that it can scarcely be read. Let us speak therefore according to the Hebrew: it is the custom of the Scriptures, that after they shall have relieved the despair of the human mind with a joyful message, they again deter the negligent and those unwilling to do penance with a threat, lest the goodness of God should harden our heart. Of which thing let us place only one example. In the hundred and forty-fourth psalm we read: 'The Lord is sweet to all, and his mercies are over all his works' (Ps. 144:9). And after a little: 'The Lord sustains all who fall, and raises up all who are cast down. The eyes of all hope in you, O Lord, and you give their food in opportune time.' And when he had premised, 'the Lord keeps all who love him'; lest he should make a negligent hearer, he brought in: 'And all sinners he will destroy.' Therefore because with the Antichrist consumed and his parent the devil, who was trampling the whole earth, he prophesied that a throne must be prepared in mercy, and him who is about to sit in the tabernacle of David, from the person of the saints, who have been saved from Moab, and by their experience have learned its pride, the Prophet speaks: 'We have heard the pride of Moab,' or 'injury', as the Septuagint translated.

Quis enim haereticorum non superbus est? qui Ecclesiasticam despiciens simplicitatem, ita habet Ecclesiae homines quasi bruta animalia, et intantum superbiae injuriaeque tumorem habet, ut plus loquatur quam possit ostendere, et arroget sibi quod non habet, et indignationem suam magnam reputet, non sciens quod plus sit in superbiae tumore, quam in virium fortitudine. Idcirco Moab ululabit ad Moab, et universus ululabit: quia muri ejus de lateribus coctis aedificati sunt, in quibus alii laetantur; et pro his plagas recipiet: et suburbana Esebon, id est, cogitationum ejus, deserta erunt.

...ris erigitur, ut universam mundi hujus scientiam, et omnes gentes suo putet sermone superari. Idcirco ululabit Moab ad Moab, id est, universa eorum factio, et his qui super muro latericio, id est, fragili ac resolubili delectantur, plagas suas narrabit. Siquidem suburbana eorum deserta facta sunt, et vinea eorum Sabama, quae se ad altiora extollere videbatur, ab Apostolis et apostolicis viris, qui Domini gentium sunt, funditus amputata est.

(Vers. 9, 10.) Domini gentium exciderunt flagella ejus: usque ad Jazer pervenerunt. Erraverunt in deserto: propagines ejus relictae sunt: transierunt mare. Super hoc plorabo in fletu Jazer vineam Sabama: inebriabo te lacryma mea, Esebon et Eleale: quoniam super vindemiam tuam et super messem tuam vox calcantium irruit. Et auferetur laetitia et exsultatio de Carmelo: et in vineis non exsultabit, neque jubilabit: vinum in torculari non calcabit qui calcare consueverat: vocem calcantium abstuli.

Suburbana Esebon, de quibus supra diximus, deserta sunt, et vinea Sabama, quae interpretari potest, non solum extollens altitudinem, sed et conversio aliqua: quia videtur in regione Moabitica ad Domini servitutem aliqua ex parte velle converti. Hujus igitur vineae Sabama, Domini gentium, Apostoli et apostolici viri, flagella et propagines penitus absciderunt, ne ex aliis haeresibus aliae nascerentur haereses, et infinita errantium fieret multitudo. Et non solum exciderunt propagines Sabamae, sed usque ad Jazer pervenerunt, quae interpretatur fortitudo eorum: hoc est, ad fortissima quaeque dogmata haereticorum, et dialectica arte constructa, in quibus robur sui habere videbantur erroris; et intantum eorum mucro bacchatus est, ut novissime errarent in solitudine, et quem interficerent non haberent. Cumque illi exciderent flagella ejus, tamen vitio radicis pessimae, propagines aliquae remanserunt.

For who of the heretics is not proud? who, despising Ecclesiastical simplicity, holds the men of the Church as it were brute animals, and has such a tumor of pride and injury, that he speaks more than he can show, and arrogates to himself what he does not have, and considers his indignation great, not knowing that there is more in the tumor of pride than in the strength of powers. Therefore Moab shall howl to Moab, and everyone shall howl: because its walls are built from baked bricks, in which others rejoice; and for these he shall receive plagues: and the suburbs of Heshbon, that is, of his thoughts, shall be deserted.

...of pride and injury he is raised up, that he thinks the entire knowledge of this world and all nations are overcome by his discourse. Therefore Moab shall howl to Moab, that is, their entire faction, and to those who are delighted upon the brick wall —that is, fragile and dissolvable—he shall tell of his plagues. Since their suburbs have been made deserted, and their vineyard of Sibmah, which seemed to extol itself to higher things, has been thoroughly pruned by the Apostles and apostolic men, who are the Lords of the nations.

(Verses 9, 10.) The Lords of the nations have cut down its lashes: they have reached even to Jazer. They have wandered in the desert: its shoots are left: they have crossed the sea. Over this I will weep in the weeping of Jazer the vineyard of Sibmah: I will inebriate you with my tear, O Heshbon and Elealeh: because upon your vintage and upon your harvest the voice of the treaders has rushed in. And joy and exultation shall be taken away from Carmel: and in the vineyards he shall not exult, nor shout for joy: he shall not tread wine in the winepress who had been accustomed to tread it: I have taken away the voice of the treaders.

The suburbs of Heshbon, of which we spoke above, are deserted, and the vineyard of Sibmah, which can be interpreted not only as 'extolling height', but also as 'some conversion': because it seems in the Moabite region to want to be converted in some part to the service of the Lord. Therefore of this vineyard of Sibmah, the Lords of the nations—the Apostles and apostolic men—have thoroughly cut off the lashes and shoots, lest from other heresies other heresies should be born, and an infinite multitude of the erring should be made. And not only did they cut off the shoots of Sibmah, but they reached even to Jazer, which is interpreted as 'their strength': that is, to all the strongest dogmas of the heretics, and those constructed by dialectic art, in which they seemed to have the strength of their error; and to such an extent has their sword raged, that at last they wandered in solitude, and did not have anyone whom they might kill. And although those cut off its lashes, yet by the vice of the worst root, some shoots remained.

Domini autem gentium transierunt mare, hoc est tentationes saeculi hujus, de quibus in psalmo legimus: Veni in profundum maris, et tempestas absorbuit me (Ps. LXVIII, 3); et in alio loco: Qui descendunt mare in navibus, facientes operationes in aquis multis: ipsi viderunt opera Domini, et mirabilia ejus in profundo (Ps. CVI, 23). Isti ergo transierunt mare, ut opera Domini et mirabilia ejus in profundo tentationum conspicerent, dum liberantur ex eis. Itaque sermo propheticus plangit fortitudinem haereticorum, id est, Jazer, et vineam Sabama; quae se extollit contra scientiam Dei. Et inebriabo te lacryma mea, Esebon, cogitationes scilicet eorum, et Eleale, quibus ad excelsa conscendunt. Cur autem plangit Jazer vineam Sabama, et inebriat Esebon, et Eleale lacrymis suis? ut dum ipse plorat, et illos plorare doceat. Quoniam, inquit, super vindemiam tuam et super messem tuam vox calcantium irruit. Vinea enim Moabitarum propter viciniam loci talis est, qualis et vinea Sodomorum, de qua dicitur: De vinea enim Sodomorum, vinea eorum, et propago eorum de Gomorrha (Deut. XXXII, 31). Et in septuagesimo septimo psalmo, legimus de Aegyptia vinea, quam Deus percussit grandine. Messes quoque Moabiticae nascuntur in vallibus quae appellantur Raphaim: falsaque vindemia ejus est vineae, de qua supra dicitur: Domini gentium exciderunt flagella ejus. Isti enim conterunt uvas amarissimas, et suis calcant pedibus, ne draconis de eis exprimantur venena, et omnes interficiantur bibentes. Auferetur quoque laetitia et exsultatio haereticorum, qua ante gaudere consueverant: ut postquam egerint poenitentiam, illud mereantur audire: Beati lugentes, quoniam ipsi consolabuntur (Matth. V, 5). Quodque addidit, de Carmelo, hoc significat: non quod haeretici vere Carmelum habeant, id est, spiritalis circumcisionis notitiam; sed quod falso habere se jactent. Cumque succisae fuerint vineae, et ablata laetitia, et exsultatio de falsi nominis scientia: tunc nullus erit de pristinis calcatoribus, qui calcet uvas, quas ante calcaverat: et vox eorum aeterno obmutescet silentio.

(Vers. 11 seqq.) Super hoc venter meus ad Moab quasi cithara sonabit: et viscera mea ad murum cocti lateris. Et erit cum apparuerit quod laboravit Moab ab excelsis suis, ingredietur ad sancta sua ut obsecret, et non praevalebit. Hoc verbum quod locutus est Dominus ad Moab ex tunc.

But the Lords of the nations crossed the sea, that is the temptations of this world, concerning which we read in the psalm: 'I have come into the depth of the sea, and the storm has swallowed me' (Ps. 68:3); and in another place: 'Those who go down to the sea in ships, doing business in many waters: they have seen the works of the Lord, and his wonders in the deep' (Ps. 106:23). These therefore crossed the sea, that they might behold the works of the Lord and his wonders in the deep of temptations, while they are liberated from them. Therefore the prophetic word wails for the strength of heretics, that is, Jazer, and the vineyard of Sibmah; which extols itself against the knowledge of God. And I will inebriate you with my tear, O Heshbon—their thoughts, namely—and Elealeh, by which they climb to high things. But why does he bewail Jazer the vineyard of Sibmah, and inebriate Heshbon and Elealeh with his tears? So that while he himself weeps, he may also teach them to weep. "Because," he says, "upon your vintage and upon your harvest the voice of the treaders has rushed in." For the vineyard of the Moabites, on account of the vicinity of the place, is such as also the vineyard of the Sodomites, of which it is said: "For their vine is of the vineyard of Sodom, and their shoot of Gomorrah" (Deut. 32:32). And in the seventy-seventh Psalm, we read of the Egyptian vineyard, which God struck with hail. The Moabite harvests also are born in the valleys which are called Rephaim: and its false vintage is of the vineyard of which it is said above: "The Lords of the nations have cut off its lashes." For these tread the most bitter grapes, and tread them with their feet, lest the poisons of the dragon be squeezed out of them, and all who drink should be killed. Joy and exultation of the heretics shall also be taken away, in which they had previously been accustomed to rejoice: so that after they have done penance, they may deserve to hear: "Blessed are those who mourn, for they shall be comforted" (Matt. 5:4). And what he added, "from Carmel," signifies this: not that the heretics truly have Carmel, that is, the knowledge of spiritual circumcision; but that they falsely boast that they have it. And when the vineyards have been cut down, and joy and exultation of the knowledge of a false name have been taken away: then there will be no one of the former treaders who would tread the grapes which he had trodden before: and their voice shall be mute in eternal silence.

(Verses 11 ff.) Over this my belly shall sound like a lyre for Moab: and my inward parts for the wall of baked brick. And it shall be when it appears that Moab has labored on his high places, he shall enter into his sanctuaries to entreat, and he shall not prevail. This is the word that the Lord spoke to Moab from that time.

Destructo errore Moabitico: immo falsa laetitia in luctum lacrymasque mutata, venter meus, prophetae, qui instar citharae musica arte compositus est, et qui de Dei timore concipiens, multos liberos procreavit, ita ut nulla sit chorda, quae non reddat sonum suum, resonabit luctum agentis poenitentiam Moab: et omnia viscera mea ad murum cocti lateris: pro quo interpretatus est Theodotio ad murum dissipatum. Omnia enim contrariorum praesidia, in quibus antea confidebant, destruentur et corruent. Haec sunt autem viscera et interiora prophetae, de quibus et David dicebat in Psalmo: Benedic, anima mea, Domino, et omnia interiora mea nomen sanctum ejus (Psal. CII, 1). Quomodo enim cithara non emittit vocalem sonum atque compositum, si saltem una chorda rupta fuerit; sic spiritalis venter prophetae, si una in eo virtutum chorda defuerit, non poterit melos dulce resonare; nec ad lateritium murum cunctis clamare visceribus. Philosophorum quoque sententia est, haerere sibi virtutes; et Apostoli Jacobi, ut cui una defuerit, huic omnes deesse virtutes. Cum autem intellexerit Moab frustra se in his, quae prius putabat excelsa, dogmatibus laborasse, ingredietur ad sancta sua, non quae per se sancta sunt, sed quae sancta errans arbitrabatur, et auxilium invenire non poterit. Vel certe deserto errore mendacii, ad sancta Ecclesiae intrare conabitur, ut sua ea faciat, et oret, et obsecret, sed non praevalebit. Neque enim statim ut voluerimus, perfectam possumus capere virtutem. Quodque infert: Hoc verbum quod locutus est Dominus ad Moab ex tunc, prooemio in quo dixerat, verbum contra Moab, sive onus, sciamus epilogum redditum, ut quod ibi coeperat, hic compleverit. Ex tunc autem, intelligendum ex quo coepit ad eum loqui, ut omne quod dixit, unum verbum Dei sit, id est, una sententia. Porro juxta LXX qui interpretati sunt: Interiora prophetae quasi murum renovata a Deo, et erubescere eum, id est, Moab, et intrare ad aras, et ad ea quae manu facta sint, ita disserere possumus, ut dicamus semper prophetae renovari viscera, et a Deo fieri fortiora, ut adversarii confundantur, et ea quae humana manu fabricati [Al. fabricata] sunt, cassa intelligant, et nihil ad salutem proficientia.

(Vers. 14.) Et nunc locutus est Dominus, dicens: In tribus annis quasi annis mercenarii auferetur gloria Moab super omni populo multo, et relinquetur parvus, et modicus, nequaquam multus.

With the Moabite error destroyed: or rather false joy changed into mourning and tears, my belly—the prophet's, which like a lyre is composed by musical art, and which, conceiving from the fear of God, has procreated many children, so that there is no string which does not give back its sound—shall resound the mourning of Moab doing penance: and all my inward parts for the wall of baked brick: for which Theodotion interpreted "to the scattered wall." For all the protections of the adversaries, in which they previously trusted, shall be destroyed and fall. These however are the inward parts and interiors of the prophet, of which David also said in the Psalm: "Bless the Lord, O my soul, and all my interior parts his holy name" (Ps. 102:1). For just as a lyre does not emit a vocal and composed sound if even one string is broken; so the spiritual belly of the prophet, if one string of the virtues is missing in it, will not be able to resound a sweet melody; nor to cry out with all his inward parts to the brick wall. It is also the opinion of the philosophers that the virtues are connected to one another; and of the Apostle James, that for whom one is missing, all virtues are missing for him. But when Moab understands that he has labored in vain in those dogmas which he previously thought lofty, he shall enter into his sanctuaries—not those which are holy in themselves, but those which the erring one thought holy—and he will not be able to find help. Or certainly, having deserted the error of falsehood, he will try to enter the sanctuaries of the Church, to make them his own, and pray, and entreat, but he will not prevail. For we cannot take up perfect virtue immediately as we wish. And that which he adds: "This is the word that the Lord spoke to Moab from that time," let us know that an epilogue has been rendered to the preamble in which he had said, "the word against Moab," or "the burden," so that what he had begun there, he has completed here. "From that time," however, is to be understood from when he began to speak to him, so that all that he said may be one word of God, that is, one sentence. Furthermore, according to the Septuagint who interpreted: "The inward parts of the prophet like a wall renewed by God, and that he should be ashamed," that is, Moab, "and enter to the altars, and to those things which were made by hand," we can so discourse as to say that the inward parts of the prophet are always being renewed, and made stronger by God, so that the adversaries may be confounded, and understand those things which were fabricated by human hand [Other version: "fabricated things"] are empty, and profiting nothing for salvation.

(Verse 14.) And now the Lord has spoken, saying: In three years, like the years of a hireling, the glory of Moab shall be taken away over all the many people, and there shall be left a small and meager remnant, by no means many.

Tres anni, in quibus auferetur gloria Moab super omni populo ejus multo, vel divitiis multis, ut LXX transtulerunt, mystice intelligendi sunt. Sicut enim misericordia Domini in ponderibus est atque mensura: sic et cruciatus ac supplicia habent mensuram suam, ut postquam tres anni transierint, in quibus relinquetur parvus, et modicus, et nequaquam multus, tunc, inglorius esse desistat. Et hoc notandum, quod juxta Ezechielis prophetiam, quando dies pro annis numerantur Israeli (Ezech. IV), hoc est, decem tribubus, quae majora peccaverant, supputentur in poenis anni trecenti nonaginta, ut in Hebraico continetur, non centum nonaginta, ut Vulgata editio habet: et Judae, in quo erat Templum Dei, anni quadraginta. Qui enim parvus est, meretur misericordiam: potentes autem potenter tormenta patientur (Sap. VI). Et servus qui scit voluntatem Domini sui, et non facit eam, vapulabit multum (Luc. XII). Moab igitur quia externus erat, nec de populo Dei, sed relicto errore conversus, non annis pluribus, sed tantum tribus parvus et modicus, et inglorius relinquetur. Isti sunt anni, de quibus et alibi legimus: Recordamini dierum saeculi (Isai. XLVI), et iterum: Cogitavi dies antiquos, et annos aeternos in mente habui (Psal. LXXVI, 6). Si enim umbrae et exemplaribus serviebat juxta carnem Israel, et omnis eorum solemnitas futurorum erat typus, quare non et anni praesentis temporis futura tempora praefigurent? de quibus et in alio loco legimus: Quid facietis in diebus conventus, et in diebus festivitatis Domini? (Osee IX, 5).

Quodque jungitur, Quasi anni mercenarii, hoc ostendit, quod falsa doctrina pro lucro cuncta faciat atque compendio. Omnis enim mercenarius, et qui non est pastor, cujus non sunt oves, cum viderit lupum venientem fugit, quia mercenarius est, et oves ad eum non pertinent (Joan. X). Quam ob rem puto advenam et mercenarium de sanctis non comedere, nec servos, sanctorum esse participes. Non enim ob dilectionem Domini, sed ob mercedem cuncta faciunt, qui comedunt domos viduarum, et proprios adducunt greges, ut lanis eorum vestiantur, et lac mulgeant (Matth. XXIII). Quod de doctrina diximus mercenaria, referamus ad caetera. Si praebeo eleemosynam, ut glorificer ab hominibus, recepi mercedem meam, et mercenarius appellandus sum. Si castum esse me simulo, et aliud est in conscientia mea, habeo non gloriam mercenarii, sed supplicia peccatoris. Et in comparatione duorum malorum, levius malum est aperte peccare, quam simulare et fingere sanctitatem. Verum et in hoc profectus est Moab, ut qui prius multos erroris sui habebat comites, postea redigatur ad paucos; vel qui prius multus erat in divitiis peccatorum, post poenitentiam parvus et pauper sit in malitia.

The three years, in which the glory of Moab shall be taken away over all its many people, or "many riches", as the Septuagint translated, are to be understood mystically. For just as the mercy of the Lord is in weights and measure: so also torments and punishments have their measure, so that after three years have passed, in which there shall be left a small and meager remnant, by no means many, then he may cease to be inglorious. And this is to be noted, that according to the prophecy of Ezekiel, when days are numbered for years for Israel (Ezek. 4), that is, for the ten tribes, which had sinned more greatly, three hundred and ninety years are reckoned in punishments, as is contained in the Hebrew, not one hundred and ninety, as the Vulgate edition has: and for Judah, in which was the Temple of God, forty years. For he who is small deserves mercy: but the powerful shall suffer torments powerfully (Wis. 6:7). And the servant who knows the will of his Lord, and does it not, shall be beaten much (Luke 12:47). Moab therefore, because he was an outsider, and not of the people of God, but converted having deserted his error, shall be left small and meager and inglorious not for many years, but only for three. These are the years of which we read elsewhere: "Remember the days of old" (Isa. 46:9), and again: "I thought on the ancient days, and I had in mind the eternal years" (Ps. 76:6). For if Israel according to the flesh served in shadows and examples, and all their solemnity was a type of future things, why should not also the years of the present time prefigure future times? Concerning which we also read in another place: "What will you do in the days of assembly, and in the days of the festival of the Lord?" (Hosea 9:5).

And that which is joined, "Like the years of a hireling," shows this, that false doctrine does all things for gain and profit. For every hireling, and he who is not the shepherd, whose own the sheep are not, when he sees the wolf coming, flees, because he is a hireling, and the sheep do not belong to him (John 10:12-13). For which reason I think that the stranger and the hireling do not eat of the holy things, nor are the servants partakers of the holy things. For they do all things not for the love of the Lord, but for reward, who devour the houses of widows, and lead their own flocks, that they may be clothed with their wool, and milk their milk (Matt. 23:14). What we have said of hireling doctrine, let us refer to the rest. If I give alms, that I may be glorified by men, I have received my reward, and I am to be called a hireling. If I pretend that I am chaste, and it is otherwise in my conscience, I have not the glory of a hireling, but the punishments of a sinner. And in the comparison of two evils, it is a lighter evil to sin openly, than to simulate and feign holiness. But in this too Moab has progressed, that he who previously had many companions of his error, afterwards is reduced to a few; or he who previously was great in the riches of sins, after penance is small and poor in malice.