SAINT JEROME

Commentary on Isaiah

Commentarium in Isaiam

VOLUME II · IV

SABBATISMUS

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

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

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

Contents

BOOK SEVEN. 5
BOOK EIGHT. 95
BOOK NINE. 169
BOOK TEN. 239
BOOK ELEVEN. 289
BOOK TWELVE. 353

LIBER SEPTIMUS.

Septimus liber idem juxta anagogen secundus est, immo extremus. In hoc enim decem visionum tropologica explanatio terminatur: quem [Al. quam] cum tuis, Eustochium, precibus, et Christo auxiliante complevero, veniam ad octavum, et utramque explanationem juxta priores, usque ad quartum, libros, pariter explicabo.

(Cap. XVII.---Vers. 1.) Onus Damasci. Symmachus et Theodotio, Assumptio Damasci: LXX, Verbum contra Damascum, addentes de suo, quod in Moab fecere principio. Damasci primum nomen in Genesi legimus, qui ante Isaac fuit vernaculus Abraham, et putabatur haeres, nisi esset Sarae filius ex promissione generatus (Genes. XV). Interpretatur autem aut sanguinis osculum, aut sanguinem bibens, aut sanguis cilicii, quae omnia populo conveniunt Ethnicorum, qui ante fidem Christi, amicus erat sanguinis et crudelitatis, et digna opera planctu agebat, et sacco. In Dierum libro (II Par. XXIV) narrat historia, quod impleto anno ascenderit contra Joas regem Judae exercitus Syriae, et venerit in Jerusalem, et omnes principes populi interfecerit, cunctamque praedam miserit regi Damasci, qui cum paucis viris venerat: et Deus tradiderat in manu eorum multitudinem magnam nimis, eo quod reliquissent Dominum Deum patrum suorum: quod juxta anagogen et futurorum typum considerandum est, utrum ad tempus Dominici adventus referre valeamus. Post finem enim anni acceptabilis, in quo a Salvatore est Evangelium praedicatum, ascendit de Damasco gentium exercitus in paucis viris contra Judam et Jerusalem, qui reliquerant Dominum: et omnes eorum Legis ac Prophetarum abstulere divitias, et miserunt regi Damasci, viros scilicet Ecclesiasticos et doctrinae Evangelicae, qui ad comparationem totius mundi, adhuc tunc infidelis, et in toto orbe dispersorum Judaeorum, pauci erant; et tamen Dominus tradidit Jerusalem in manibus eorum, eo quod dereliquissent Dei Filium, qui per prophetas ante praedictus est (Act. IX).

BOOK SEVEN.

The seventh book is the same as the second according to anagogy, or rather the last. For in this the tropological explanation of the ten visions is terminated: which when I have completed with your prayers, O Eustochium, and with Christ helping, I shall come to the eighth, and I shall explain both explanations equally according to the previous books, up to the fourth.

(Chapter 17, Verse 1.) The burden of Damascus. Symmachus and Theodotion, "The assumption of Damascus": the Septuagint, "The word against Damascus," adding of their own what they did in the beginning of Moab. We first read the name of Damascus in Genesis, who was the house-born slave of Abraham before Isaac, and was thought to be his heir, unless a son were generated of Sarah from the promise (Gen. 15). It is interpreted however as either "kiss of blood," or "drinking blood," or "blood of sackcloth," all of which befit the people of the Gentiles, who before the faith of Christ was a friend of blood and cruelty, and did works worthy of wailing and sackcloth. In the book of Days (2 Chron. 24) the history relates that at the end of the year the army of Syria came up against Joash king of Judah, and came to Jerusalem, and killed all the princes of the people, and sent all the spoil to the king of Damascus, who had come with few men: and God had delivered into their hand an exceedingly great multitude, because they had left the Lord God of their fathers: which according to anagogy and as a type of future things is to be considered, whether we are able to refer it to the time of the Lord's advent. For after the end of the acceptable year, in which the Gospel was preached by the Savior, there came up from Damascus the army of the nations in few men against Judah and Jerusalem, who had left the Lord: and they took away all their riches of the Law and the Prophets, and sent them to the king of Damascus, namely the ecclesiastical men and those of the Evangelical doctrine, who in comparison to the entire world, as yet then unfaithful, and to the Jews dispersed in the whole world, were few; and yet the Lord delivered Jerusalem into their hands, because they had forsaken the Son of God, who was previously predicted through the prophets (Acts 9).

Ergo [Forte Ego] ob hanc causam reor, et Saulum, qui postea Pauli ex virtute nomen accepit, quia aemulator erat Legis, isse Damascum, et contra credentes ex gentibus pugnare voluisse, ibique superatum, eos secutum qui in Damasco versabantur, ut inde rursum Jerusalem Judaeos expugnaturus ascenderet. Nec alicui videatur esse contrarium, si in Paralipomenon libro laeta de Damasco, et nunc in Isaia tristia praedicentur: quia et de ipso Israel, qui certe portio Dei est, nunc adversa, nunc prospera nuntiantur. Et quomodo ad Israel juxta carnem, et ad gentes dicitur: Vos gentes juxta carnem, qui dicimini praeputium ab ea quae appellatur in carne Circumcisio: sic econtrario est Israel juxta spiritum, et sunt gentes juxta spiritum, et inter caeteras gentes est Damascus juxta spiritum, ne tantum Judaicis fabulis acquiescamus.

(Vers. 1 seqq.) 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 de Damasco, et reliquiae Syriae, sicut gloria filiorum Israel erunt, dicit Dominus exercituum.

Sicut in titulo demonstratum est, per Damascum vocatio gentium significatur, quae amabant vel bibebant sanguinem, quae postquam in Christum crediderint, pristinae conversationis civitates esse desistent, et erunt sicut acervus lapidum in ruina. Quomodo enim acervi lapidum, qui in agris dispersi sunt, in unum tumulum comportantur: sic de universis nationibus acervus credentium congregatus est in ruina populi Judaeorum, illis cadentibus, et nobis surgentibus. Derelictae quoque civitates AROER (), id est, myrice, Ecclesiasticis gregibus erunt, ut quas Judaei deseruerunt, nos incolamus: sive destructa idololatria exstruetur Evangelium. Hoc et nostris temporibus videmus esse completum: Serapium Alexandriae, et Marnae templum Gazae in ecclesias Domini surrexerunt, et civitates Aroer Evangelicis gregibus praeparatae sunt. Aroer, id est, myrice, nascuntur in desertis locis, juxta illud quod scriptum est in maledictione ejus hominis qui confidit in homine, et a Domino recedit cor ejus: Erit, inquit, quasi myrice in deserto, et non videbit bonum cum venerit; sed habitabit in siccitate, in deserto, in terra salsuginis et inhabitabili (Jerem. XVII, 5, 6). Alii vero dicunt ex hac arbore maleficis artibus mistra, id est, odia concitari. Ergo qui prius erant in deserto gentilium, et in odio nominis Christiani, Christi gregibus servient, qui requiescent in eis, et non erit qui exterreat, quia Dominus habitabit inter eos, et praesente Pastore, lupum timere non poterunt.

For this reason I think, both that Saul—who afterwards received the name of Paul from virtue—because he was a zealot of the Law, went to Damascus, and wished to fight against the believers from the nations, and being overcome there, followed those who were staying in Damascus, so that from there he might again go up to attack the Jews of Jerusalem. Nor let it seem to anyone to be contrary, if in the book of Chronicles joyful things are preached concerning Damascus, and now in Isaiah sad things: because also concerning Israel itself, which is certainly the portion of God, now adverse, now prosperous things are announced. And just as it is said to Israel according to the flesh, and to the nations: "You nations according to the flesh, who are called uncircumcision by that which is called circumcision in the flesh": so on the contrary there is Israel according to the spirit, and there are nations according to the spirit, and among the other nations is Damascus according to the spirit, lest we should acquiesce only in Jewish fables.

(Verses 1 ff.) Behold Damascus shall cease to be a city, and shall be as a heap of stones in ruin. The deserted cities of Aroer shall be 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 like the glory of the children of Israel, says the Lord of hosts.

As has been shown in the title, through Damascus the calling of the nations is signified, who loved or drank blood; who, after they have believed in Christ, shall cease to be cities of their former conversation, and they shall be as a heap of stones in ruin. For just as heaps of stones, which are dispersed in the fields, are gathered into one mound: so from all nations a heap of believers has been gathered in the ruin of the people of the Jews, they falling, and we rising. The deserted cities also of AROER, that is, "tamarisk", shall be for ecclesiastical flocks, so that those which the Jews deserted, we may inhabit: or, idolatry being destroyed, the Gospel shall be built up. This we see to be fulfilled also in our times: the Serapeum of Alexandria, and the temple of Marnas at Gaza have risen into churches of the Lord, and the cities of Aroer have been prepared for Evangelical flocks. Aroer, that is, tamarisk, grows in desert places, according to that which is written in the curse of that man who trusts in man, and whose heart departs from the Lord: "He shall be," he says, "like a tamarisk in the desert, and shall not see good when it comes; but shall dwell in dryness, in the desert, in a land of salt and uninhabitable" (Jer. 17:5-6). But others say that from this tree "mistra", that is, "hatreds", are stirred up by evil arts. Therefore those who previously were in the desert of the Gentiles, and in hatred of the Christian name, shall serve the flocks of Christ, who shall rest in them, and there shall be none to make them afraid, because the Lord shall dwell among them, and the Pastor being present, they will not be able to fear the wolf.

Tunc cessabit adjutorium Dei ab Ephraim, qui in hoc loco intelliguntur Scribae, et Pharisaei, juxta Osee prophetiam, qui contrarios populo Dei, Ephraim nominat (Osee V et VIII). Et regnum cessabit a Damasco, ut nequaquam peccatum, et peccati princeps diabolus regnet in Damasco, quae prius sanguinem diligebat; sed reliquiae Syriae, id est, qui ex gentibus crediderunt sint sicut prius fuerant filii Israel, ablato ab illis regno Dei, et tradito gentibus, quae faciunt fructum ejus, sicut Dominus Deus exercituum locutus est per omnes prophetas suos.

(Vers. 4-6.) Et erit in die illa, attenuabitur gloria Jacob, et pingues carnes ejus tabescent. 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 olivae duarum aut trium olivarum in summitate rami, sive quatuor aut quinque in cacuminibus ejus fructus ejus, dicit Dominus Deus Israel.

Postquam reliquiae Syriae fuerint, sicut quondam fuerat gloria filiorum Israel, et delicto eorum salus gentibus data, tunc attenuabitur omnis gloria Judaeorum, qua gloriosi erant in universo orbe, et pingues carnes eorum tabescent, non habentium prophetas, non signa atque virtutes, non praesens auxilium Dei, non sacerdotii dignitatem: sed omne corpus gentis eorum emarcescet, et redigetur ad nihili. Cumque dicatur de vocatione gentium: Messis multa, operarii autem pauci (Matth. IX), illi pauperes messis reliquias, quae per Apostolos salvatae sunt, et rarissimas spicas legent, non de montibus, et erectis locis, sed in valle Raphaim, id est in litterae vilitate. Et considera quod Raphaim, qui gigantes interpretantur, sicut supra Ephraim. Pharisaeos Scribasque significent. Denique LXX, pro valle Raphaim, vallem duram interpretati sunt, ut duritiam cordis Judaici exprimerent. De quorum humilitate eliguntur quasi in stipula spicae et quasi in vindemia racemi, qui salvati fuerint: et sicut excussio olivae [Al. oleae.] duarum, aut trium olivarum, sive quatuor aut quinque. Quando enim venit percussio populi Judaeorum, oliva illa populi Israel, quae sub Moyse sexcenta millia habuit armatorum (Num. XXVI), et sub David, numerante Joab, innumerabilem populum (II Reg. XXIV), vix paucos fructus offerre potuit Domino Salvatori:

Then the help of God shall cease from Ephraim, who in this place are understood as the Scribes and Pharisees, according to the prophecy of Hosea, who names those contrary to the people of God, Ephraim (Hosea 5 and 8). And the kingdom shall cease from Damascus, so that by no means sin, and the prince of sin the devil, may reign in Damascus, which previously loved blood; but the remnants of Syria, that is, those from the nations who have believed, may be like the children of Israel had previously been, the kingdom of God being taken away from them, and delivered to the nations, who produce its fruit, just as the Lord God of hosts has spoken through all his prophets.

(Verses 4-6.) And it shall be in that day, the glory of Jacob shall be made thin, and the fat of his flesh shall grow lean. And it shall be as one gathering in the harvest that which has remained, 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 in the top of a branch, or four or five in the summits of its fruit, says the Lord God of Israel.

After the remnants of Syria have become as the glory of the children of Israel had once been, and by their offense salvation was given to the nations, then all the glory of the Jews shall be made thin, in which they were glorious in the whole world, and the fat of their flesh shall grow lean, they not having prophets, nor signs and virtues, nor the present help of God, nor the dignity of the priesthood: but the entire body of their nation shall wither away, and be reduced to nothing. And when it is said concerning the calling of the nations: "The harvest is much, but the laborers are few" (Matt. 9:37), those poor people shall glean the remnants of the harvest, which were saved through the Apostles, and very rare ears, not from the mountains and high places, but in the valley of Rephaim, that is, in the vileness of the letter. And consider that Rephaim, who are interpreted "giants", just like Ephraim above, signify the Pharisees and Scribes. Finally the Septuagint, for the valley of Rephaim, interpreted "the hard valley", that they might express the hardness of the Jewish heart. From whose humility are chosen as it were ears in the stubble and as it were clusters in the vintage, those who shall have been saved: and as the shaking of an olive tree, of two or three olives, or four or five. For when the percussion of the people of the Jews came, that olive of the people of Israel—which under Moses had six hundred thousand of those armed (Num. 26), and under David, with Joab numbering, an innumerable people (2 Sam. 24)—was scarcely able to offer a few fruits to the Lord Savior:

duas olivas Paulum et Barnabam, et tres olivas Petrum et Jacobum, et Joannem (Act. XIII), qui et in monte transfiguratum Dominum conspexerunt, et ad archisynagogi filiam ire cum Domino meruerunt (Matth. XVII). Quatuor autem et quinque olivae reliquos novem faciunt Apostolos, in quibus Judae proditoris locum Matthias obtinuit, qui utique pro diversitate gratiarum, quae nobis ignota est, in quatuor et quinque olivas separati sunt, ut Evangeliorum numerum et Legis in se volumina demonstrarent, quasi praedicatores utriusque Instrumenti (Act. I).

(Vers. 7, 8.) In die illa inclinabitur homo ad factorem suum: et oculi ad Sanctum Israel respicient. Et non inclinabitur ad altaria, quae fecerunt manus ejus, et quae operati sunt digiti ejus: non respicient lucos et delubra. In illo tempore quando de populo Israel, cui prius dicebatur, Olivam fructiferam vocavit te Dominus Deus tuus (Jerem. XI, 16): et de quo in Psalmis legimus: Filii tui sicut novellae olivarum in circuitu mensae tuae (Ps. CXXVII, 3), pro siccitate gratiae spiritualis vix duas olivas, et tres, aut quatuor, aut quinque Dominus esuriens repererit, subintrabit gentium plenitudo, et nequaquam ad idola manufacta, sed ad Deum suum inclinabitur, et respiciens Sanctum Israel, et aras lucosque ac delubra contemnent, scientes illud scriptum: Omnis plantatio quam non plantavit coelestis pater, eradicabitur (Mat. 15, 13).

(Vers. 9, 10.) In die illa erunt civitates fortitudinis ejus derelictae sicut aratra et segetes, quae derelictae sunt a facie filiorum Israel. Et erit deserta, quia oblita es Dei Salvatoris tui, et fortis adjutoris tui non es recordata. LXX: In die illa erunt civitates tuae derelictae sicut dereliquerunt Amorrhaei, et Evaei a facie filiorum Israel. Et erunt desertae, quia dereliquisti Deum Salvatorem tuum, et Domini auxiliatoris tui non es recordata.

Quomodo sub Moyse, et Jesu filio Nave, Amorrhaei, et Evaei, sive caeterae gentes quae habitabant in terra repromissionis, dereliquerunt vomeres, et segetes, et acervos in agris, atque fugerunt, ne ab hostibus occuparentur: sic terra Judaea, et omnes urbes illius robustissimae, Romanis Judaeam vastantibus et obsidentibus Jerusalem, a suis habitatoribus derelictae sunt. Et fit apostropha ad ipsam terram Judaeae, id est, ad eos qui habitabant in illa. Haec autem universa perpessa es, quia oblita es Dei Salvatoris tui, qui interpretatur Jesus, quem tibi venturum Lex et Prophetae jugiter nuntiabant: et fortis adjutoris tui, qui tuus semper opitulator fuit, non es recordata. Causa ergo desertarum urbium Judaeae, oblivio Salvatoris est, qui in principio hujus Prophetae dixerat: Israel me non cognovit, et populus meus non intellexit.

two olives, Paul and Barnabas; and three olives, Peter and James and John (Acts 13), who also beheld the transfigured Lord on the mountain, and deserved to go with the Lord to the daughter of the ruler of the synagogue (Matt. 17). Moreover, four and five olives make the remaining nine Apostles, in whom Matthias obtained the place of Judas the traitor, who surely for the diversity of graces, which is unknown to us, were separated into four and five olives, so that they might demonstrate the number of the Gospels and the volumes of the Law in themselves, as preachers of both Instruments (Acts 1).

(Verses 7, 8.) In that day a 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 made, and which his fingers wrought: they shall not look at the groves and shrines. At that time when from the people of Israel—to whom it was previously said: "The Lord your God called you a fruitful olive tree" (Jer. 11:16); and of whom we read in the Psalms: "Your children like olive plants around your table" (Ps. 127:3)— the hungry Lord shall have found scarcely two olives, and three, or four, or five, on account of the dryness of spiritual grace, the fullness of the nations shall enter in, and by no means to idols made by hand, but to their God shall they bow down; and looking to the Holy One of Israel, they shall despise altars and groves and shrines, knowing that which is written: "Every plant which the heavenly Father has not planted shall be rooted up" (Matt. 15:13).

(Verses 9, 10.) In that day the cities of his strength shall be abandoned like the plows and the crops, which were abandoned from the face of the children of Israel. And it shall be a desert, because you have forgotten the God of your Savior, and of your strong helper you have not been mindful. LXX: In that day your cities shall be abandoned as the Amorites and Hivites abandoned them from the face of the children of Israel. And they shall be desert, because you have abandoned the God your Savior, and of the Lord your helper you have not been mindful.

Just as under Moses, and Joshua the son of Nun, the Amorites and Hivites, or the other nations that inhabited the land of promise, abandoned their plowshares, and crops, and heaps in the fields, and fled, lest they be occupied by the enemies: so the land of Judea, and all its strongest cities, with the Romans devastating Judea and besieging Jerusalem, were abandoned by their inhabitants. And there is an apostrophe to the land of Judea itself, that is, to those who were dwelling in it. Moreover, you have suffered all these things because you have forgotten the God your Savior, who is interpreted as Jesus, whom the Law and the Prophets were continually announcing would come to you: and of your strong helper, who was always your aider, you have not been mindful. Therefore, the cause of the deserted cities of Judea is the forgetting of the Savior, who at the beginning of this Prophet had said: "Israel has not known me, and my people has not understood."

(Vers. 11.) Propterea plantabis plantationem fidelem et germen alienum seminabis. In die plantationis tuae labrusca, et mane semen tuum florebit: ablata est messis in die haereditatis, et dolebit graviter. LXX: Ideo plantabis plantationem infidelem, et semen infidele, et in die qua plantaveris, errabis. Si autem mane seminaveris, florebit in messem in die haereditatis: quando sicut pater hominis dat haereditatem filiis suis.

Pro eo quod nos juxta Aquilam et Symmachum et LXX interpretati sumus, in die haereditatis, quod Hebraice dicitur BIOM NEHELA (), legi potest in Hebraico, in die pessima. Et pro eo quod Aquila et Theodotio interpretati sunt, et dolebit homo: nos docti ab Hebraeis, pro homine qui lingua eorum dicitur ENOS, interpretati sumus ANUS (), id est, graviter: De cujus verbi ambiguitate, si vitae hujus spatium fuerit, in Jeremia plenius disseremus, ubi juxta LXX dicitur: Et homo est, et quis cognoscet eum? Dicam ergo quod proposui: Quia oblita es, terra Judaea, Dei Salvatoris tui, et ejus qui tibi semper praebuit fortitudinem, non es recordata; propterea plantabis quidem plantationem fidelem, sive ut Aquila et Theodotio interpretati sunt, pulchram; aut ut Symmachus, bonam, unum Deum praedicans: sed germen alienum seminabis, non recipiens Patrem, quia non recipis Filium. Qui enim credit in Patrem, credit et in Filium. Et quia germen alienum blasphemiae contra Jesum seminasti in synagogis Satanae, ideo non vindemiabis uvam, sed labruscam. Cumque visum fuerit florere germen tuum, et aliquam habere pietatis umbram, dum homines ab idolis retrahis: tamen quando ad fructus veneris colligendos in die haereditatis dolebis graviter, cernens gentium populum tibi esse praelatum. Unde et Apostolus loquitur: Tristitia mihi est magna, et indesinens dolor cordi meo. Optabam enim ego ipse anathema esse a Christo pro fratribus meis, qui sunt cognati mei juxta carnem, qui sunt Israelitae, quorum est adoptio filiorum, et legislatio, et gloria, et testamentum, et repromissio.

(Vers. 12 seqq.) Vae multitudo populorum multorum, ut multitudo maris sonantis, et tumultus turbarum, sicut sonitus aquarum multarum sonabunt. Populi sicut multitudo aquarum inundantium sonabunt: et increpabit eum, et fugiet procul, et rapietur sicut pulvis montium a facie venti, et sicut turbo coram tempestate. In tempore vesperae, et ecce turbatio: in matutino, et non subsistet. Haec est pars eorum, qui vastaverunt nos, et sors diripientium nos.

(Vers. 11.) Therefore you shall plant a faithful plantation and you shall sow a foreign sprout. In the day of your planting the wild grape, and in the morning your seed shall flourish: the harvest is taken away in the day of inheritance, and it shall grieve heavily. LXX: Therefore you shall plant an unfaithful plantation, and an unfaithful seed, and in the day in which you shall have planted, you shall err. But if you shall have sown in the morning, it shall flourish unto harvest in the day of inheritance: when as the father of a man gives an inheritance to his sons.

Instead of that which we, following Aquila and Symmachus and the LXX, have interpreted as "in the day of inheritance," which in Hebrew is called BIOM NEHELA, it can be read in Hebrew as "in the worst day." And instead of that which Aquila and Theodotion interpreted as "and the man shall grieve": we, taught by the Hebrews, instead of "man," which in their language is called ENOS, have interpreted ANUS, that is, "heavily": concerning the ambiguity of which word, if there shall be space in this life, we shall discuss more fully in Jeremiah, where according to the LXX it is said: "And he is a man, and who shall know him?" I will say, therefore, what I proposed: Because you, land of Judea, have forgotten the God your Savior, and of him who always provided strength to you, you have not been mindful; therefore you shall indeed plant a faithful plantation, or as Aquila and Theodotion interpreted, a beautiful one; or as Symmachus, a good one, preaching one God: but you shall sow a foreign sprout, not receiving the Father, because you do not receive the Son. For he who believes in the Father, believes also in the Son. And because you have sown a foreign sprout of blasphemy against Jesus in the synagogues of Satan, therefore you shall not vintage the grape, but the wild grape. And when your sprout shall have seemed to flourish, and to have some shadow of piety, while you draw men back from idols: nevertheless when you shall have come to gather the fruits in the day of inheritance, you shall grieve heavily, seeing the people of the nations being preferred to you. Whence also the Apostle speaks: "I have great sadness, and unceasing grief in my heart. For I myself was wishing to be anathema from Christ for my brothers, who are my kinsmen according to the flesh, who are Israelites, whose is the adoption of sons, and the legislation, and the glory, and the testament, and the promise."

(Verses 12 seqq.) Woe, the multitude of many peoples, like the multitude of a sounding sea; and the tumult of crowds, like the sound of many waters they shall sound. The peoples like a multitude of inundating waters shall sound: and he shall rebuke him, and he shall flee far away, and he shall be snatched away like the dust of the mountains from the face of the wind, and like a whirlwind before the tempest. In the time of evening, and behold trouble: in the morning, and he shall not stand. This is the portion of those who have devastated us, and the lot of those plundering us.

Supra legimus sub nomine Damasci, vocationem gentium, et abjectionem Judaeorum, et per Apostolos, atque in Apostolis, paucorum de Judaeis credentium electionem. Et quoniam ad comparationem totius mundi et universarum gentium, parva pars populi credidit Christiani, de quibus supra dictum est: Et reliquiae Syriae sicut gloria filiorum Israel erunt (Multi enim (Matth. XXII, 14) vocati, pauci vero electi); et: Non est omnium fides (II Thess. III, 2): nunc consequenter infertur non planctus, sed vae his gentibus quae credere noluerant, et persecutae sunt populum christianum. Comparanturque undarum molibus et frementi mari, et quantum in se est, cuncta opprimere et occupare cupienti. Sonabunt enim populi in spectaculis theatralis luxuriae, et amphiteatri crudelitate, et circi furoribus, sicut sonitus aquarum inundantium, quando consona impietatis voce blasphemant, et dicunt Christianos ad leones et bestias projici, et caetera hujuscemodi. Sed illis instar maris furentibus, increpabit Dominus auctorem seditionis eorum, et fugabit eum a suo populo. Et sicut pulvis motus in montibus, quanto excelsior est, tanto fortius rapitur; et sicut turbo, qui de terra consurgit, subita tempestate fertur in sublime: ita et ille raptus, a Dei populo separabitur ac fugiet, ne in abyssos relegetur. Cumque dies consummationis advenerit, quod interpretatur vespera, tunc erit turbatio, sua peccata noscentis. Et in tempore matutino, die videlicet resurrectionis, non subsistet, quod LXX transtulerunt, non erit. Si autem non erit, quid respondebit?

(Cap. XVIII---Vers. 1 seqq.) Vae terrae cymbalo alarum, quae est trans flumina Aethiopiae, qui mittit in mari legatos, et in vasis papyri super aquas: ite, Angeli veloces, ad gentem convulsam, et dilaceratam: ad populum horribilem, post quem non est alius: ad gentem exspectantem, exspectantem et conculcatam, cujus diripuerunt flumina terram ejus. Omnes habitatores orbis, qui moramini in terra, cum elevatum fuerit signum in montibus, videbitis et clangorem tubae audietis. LXX: Vae terrae navium alarum trans flumina Aethiopiae, qui mittis in mari obsides, et epistolas biblinas super aquam. Ibunt enim nuntii leves ad gentem excelsam, et peregrinum populum et pessimum, qui est trans eum: gens absque spe, et conculcata, nunc flumina terrae omnis sicut regio quae habitatur [Al. habitabitur]: habitabitur regio eorum, quomodo si signum de monte elevetur, et tubae vox audiatur.

Above we read under the name of Damascus the calling of the nations, and the rejection of the Jews, and through the Apostles, and in the Apostles, the election of a few from the believing Jews. And because in comparison with the whole world and all nations, only a small part of the people has believed in Christ, concerning whom it was said above: "And the remnants of Syria shall be as the glory of the children of Israel" (for many are called, but few chosen (Matt. 22:14)); and: "Faith is not of all" (2 Thess. 3:2): now consequently is introduced not a lament, but a woe to these nations which had been unwilling to believe, and have persecuted the Christian people. And they are compared to the masses of waves and the roaring sea, and as much as is in itself, desiring to oppress and occupy all things. For the peoples shall sound in the spectacles of theatrical luxury, and in the cruelty of the amphitheater, and in the furies of the circus, like the sound of inundating waters, when with a harmonious voice of impiety they blaspheme, and say that the Christians should be thrown to the lions and beasts, and other things of this sort. But with those people raging like the sea, the Lord shall rebuke the author of their sedition, and shall put him to flight from his people. And as dust moved on the mountains, the higher it is, the more strongly it is snatched away; and like a whirlwind, which rises from the earth, is carried on high by a sudden tempest: so also that one, snatched away, shall be separated from the people of God and shall flee, lest he be banished into the abysses. And when the day of consummation shall have arrived, which is interpreted as evening, then there shall be trouble for him who knows his sins. And in the morning time, namely the day of resurrection, he shall not stand, which the LXX translated as "he shall not be." But if he shall not be, what shall he answer?

(Chapter XVIII — Verses 1 seqq.) Woe to the land of the cymbal of wings, which is beyond the rivers of Ethiopia, which sends ambassadors by sea, and in vessels of papyrus upon the waters: go, swift Angels, to a nation convulsed and torn to pieces: to a terrible people, after whom there is no other: to a nation expecting, expecting and trodden down, whose rivers have despoiled its land. 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 clangor of the trumpet. LXX: Woe to the land of ships of wings beyond the rivers of Ethiopia, who sendest hostages in the sea, and bibline letters upon the water. For light messengers shall go to a high nation, and a foreign and most wicked people, which is beyond it: a nation without hope, and trodden down, now the rivers of all the earth are like a region which is inhabited [Another reading: will be inhabited]: their region shall be inhabited, as if a sign were lifted up from the mountain, and the voice of the trumpet were heard.

Utramque editionem posui in prophetia obscurissima ne quid volentibus intelligere quod scriptum est, deesse videatur. Simulque vehementer admiror eos, qui fidem nostram, et spem Christianam arbitrantur, simplicitate contentam, quia scriptum est: Mandatum Dei lucidum illuminans oculos (Ps. XVIII, 9): nec plus debere nos quaerere, quam ut fiant, quae praecepta sunt: cum idcirco et omnis Scriptura, et Prophetae specialiter futurorum mysteriis involuti sint, ut provocent nos ad intelligentiam, et ad illud quod in Evangelio dicitur: Petite, et accipietis: quaerite, et invenietis: pulsate, et aperietur vobis. Quia ergo juxta historiam et id quod in Hebraeo continetur, in quinto libro exposui, nunc quid mihi juxta anagogen videatur, edisseram. Prudens forsitan lector inquirat, quid sibi velit in Visione, vel Onere Damasci, alarum cymbalum et caetera quae sequuntur. Postquam de vocatione gentium dictum est, de objectione Judaeorum, et electione eorum, qui per Apostolos crediderunt, et postea de gentium multitudine et persecutoribus, qui maris fluctibus comparati sunt: sequebatur, ut de haeresibus quoque, quae Ecclesiam vexaverunt, et hucusque populantur, sermo propheticus nuntiaret, qui, dormiente patrefamilias, in agro Ecclesiae superseminaverunt zizania (Matth. XIII). Et dicuntur cymbalum, charitatem Dei non habentes, juxta illud Apostoli: Si linguis hominum loquar et Angelorum: charitatem autem non habeam, factus sum velut aes sonans aut cymbalum tinniens (I Cor. XIII, 1). Et non solum cymbalum rauco concrepans sonitu, sed propter levitatem sermonis haeretici in diversa currentis, alarum cymbalum dicuntur, sive juxta Septuaginta, alae navium, qui magna mercimonia promittentes, navigant in saeculi istius fluctibus. Alas autem navium, vela quibus suspenduntur, et trahuntur, intellige. Et pulchre alas dixit navium, omnis enim haereticus pollicetur excelsa, et cum alas habere se jactet, tamen haeret in salsis fluctibus, et procul non recedit a terra, in medioque cursu patitur repente naufragium. Unde Aquila pro cymbalo, umbram alarum, interpretatus est, non enim habent alas, sed alarum similitudinem. Quodque infert, quae est trans flumina Aethiopiae, hoc significat, quod impietate sua omnes vincant haeretici. Verbi gratia: Dicit Epicurus non esse providentiam, et voluptatem maximum bonum.

I have set down both editions in a most obscure prophecy lest anything should seem to be lacking to those wishing to understand what is written. And at the same time I greatly admire those who think our faith, and Christian hope, is content with simplicity, because it is written: "The commandment of the Lord is lucid, enlightening the eyes" (Ps. 18:9): nor that we ought to seek more than that those things which are commanded be done: since for this reason both all Scripture, and the Prophets especially, are involved in the mysteries of future things, that they may provoke us to understanding, and to that which is said in the Gospel: "Ask, and you shall receive: seek, and you shall find: knock, and it shall be opened to you." Because therefore, according to the history and that which is contained in the Hebrew, I have set it forth in the fifth book, now I shall explain what seems to me according to anagoge. The prudent reader perhaps may inquire what he [the prophet] means in the Vision, or Burden of Damascus, by the cymbal of wings and the other things that follow. After it was spoken concerning the calling of the nations, concerning the rejection of the Jews, and the election of those who believed through the Apostles, and afterwards concerning the multitude of the nations and the persecutors, who were compared to the waves of the sea: it followed that the prophetic discourse should also announce concerning the heresies which have vexed the Church, and even now devastate it, who, while the householder was sleeping, sowed tares over the field of the Church (Matt. 13). And they are called a cymbal, not having the charity of God, according to that of the Apostle: "If I speak with the tongues of men and of Angels: but have not charity, I am become as sounding brass or a tinkling cymbal" (1 Cor. 13:1). And not only a cymbal clashing with a hoarse sound, but on account of the lightness of heretical discourse running into diverse things, they are called a cymbal of wings, or according to the Septuagint, "wings of ships," who promising great merchandise, sail in the waves of this world. Moreover, understand the "wings of ships" as the sails by which they are suspended and drawn. And beautifully he said "wings of ships," for every heretic promises high things, and although he boasts that he has wings, nevertheless he is stuck in the salty waves, and does not recede far from the land, and in the middle of his course suddenly suffers shipwreck. Whence Aquila, instead of "cymbal," interpreted "the shadow of wings," for they do not have wings, but the likeness of wings. And that which he adds, "which is beyond the rivers of Ethiopia," signifies this: that the heretics surpass all in their impiety. For example: Epicurus says there is no providence, and that pleasure is the greatest good.

Comparatione hujus sceleratior Marcion, et omnes haeretici, qui vetus lacerant Testamentum. Cum enim recipiant providentiam, accusant Creatorem, et asserunt eum in plerisque operibus errasse, et non ita fecisse, ut facere debuerat. Ad quam enim utilitatem hominum, serpentes, scorpios, crocodilos, et pulices, cimicesque et culices pertinere? Isti ergo trans flumina Aethiopiae sunt, et mittunt in mari hujus saeculi legatos, id est, discipulos suos, qui eorum portantes volumina, recte vasa papyri, id est, chartacia super aquas portare dicuntur, quae delentur velociter. Sicut enim libri juxta aquas et humores cito obscurantur, delentur et pereunt: ita sermo eorum atque doctrina, cum in principio aliquam visa fuerit fortitudinem possidere, pertransit et labitur. Itaque per ironiam dicitur ad eos: O Angeli haereticorum, ite veloces. Quos beatus apostolus Paulus falsos apostolos, operarios fraudulentos, qui in Apostolos Christi transfigurentur, appellat (II Cor. XI). Et ite ad gentem avulsam et laceratam: avulsam a Deo, et haereticorum morsibus laniatam. Ad populum horribilem; nihil enim horribilius blasphemia, quae ponit in excelsum os suum. Post quem non est alter populus: omne quippe peccatum comparatum blasphemiae, levius est. Gentem exspectantem, exspectantem, et conculcatam. Nam omnes haeretici sibi coelestia repromittunt, et pollicentur ingentia, et tamen a daemonibus conculcantur. Cujus terram diripuerunt flumina, quae non de coelo habent aquas, sed de terra. Quis enim angulus est, quae extrema solitudo terrarum, ad quam non turbidus haereticorum sermo perveniat? Itaque omnes qui habitant et morantur in orbe terrarum, ad haereticorum signum, quod quasi in montibus elevatum est, erigunt oculos suos, et clangorem tubae, id est, doctrinae eorum, audiunt. Haec juxta Hebraicum.

Caeterum secundum LXX planguntur alae haereticorum, quae instar navium per mare hujus saeculi volitant, et impietatem superant ethnicorum, quos nunc Aethiopes Scriptura cognominat: et dicitur ad doctrinam eorum, atque sermonem: Qui mittis in mari hujus saeculi libros, obsides perversitatis tuae, et epistolas ad decipiendos eos, qui lecturi sunt. Pergunt nuntii leves ad gentem excelsam, et peregrinum populum, et pessimum. Nullus enim ecclesiasticorum tantum habet studii in bono, quantum haeretici in malo, et in eo se lucrum putant consequi, si alios decipiant, et ipsi perditi caeteros perdant. Gens autem vocatur excelsa propter superbiam: et peregrina et pessima, quia aliena a Deo est. Vere gens sine spe, et conculcata, cujus flumina in tota terra imitantur habitationem Ecclesiae, ut inveniant sibi hospitium et regionem, in qua elevent signum doctrinae suae, in qua Scripturarum clangant tuba.

In comparison with this man, Marcion and all heretics who tear the Old Testament are more wicked. For while they receive providence, they accuse the Creator, and assert that he erred in most works, and did not do so as he ought to have done. For to what utility of men do serpents, scorpions, crocodiles, and fleas, bedbugs, and gnats pertain? These, therefore, are beyond the rivers of Ethiopia, and they send ambassadors into the sea of this world, that is, their disciples, who carrying their volumes, are rightly said to carry "vessels of papyrus," that is, paper ones, upon the waters, which are deleted swiftly. For just as books near waters and moisture are quickly obscured, deleted, and perish: so their discourse and doctrine, though in the beginning it seemed to possess some strength, passes away and slips. Therefore it is said to them by irony: "O Angels of the heretics, go swift." Whom the blessed apostle Paul calls "false apostles, deceitful workers, who are transfigured into Apostles of Christ" (2 Cor. 11). And "go to a nation torn away and mangled": torn away from God, and mangled by the bites of heretics. "To a terrible people"; for nothing is more terrible than blasphemy, which sets its mouth in the high place. "After whom there is no other people": for indeed every sin compared to blasphemy is lighter. "A nation expecting, expecting, and trodden down." For all heretics promise celestial things to themselves, and promise great things, and nevertheless are trodden down by demons. "Whose land the rivers have despoiled," which do not have waters from heaven, but from the earth. For what corner is there, what extreme solitude of the lands, to which the turbid discourse of the heretics does not reach? Therefore all who dwell and abide in the orb of the lands, at the sign of the heretics, which is lifted up as if on the mountains, raise their eyes, and the clangor of the trumpet, that is, of their doctrine, they hear. These things according to the Hebrew.

But according to the LXX, the wings of the heretics are lamented, which like ships fly through the sea of this world, and surpass the impiety of the ethnics [pagans], whom Scripture now names Ethiopians: and it is said to their doctrine and discourse: "You who send books into the sea of this world, hostages of your perversity, and letters to deceive those who are about to read." Light messengers proceed to a high nation, and a foreign and most wicked people. For none of the ecclesiastics has as much zeal in good as the heretics have in evil, and in this they think they obtain gain, if they deceive others, and they themselves being lost, lose the rest. Moreover, the nation is called "high" on account of pride: and "foreign and most wicked," because it is alienated from God. Truly a nation without hope, and trodden down, whose rivers in the whole earth imitate the habitation of the Church, that they may find for themselves a lodging and a region in which they may lift up the sign of their doctrine, in which they may sound the trumpet of the Scriptures.

(Vers. 4 seqq.) Quia haec dicit Dominus ad me, quiescam, et considerabo in loco meo: sicut meridiana lux clara est, et sicut nubes roris in die messis. Ante messem enim totus effloruit, et immatura perfectio germinabit, et praecidentur ramusculi ejus falcibus: et quae derelictae fuerint, abscindentur, excutientur. Et relinquentur simul avibus montium, et bestiis terrae, et aestate perpetua erunt super eum volucres, et omnes bestiae terrae super illum hyemabunt. In tempore illo deferetur munus Domino exercituum a populo divulso, et dilacerato, a populo horribili, post quem non fuit alius, a gente exspectante, exspectante et conculcata, cujus diripuerunt flumina terram ejus, ad locum nominis Domini exercituum montem Sion.

Quiescit et comtemplatur Deus in loco suo, sive juxta Aquilam, in firmamento, id est, in Ecclesia, de qua Paulus Apostolus loquitur: Columna et firmamentum veritatis (I Tim. III, 15). Contemplatur autem ea quae fiunt in Ecclesia; et sicuti meridiana lux clara est, ita universa perlustrat: juxta illud quod in decimo octavo Psalmo secundum Anagogen de sole justitiae dicitur: Nec est qui se abscondat a calore ejus (Ps. XVIII, 7). Et quomodo nubes roris in die messis, et in ferventi aestate gratissima est, sic Dominus habitatores Ecclesiae suae refrigerat, quo praesente cuncta florescunt. Et antequam tempus consummationis adveniat, quia nunc ex parte cognoscimus et ex parte prophetamus, multi perfecti reperientur, de quibus Apostolus loquitur: Quotquot perfecti hoc sentiamus (I Cor. XIII; Philip. III, 15). Ramusculi autem, qui inutiles sunt, falcibus praecidentur, dicente in Evangelio Salvatore: Ego sum vitis vera, et Pater meus agricola est. Omnem palmitem in me non ferentem fructum, tollet eum, et omnem qui fert fructum, purgabit eum, ut fructum plus afferat (Joan. XV, 2). Et quae praecisa fuerint, relinquentur avibus montium et bestiis terrae. Avibus, quae juxta viam seminata populantur, et bestiis, quibus traditur anima non confitens Deum, ita ut qui a Domino praecisus fuerit et abjectus, et de corpore illius, quod est Ecclesia separatus, tam in aestate quam in hyeme, hoc est, in prosperis et adversis, volucrum et bestiarum mansio sit. Sicut autem hi qui inutiles sunt et infructuosi in Ecclesia, amputantur et projiciuntur, ne modicum fermentum totam massam corrumpat: sic econtrario fieri potest, ut qui haeretico fuerant errore decepti, et avulsi a Domino atque lacerati, et horribiles ob blasphemiam, frustraque mendacia praestolantes, et conculcati a daemonibus, et a fluviis in partes varias dissipati, cum recordati fuerint Dei sui, et magistros pessimos dereliquerint, offerant munus Domino exercituum, non alibi nisi in monte Sion, et in specula, quod interpretatur Ecclesia. Brevius dicimus, quia in libro explanationis historicae multa jam diximus.

(Verses 4 seqq.) Because the Lord says these things to me: I will rest, and I will consider in my place: as the midday light is clear, and as a cloud of dew in the day of harvest. For before the harvest it has all flourished, and an immature perfection shall sprout, and its twigs shall be cut off with pruning hooks: and those which shall have been left shall be cut away, they shall be shaken out. And they shall be left together to the birds of the mountains, and to the beasts of the earth, and in perpetual summer the birds shall be upon him, and all the beasts of the earth shall winter upon him. In that time a gift shall be brought to the Lord of hosts from a people plucked and torn to pieces, from a terrible people, after whom there was no other, from a nation expecting, expecting and trodden down, whose rivers have despoiled its land, to the place of the name of the Lord of hosts, mount Zion.

God rests and contemplates in his place, or according to Aquila, "in the firmament," that is, in the Church, of which the Apostle Paul speaks: "The pillar and firmament of the truth" (1 Tim. 3:15). Moreover, he contemplates those things which are done in the Church; and just as the midday light is clear, so he surveys all things: according to that which is said in the eighteenth Psalm according to anagoge concerning the sun of justice: "Nor is there anyone who may hide himself from his heat" (Ps. 18:7). And as a cloud of dew in the day of harvest, and in the fervent summer is most welcome, so the Lord refreshes the inhabitants of his Church, in whose presence all things flourish. And before the time of consummation arrives—because now we know in part and we prophesy in part—many perfect ones shall be found, of whom the Apostle speaks: "As many of us as are perfect, let us feel this" (1 Cor. 13; Phil. 3:15). Moreover, the twigs which are useless shall be cut off with pruning hooks, the Savior saying in the Gospel: "I am the true vine, and my Father is the husbandman. Every branch in me not bearing fruit, he will take it away; and every one that bears fruit, he will purge it, that it may bring forth more fruit" (John 15:1-2). And those things which have been cut off shall be left to the birds of the mountains and the beasts of the earth. To the birds, which devastate that which is sown near the way; and to the beasts, to which the soul not confessing God is delivered, so that he who has been cut off and cast away by the Lord, and separated from his body, which is the Church, both in summer and in winter—that is, in prosperity and adversity—is the dwelling of birds and beasts. Moreover, just as those who are useless and fruitless in the Church are pruned and cast out, lest a little leaven corrupt the whole lump: so on the contrary it can happen that those who had been deceived by heretical error, and torn away from the Lord and mangled, and terrible on account of blasphemy, and waiting for lies in vain, and trodden down by demons, and dissipated into various parts by rivers, when they have been mindful of their God, and have abandoned the worst teachers, they may offer a gift to the Lord of hosts, not elsewhere than in mount Zion, and in the watchtower, which is interpreted as the Church. We speak more briefly, because in the book of historical explanation we have already said many things.

(Cap. XIX.---Vers. 1.) Onus Aegypti. Symmachus et Theodotio: Assumptio Aegypti. LXX: Visio Aegypti. Ubi in Hebaero scriptum est MASSA MESRAIM (), quod nos interpretati sumus, Onus vel pondus Aegypti: pro quo Aquila transtulit ἄρμα Αἰγύπτου, possumus dicere ab eo, quod tollat propheta, et portet jugum Domini, eum exstitisse condignum, qui prophetiam Aegypti cerneret, sive portaret. Unde miror LXX et in Babylone pro Pondere interpretatos Visionem; et in Philisthiim, et Moab, et Damasco, Verbum; et nunc in Aegypto Versionem; cum in Hebraeo in omnibus his non Verbum et Visio, sed MASSA (), id est, Onus, pondus que ponatur. Quod autem Symmachus et Theodotio λῆμμα, id est, assumptionem semper interpretati sunt, hoc scire debemus, accepisse prophetam a Domino gratiam spiritualem, ut Aegypti sacramenta cognosceret, sive oculis mentis aspiceret, ut LXX transtulerunt. Non est autem Aegyptus ista quam Judaei putant, sicut arbitratus est Josephus, qui in libris Antiquitatum refert: Oniam sacerdotem Isaiae implesse vaticinium, ut in territorio Heliopolitano, quod Aegyptii νομὸν vocant, exstrueret templum ad similitudinem Templi Dei, et altare. Esto enim, concedamus haec dicta de Onia et altari quod in Aegypto exstruxit, quae erunt quinque civitates, quae in Aegypto loquantur lingua Chananitica: ex quibus una juxta LXX appellatur ἀσεδὲκ: juxta alios interpretes, civitas ARS sive ARES, vel civitas solis? Et quis erit iste salvator, qui missus est Egyptiis, ut salvaret eos, et Dominum cognoscerent Aegyptii? quando coluerunt eum in hostiis et muneribus, et vota solverunt? quando percussit Dominus Aegyptum et sanavit eam? in quo tempore factum poterimus docere, ut fuerit via de Aegypto in Assyrios, et intraverint Assyrii in Aegyptum, et Aegyptii in Assyrios; et servierint Aegyptii Assur? Quando Israel tertius in Aegypto fuit; et apud Assyrios quasi benedictio in medio terrae: ita ut Dominus diceret: Benedictus populus meus Aegypti, et opus manuum mearum Assyrius? Haec ad Aegyptum istam, quam Judaei aestimant, non pertinere perspicuum est. Itaque locum istum quem incolimus, et mundum qui in maligno positus est: Aegyptum possumus appellare, maxime quia MESRAIM (), quod dicitur Aegyptus, interpretatur ἐκθλίβουσα, id est, tribulans, sive ad angustiam redigens. Est tamen sciendum, multa Oneris Aegyptii, vel Visionis, ad Aegypti provinciam pertinere, quae usque hodie habitatur et cernitur. Sed et in hoc et in aliis Scripturarum locis pleraque ponuntur, quae non possent stare juxta historiam: ut rerum necessitate cogamur altiorem intelligentiam quaerere.

(Chapter XIX.---Verse 1.) The burden of Egypt. Symmachus and Theodotion: The assumption of Egypt. LXX: The vision of Egypt. Where in Hebrew it is written MASSA MITZRAIM, which we have translated as The burden or the weight of Egypt; for which Aquila translated ἄρμα [arma] of Egypt, we can say that because the prophet takes up and carries the yoke of the Lord, he became worthy to see or carry the prophecy of Egypt. Wherefore I wonder that the LXX, both in Babylon, interpreted "Vision" instead of "Weight"; and in Philistia, and Moab, and Damascus, "Word"; and now in Egypt, "Vision" [Latin: Versionem]; whereas in Hebrew, in all these, not "Word" or "Vision," but MASSA, that is, "Burden" or "Weight," is placed. But as for Symmachus and Theodotion always interpreting "lemma," that is, "assumption," we should know this: that the prophet received spiritual grace from the Lord to know the mysteries of Egypt, or to look upon them with the eyes of the mind, as the LXX translated. For this is not that Egypt which the Jews think, as Josephus thought, who reports in the books of Antiquities that Onias the priest fulfilled the prophecy of Isaiah, so that in the territory of Heliopolis, which the Egyptians call a "nome," he built a temple after the likeness of the Temple of God, and an altar. For let it be, let us grant these things were said of Onias and the altar which he built in Egypt: what will be the five cities in Egypt that speak the Canaanite language, one of which according to the LXX is called Azedek; according to other translators, the city ARS or ARES, or the city of the sun? And who will be that savior who was sent to the Egyptians to save them, so that the Egyptians might know the Lord? When did they worship him in sacrifices and gifts, and pay their vows? When did the Lord strike Egypt and heal it? At what time can we show it was done, that there was a way from Egypt to the Assyrians, and the Assyrians entered into Egypt, and the Egyptians into the Assyrians; and the Egyptians served Assur? When was Israel a third in Egypt, and among the Assyrians as a blessing in the midst of the earth: so that the Lord would say: "Blessed be my people of Egypt, and the work of my hands the Assyrian"? It is clear that these things do not pertain to that Egypt which the Jews imagine. Therefore, we can call this place which we inhabit, and the world which is set in wickedness, "Egypt"; especially because MITZRAIM, which is called Egypt, is interpreted as ἐκθλίβουσα [ekthlibousa], that is, "afflicting" or "reducing to distress." Yet it should be known that many things of the "Burden of Egypt" or "Vision" pertain to the province of Egypt, which is inhabited and seen until today. But both in this and in other places of the Scriptures, many things are placed which could not stand according to history, so that by the necessity of things we are compelled to seek a higher understanding.

(Vers. 1 seqq.) Ecce Dominus ascendet super nubem levem, et ingredietur Aegyptum, et movebuntur [Al. commovebuntur] simulacra Aegypti a facie ejus, et cor Aegypti tabescet in medio ejus. Et concurrere faciam Aegyptios adversus Aegyptios, et pugnabit vir contra fratrem suum, et vir contra amicum suum, civitas adversum civitatem, regnum adversus regnum. Et disrumpetur spiritus Aegypti in visceribus ejus: et consilium ejus praecipitabo; et interrogabunt simulacra sua 290 et divinos suos, et Pythones, et hariolos. Et tradam Aegyptum in manus dominorum crudelium, et rex fortis dominabitur eorum, ait Dominus Deus exercituum. Pleraque de prophetia Aegypti, quam levavit vel vidit Isaias, in historica explanatione perstrinxi. Unde nunc juxta tropologiam summa quaeque carpenda sunt. Ascendit Dominus super nubem levem, corpus sanctae Virginis Mariae, quod nullo humani seminis pondere praegravatum est: vel certe corpus suum, quod de Spiritu sancto conceptum est. Et ingressus est in Aegyptum hujus mundi; statimque omnia Aegypti simulacra commota sunt: ita ut divinationes et universa fraus idololatriae, quae deceptum possidebat orbem, se fractam esse sentiret: intantum ut magi de Oriente docti a daemonibus, vel juxta prophetiam Balaam (Num. XXIV) intelligentes natum Filium Dei, qui omnem artis eorum destrueret potestatem, venerint Bethleem, et ostendente stella, adoraverint puerum (Matth. II). Tunc cor Aegypti omne contabuit, et Aegyptii contra Aegyptios surrexerunt, juxta illud quod Dominus loquitur in Evangelio: Nolite putare quia veni mittere pacem super terram: non veni pacem mittere, sed gladium. Veni enim dividere hominem contra patrem suum, et filiam contra matrem suam, et nurum contra socrum suam (Matth. X, 34 seqq.). Eo tempore et illud expletum est: Inimici hominis domestici ejus (Mich. VII, 6). Et pugnabit vir contra fratrem suum, et vir contra amicum suum. Fuerunt enim in una domo separati, duo contra tres, et tres contra duos, et divisus est pater contra Filium, et filius contra patrem, civitas adversus civitatem, et regnum adversus regnum, eorum qui non crediderunt, adversum eos qui crediderunt, vel certe eorum, qui crediderunt, proximos suos salvare cupientium.

(Verses 1 ff.) "Behold, the Lord will ascend upon a light cloud, and will enter Egypt, and the idols of Egypt will be moved [Al. deeply moved] at his presence, and the heart of Egypt will melt in its midst. And I will cause Egyptians to run together against Egyptians, and a man will fight against his brother, and a man against his friend, city against city, kingdom against kingdom. And the spirit of Egypt will be broken in its vitals, and I will cast down its counsel; and they will consult their idols and their diviners, and the spirits of the dead [Pythons], and the soothsayers. And I will hand over Egypt into the hands of cruel masters, and a strong king will rule over them, says the Lord God of hosts." I have touched upon most things concerning the prophecy of Egypt, which Isaiah took up or saw, in the historical explanation. Therefore, now according to tropology, the most important points must be gathered. The Lord ascends upon a light cloud: the body of the holy Virgin Mary, which was weighed down by no weight of human seed; or certainly his own body, which was conceived of the Holy Spirit. And he entered into the Egypt of this world; and immediately all the idols of Egypt were moved: so that the divinations and all the fraud of idolatry, which possessed the deceived world, felt themselves to be broken; to such an extent that the Magi from the East, taught by demons, or according to the prophecy of Balaam (Num. 24) understanding that the Son of God was born, who would destroy all the power of their art, came to Bethlehem, and the star showing the way, they worshipped the boy (Matth. 2). Then the whole heart of Egypt wasted away, and Egyptians rose up against Egyptians, according to that which the Lord speaks in the Gospel: "Do not think that I have come to send peace upon the earth: I have not come to send peace, but a sword. For I have come to divide a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law" (Matth. 10:34 ff.). At that time also that saying was fulfilled: "The enemies of a man are those of his own household" (Micah 7:6). And a man will fight against his brother, and a man against his friend. For they were separated in one house, two against three, and three against two, and the father was divided against the son, and the son against the father, city against city, and kingdom against kingdom—those who did not believe against those who believed, or certainly those who believed, desiring to save their neighbors.

Et disruptus est spiritus Aegypti in visceribus suis, ut nequaquam paria sentirent; sed spirituali contra se gladio separati, omne consilium suum praecipitatum esse cognoscerent: et nihilominus in errore pristino permanentes, hi qui fidei veritatem 291 suscipere noluerant, interrogarent simulacra, et divinos suos, et Pythones, et hariolos. Cumque illi hoc fecerint, Dominus tradidit eos in manu dominorum crudelium, juxta illud apostolicum: Quos tradidi Satanae, ut discant non blasphemare (I Tim. I, 20); quo servitute durissima oppressi, ad clementissimum Dominum revertantur. Pulchreque daemones crudeles dominos vocat, quibus nihil crudelius est. Rex quoque fortis, qui Dominus est eorum, perspicue diabolus intelligitur, quem et in Evangelio Dominus sortem vocat, quo vincto et oppresso, vasa domus ejus, et praeda diripitur.

(Vers. 5 seqq.) Et arescet aqua de mari, et fluvius desolabitur atque siccabitur, et deficient flumina, attenuabuntur et siccabuntur rivi aggerum. Calamus et juncus marcescet: nudabitur alveus rivi a fonte suo, et omnis sementis irrigua siccabitur: arescet et non erit. Et maerebunt piscatores, et lugebunt omnes mittentes in flumen hamum, et expandentes rete super faciem aquae, et arescent. Et confundentur qui operantur linum, plectentes et texentes subtilia, et erunt irrigua ejus flaccentia, omnes qui faciebant lacunas ad capiendos pisces. Stulti principes Taneos, sapientes consiliarii Pharao dederunt consilium insipiens.

Quando rex fortis, durus dominatus fuerit in Aegypto, arescet omnis doctrina et pulchritudo eloquentiae saecularis, et ipse fons fluviorum omnium diabolus, a quo oriuntur universa mendacia, desolabitur: ita ut deficiant caetera flumina et rivi, qui de turbidis Nili aquis implebantur. Calamus quoque et juncus nimia siccitate arescent. Pro junco papyrum LXX transtulerunt, de quo charta fit, addentes de suo achi viride, quod in Hebraico non habetur. Cumque ab eruditis quaererem, quid hic sermo significaret, audivi, ab Aegyptiis hoc nomine lingua eorum omne quod in palude virens nascitur appellari. Calamus autem juxta tropologiam, est sermo vacuus, et nihil in se solidum habens: et papyrus qui videtur quidem habere medullam, et non est vacuus, et tamen fragilis est, citoque marcescit.

And the spirit of Egypt was broken in its vitals, so that they felt nothing alike; but separated against themselves by a spiritual sword, they recognized that all their counsel was cast down. Nevertheless, remaining in their former error, those who had been unwilling to receive the truth of the faith would consult the idols, and their diviners, and the spirits of the dead [Pythons], and the soothsayers. And when they had done this, the Lord handed them over into the hand of cruel masters, according to that apostolic saying: "Whom I have delivered to Satan, that they may learn not to blaspheme" (1 Tim. 1:20); so that, oppressed by the hardest servitude, they might return to the most merciful Lord. And beautifully he calls the demons "cruel masters," than whom nothing is more cruel. The "strong king" also, who is their lord, is clearly understood as the devil, whom also in the Gospel the Lord calls "the strong one" [Latin text: sortem, likely for fortem], who being bound and oppressed, the vessels of his house and the prey are plundered.

(Verses 5 ff.) "And the water from the sea will dry up, and the river will be desolated and dried, and the streams will fail; the canals of the embankments will be thinned and dried up. The reed and the rush will wither; the bed of the river will be stripped from its source, and every irrigated seed-plot will be dried up: it will wither and will be no more. And the fishermen will mourn, and all who cast a hook into the river will lament, and those who spread a net upon the face of the water will wither away. And those who work flax will be confounded, those who card and weave fine fabrics; and its watered places will be drooping, all who made pools for catching fish." The princes of Tanis are fools, the wise counselors of Pharaoh have given foolish counsel.

When the strong king, the harsh master, shall have ruled in Egypt, all the doctrine and beauty of secular eloquence will dry up, and the very source of all rivers, the devil, from whom all lies arise, will be desolated: so that the other rivers and streams, which were filled from the turbid waters of the Nile, will fail. The reed also and the rush will wither from excessive dryness. For "rush," the LXX translated "papyrus," from which paper is made, adding from their own "green achi," which is not found in the Hebrew. When I asked learned men what this word meant, I heard that by the Egyptians everything that grows green in a marsh is called by this name in their language. But according to tropology, the "reed" is empty discourse, having nothing solid in itself; and the "papyrus" is that which indeed seems to have a pith, and is not empty, and yet is fragile and quickly withers.

Omnes quoque rivi, arefacto rivorum capite, siccabuntur, et quidquid prius aquis irrigabatur Aegyptiis, arefactum, non erit: ita ut moereant Aegypti piscatores qui valde contrarii sunt piscatoribus Domini, et lugeant qui mittebant hamum in flumen, et expandebant rete super faciem aquae. Qui singulos quosque decipiunt, hamum mittunt in aquas turbidas. Qui autem plures simul, ita ut in synagogis Satanae loquantur publice, et populorum abducant greges, isti rete super aquas mittunt Aegyptias. Confundentur etiam hi qui operabantur linum, ut vestes facerent sacerdotum; plectentes illud, et texentes subtilia: quod proprie ad dialecticorum artem pertinet. Pro subtilibus, byssum LXX transtulerunt, quod et ipsum in sacerdotum vestibus texitur. Quodque sequitur: Et erunt irrigua ejus flaccentia, omnes qui faciebant lacunas ad capiendos pisces, hoc significat, quod omnes insidiae Aegypti piscatorum destruantur, et pereant. Pro lacunis quae fiebant ad capiendos pisces, quod nos juxta sensum interpretati sumus, et in Hebraico, et in cunctis interpretibus, in loco piscium ponuntur animae, ut ab historia trahamur ad tropologiam, quod videlicet isti piscatores, qui faciebant lacunas, et foveas, ad hoc fecerint, ut animas in eis deciperent. Notandum quod pro lacunis LXX Î¶á½»Î¸Î¿Î½ transtulerunt, quod genus est potionis ex frugibus aquaque confectum, et vulgo in Dalmatiae Pannoniaeque provinciis, gentili barbaroque sermone appellatur sabaium. Hoc maxime utuntur Aegyptii, ut non puras aquas bibentibus tribuant, sed turbidas, et commixtarum fecium similes, ut per hujuscemodi potionem haereticae pravitatis doctrina monstretur. Tunc stulti erunt principes Taneos, quae interpretatur mandatum humile. Omnes enim haeretici contrariam altitudini humilitatem docent, et detrahunt ad inferos, et sunt principes humilis dejectique mandati. Consiliarii quoque Pharao, qui rex Aegypti est, et recte dissipator, et divisus, et in partes varias separatus exprimitur, insipiens arguentur dedisse consilium, quando disperderit Dominus sapientiam sapientium, et intelligentiam prudentium reprobaverit (I Cor. I).

(Vers. 12 seqq.) Quomodo dicitis 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. 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."

All the streams also, the head of the streams having dried up, will be dried, and whatever was previously irrigated by Egyptian waters, having dried up, will be no more: so that the Egyptian fishermen may mourn, who are greatly opposed to the fishermen of the Lord, and those who cast a hook into the river and spread a net upon the face of the water may lament. Those who deceive individuals one by one cast a hook into the turbid waters. But those who [deceive] many at once, so as to speak publicly in the synagogues of Satan and lead away flocks of people, these spread a net over the Egyptian waters. Those also who worked flax will be confounded, to make garments for the priests; carding it and weaving fine fabrics: which properly pertains to the art of the dialecticians. For "fine fabrics," the LXX translated "byssus," which itself is woven in the garments of priests. And that which follows: "And its watered places will be drooping, all who made pools for catching fish," means this: that all the snares of the Egyptian fishermen are destroyed and perish. For "pools" which were made to catch fish, which we have interpreted according to the sense, both in the Hebrew and in all the translators, "souls" are placed in the position of fish, so that we may be drawn from history to tropology: namely, that these fishermen, who made pools and pits, did so for this purpose, to deceive souls in them. It should be noted that for "pools" the LXX translated *zython*, which is a type of drink made from grain and water, and is commonly called *sabaium* in the provinces of Dalmatia and Pannonia in the native and barbarian tongue. The Egyptians use this especially, so as to provide not pure waters to those drinking, but turbid ones, similar to mixed dregs, so that the doctrine of heretical depravity may be shown through a drink of this kind. Then the princes of Tanis will be fools, which is interpreted as "lowly mandate." For all heretics teach a humility contrary to height, and drag down to the lower world, and are princes of a lowly and dejected mandate. The counselors of Pharaoh also—who is the king of Egypt, and is rightly expressed as "scatterer" and "divided" and "separated into various parts"—will be proved to have given foolish counsel, when the Lord shall destroy the wisdom of the wise and reject the understanding of the prudent (1 Cor. 1).

(Verses 12 ff.) "How do you say to Pharaoh: 'I am a son of the wise, a son of ancient kings'? Where are your wise men now? Let them tell you, and let them indicate what the Lord of hosts has thought over Egypt. The princes of Tanis have become fools, the princes of Memphis have withered, they have deceived Egypt, the corner-stone of its peoples. The Lord has mixed in its midst a spirit of dizziness, and they have caused Egypt to err in every work of its own, as a drunkard errs and vomits. And there will be no work for Egypt that may make the head and the tail, the bending and the restraining."

Solent haeretici regi suo vel Pharaoni dicere: Filii sumus sapientium, qui ab initio doctrinam nobis Apostolicam tradiderunt: filii sumus regum antiquorum, qui appellantur reges philosophorum, et habemus scientiam Scripturarum junctam sapientiae saeculari. Quos nunc interrogat, sive ipsum regem haereticorum, ubi sint sapientes ejus qui contemnebant Ecclesiasticam simplicitatem: et respondere compellit, quid cogitaverit Dominus Sabaoth super Aegyptum istius mundi, et quid in consummatione facturus sit. Stulti sunt approbati principes Taneos qui humile haereticorum habuere mandatum. Emarcuerunt omnes principes Mempheos, qui eloquentiae et oris polluere jactantia. Memphis enim, os, vel, ex ore, interpretatur, et Î¼ÎµÏ„Î±Ï†Î¿ÏÎ¹Î²á¿¶Ï, sermonem sonat. Quodque sequitur: Deceperunt Aegyptum angulum populorum ejus, sive juxta LXX: decipient Aegyptum per tribus, hoc significat, quod regnum sapientiae saecularis stultum esse monstretur, et singulorum dogmatum principes, qui interpretantur tribus, arguantur stultos habuisse doctores. Dominus enim miscuit eis spiritum vertiginis, sive errorum, juxta illud quod scriptum est: Et sicut non probaverunt Deum habere in notitia, tradidit illos Deus in reprobum sensum (Rom. I, 24). Et quomodo qui sanctus est, cum Isaia dicere potest: Spiritum salutis tuae faciemus super terram? sic qui peccator est, faciet spiritum erroris, hoc est, malitiae spiritum: secundum quod et in Jeremia legimus: Arguet te praevaricatio tua, et malitia tua corripiet te (Jerem. II, 19). Sin autem scandalizatur haereticus, qui vetus non recipit Testamentum, quod Dominus miscere dicatur erroris vel vertiginis spiritum, audiat scriptum in Apostolo, hoc est, in novo Testamento: Tradidit eos Deus in desideriis cordis sui in immunditiam (Rom. I, 24). Et iterum: Propterea tradidit eos Deus in passiones ignominiae. Et rursum: Tradidit eos Deus in reprobum sensum, ut faciant quae non conveniunt. Traduntur autem in desideriis cordis, quia mutaverunt gloriam incorruptibilis Dei, in similitudinem imaginis corruptibilis hominis, et volucrum, et quadrupedum, et reptilium. Quod quidem non solum in Epistola ad Romanos, sed et ad Thessalonicenses de Antichristo legimus: Pro eo quod charitatem veritatis non susceperunt, ut salvarentur, mittet eis Deus operationem erroris, ut credant mendacio, et judicentur omnes qui non crediderunt veritati, sed complacuerunt sibi in mendacio (II Thess. II, 10): quod puto Apostolum Paulum de praesenti Isaiae lectione sumpsisse, in qua dicit: Dominus miscuit eis spiritum erroris, et errare fecerunt Aegyptum in omnibus operibus suis, sicut errat, inquit, ebrius et vomens, qui inebriatus est vitiis.

Heretics are accustomed to say to their king or Pharaoh: "We are sons of the wise, who from the beginning handed down to us the Apostolic doctrine; we are sons of ancient kings, who are called kings of philosophers, and we have knowledge of the Scriptures joined with secular wisdom." These he now questions—either the king of the heretics himself—where his wise men are who used to despise Ecclesiastical simplicity; and he compels them to answer what the Lord of Sabaoth has thought over the Egypt of this world, and what he is about to do in the consummation. The princes of Tanis are proved to be fools, who held the lowly mandate of the heretics. All the princes of Memphis have withered, who polluted [themselves] with the boasting of eloquence and of the mouth. For Memphis is interpreted as "mouth" or "from the mouth," and metaphorically it signifies discourse. And that which follows: "They have deceived Egypt, the corner-stone of its peoples," or according to the LXX: "they will deceive Egypt by tribes," means this: that the kingdom of secular wisdom is shown to be foolish, and the princes of individual dogmas, who are interpreted as "tribes," are proved to have had foolish teachers. For the Lord has mixed for them a spirit of dizziness, or of errors, according to that which is written: "And as they did not approve of having God in their knowledge, God delivered them into a reprobate sense" (Rom. 1:24). And just as he who is holy can say with Isaiah: "We shall make the spirit of your salvation upon the earth" (Isa. 26:18, LXX); so he who is a sinner will make a spirit of error, that is, a spirit of malice: according to what we also read in Jeremiah: "Your apostasy will rebuke you, and your malice will correct you" (Jer. 2:19). But if the heretic is scandalized, who does not receive the Old Testament, that the Lord is said to mix a spirit of error or dizziness, let him hear what is written in the Apostle, that is, in the New Testament: "God delivered them in the desires of their heart into uncleanness" (Rom. 1:24). And again: "For this reason God delivered them into passions of ignominy." And again: "God delivered them into a reprobate sense, to do those things which are not fitting." They are delivered, however, in the desires of their heart, because they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of reptiles. Which indeed we read not only in the Epistle to the Romans, but also to the Thessalonians concerning the Antichrist: "Because they did not receive the love of the truth, that they might be saved, God will send them a working of error, that they may believe a lie, and all may be judged who did not believe the truth, but were well-pleased with themselves in a lie" (2 Thess. 2:10): which I think the Apostle Paul took from the present reading of Isaiah, in which it says: "The Lord mixed for them a spirit of error, and they caused Egypt to err in all its works, just as," he says, "a drunkard errs and vomits," who is intoxicated with vices.

De quibus ebriis Joel loquitur: Vae qui ebrii sunt absque vino. Et non solum ebrii: sed et vomentes furorem draconum, et furorem aspidum insanabilem, ut postquam hujuscemodi vinum evomuerint, intelligant ebrietatem suam, atque cognoscant, quod quamdiu ebrii fuerint, nec principium habuerint, nec finem, id est, nec caput, nec caudam: sed truncum ex utraque parte animal. Pro principio et fine, quod et Symmachus et LXX transtulerunt, Theodotio more suo ipsa verba Hebraica posuit CHAPHPHE () et AGMON (): quod Aquila interpretatus est, incurvum, atque perversum. In incurvo, senes intelligi volens; in perverso, lascivientes pueros, qui omnia perversa faciant; ac per hoc esse sensum, quod in Aegypto non solum caput desit et cauda, sed et senes et pueri, id est, et principium et finis.

(Vers. 16, 17.) In die illa erit Aegyptus quasi mulieres, et stupebit, et timebit 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.

In illo tempore, hoc enim, ut crebro diximus, significat dies, quando miscuerit Dominus spiritum erroris atque vertiginis, ut evomat Aegyptus vinum draconum, et furorem aspidum insanabilem, intelligens errorem suum et ebrietatem pristinam, Aegyptus timebit quasi mulier, non timore fortuito, qui viris accidere consuevit, quos non amat Aegyptus, sed suffocat et interficit; sed timore femineo, quas solas vult Pharao vivere. Timebit autem commotionem, sive elationem manus Domini, per quam supplicia demonstrantur, quam movebit et elevabit, ut percutiat Aegyptum. Tunc terra Juda, id est, scientia Scripturarum, lex et prophetae, Evangelia et Apostolorum epistolae, erunt Aegypto in festivitatem, si eas cognoverit: vel in timorem, si comparatione doctrinae et veritatis earum se intellexerit habuisse mendacium. Omnis qui hujus terrae fuerit recordatus, pavebit eo pavore, qui ducit ad vitam: Principium enim sapientiae, timor Domini (Prov. IX, 10). Et hoc non solum in consummatione mundi, sed in praesenti quoque tempore accipere possumus; quod Ecclesiasticum virum, et doctrinis coelestibus eruditum, omnis haereticus timeat, et ad recordationem illius terreatur. Timebit autem et pavebit consilium Domini, quod super Aegyptum mundi istius cogitavit. Singula breviter transcurrimus, ut ad reliqua transeamus.

Concerning these drunkards Joel speaks: "Woe to those who are drunk without wine." And not only drunk, but also vomiting the fury of dragons and the incurable fury of asps, so that after they have vomited wine of this kind, they may understand their drunkenness, and recognize that as long as they were drunk, they had neither beginning nor end, that is, neither head nor tail: but an animal truncated on each side. For "beginning" and "end," which both Symmachus and the LXX translated, Theodotion in his manner placed the Hebrew words themselves, *chaphphe* and *agmon*: which Aquila interpreted as "curved" and "perverse." By "curved," wanting old men to be understood; by "perverse," wanton boys, who do all things perversely; and through this the sense is that in Egypt not only is a head and a tail lacking, but also old men and boys, that is, both a beginning and an end.

(Verses 16, 17.) "In that day Egypt will be like women, and will be stupefied, and will fear from the presence of the moving of the hand of the Lord of hosts, which he himself will move over it. And the land of Judah will be for Egypt a cause of celebration: everyone who shall have been mindful of it will tremble from the presence of the counsel of the Lord of hosts, which he himself has thought over it."

At that time—for "day" signifies this, as we have often said—when the Lord shall have mixed a spirit of error and dizziness, so that Egypt may vomit the wine of dragons and the incurable fury of asps, understanding its error and former drunkenness, Egypt will fear like a woman, not with the fortuitous fear which is accustomed to happen to men, whom Egypt does not love, but suffocates and kills; but with a feminine fear, [the kind] which alone Pharaoh wants to live. It will fear, moreover, the moving or the lifting up of the hand of the Lord, through which punishments are shown, which he will move and lift up, that he may strike Egypt. Then the land of Judah—that is, the knowledge of the Scriptures, the Law and the Prophets, the Gospels and the Epistles of the Apostles—will be for Egypt a cause of celebration, if it [Egypt] shall have known them; or a cause of fear, if by comparison with their doctrine and truth it shall have understood itself to have held a lie. Everyone who shall have been mindful of this land will tremble with that trembling which leads to life: "For the beginning of wisdom is the fear of the Lord" (Prov. 9:10). And this we can accept not only in the consummation of the world, but also in the present time: that every heretic fears the Ecclesiastical man, learned in celestial doctrines, and is terrified at the remembrance of him. He will fear, moreover, and tremble at the counsel of the Lord, which he has thought over the Egypt of this world. We run through individual points briefly, that we may pass on to the rest.

(Vers. 18.) In die illa erunt quinque civitates in terra Aegypti loquentes lingua Chananitide, et jurantes per Dominum exercituum: civitas solis vocabitur una. Multum prodest manus Domini elevata sive commota super Aegyptum, ut terra Judae sit ei in timorem, et omnis, qui illius recordatus fuerit, pertremiscat. In illo tempore quinque civitates in terra Aegypti loquentur lingua Chanaan, quas plerique nostrorum quinque sensus intelligunt, visum, auditum, odoratum, gustum, et tactum. Quando videmus mulierem ad concupiscendum, visus noster loquitur lingua Aegyptia. Quando audimus judicium sanguinis, dicente Domino: Non suscipies auditionem vanam (IV Reg. XII, 21, juxta LXX), auditus noster loquitur lingua Aegyptia. Quando secundum prophetam vivimus in deliciis, et jacemus super lectos eburneos, et primis [Forte optimis] ungimur unguentis, odoratus noster loquitur lingua Aegyptia. Quando venter noster deus est (Philipp. III), gustus noster loquitur lingua Aegyptia. Si non audierimus illud, quod Apostolus loquitur: Bonum est homini mulierem non tangere (I Cor. VII); sed econtrario jungamur meretrici, tactus noster loquitur lingua Aegyptia. Sin autem econtrario elevaverimus oculos nostros, et viderimus quod regiones jam albae sint ad metendum, et nequaquam curvi fuerimus in terram, sed juxta Evangelicam mulierem, quae decem et octo annis coelum aspicere non poterat (Luc. XIII), elevaverimus oculos nostros et dixerimus, Ad te levavi oculos meos, qui habitas in coelis (Ps. CXXII, 1), oculus noster et visus loquitur lingua Chananitide. Si circumciderimus aures nostras, et audierimus Dominum loquentem: Qui habet aures audiendi audiat (Luc. VIII, 8), auditus noster loquitur lingua Chananitide. Qui potuerit sponso dicere: Post te in odorem unguentorum tuorum currimus (Cant. I, 3): Et: Christi bonus odor sumus in omni loco (I Cor. II, 15), hujus odoratus loquitur lingua Chananitide. Gustus quoque in bonam partem accipitur ejus qui comedit panem de coelo descendentem, panem vivum et non mortuum, et audit illud: Gustate et videte quam suavis est Dominus (Ps. XXXIII, 9), statim loquitur lingua Chananitide. Sed et tactus spiritualis est, de quo Joannes Apostolus ait: Manus nostrae palpaverunt de Verbo vitae (I Joan. I, 1); et qui fide tangit Jesum, ita ut de eo Salvator possit dicere: Tetigit me aliquis, ego enim scio virtutem exisse de me (Luc. VIII, 46).

Didicimus quanta bona tribuat elevata manus Domini; quaeramus quare non lingua Hebraea, sed lingua Chananitide loquantur quinque Aegypti civitates. Ad quod ita respondere conabimur: Hebraeus Ï€ÎµÏá½±Ï„Î·Î½, id est, transitorem sonat, qui de loco transit ad locum. Ergo et nos licet sancti quamdiu in Aegypto sumus, et in istius mundi versamur tenebris, non possumus loqui lingua Hebraea, sed lingua Chananitide, quae inter Aegyptiam, et Hebraeam media est, et Hebraeae magna ex parte confinis. Chanaam, interpretatur, quasi commotio, sive quasi respondens.

(Verse 18.) "In that day there will be five cities in the land of Egypt speaking the language of Canaan, and swearing by the Lord of hosts: one will be called the city of the sun." The hand of the Lord lifted up or moved over Egypt is very beneficial, so that the land of Judah may be a cause of fear to it, and everyone who shall have been mindful of it may tremble. In that time five cities in the land of Egypt will speak the language of Canaan, which most of our [interpreters] understand as the five senses: sight, hearing, smell, taste, and touch. When we see a woman for the sake of concupiscence, our sight speaks the Egyptian language. When we hear a judgment of blood—the Lord saying: "You shall not receive a vain report" (4 Kings 12:21, according to the LXX)—our hearing speaks the Egyptian language. When according to the prophet we live in delights, and lie upon ivory beds, and are anointed with the first [perhaps *best*] ointments, our smell speaks the Egyptian language. When our belly is our god (Philip. 3), our taste speaks the Egyptian language. If we shall not have heard that which the Apostle speaks: "It is good for a man not to touch a woman" (1 Cor. 7), but on the contrary we are joined to a harlot, our touch speaks the Egyptian language. But if, on the contrary, we have lifted up our eyes and seen that the fields are already white for harvest, and have by no means been bent toward the earth, but according to the Gospel woman, who for eighteen years could not look up at heaven (Luke 13), we have lifted up our eyes and said: "To you have I lifted up my eyes, who dwell in the heavens" (Ps. 122:1), our eye and sight speak the Canaanite language. If we have circumcised our ears and heard the Lord speaking: "He who has ears for hearing, let him hear" (Luke 8:8), our hearing speaks the Canaanite language. He who shall be able to say to the bridegroom: "After you we run into the odor of your ointments" (Cant. 1:3), and: "We are the good odor of Christ in every place" (1 Cor. 2:15), the smell of such a one speaks the Canaanite language. Taste also is accepted in a good part for him who eats the bread descending from heaven, the living bread and not the dead, and hears that saying: "Taste and see how sweet is the Lord" (Ps. 33:9)—immediately he speaks the Canaanite language. But there is also a spiritual touch, concerning which John the Apostle says: "Our hands have handled the Word of life" (1 John 1:1); and he who by faith touches Jesus, so that the Savior can say of him: "Someone has touched me, for I know that power has gone out from me" (Luke 8:46).

We have learned how many good things the lifted-up hand of the Lord bestows; let us ask why the five Egyptian cities speak not the Hebrew language, but the Canaanite language. To which we shall endeavor to answer thus: "Hebrew" signifies *peraten*, that is, a "passer-through," who passes from place to place. Therefore, we also, although holy, as long as we are in Egypt and are occupied in the darkness of this world, cannot speak the Hebrew language, but the Canaanite language, which is midway between the Egyptian and the Hebrew, and is largely bordering on the Hebrew. "Canaan" is interpreted as "like a commotion" or "like one answering."

Quando igitur ab Aegypto recedimus, et exire volumus de potestate Pharaonis, ita ut terra nostra, et confessio formidolosa sit Aegypto: tunc movemur et quasi respondemus Domini voluntati, et tamen quia adhuc in praesenti saeculo sumus, lingua Hebraea necdum loqui possumus. Quodque sequitur: Jurare quinque civitates per Dominum exercituum, hoc significat, quod etiam hic positi nequaquam daemonum, sed Dei recordemur omnipotentis. De his quinque civitatibus, cum aliarum quatuor tacita sint nomina, una dicitur solis civitas, quae mihi videtur referri ad visum. Sicut enim ut videatur civitas, sole et luna indiget; ita ut oculi nostri illuminentur, indigemus sole justitiae.

(Vers. 19-21.) In die illa erit altare Domini in medio terrae Aegypti, et titulus juxta terminum ejus Domini. 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.

Consequenter ad id quod supra dixerat: In die illa erunt quinque civitates in terra Aegypti loquentes lingua Chananitide: et jurantes per Dominum exercituum, nunc infertur: Erit altare Domini in medio terrae Aegypti, quod Onias secundum Josephum (Antiqq lib XIII, cap 6) male intelligens implere conatus est. Et titulus Domini continens passionem, in quo scriptum est Hebraicis litteris, Graecis, et Latinis: Jesus Nazarenus rex Judaeorum (Joan. XIX), in signum Crucis, et in testimonium universarum gentium, quae nunc Aegyptus appellantur. Cumque persecutio creverit a facie tribulantium nominis Christiani, tunc clamabunt in cordibus suis: Abba pater (Rom. VIII). Et mittet Dominus exercituum Salvatorem, id est, Jesum, et Judicem, vel propugnatorem qui liberet eos, ut liberati cognoscant Dominum, et ipsi cognoscantur a Domino; et ubi abundavit peccatum, superabundet gratia (Rom. V). Unum autem altare Aegypti, id est, mundi istius dicitur, ut cuncta altaria, quae contra Ecclesiae eriguntur altare, sciamus esse non Domini. Usque ad finem visionis Aegyptiae, in libro Explanationis Historicae, quia manifesta prophetia erat, diximus quod cuncta referantur ad Christum.

(Vers. 20.) Et cognoscent Aegyptii Dominum in die illa: et colent eum in hostiis, et muneribus, et vota vovebunt Domino, et solvent. Et percutiet Dominus Aegyptum plaga, et sanabit eam: et revertentur ad Dominum, et placabitur eis, et sanabit eos."

Therefore, when we withdraw from Egypt and want to go out from the power of Pharaoh, so that our land and confession may be fearsome to Egypt: then we are moved and, as it were, answer the will of the Lord; and yet, because we are still in the present world, we are not yet able to speak the Hebrew language. And that which follows: "The five cities swearing by the Lord of hosts," means this: that even placed here, we should by no means be mindful of demons, but of God the Almighty. Concerning these five cities, while the names of the other four are silent, one is called "the city of the sun," which seems to me to refer to sight. For just as a city needs the sun and the moon to be seen; so for our eyes to be illuminated, we need the Sun of Justice.

(Verses 19-21.) "In that day there will be an altar of the Lord in the midst of the land of Egypt, and a title [marker] of the Lord near its border. And it will be for a sign and for a testimony to the Lord of hosts in the land of Egypt. For they will cry to the Lord from the presence of the one tribulating them: and he will send them a Savior, and a champion who may deliver them: and the Lord will be known by Egypt."

Following what he had said above: "In that day there will be five cities in the land of Egypt speaking the language of Canaan, and swearing by the Lord of hosts," now it is introduced: "There will be an altar of the Lord in the midst of the land of Egypt, which Onias, according to Josephus (Antiq book 13, chap 6), understanding poorly, attempted to fulfill. And the title of the Lord containing the passion, on which was written in Hebrew, Greek, and Latin letters: "Jesus the Nazarene, the King of the Jews" (John 19), for a sign of the Cross, and for a testimony to all the nations, which are now called Egypt. And when the persecution shall have increased from the presence of those tribulating the Christian name, then they will cry in their hearts: "Abba, Father" (Rom. 8). And the Lord of hosts will send a Savior, that is, Jesus, and a Judge, or a champion who may deliver them, so that being delivered they may know the Lord, and they themselves may be known by the Lord; and where sin abounded, grace may superabound (Rom. 5). One altar, moreover, of Egypt—that is, of this world—is mentioned, so that we may know that all altars which are erected against the altar of the Church are not of the Lord. Until the end of the Egyptian vision, in the book of Historical Explanation, because the prophecy was manifest, we said that all things are referred to Christ.

(Verse 20.) "And the Egyptians will know the Lord in that day: and they will worship him with sacrifices and offerings, and they will vow vows to the Lord and fulfill them. And the Lord will strike Egypt with a plague and will heal it: and they will return to the Lord, and he will be appeased toward them and will heal them."

Postquam cognoverint Aegyptii Dominum, colent eum in hostiis spiritualibus et muneribus; et vota vovebunt Domino et solvent; et dicent cum David: Sacrificium Deo spiritus contribulatus (Ps. L, 19); et: Elevatio manuum mearum sacrificium vespertinum (Ps. CXL, 2); quando credentes in Nazaraeum, et ipsi fuerint Nazaraei, vinum et siceram non bibentes (Joan. XIX), et acetum quod Domino propinatum est, et quaecumque fiunt ex uva Sodomitica. Cumque vota persolverint cum Abel, et respexerit ea Deus, invidebit frater major Cain, id est, Circumcisionis populus, et effundet sanguinem christianum, qui clamabit ad Dominum (Genes. IV); et idcirco egredietur a facie Dei, dicens de Salvatore: Crucifige, crucifige eum (Luc. XXIII, 11); et: Nos non habemus regem nisi Caesarem (Joan. XIX, 15). Votum offert et solvit Domino, qui est sanctus corpore et spiritu. Votum obtulit et Zachaeus, qui mediam partem substantiae suae pauperibus repromisit (Luc. XIX). Quaeritur, si Aegyptis salvator et propugnator est missus qui liberet eos de angustiis, quomodo nunc dicatur: Percutiet Dominus Aegyptum plaga? Sed consideremus quod sequitur: Et sanabit eam. Quem enim diligit Dominus, corripit (Hebr. XII). Et ipse Salvator in sexagesimo octavo Psalmo loquitur ad Patrem: Quoniam quem tu percussisti, ipsi persecuti sunt: et super dolorem vulnerum meorum addiderunt (Psal. LXVIII, 27). Si ergo proprio filio non pepercit, sed tradidit eum pro nobis, ut illius livore, et vulneribus sanaremur (Rom. VIII): tradidit Dominus et martyres passioni, sed rursum eos in resurrectione sanabit, ut illorum vulneribus fides credentium confirmetur. Unde et ad Job dicitur: Putas me tibi aliter locutum, nisi ut appareres justus? Ipse enim dolorem facit, et reddit pristinae sanitati; et visitat servos suos in virga, ut misericordiam suam non auferat ab eis. Unde filiae, et nurus, quae multum peccaverunt, et divaricaverunt pedes suos omni transeunti, non visitantur neque corripiuntur, dicente Domino: Non visitabo super filias vestras, cum fuerint fornicatae: et super nurus vestras, cum adulteraverint (Ose. IV, 14). Percutit ergo Aegyptios Dominus, non igne, non gladio, sed virga. Quis enim filius est, quem non erudiat pater? Ut postquam sanati fuerint, revertantur ad Dominum, et placetur eis, et rursum sanet eos. Semper enim indigemus misericordia Dei, et nullus est finis ejus clementiae.

After the Egyptians shall have known the Lord, they will worship him with spiritual sacrifices and offerings; and they will vow vows to the Lord and fulfill them; and they will say with David: "The sacrifice to God is a contrite spirit" (Ps. 50:19); and: "The lifting up of my hands as an evening sacrifice" (Ps. 140:2); when believing in the Nazarene, they themselves shall have been Nazarenes, not drinking wine and cider (John 19), and the vinegar which was offered to the Lord, and whatever things are made from the Sodomite grape. And when they shall have fulfilled their vows with Abel, and God shall have respected them, the elder brother Cain, that is, the people of the Circumcision, will be envious, and will shed Christian blood, which will cry out to the Lord (Gen. 4); and for that reason he will go out from the presence of God, saying concerning the Savior: "Crucify, crucify him" (Luke 23:11); and: "We have no king but Caesar" (John 19:15). He offers and fulfills a vow to the Lord who is holy in body and spirit. Zacchaeus also offered a vow, who promised half part of his substance to the poor (Luke 19). It is asked: if a savior and champion has been sent to the Egyptians who may deliver them from distress, how is it now said: "The Lord will strike Egypt with a plague"? But let us consider what follows: "And he will heal it." For whom the Lord loves, he corrects (Heb. 12). And the Savior himself in the sixty-eighth Psalm speaks to the Father: "Because whom you have struck, they have persecuted: and they have added to the pain of my wounds" (Ps. 68:27). If therefore he did not spare his own son, but delivered him for us, that by his bruise and wounds we might be healed (Rom. 8): the Lord delivered also the martyrs to passion, but again he will heal them in the resurrection, so that by their wounds the faith of believers may be confirmed. Hence also it is said to Job: "Do you think I have spoken to you otherwise, except that you might appear just?" (Job 40:8, LXX). For he himself causes pain, and restores to former health; and he visits his servants with a rod, so that he may not take away his mercy from them. Hence daughters and daughters-in-law, who have sinned much and have spread their feet to every passer-by, are not visited nor corrected, the Lord saying: "I will not visit upon your daughters when they shall have fornicated, and upon your daughters-in-law when they shall have committed adultery" (Hos. 4:14). The Lord therefore strikes the Egyptians, not with fire, not with a sword, but with a rod. For what son is there whom a father does not instruct? So that after they shall have been healed, they may return to the Lord, and he may be appeased toward them, and may again heal them. For we always need the mercy of God, and there is no end to his clemency.

(Vers. 23.) In die illa erit via de Aegypto in Assyrios: et intrabit Assyrius in Aegyptum, et Aegyptius in Assyrios: et servient Aegyptii Assyriis. Quomodo caetera quae praecedunt in bonam partem accidisse Aegyptiis demonstravimus, quinque videlicet civitates in terra eorum loquentes lingua Chananitide, et jurantes per Dominum et altare Domini in medio terrae Aegypti collocatum, et titulum, et testimonium, et signum, et salvatorem, qui liberaret eos; et quod Dominus cognosceretur ab Aegyptiis, et ipsi cognoscant eum; et quod offerrent hostias et munera, et vota persolverent et percussi sanarentur, et reverterentur ad Dominum, et placaretur eis, et iterum sanarentur: sic et hoc quod sequitur, servire Aegyptios Assyriis, in bonam partem accipiendum est. Servit enim et Apostolus credentibus, ut lucri eos faciat (I Cor. IX). Et Esau subjicitur fratri suo Jacob (Genes. XXXIII), ut particeps fiat benedictionum ejus Igitur qui priores de gentibus salvati fuerint, et habuerint in se altare Domini, eos qui in duritia perseverant, sua servitute salvabunt, et commixtione ac societate eorum, ipsi pergent ad Assyrios, ut Assyrios ducant ad Aegyptum; et postea possint ad Israeliticum populum pervenire. Ob hanc causam reor, et fidelem mulierem servire viro infideli, ut paulatim eum de Aegypto, et Assyriis pertrahat ad Judaeam.

(Vers. 25, 26.) 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 Assyrius: haereditas autem mea Israel. Tertius erit Israel in Aegypto et in Assyriis, ut omnem massam suae benedictionis fermento misceat, et qui prius contra se hostiliter dissidebant, hac benedictionis fibula copulentur; et sit populus Dei Aegyptus, et opus manuum ejus Assyrius, haereditas autem ejus Israel. Benedictus est Aegyptius Domino, quia Israelis societate benedicitur. Et opus manuum ejus Assyrius, quia in ipso suam clementiam demonstravit. Israel autem solus potest dicere: Pars mea Dominus (Thren. III, 24); qui mente conspicit Deum, et ejus haereditas appellatur.

(Cap. XX.---Vers. 1 seqq.) Anno quo ingressus est Thartan in Azotum: 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 de lumbis tuis, et calciamenta tua tolle de pedibus tuis: et fecit sic, vadens nudus et discalciatus. Et dixit Dominus: sicut ambulavit servus meus Isaias nudus et discalciatus, trium annorum signum et portentum erit super Aegyptum et super Aethiopiam.

(Verse 23.) "In that day there will be a way from Egypt into the Assyrians: and the Assyrian will enter into Egypt, and the Egyptian into the Assyrians: and the Egyptians will serve the Assyrians." Just as we have shown that the other things which precede happened to the Egyptians in a good part—namely, the five cities in their land speaking the Canaanite language, and swearing by the Lord, and the altar of the Lord placed in the midst of the land of Egypt, and the title, and the testimony, and the sign, and the savior who would deliver them; and that the Lord would be known by the Egyptians, and they themselves would know him; and that they would offer sacrifices and offerings, and fulfill vows, and being struck would be healed, and would return to the Lord, and he would be appeased toward them, and would again heal them—so also this which follows, that the Egyptians serve the Assyrians, is to be accepted in a good part. For the Apostle also serves believers, that he may gain them (1 Cor. 9). And Esau is subjected to his brother Jacob (Gen. 33), that he may become a partaker of his blessings. Therefore, those who were the first from the nations to be saved, and had the altar of the Lord in themselves, will save by their own service those who persevere in hardness, and by their intermingling and society, they themselves will proceed to the Assyrians, that they may lead the Assyrians to Egypt; and afterwards they may be able to arrive at the Israelite people. For this cause I think that a faithful woman also serves an unfaithful husband, so that gradually she may draw him from Egypt and the Assyrians to Judea.

(Verses 25, 26.) "In that day Israel will be 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 Assyrian the work of my hands: but my inheritance is Israel." Israel will be third in Egypt and in the Assyrians, so that it may mix the leaven of its blessing into the whole mass, and those who previously dissented hostilely against each other may be joined by this buckle of blessing; and Egypt may be the people of God, and the Assyrian the work of his hands, but Israel his inheritance. The Egyptian is blessed by the Lord, because he is blessed by the society of Israel. And the Assyrian is the work of his hands, because in him he showed his clemency. But Israel alone can say: "The Lord is my portion" (Lam. 3:24); who beholds God with the mind, and is called his inheritance.

(Chapter 20.---Verses 1 ff.) "In the year in which Tartan entered into Ashdod: when Sargon the king of the Assyrians had sent him, and he had fought against Ashdod, and had taken it: at that time the Lord spoke by the hand of Isaiah the son of Amoz, saying: Go and loose the sackcloth from your loins, and take your sandals off your feet: and he did so, going naked and barefoot. And the Lord said: just as my servant Isaiah has walked naked and barefoot, it will be a sign and a portent of three years over Egypt and over Ethiopia.

Sic minabit rex Assyriorum captivitatem Aegypti, et transmigrationem Aethiopiae, juvenum, et senum, nudam et discalciatam, 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, Haec erat spes nostra? Ad quos confugimus in auxilium, ut liberarent nos a facie regis Assyriorum? Et quomodo effugere poterimus nos?"

Pro Thartan LXX Thanatan transtulerunt: et pro Sargon, Arna: quod quid interpretetur, scire non possumus. Neque enim falsorum nominum falsas possumus etymologias fingere. Sunt autem nomina non Hebraea, sed Assyria, e quibus sonare cognovimus Thartan, turrem dedit, vel superfluus, sive elongans. Sargon autem princeps horti. Hic rex Assyrius quem supra legimus sensum magnum, habet duces plurimos, quorum unus est Thartan, elatus in superbiam, et longe procedens in scelere, et amplior caeteris: et mittitur ad impugnandam Azotum, quae Hebraice dicitur ASDOD (), et interpretatur, ignis generationis; expugnatque dux regis Assyrii eos qui generationi et libidini serviunt. Et pulchre rex Assyriorum Sargon princeps hortorum, dicitur voluptati, et luxuriae deditus. Denique et Achab rex Israel vineam Naboth vertere in hortum cupiebat (III Reg., XXI), quod ille juxta leges tropologiae intelligens, mori maluit quam facere, ne haereditas paterna, et antiqua possessio in impii regis delicias verteretur. Praecipitur autem Prophetae, ut sacco calciamentisque depositis, nudus et discalciatus incedat, et in signum sit atque portentum Aegyptiis, et Aethiopibus qui Dei populum persecuti sunt, et propter superbiam fuere humiles. Aegyptus enim interpretatur persequens, sive tribulans: Aethiopes, humiles atque dejecti: omnis enim qui se exaltat, humiliabitur (Luc. XIV, 11). Qui ducendi sunt in captivitatem, et trium annorum tormenta passuri (Exod. XII), de quibus annis, in Psalmis legimus: Cogitavi dies antiquos, et annos aeternos in mente habui (Ps. LXXVI, 6). Quae non putemus parva esse supplicia, sed magnis elongata temporibus. In ipsa autem captivitate et transmigratione Aegypti, ibunt juvenes, et senes, qui in malitia roborati sunt, et ad perfectae aetatis vitia pervenerunt, nudi, ut omnia eorum scelera pateant (Nihil enim (Luc. VIII, 7) occultum quod non revelabitur), et discalciati, quia Pascha Domini comedere non poterunt: quod qui comedit, accinctos habet lumbos, et tenet manu baculum, et calciatis stat pedibus, ne per saeculi hujus solitudinem transiens, a serpentibus mordeatur (Exod. XII).

So shall the king of the Assyrians lead the captivity of Egypt, and the transmigration of Ethiopia, of the young and of the old, naked and barefoot, with buttocks uncovered to the ignominy of Egypt. And they will fear and be confounded by Ethiopia their hope, and by Egypt their glory. And the inhabitant of this island shall say in that day: Was this our hope? To whom did we flee for help, that they might deliver us from the face of the king of the Assyrians? And how shall we ourselves be able to escape?"

For "Tartan" the LXX translated "Thanatan": and for "Sargon," "Arna": what these may interpret, we cannot know. For we cannot devise false etymologies for false names. They are, moreover, names not Hebrew, but Assyrian, from which we have known that "Tartan" sounds as "gave a tower," or "superfluous," or "lengthening." "Sargon," moreover, [sounds as] "prince of the garden." This Assyrian king, whom we read above [as having] "great sense," has very many leaders, one of whom is Tartan, lifted up in pride, and proceeding far in wickedness, and larger than the others: and he is sent to attack Ashdod, which in Hebrew is called ASDOD and is interpreted as "fire of generation"; and the leader of the Assyrian king subdues those who serve generation and libido. And beautifully the king of the Assyrians, Sargon, is called "prince of gardens," being devoted to pleasure and luxury. Finally, Ahab also, the king of Israel, desired to turn the vineyard of Naboth into a garden (3 Kings 21), which he [Naboth], understanding according to the laws of tropology, preferred to die than to do, lest the paternal inheritance and ancient possession be turned into the delights of an impious king. It is commanded, moreover, to the Prophet, that sackcloth and sandals having been laid aside, he should walk naked and barefoot, and be for a sign and a portent to the Egyptians and Ethiopians who persecuted the people of God, and because of pride were made lowly. For "Egypt" is interpreted as "persecuting" or "tribulating": "Ethiopians" as "lowly" and "dejected": for everyone who exalts himself shall be humbled (Luke 14:11). They are to be led into captivity, and will suffer torments of three years (Exod. 12), concerning which years we read in the Psalms: "I thought of the ancient days, and had the eternal years in mind" (Ps. 76:6). Which we should not think are small punishments, but lengthened out by great times. In that captivity and transmigration of Egypt, there will go young men and old, who have been strengthened in malice and have arrived at the vices of perfect age, naked, so that all their crimes may be open (for nothing is hidden that shall not be revealed [Luke 8:7]), and barefoot, because they will not be able to eat the Passover of the Lord: which he who eats has his loins girded, and holds a staff in his hand, and stands with feet shod, lest passing through the solitude of this world, he be bitten by serpents (Exod. 12).

Tunc discoopertae erunt nates eorum, per quas stercus egeritur, et omnis ignominia Aegypti demonstrabitur, ita ut confundantur qui habuerunt spem in Aegypto et in Aethiopia, et gloriam suam in confusionem viderint esse mutatam: in tantum, ut habitator insulae hujus, id est, saeculi, qui non est advena et peregrinus, sed perpetuam mundi possessionem habere cupiebat, confusus dicat: Haec est Aegyptus, et haec est Aethiopia, quarum sperabamus auxilium, ut a principe mundi istius nos liberarent? Quomodo ergo effugere poterimus, cum capti sint hi in quibus spem habebamus? Et hoc notandum, quod antequam capiatur Azotus, Propheta sacco vestitus sit, et calciatis pedibus, ut plangat quidem eos, qui ardentibus diaboli jaculis vulnerati sunt, et libidini serviunt; sed nihilominus ipse calciatus incedat, ut calcare possit super serpentes et scorpiones, et securus incedere per hujus saeculi eremum, in qua sunt serpentes et scorpiones, et bonarum rerum sitis. Postquam autem Azotus capta fuerit, in typum captivitatis Aegypti, et transmigrationis Aethiopiae, ipse discalciatus et nudus incedat. Neque enim in Terra sancta, ad quam ire festinat, sacco vestitus, et opertis pelle pedibus, vel stare poterat, vel ambulare, dicente Domino: Solve calciamentum de pedibus tuis, locus enim in quo stas, terra sancta est (Exod. III, 5).

(Cap. XXI.---Vers. 1 seqq.) Onus deserti maris. Sicut turbines ab Africo veniunt, de deserto venit, de terra horribili. Visio dura nuntiata est mihi: qui incredulus est, infideliter agit, et qui depopulator est, vastat. Ascende Elam, obside Mede: omnem gemitum ejus cessare feci. Propterea repleti sunt lumbi mei dolore: angustia possedit me, sicut angustia parientis.

LXX: Visio deserti maris. Sicut tempestas de deserto transeat, de deserto veniens. De terra horribili visio dura annuntiata est mihi: praevaricator praevaricatur, et iniquus inique agit. Contra me Elamitae, et legati Persarum veniunt: nunc ingemiscam, et consolabor me: idcirco repleti sunt lumbi mei angustia, dolores apprehenderunt me, sicut parturientem.

Quid nobis videatur juxta Historiam breviter diximus: nunc tropologiae summa carpamus. Visio, vel pondus contra saeculi hujus cernitur mare: et cernitur a Propheta, quantis tentationibus mundus hic plenus sit. Quod autem mare appelletur saeculum (ut multa praeteream) uno testimonio Psalmi contentus sum: Qui descendunt mare in navibus, facientes operationes in aquis multis. Ipsi viderunt opera Domini, et mirabilia ejus in profundo (Ps. CVI, 23).

Then their buttocks will be uncovered, through which dung is cast out, and all the ignominy of Egypt will be shown, so that they will be confounded who had hope in Egypt and in Ethiopia, and shall have seen their glory changed into confusion: to such an extent that the inhabitant of this island—that is, of the world—who is not a stranger and a pilgrim, but desired to have a perpetual possession of the world, may say in confusion: "Is this Egypt, and is this Ethiopia, from whom we hoped for help, that they might deliver us from the prince of this world?" How then shall we be able to escape, since those in whom we had hope are captured?" And this is to be noted, that before Ashdod is captured, the Prophet is clothed in sackcloth and with feet shod, so that he may indeed mourn those who are wounded by the burning darts of the devil and serve libido; but nonetheless he himself may walk shod, so that he may be able to tread upon serpents and scorpions, and walk secure through the desert of this world, in which there are serpents and scorpions and a thirst for good things. After Ashdod shall have been captured, however, in type of the captivity of Egypt and the transmigration of Ethiopia, he himself should walk barefoot and naked. For neither in the Holy Land, to which he hastens to go, clothed in sackcloth and with feet covered in skin, could he either stand or walk, the Lord saying: "Loose the sandal from your feet, for the place in which you stand is holy ground" (Exod. 3:5).

(Chapter 21.---Verses 1 ff.) The burden of the desert of the sea. As whirlwinds come from the South-west, it comes from the desert, from a horrible land. A hard vision has been announced to me: he who is unbelieving, acts unfaithfully; and he who is a depopulator, lays waste. Ascend, Elam; besiege, Mede: I have made all its groaning to cease. Therefore my loins have been filled with pain: anguish has possessed me, like the anguish of one giving birth.

LXX: The vision of the desert of the sea. As a tempest might pass from the desert, coming from the desert. From a horrible land a hard vision has been announced to me: the prevaricator prevaricates, and the iniquitous acts iniquitously. Against me the Elamites and the legates of the Persians come: now I shall groan, and I shall console myself: therefore my loins have been filled with anguish, pains have taken hold of me, like one in labor.

What seems right to us according to History we have briefly said: now let us pluck the main points of the tropology. The vision, or burden, is seen against the sea of this world: and it is seen by the Prophet, with how many temptations this world is full. That the world, moreover, is called the sea (to pass over many things), I am content with one testimony of the Psalm: "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).

Qui enim operantur in hoc saeculo opus Dei, et cum Propheta dicunt: Veni in profundum maris, ipsi vident mirabilia ejus in profundo; et liberati de tentationibus et angustiis, horribilem et duram visionem audisse se dicunt. Haec autem ipsa tempestas a deserto venit, in quo tentatus est et Dominus (Matth. IV), et Israel colubri morsibus, et scorpionum ictibus patuit (Num. XXI). Cumque venerit, pertransit, et praeterit: et tunc intelligit ille qui sustinet, quod non praevaricatur nisi qui praevaricator est, et non agit inique nisi iniquus. Ut igitur maris fluctibus obruamur, et opprimat nos saeva tempestas, nostri vitii est, qui ante tempestatem praevaricatores fuimus et iniqui. Quodque dicit: Contra me Elamitae, et legati Persarum veniunt, hic sensus est: 303 Elamitae interpretantur despicientes: Persae, tentantes. Veniant igitur hi qui despicere solent, contemnere, atque tentare: sed ego ingemiscam, et gemitus meus erit mea consolatio. Sed et lumbi mei repleti sunt angustia, et obtinuerunt me dolores quasi parturientem, ut a timore Domini concipiam et pariam, et spiritum salutis ejus faciam super terram. Recte autem juxta Hebraicum turbines atque tempestates de deserto veniunt, et de terra horribili, ubi non est habitator Deus, et ubi universa terrena sunt: et quicumque est incredulus agit rem congruam infidelitati suae, et qui depopulator est, vastat. Unde audacter contra adversarios loquitur, Ascende Elam; obside Mede: omnem gemitum deserti maris, et terrae horribilis, et visionis durissimae, quae nuntiata est, cessare feci. Quia lumbi mei agentes poenitentiam, nequaquam ut prius voluptate, sed dolore sunt pleni, nec ultra dicam: Lumbi mei impleti sunt illusionibus (Ps. XXXVII, 7). Angustia enim possedit me et tribulatio, sicut solet tenere parturientem. Multum inter se Vulgata editio, et Hebraicum in hoc loco discrepant: ideo breviter utramque perstringemus, ne φιλεγκλημῶσιν carpendi nos occasiunculam relinquamus.

(Vers. 4, 5.) Corrui cum audirem, conturbatus sum cum viderem: emarcuit cor meum, tenebrae obstupefecerunt me: Babylon dilecta mea posita est mihi in miraculum. Pone mensam, contemplare in specula comedentes, et bibentes: surgite, principes, arripite clypeum.

LXX: Inique egi ut non audirem, festinavi ut non viderem, errat cor meum: iniquitas inundavit super me; anima mea insistit timori. Para mensam, speculare speculam: comedite, bibite: surgite, principes, parate clypeos.

For those who work the work of God in this world, and say with the Prophet: "I have come into the depth of the sea," they themselves see his wonders in the deep; and delivered from temptations and anguishes, they say that they have heard a horrible and hard vision. This very tempest, moreover, comes from the desert, in which the Lord also was tempted (Matt. 4), and Israel lay open to the bites of the serpent and the stings of scorpions (Num. 21). And when it comes, it passes through and passes by: and then he who endures understands that no one prevaricates except he who is a prevaricator, and no one acts iniquitously except the iniquitous. That we are therefore overwhelmed by the waves of the sea, and the savage tempest oppresses us, is of our own vice, we who before the tempest were prevaricators and iniquitous. And that which he says: "Against me the Elamites and the legates of the Persians come," this is the sense: 303 Elamites are interpreted as "despisers": Persians as "tempters." Let those therefore come who are accustomed to despise, to contemn, and to tempt: but I shall groan, and my groaning will be my consolation. But also my loins have been filled with anguish, and pains have obtained me as if of one giving birth, so that from the fear of the Lord I may conceive and bring forth, and make the spirit of his salvation upon the earth. Rightly, moreover, according to the Hebrew, whirlwinds and tempests come from the desert, and from a horrible land, where God is not an inhabitant, and where all things are earthly: and whoever is unbelieving acts a thing congruous to his infidelity, and he who is a depopulator, lays waste. Whence he speaks boldly against the adversaries: "Ascend, Elam; besiege, Mede": all the groaning of the desert of the sea, and of the horrible land, and of the hardest vision which was announced, I have made to cease. Because my loins, doing penance, are by no means as before with pleasure, but are full of pain; nor shall I say further: "My loins are filled with illusions" (Ps. 37:7). For anguish has possessed me and tribulation, as it is accustomed to hold one in labor. The Vulgate edition and the Hebrew differ much in this place: therefore we shall briefly touch upon both, lest we leave a small occasion for the "fault-finders" (philengklēmosin) to carp at us.

(Verses 4, 5.) I fell down when I heard, I was troubled when I saw: my heart withered, darkness stupified me: Babylon my beloved has been made for me into a wonder. Set the table, behold those eating and drinking in the watchtower: arise, princes; take up the shield.

LXX: I acted iniquitously so that I might not hear, I hastened so that I might not see, my heart wanders: iniquity has overflowed over me; my soul insists on fear. Prepare the table, watch the watchtower: eat, drink: arise, princes; prepare the shields.

Prae auditu, et visione durissima quam cernebat de deserto mari Propheta venturam, corruisse et turbatum esse se dicit, et propemodum caligantibus oculis, et stupefacta mente, nescisse quid cerneret. Illa enim Babylon (pro qua Aquila, et Theodotio, tenebras interpretati sunt, ut significarent mundum istum, qui in maligno positus est (I Joan. V), et cujus principes sunt juxta apostolum Paulum (Ephes. VI), rectores tenebrarum istarum), quae quondam vel Prophetae, vel Deo amabilis fuit, facta est in sua subversione mirabilis. Unde Prophetae 304 praecipitur, ut vescens in mensa Domini, et illius saturatus cibo, diligentius contempletur, quae ventura sint mundo: diciturque per eum ad omnes credentes, ut comedentes et bibentes corpus et sanguinem Domini, vertantur in principes Ecclesiae, et cum Apostolis audiant, Surgite: arripiantque clypeum fidei de armatura Apostoli Pauli (Ephes. VI), in quo possint ignita diaboli jacula exstinguere. Hoc juxta Hebraicum, et coeptam super mundo interpretationem. Transeamus ad editionem LXX, quae multum a superioribus discrepat. Corripit se Propheta, immo sub persona sua aliorum confitetur errorem, qui sequentes occidentem litteram, contemnunt spiritum vivificantem; et inique fecisse se dicit, ut non audiret legem spiritualiter: sed econtrario festinaret Dei sacramenta non cernere, nec diceret cum David: Revela oculos meos, et considerabo mirabilia de lege tua (Ps. CXVIII, 18). Idcirco errat cor ejus, et Judaica superstitione completum, non in charitate Dei, sed in timore consistit, ut habeat spiritum servitutis in timore, et nequaquam spiritum adoptionis, in quo clamamus, Abba pater (Rom. VIII). Unde praecipitur ei, ut accedat ad mensam ciborum spiritualium, comedantque omnes in ea, qui illius sequuntur exemplum, et bibant: et veteri errore contempto consurgant, in spiritu qui jacebant in littera, et fiant principes, dicantque cum Propheta: Domine, ut scuto bonae voluntatis tuae coronasti nos (Ps. V, 15).

(Vers. 6, 7.) Haec enim dixit mihi 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, et clamavit leo.

LXX: Quia sic dixit ad me Dominus: Vade et pone tibi speculatorem, et quodcumque videris, annuntia. Et vidi ascensores equites duos, ascensorem asini, et ascensorem cameli: audivi auditum multum, et vocavi Uriam ad speculam.

Because of the hearing and the very hard vision which the Prophet saw was to come from the desert sea, he says that he fell down and was troubled, and with almost dimming eyes and a stupified mind, he did not know what he was seeing. For that Babylon (for which Aquila and Theodotion interpreted "darkness," so that they might signify this world, which is placed in the evil one [1 John 5], and whose princes are, according to the Apostle Paul [Eph. 6], the rulers of these darknesses), which once was lovable either to the Prophet or to God, has been made wonderful in its subversion. Whence the Prophet 304 is commanded, that eating at the table of the Lord and saturated with his food, he should more diligently contemplate what things are to come to the world: and it is said through him to all believers, that eating and drinking the body and blood of the Lord, they may be turned into princes of the Church, and hear with the Apostles, "Arise": and they should take up the shield of faith from the armor of the Apostle Paul (Eph. 6), in which they may be able to extinguish the fiery darts of the devil. This is according to the Hebrew and the interpretation begun concerning the world. Let us pass to the edition of the LXX, which differs much from the preceding. The Prophet reproves himself, or rather under his own person confesses the error of others, who following the killing letter, despise the life-giving spirit; and he says that he has acted iniquitously, so that he might not hear the law spiritually: but on the contrary he hastened not to perceive the sacraments of God, nor said with David: "Reveal my eyes, and I shall consider the wonders of your law" (Ps. 118:18). Therefore his heart wanders, and filled with Jewish superstition, it consists not in the charity of God, but in fear, so that he has the spirit of slavery in fear, and by no means the spirit of adoption, in which we cry, "Abba, Father" (Rom. 8). Whence it is commanded to him, that he approach the table of spiritual foods, and all those who follow his example may eat at it, and drink: and the old error having been contemned, they may rise up in the spirit who were lying in the letter, and become princes, and say with the Prophet: "Lord, as with a shield of your good will you have crowned us" (Ps. 5:15).

(Verses 6, 7.) For thus said the Lord to me: Go and set a watchman, and whatever he sees, let him announce. And he saw a chariot of two horsemen, a rider of an ass, and a rider of a camel, and he contemplated diligently with much intuition, and a lion cried out.

LXX: Because thus said the Lord to me: Go and set for yourself a watchman, and whatever you see, announce. And I saw two rider horsemen, a rider of an ass, and a rider of a camel: I heard a great hearing, and I called Uriah to the watchtower.

Jubetur Propheta ponere in corde suo speculatorem, et diligentius intueri quae ventura sunt mundo: viditque duos equites, ascensorem asini, et ascensorem cameli. Quos quidam sic interpretatus est ut ascensorem asini juxta Evangelicam lectionem (Mat. XXI), et prophetiam Zachariae (Zach. IX), Christum diceret; et econtrario ascensorem cameli, contrariam fortitudinem, 305 propter foeditatem tortuosi animantis. Alii vero duos ascensores litterae et spiritus ad duo referunt Testamenta. Illudque quod in Hebraico dicitur ARIE (), pro quo Aquila, et Symmachus leonem et leaenam interpretati sunt, nescio quid volentes LXX *οὐρίαν* posuerunt, quod quidam lumen Domini interpretari putat, cum aliis litteris lumen Domini, quod hic non habetur, et aliis scribatur leo, quid hic legitur. Vultque speculatorem istum, quem jubetur Propheta ponere in corde suo, appellari Uriam, et per interpretationem nominis refert ad Christi intelligentiam, ut ipso habitante in nobis, possimus cernere quae ventura sunt. Quod quidem, et leoni poterit coaptari, quia Jacob (Genes. XLIX) et Balaam (Num. XXIII et II) sub Christi mysterio nominatur.

(Vers. 8-10.) 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 filii areae meae, quae audivi a Domino exercituum Deo Israel, annuntiavi vobis.

LXX: Dominus dixit: Steti per totam diem, et super castra ego steti tota nocte: et ecce ipse venit ascensor bigae, et respondens ait: Cecidit, cecidit Babylon, et omnia simulacra ejus, et manufacta contrita sunt in terra. Audite qui derelicti estis, et doletis: audite quae audivi a Domino Sabaoth, Deus Israel annuntiavit nobis.

Stat Propheta in specula Domini, et in illius lumine constitutus quae ventura sint, prospicit. Hancque habet custodiam, et hoc sibi officium delegatum, ut in saeculi istius tenebris quae ventura sint conspiciat. Ecce iste, inquit, venit, hoc quod sequitur, se vidisse significans, venire Dominum Salvatorem sedentem super bigam, et duobus equis, immo animantibus, asino et camelo unum currum jungentem.

The Prophet is commanded to set a watchman in his heart, and more diligently to gaze upon what things are to come to the world: and he saw two horsemen, a rider of an ass and a rider of a camel. Some have interpreted these so that they would say the rider of the ass, according to the Evangelical reading (Matt. 21) and the prophecy of Zechariah (Zech. 9), is Christ; and on the contrary the rider of the camel is the contrary power, 305 because of the foulness of the twisted animal. Others, moreover, refer the two riders of the letter and the spirit to the two Testaments. And that which in the Hebrew is called ARIE, for which Aquila and Symmachus interpreted "lion" and "lioness," the LXX, wishing I know not what, put "ourias," which some think is interpreted as "light of the Lord," since "light of the Lord" is written with other letters, which are not had here, and "lion" is written with others, which is read here. And he wishes that watchman, whom the Prophet is commanded to set in his heart, to be called Uriah, and through the interpretation of the name he refers it to the intelligence of Christ, so that with him inhabiting in us, we may be able to discern what things are to come. Which indeed can also be adapted to the lion, because Jacob (Gen. 49) and Balaam (Num. 23 and 24) are named under the mystery of Christ.

(Verses 8-10.) Upon the watchtower of the Lord I am, standing continually by day, and upon my watch I am, standing through all the nights. Behold this one comes, a rider, a man of a chariot of horses, and he responded and said: Fallen, fallen is Babylon, and all the graven images of its gods are crushed in the earth. My threshing, and the children of my threshing-floor, what I have heard from the Lord of hosts the God of Israel, I have announced to you.

LXX: The Lord said: I stood through the whole day, and upon the camp I stood the whole night: and behold he himself comes, a rider of a chariot, and responding he said: Fallen, fallen is Babylon, and all its images and manufactured things are crushed in the earth. Hear, you who have been left behind and you grieve: hear what things I have heard from the Lord Sabaoth, the God of Israel has announced to us.

The Prophet stands upon the watchtower of the Lord, and constituted in his light he looks forward to what things are to come. And he has this watch, and this office delegated to him, that in the darkness of this world he may behold what things are to come. Behold this one, he says, comes, signifying by this which follows that he saw the Lord Savior coming, sitting upon a chariot, and joining into one chariot two horses —rather, living beings—the ass and the camel.

Qui ascensor bigae desideranti Prophetae, et verba ejus audire cupienti, respondit et dixit: Cecidit, cecidit Babylon, totius orbis confusio: et in adventu meo cecidit, quo humanum corpus assumpsi, et penitus in consummatione mundi ruitura est. Et omnia sculptilia ejus contrita sunt in terra. Pro quo Septuaginta simulacra et manufacta interpretati sunt, significantes 306 Scripturam haereticorum variosque errores haereseωn, qui fabricatores sunt idolorum, et adorant quae de suo corde finxerunt. Quodque sequitur ex persona Prophetae dicentis: Tritura mea, et fili areae meae, quae audivi a Domino exercituum Deo Israel, annuntiavi vobis, juxta Hebraicum hunc habet sensum: O populе, qui condendus es in horrea mea, quem idcirco trivi in variis angustiis, ut paleas ab eo excuterem, et purissimum triticum in meis horreis conderetur, quae audivi a Domino exercituum Deo Israel esse ventura universo mundo, haec vobis qui in mundo estis omnibus nuntiavi. Alii vero dicunt adhuc superiorem esse personam, videlicet Domini Salvatoris, quod ipse loquatur ad Apostolos: Quae audivi a patre annuntiavi vobis (Joan. XV, 15). Et quia pro hoc in LXX legitur, audite qui relicti estis, et doletis, hic mihi juxta interpretationem eorum sensus videtur: O Apostoli, de quibus scribit Isaias: Nisi Dominus reliquisset nobis semen, quasi Sodoma essemus, et similes Gomorrhae fuissemus (Isa. V, 9), quorum reliquias et Apostolus ad Romanos docet esse salvatas (Rom. IX): qui relicti estis de populo Judaeorum ut salvaremini; et doletis super perditione gentis vestrae, de qua et alibi legimus: Tristitia est cordi meo, et dolor continuus pro fratribus meis, qui sunt Israelitae secundum carnem (Rom. IX, 2, 3): haec quae audivi a Deo Patre, vobis annuntio, quae Deus Israel vobis ventura praedicit.

(Vers. 11, 12.) Onus Duma: ad me clamat ex Seir: Custos, quid de nocte? custos, quid de nocte? Dixit custos, venit mane, et nox. Si quaeritis, quaerite: convertimini, et venite.

LXX: Visio Idumaeae, ad me clamat de Seir: Custodite propugnacula, custodio mane et nocte; si quaeris, quaere: et apud me habita.

Verbum Hebraicum ELAI (), quod omnes interpretati sunt, ad me, si volueris legere ELI, interpretatur Deus meus, vel fortis meus. Quodque nos diximus, clamat, vel vocat, id est, καλεῖ, secundum Hebraei, et Graeci sermonis ambiguitatem dici potest clama, vel voca; et est sensus: Deus qui est custos meus, die ac nocte me ad poenitentiam vocat, ut relinquens Seir, quod interpretatur hispidas ac pilosus, revertar, et habitem apud eum. Duma vel similitudinem, vel silentium, sonat. Idumaea autem in terrenam vertitur.

Which rider of the chariot responded to the desiring Prophet, and to him wishing to hear his words, and said: "Fallen, fallen is Babylon," the confusion of the whole world: and in my advent it fell, in which I assumed a human body, and it is entirely to fall in the consummation of the world. "And all its graven images are crushed in the earth." For which the Septuagint interpreted "images and manufactured things," signifying 306 the Scripture of the heretics and the various errors of heresies, who are fabricators of idols and adore what they have fashioned from their own heart. And that which follows from the person of the Prophet saying: "My threshing, and the son of my threshing-floor, what I have heard from the Lord of hosts the God of Israel, I have announced to you," according to the Hebrew has this sense: O people, who are to be stored in my granaries, whom I therefore threshed in various anguishes, so that I might shake out the chaff from it, and the purest wheat might be stored in my granaries, what things I have heard from the Lord of hosts the God of Israel that are to come to the whole world, these things I have announced to all you who are in the world. Others, moreover, say that the person is still superior, namely of the Lord Savior, that he himself speaks to the Apostles: "What things I have heard from the Father I have announced to you" (John 15:15). And because for this in the LXX it is read, "hear, you who are left and you grieve," here the sense seems to me according to their interpretation: O Apostles, concerning whom Isaiah writes: "Unless the Lord had left us a seed, we would have been as Sodom, and been like Gomorrah" (Isa. 1:9), whose remnants the Apostle also to the Romans teaches have been saved (Rom. 9): you who are left from the people of the Jews so that you might be saved; and you grieve over the perdition of your nation, concerning which we read elsewhere: "There is sadness in my heart, and continuous pain for my brothers, who are Israelites according to the flesh" (Rom. 9:2, 3): these things which I have heard from God the Father, I announce to you, which the God of Israel predicts are to come to you.

(Verses 11, 12.) The burden of Duma: he cries to me out of Seir: Watchman, what of the night? watchman, what of the night? The watchman said: Morning comes, and also night. If you seek, seek: be converted, and come.

LXX: The vision of Idumea, he cries to me from Seir: Guard the ramparts, I watch morning and night; if you seek, seek: and dwell with me.

The Hebrew word ELAI, which all have interpreted as "to me," if you wish to read it as ELI, is interpreted as "my God" or "my strong one." And that which we have said, "he cries" or "he calls," that is, kalei, according to the ambiguity of the Hebrew and Greek speech can be said as "cry out" or "call"; and this is the sense: God who is my watchman, day and night calls me to penance, so that leaving Seir, which is interpreted as "bristly" and "hairy," I may return and dwell with him. "Duma" sounds as either "likeness" or "silence." "Idumea," moreover, is turned into "earthly."

Dominus ergo 307 loquitur ad Apostolorum chorum, et praecipit ei: Ad me voca eos qui sunt de Seir, ut mihi serviat gentium multitudo, quae in similitudinem Esau nihil in se habet molle et leve, ac nitidum, sed est hispida, fera, intractabilis. Et o vos, Apostoli, postquam vocaveritis ad me nationes de Seir, custodite Ecclesiae propugnacula, ne facile hostis irrumpat: ne leo rugiens atque circuiens, qui quaerit aditum per quem possit intrare, clausum in Ecclesia gregem laceret atque disperdat. Responditque Ecclesiae multitudo: non solum in prosperis, sed in adversis, hoc est, et in die, et in nocte, tua, Deus, praecepta servabo. Ad quam loquitur Deus: Si vere me quaeris, opere ostende quod me quaeras; nec semel tibi quaesisse sufficiat; sed quem inveneris, semper inquire; et ut perfectius teneas, obliviscere populi tui, et domus patris tui, et deserto errore gentilium, apud me in Ecclesia commorare. Hoc juxta LXX dixerimus, qui visionem Idumaeae, hoc est, terrenae ponunt in titulo, ut eos ostendant vocari, qui prius terrenis operibus serviebant. Porro juxta Aquilam, qui Duma, hoc est, silentium posuit, vel similitudinem, sic possumus intelligere, ut ad similitudinem populi Israel provocetur gentium multitudo, et ubi prius silentium fuerat legis Dei, ibi confessionis clamor sit: et oleaster inferatur in bonam olivam. Legimus et in parabola Evangelii missos servos, qui vocarent bonos et malos, ac patrisfamilias de quibuslibet implerent convivium, quia priores venire noluerunt (Matth. XXII). Potest et Ecclesia narrare quod Dominus de Seir, hoc est, de terrenis locis ad se vociferetur, seque provocet ad salutem, et dicat ad ipsum Dominum: O custos, quid de nocte consurgens versaris in tenebris? quid absque peccato in carne es peccatrice? qua causa voluisti humanum corpus assumere? Respondit custos, hoc est, Samaritanus, qui in Evangelio vulneratum suis humeris ad stabulum reportavit (Luc. IX): Venit mane et nox. Et est sensus: Gentium multitudini ortus est sol justitiae, et Judaeis venerunt tenebrae. Juxta quod dicitur a Domino: In judicium mundi istius ego veni, ut non videntes videant, et videntes caeci fiant (Joan. IX, 39). Et ipse custos qui dixerat: Venit mane et nox, loquitur ad gentium multitudinem: Si me quaeritis, studiosius quaerite. 308 Convertimini ad me, filii convertentes, et ego sanabo contritiones vestras, et venite ad me. Loca difficilia sunt, et cum secundum historiam minime pateant, cogimur juxta ἀναγωγὴν diversas opiniones sequi.

The Lord therefore 307 speaks to the choir of the Apostles, and commands it: "Call to me those who are of Seir, so that the multitude of the nations may serve me, which in the likeness of Esau has nothing in itself soft and light and shining, but is bristly, wild, and intractable." And O you, Apostles, after you shall have called to me the nations from Seir, guard the ramparts of the Church, lest the enemy easily break in: lest the roaring and prowling lion, who seeks an entrance through which he might be able to enter, tear and scatter the flock enclosed in the Church. And the multitude of the Church responded: "Not only in prosperous things, but in adverse things—that is, both in day and in night—I shall keep your precepts, O God." To whom God speaks: "If you truly seek me, show by work that you seek me; nor let it suffice for you to have sought once; but him whom you have found, always inquire after; and so that you may hold him more perfectly, forget your people and the house of your father, and the error of the Gentiles having been deserted, dwell with me in the Church." This we have said according to the LXX, who put the vision of Idumea—that is, of "earthly"—in the title, so that they might show that those are called who previously served earthly works. Furthermore, according to Aquila, who put "Duma," that is, "silence" or "likeness," we can so understand it that the multitude of the nations is provoked to the likeness of the people of Israel, and where previously there had been the silence of the law of God, there there may be the cry of confession: and the wild olive may be grafted into the good olive. We read also in the parable of the Gospel that servants were sent who would call the good and the bad, and fill the banquet of the master of the house from whomsoever, because the first ones were unwilling to come (Matt. 22). The Church also can narrate that the Lord shouts to it from Seir—that is, from earthly places—and provokes it to salvation, and says to the Lord himself: "O watchman, why rising from the night are you occupied in darkness? Why are you without sin in sinful flesh? For what cause did you wish to assume a human body?" The watchman responded —that is, the Samaritan, who in the Gospel carried back the wounded man on his shoulders to the stable (Luke 10): "Morning comes, and night." And the sense is: the sun of justice has risen for the multitude of the nations, and darkness has come to the Jews. According to what is said by the Lord: "For the judgment of this world I have come, so that those not seeing might see, and those seeing might become blind" (John 9:39). And the watchman himself who had said: "Morning comes, and night," speaks to the multitude of the nations: "If you seek me, seek more studiously. 308 Be converted to me, converting sons, and I shall heal your contritions, and come to me." These are difficult places, and since they lie open very little according to history, we are compelled to follow various opinions according to anagogy (anagogen).

(Vers. 13.) Onus in Arabia. Hoc in editione LXX Interpretum non habetur: sed quod sequitur: In saltu ad vesperam dormietis in semitis Dodanim, cum priori visione conjunctum est, ut legatur, si quaeris, quaere: et ad me habita in saltu. Arabia in lingua nostra, vesperam sonat, quae noctis et tenebrarum principium est, omnisque qui habet initium peccatorum, versatur in vespera. Qui autem venit ad summum, in media nocte consistit. Unde et in Aegypto primogenita in media nocte caeduntur (Exod. 12). Et Apostolus Petrus, antequam gallus cantaret, ter Dominum negavit, quod media nox intelligitur (Mat. XXVI): Postquam autem nox praecessit, et coepit dies appropinquare, superatis mediae noctis tenebris, et gallo lucis nuntio resonante, flevit amare, et intellexit peccatum suum, et eo tempore dicere potuit: Ad vesperam demorabitur fletus, et ad matutinum laetitia (Ps. XXIX, 6). Hoc interim de praesenti loco. Caeterum nomen Arabiae, id est, vesperae et Occidentis, in aliis Scripturarum locis diversas intelligentias recipit.

In saltu ad vesperam dormietis, in semitis Dodanim. LXX: In saltu ad vesperam dormietis in via Dedan. Qui in malitia esse coeperunt, et peccatorum ingrediuntur viam, non dormiunt, nec morantur in agris consitis, et novalibus, nec in pratis, et segetibus, quas ad metendum esse candentes, Salvator docet, nec inter arbores pomiferas; sed in infructuosis saltibus, ubi vepres et spinae sunt, et bestiae commorantur. De hujuscemodi saltu et in Regum volumine legimus, quod plures devoraverit silva vel saltus, quam interfecti sint gladio, quando Absalon adversus patrem exstitit perduellis (I Reg. XVIII). Recteque, quia vespera principium malorum est, in via et in semitis habitare dicuntur, et in via Dedan, quod interpretatur judicia. Quot enim habent peccatorum genera, tot judiciorum merentur sententias. Potest autem Dedan et grande judicium interpretari.

(Vers. 14, 15.) Occurrentes sitienti ferte aquam, qui habitatis terram Austri, cum panibus occurrite fugienti. A facie enim gladiorum fugerunt, a facie gladii imminentis, a facie 309 arcus extenti, a facie gravis praelii.

LXX: In occursum sitienti ferte aquam qui habitatis in regione Theman, cum panibus occurrite fugientibus propter multitudinem occisorum, propter turbam errantium, propter multitudinem gladii, et propter multitudinem arcuum intentorum, et propter multitudinem cadentium in bello.

(Verse 13.) The burden in Arabia. This is not had in the edition of the LXX Interpreters: but that which follows: "In the forest at evening you shall sleep in the paths of Dodanim," is joined with the previous vision, so that it is read: "if you seek, seek: and dwell with me in the forest." "Arabia" in our language sounds as "evening," which is the beginning of night and of darkness, and everyone who has a beginning of sins is occupied in the evening. He, however, who comes to the highest [point], consists in the middle of the night. Whence also in Egypt the firstborn are slain in the middle of the night (Exod. 12). And the Apostle Peter, before the cock crew, thrice denied the Lord, which is understood as the middle of the night (Matt. 26). After the night has preceded, however, and the day has begun to approach, the darkness of the middle of the night having been overcome and the cock, the messenger of light, resounding, he wept bitterly and understood his sin, and at that time could say: "In the evening weeping shall tarry, and in the morning gladness" (Ps. 29:6). This meanwhile concerning the present place. Furthermore, the name of Arabia—that is, of evening and of the West—receives various understandings in other places of the Scriptures.

In the forest at evening you shall sleep, in the paths of Dodanim. LXX: In the forest at evening you shall sleep in the way of Dedan. Those who have begun to be in malice, and enter the way of sins, do not sleep nor tarry in sown fields and fallow lands, nor in meadows and crops, which the Savior teaches are white for reaping, nor among fruit-bearing trees; but in fruitless forests, where there are briers and thorns, and beasts dwell. Concerning a forest of this kind we read also in the volume of Kings, that the woods or forest devoured more than were slain by the sword, when Absalom stood forth as a rebel against his father (2 Kings 18). And rightly, because evening is the beginning of evils, they are said to dwell in the way and in the paths, and in the way of Dedan, which is interpreted as "judgments." For as many kinds of sins as they have, so many sentences of judgments they deserve. "Dedan," moreover, can be interpreted as "great judgment."

(Verses 14, 15.) Meeting the thirsty, bring water, you who inhabit the land of the South (Auster), meet the fugitive with breads. For they have fled from the face of swords, from the face of the imminent sword, from the face 309 of the drawn bow, from the face of grievous battle.

LXX: Unto meeting the thirsty bring water, you who inhabit the region of Theman, with breads meet the fugitives because of the multitude of the slain, because of the crowd of the wandering, because of the multitude of the sword, and because of the multitude of the bent bows, and because of the multitude of those falling in war.

Vos qui estis in Theman, quod interpretatur Auster atque perfectio, et in eo versamini loco, de quo scriptum est: Deus ab Austro veniet (Abac. III, 4), et qui consummati estis atque perfecti, et habetis in vobis lumen scientiae Scripturarum, fugientibus de Arabia, et de saltu, occurrite cum aqua et panibus, et nolite exspectare donec ipsi ad vos veniant; sed imitamini illum Evangelicae parabolae patrem, qui occurrit filio revertenti. Et ille quidem dedit stolam, obtulit annulum (Luc. XV): vos autem aquas et panes offerte fugientibus, ut qui lassi erant atque confecti, vestra misericordia sustententur, et ad sedes vestras citius transeant. Fugerunt enim gladios haereticorum, doctrinam gentilium, blasphemias Judaeorum. Et quia multos viderunt eorum jaculis interfectos, et cecidisse in praelio plurimos, ipsi cupiunt vestro auxilio liberari. Locus hic proprie adversus eos intelligi potest, qui tradentes se otio atque desidiae, propria salute contenti sunt, nec poenitentibus atque conversis porrigunt manum.

(Vers. 16, 17.) Quoniam haec dicit Dominus ad me: Adhuc in uno anno, quasi in anno mercenarii, et auferetur omnis gloria Cedar et reliquiae numeri sagittariorum fortiter de filiis Cedar imminuentur. Dominus enim Deus Israel locutus est. Ideo vobis dico, ut occurratis cum aqua et panibus, fugientibus de saltu et Arabia: quia Dominus haec futura pollicitus est. Sicut annus mercenarii cito praeterit, qui quotidie nihil aliud nisi mercedem sui laboris exspectat, vel certe semper in opere est ac labore, ut mercedem laboris accipiat: sic omnis gloria Cedar, quod interpretatur tenebrae, de quo et in Psalmo legimus: Habitavi cum habitantibus Cedar (Ps. CXIX, 5), velociter auferetur, et omnis sagittariorum, id est, diversorum dogmatum numerus, qui constitutos in saltu Arabiae vulnerabat, redigetur in nihili, postquam fugientes de saltu fuerint liberati: et aquam 310 baptismi salutaris acceperint, comederintque coelestem panem. Haec enim futura Dominus omnium, et proprie Deus Israel, id est, mente cernentium Deum, locutus est.

(Cap. XXII.---Vers. 1.) Onus vallis visionis. LXX: Verbum vallis Sion.

You who are in Theman, which is interpreted as "South" and "perfection," and are occupied in that place concerning which it is written: "God shall come from the South" (Hab. 3:4), and who have been consummated and perfected, and have in yourselves the light of the knowledge of the Scriptures, meet those fleeing from Arabia and from the forest with water and breads, and do not wait until they themselves come to you; but imitate that father of the Evangelical parable, who met the returning son. And he indeed gave a robe, offered a ring (Luke 15): but you, offer waters and breads to the fugitives, so that those who were weary and spent may be sustained by your mercy, and pass more quickly to your seats. For they have fled the swords of the heretics, the doctrine of the Gentiles, the blasphemies of the Jews. And because they have seen many killed by their darts, and very many to have fallen in battle, they themselves desire to be delivered by your help. This place can properly be understood against those who, giving themselves to ease and idleness, are content with their own salvation, nor stretch out a hand to the penitent and converted.

(Verses 16, 17.) Since 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 archers of the sons of Kedar shall be strongly diminished. For the Lord the God of Israel has spoken. Therefore I say to you, that you meet with water and breads those fleeing from the forest and Arabia: because the Lord has promised these future things. As the year of a hireling quickly passes, who daily expects nothing else but the reward of his labor, or certainly is always in work and labor so that he may receive the reward of labor: so all the glory of Kedar, which is interpreted as "darkness," concerning which also we read in the Psalm: "I have dwelt with the inhabitants of Kedar" (Ps. 119:5), will be swiftly taken away, and all the number of the archers—that is, of diverse dogmas—which was wounding those constituted in the forest of Arabia, will be reduced to nothing, after those fleeing from the forest shall have been delivered: and shall have received the water 310 of saving baptism, and shall have eaten the celestial bread. For the Lord of all, and properly the God of Israel—that is, of those beholding God with the mind—has spoken these future things.

(Chapter 22.---Verse 1.) The burden of the valley of vision. LXX: The word of the valley of Zion.

In libro Hebraicorum Nominum posuimus, Sion interpretari speculam quae in sublimibus sita, de longe venientia contemplatur. Cum igitur Sion juxta leges tropologiae referatur ad Ecclesiam, ut est illud in secundo psalmo ex persona Domini Salvatoris: Ego autem constitutus sum rex ab eo super Sion montem sanctum ejus (Psal. II, 6); et: Qui confidunt in Domino sicut mons Sion (Ps. CXXIV, 1); et: Diligit Dominus portas Sion super omnia tabernacula Jacob (Ps. LXXXVI, 1); Et manifestius Apostolus: Accessistis, inquit, ad Sion montem et civitatem Dei viventis, Jerusalem coelestem (Heb. X, 22): quaerimus quare in praesenti visione, vallis Sion dicatur. Ipsaque verborum consequentia trahimur ad intelligentiam spiritualem, ut omnes perversorum dogmatum principes, qui corruerunt de sublimitate sensus sanctarum Scripturarum, et ad humilia devoluti sunt, sciamus in Sion valle versari. Tale quid puto et Salomonem in Proverbiis, dicere: Oculum qui irridet patrem, et despicit senectutem matris, effodiant eum corvi de convallibus, et comedant illum pulli aquilarum (Prov. XXX, 17). Statim enim ut sensus haereticorum irriserit Creatorem Patrem, et senectutem Ecclesiae matris despexerit, effoditur a tetris et immundis volucribus, quae referuntur ad contrarias fortitudines. Nec possunt istiusmodi dicere: Levavi oculos meos in montes, unde veniat auxilium mihi (Ps. CXX, 1): sed in modum brutorum animantium ad terrena depressi sunt.

Quidnam tibi quoque est, quia ascendisti et tu omnis in tecta? LXX: Quid factum est tibi nunc, quia ascendistis omnes in tecta vana? Hoc quod juxta LXX interpretes in Regum volumine quaeritur, quid sibi velit dicente Eliseo (IV Reg. II, 14): Ubi est Deus Eliae APHPHO (), in praesenti loco manifestius ponitur, pro eo quod Septuaginta transtulerunt nunc; in Hebraeo habet APHPHO, quod nos interpretati sumus nunc quoque, et Aquila volens Hebraicum servare idioma, posuit καίπερτοι , quam conjunctionem 311 Latinus sermo non explicat. Quando autem dicit, quidnam tibi quoque est? interrogat cur inter alios et ipsa conscendat, atque opinione sublimium in humilibus commoretur. Et est sensus: cum Philosophi tumeant, et omnis sapientia saecularis de sublimibus disputans, simplicitatem contemnat Ecclesiae, cur tu quoque excelsa sectaris? quae LXX, σημαντικώτερον, δώματα μάταια, id est, tecta vana, interpretati sunt, ut ostenderent esse et aliud tectum, de quo Salvator descendere prohibet (Matth. XXIV): quod tamen non sit tectum vanum. Denique et apostolus Petrus hora orationis sexta ascendit in tectum (Act. X). Nunc autem, ut ostenderet multam haereseon varietatem, non unum tectum, sed tecta plurima nominavit.

In the book of Hebrew Names we have put that "Zion" is interpreted as "watchtower," which, situated in high places, contemplates things coming from afar. Since Zion therefore, according to the laws of tropology, is referred to the Church, as is that in the second Psalm from the person of the Lord Savior: "I however have been constituted king by him upon Zion his holy mountain" (Ps. 2:6); and: "Those who trust in the Lord are like Mount Zion" (Ps. 124:1); and: "The Lord loves the gates of Zion above all the tabernacles of Jacob" (Ps. 86:1); And more manifestly the Apostle: "You have approached," he says, "to Mount Zion and the city of the living God, the celestial Jerusalem" (Heb. 12:22): we ask why in the present vision it is called the "valley of Zion." And by the very sequence of the words we are drawn to spiritual understanding, so that we may know that all the princes of perverse dogmas, who have fallen from the sublimity of the sense of the holy Scriptures and have been rolled down to lowly things, are occupied in the valley of Zion. Something such I think Solomon also says in the Proverbs: "The eye that mocks his father and despises the old age of his mother, let the ravens from the valleys pick it out, and let the young of eagles eat it" (Prov. 30:17). For immediately as the sense of heretics shall have mocked the Creator Father and despised the old age of the Mother Church, it is picked out by foul and unclean birds, which are referred to the contrary powers. Nor can those of this kind say: "I have lifted my eyes to the mountains, whence help may come to me" (Ps. 120:1): but in the manner of brute animals they are depressed to earthly things.

"What is it also to you, that you also have ascended all into the roofs?" LXX: "What has happened to you now, that you all have ascended into vain roofs?" That which according to the LXX interpreters is asked in the volume of Kings, what it means when Elisha says (4 Kings 2:14): "Where is the God of Elijah APHPHO?", is more manifestly put in the present place, for that which the Septuagint translated "now"; in the Hebrew it has APHPHO, which we have interpreted "now also," and Aquila wishing to keep the Hebrew idiom, put "kaipertoi," which conjunction 311 the Latin speech does not explain. When however he says, "what is it also to you?", he asks why she also should climb among others, and tarry in lowly things by the opinion of high things. And the sense is: since Philosophers swell, and all secular wisdom disputing about high things despises the simplicity of the Church, why do you also follow high things? which the LXX, more significantly (semantikōteron), interpreted as "vain roofs" (dōmata mataia), so that they might show that there is also another roof, from which the Savior prohibits descending (Matt. 24): which nonetheless is not a vain roof. Finally, the Apostle Peter also at the sixth hour of prayer ascended into the roof (Acts 10). Now however, so that he might show the great variety of heresies, he named not one roof, but very many roofs.

(Vers. 2.) Clamoris plena, urbs frequens, civitas exsultans. LXX: Repleta est civitas clamantium, urbs exsultans. Doctrina haereticorum non in sensu, sed in multiloquio et clamore versatur. Unde ob multitudinem deceptorum, frequens civitas appellatur, et exsultans, propter superbiam. Inflati enim tument, et sacratiora se invenisse gloriantur.

Interfecti tui non interfecti gladio, nec mortui in bello. LXX: Vulnerati tui non vulnerati gladio, nec mortui tui mortui in bello. Maxima pars absque ullo certamine et disceptatione, haereticorum deceptionibus supplantatur, et haec est turba quamplurima. Interfecti igitur, sive ut Septuaginta transtulerunt, vulnerati vallis Sion, non sunt interfecti, et vulnerati gladio, sed voluntate propria ad haereticos transierunt, et comparatione eorum, qui post praelium victi sunt, infelicius ille vulneratus, et interfectus est, qui sponte se tradidit. Quomodo et in martyrio qui post poenas victus manus dedit, levioris poenae est eo qui absque ulla necessitate et dolore cruciatuum Christum negavit.

(Vers. 3.) Cuncti principes tui fugerunt simul, dureque ligati sunt. In hoc loco Septuaginta interpretationem secuti sumus, quia non multum ab Hebraico distat in sensu. Caeterum ut verbum ex verbo de Hebraeo transferam, ita apud eos legitur: Omnes primates tui migraverunt simul, ab arcu ligati sunt: quam editionem, et alii interpretes secuti sunt. Migraverunt enim omnes haereticorum principes ad synagogam Satanae 312 a Christi Ecclesia, et transierunt simul discordes in perfidia, in transitu concordes, et ligati sunt ab arcu, de quo in Psalmo scriptum est: Ecce peccatores intenderunt arcum, paraverunt sagittas suas in pharetra, ut sagittent in obscuro rectos corde (Ps. X, 2), et mittant ignita diaboli jacula quae vulnerent pariter, et ligent. Ideoque dure ligati sunt, quia obturaverunt aures suas sicut aspides surdae, et obturantes aures, quae non exaudient voces incantantium, nec venefici incantantis sapienter. Ob quam causam, et Apostolus Paulus haereticum post unam commonitionem, perversitati suae praecipit relinquendum (Tit. III), quia perversus est, et proprio judicio condemnatus. Et nobis enim exierunt, sed non erant ex nobis: si enim ex nobis fuissent, mansissent utique nobiscum (I Joan. II, 19).

(Verse 2.) Full of clamor, a populous city, an exulting city. LXX: The city of those crying out is filled, an exulting city. The doctrine of heretics is occupied not in sense, but in loquacity and clamor. Whence because of the multitude of the deceived, it is called a populous city, and exulting, because of pride. For inflated they swell, and glory that they have found more sacred things.

Your slain are not slain with the sword, nor dead in war. LXX: Your wounded are not wounded with the sword, nor your dead dead in war. The greatest part, without any contest and dispute, is supplanted by the deceptions of heretics, and this is a very great crowd. The slain therefore, or as the Septuagint translated, the "wounded" of the valley of Zion, are not slain and wounded with the sword, but by their own will they passed over to the heretics, and in comparison with those who were conquered after battle, he is more unhappily wounded and slain who has handed himself over spontaneously. As also in martyrdom, he who having been conquered after punishments has given his hands, is of lighter punishment than he who without any necessity and pain of tortures has denied Christ.

(Verse 3.) All your princes have fled together, and have been hard bound. In this place we have followed the interpretation of the Septuagint, because it does not differ much from the Hebrew in sense. Furthermore, so that I may translate word for word from the Hebrew, it is thus read among them: "All your primates have migrated together, they have been bound by the bow": which edition other interpreters also have followed. For all the princes of the heretics have migrated to the synagogue of Satan 312 from the Church of Christ, and they have passed over together, discordant in perfidy, concordant in passage, and they have been bound by the bow, concerning which it is written in the Psalm: "Behold the sinners have bent the bow, they have prepared their arrows in the quiver, that they may shoot in the dark those right of heart" (Ps. 10:2), and may send the fiery darts of the devil which wound equally and bind. And therefore they were hard bound, because they stopped their ears like deaf asps, and stopping their ears, which will not hear the voices of the charmers, nor of the wizard charming wisely. For which cause, the Apostle Paul also commands a heretic after one admonition to be left to his own perversity (Tit. 3), because he is perverse and condemned by his own judgment. "For they went out from us, but they were not of us: for if they had been of us, they would certainly have remained with us" (1 John 2:19).

Horum principum fugitivorum ille princeps est, quem idem Isaias vocat draconem fugientem, colubrum tortuosum, qui cum verba mortifera in aures miserit deceptorum, dure eos ligat, et de vinculis suis exire non patitur: de quibus sanctus erutus gratulabatur in Psalmo: Anima mea sicut passer erepta est de laqueo venantium (Ps. CXXIII, 7). Et in alio loco gaudens quod evaserit, loquitur; Susceptor meus es tu, et refugium meum. Deus meus, sperabo in eum. Quoniam ipse eruit me de laqueo venantium, et a verbo aspero (Ps. XC, 23), sive turbulento, quod proprie haereticorum doctrinam significat.

Omnes qui inventi sunt in te, vincti sunt pariter, procul fugerunt. LXX: Et fortes in te longe fugerunt. Adhuc sermo Prophetae contra vallem Sion, cujus habitatores ascenderunt in tecta vana, et clamaverunt clamore confuso, et vulnerati sunt absque praelio, cujus principes omnes fugerunt, et dure ligati sunt, et qui fortes inter eos erant, longius aufugerunt. Quanto enim quis in haeretica perversitate prudentior est, tanto longius recedit a Domino. Quod autem dicit juxta Hebraicum: Omnes inventi sunt in te, hoc notare debemus, quod et haeretici eos quos deceperint, invenisse se dicant: sed inventio eorum, perditio est. Denique pariter colligantur, et procul fugiant. Nec mihi placet illa expositio, secundum diversitatem haereseon diversa esse et spatia fugientium, cum Scriptura sancta dicat (Luc. XI, 23): omnes qui ab haereticis sunt reperti pariter colligatos, et fugisse longissime, dicente Domino: 313 Qui non est mecum, contra me est: et qui mecum non colligit, spargit. Unde de Moyse dicitur (Exod. XXIV), appropinquabat Moyses solus ad Deum, caeteri vero non appropinquabant. Deus enim sanctis suis, Deus appropinquans est, et non de longe, dicit Lord.

(Vers. 4-6.) Propterea dixi: Recedite a me, amare flebo: nolite incumbere ut consolemini me super vastitate filiae populi mei. Dies enim interfectionis et conculcationis, et fletuum a Domino Deo exercituum in valle visionis, scrutans murum et magnificus super montem.

LXX: Propterea dixi: Dimitte me, amare flebo: nolite contendere, ut consolemini me super contritione filiae generis mei: quia dies tumultus, et perditionis, et conculcationis, et error a Domino Deo Sabaoth in valle Sion; errant a minimo usque ad maximum: errant super montes.

Of these fugitive princes, that prince is the one whom the same Isaiah calls the fleeing dragon, the twisted serpent, who when he has sent deadly words into the ears of the deceived, hard binds them, and does not allow them to go out from his bonds: concerning whom the holy man, having been rescued, rejoiced in the Psalm: "My soul like a sparrow has been rescued from the snare of the fowlers" (Ps. 123:7). And in another place rejoicing that he has escaped, he speaks; You are my upholder and my refuge. My God, I shall hope in him. For he himself has rescued me from the snare of the fowlers, and from the harsh word (Ps. 90:2, 3), or "turbulent" word, which properly signifies the doctrine of the heretics.

All who have been found in you, were bound together, they have fled far away. LXX: And the strong in you have fled far away. Still the word of the Prophet is against the valley of Zion, whose inhabitants have ascended into vain roofs, and have cried out with a confused clamor, and have been wounded without battle, whose princes have all fled, and have been hard bound, and those who were strong among them have fled further away. For by how much anyone is more prudent in heretical perversity, by so much further he recedes from the Lord. But that which he says according to the Hebrew: "All have been found in you," we ought to note this, that heretics also say that they have "found" those whom they have deceived: but their finding is perdition. Finally, let them be gathered together equally, and let them flee far away. Nor does that exposition please me, that according to the diversity of heresies there are also diverse spaces of those fleeing, since holy Scripture says (Luke 11:23): all who have been found by heretics are equally bound together, and have fled very far, the Lord saying: 313 "He who is not with me, is against me: and he who does not gather with me, scatters." Whence it is said concerning Moses (Exod. 24), Moses alone approached to God, the others indeed did not approach. For to his saints God is an approaching God, and not from afar, says the Lord.

(Verses 4-6.) Therefore I said: Recede from me, I shall weep bitterly: do not lean [upon me] so as to console me over the devastation of the daughter of my people. For it is a day of slaughter and of treading down and of weepings from the Lord God of hosts in the valley of vision, searching the wall and magnificent upon the mountain.

LXX: Therefore I said: Let me be, I shall weep bitterly: do not strive so as to console me over the contrition of the daughter of my race: because it is a day of tumult, and of perdition, and of treading down, and error from the Lord God Sabaoth in the valley of Zion; they err from the least even to the greatest: they err upon the mountains.

Et Samuel plangebat Saul (I Reg. XV), et Dominus atque Salvator flebat Jerusalem (Luc. XIX; II Cor. XII, 21): et Apostolus scribit ad Corinthios: Ne cum rursus venero ad vos, humiliet me Deus, et lugeam multos qui ante peccaverunt, et non egerunt poenitentiam. Unde compatientis affectu et ad alios loquitur: Quis infirmatur, et ego non infirmor? quis scandalizatur, et ego non uror (II Cor. XI, 29)? Igitur et Propheta videns populum quondam visionis vana tecta conscendere, et in clamore versari; cunctosque principes ejus fugisse, et ligatos esse vinculis peccatorum, erumpit in lacrymas, et abigit consolantes, et fletu amarissimo se flevere testatur, non super filios, sed super filiam populi sui, quae virilitatis perdidit dignitatem. Dies enim judicii, et interfectionis, et conculcationis, nequaquam erit Jerusalem, quae interpretatur visio pacis: sed antiqui nominis Jebus, quae interpretatur conculcatio: fletuum quoque sive erroris, ut Septuaginta transtulerunt a Domino Sabaoth, non quo fletus et error a Domino sit; sed per occasionem sanctarum Scripturarum, quas Lord legendas dedit, illis nascitur erroris occasio, qui possunt dicere: Quare nos errare fecisti a via tua (Isa. LXIII, 27)? Et in alio loco: Dominus eis miscuit spiritum erroris (Ibid. XXIX, 10): ut non in Visionis monte, sed in Sion valle consisterent. Haec autem ipsa dies, quae a Domino exercituum in valle oritur Visionis, ut singulorum opera demonstret, scrutatur murum haereticorum, quem adversum Ecclesiam quasi firmissimum propugnaculum construxerunt; et magnificum 314 gloriosumque, id est, doctores eorum, qui se super Christo monte consistere gloriantur. De quo alibi legimus: Venite, ascendamus in montem Domini, et in domum Dei Jacob: et annuntiabit nobis viam suam (Isa. II, 3). Porro quod LXX transtulerunt, errant a minimo usque ad maximum, errant super montes, hoc sentire debemus, in majori scelere esse eos, qui majores sunt, et tamen a minimo usque ad maximum errare cunctos, et errare super montes: Moysen, Jeremiam, caeterosque Prophetas, Evangelistas et Apostolos. Cumque in valle versentur, mirum in modum errant in montibus:

(Vers. 7-9.) Et Aelam sumpsit pharetram, currum hominis equitis, et parietem nudavit clypeus. Et erunt electae valles tuae plenae quadrigorum: Et equites ponent sedes suas in porta. Et revelabitur operimentum Judae: et videbis in die illa armamentarium domus saltus: et scissuras civitatis David videbitis, quia multiplicatae sunt.

And Samuel mourned Saul (1 Sam. 15), and the Lord and Savior wept for Jerusalem (Luke 19; 2 Cor. 12:21): and the Apostle writes to the Corinthians: "Lest when I come to you again, God should humble me, and I should mourn many who have sinned before, and have not done penance." Whence with the affect of one suffering with them he speaks also to others: "Who is weak, and I am not weak? who is scandalized, and I do not burn?" (2 Cor. 11:29). Therefore the Prophet also, seeing the people of the once-vision ascend vain roofs and be occupied in clamor; and all its princes to have fled and been bound by the bonds of sins, breaks out into tears, and drives away those consoling him, and testifies that he weeps with a most bitter weeping, not over the sons, but over the daughter of his people, who has lost the dignity of virility. For the day of judgment, and of slaughter, and of treading down, will by no means be Jerusalem, which is interpreted as "vision of peace": but of the ancient name Jebus, which is interpreted as "treading down": of weepings also or of "error," as the Septuagint translated, from the Lord Sabaoth, not that weeping and error is from the Lord; but by occasion of the holy Scriptures, which the Lord gave to be read, for those the occasion of error arises, who are able to say: "Why have you made us to err from your way?" (Isa. 63:17). And in another place: "The Lord has mixed for them a spirit of error" (cf. Isa. 19:14): so that they might consist not in the mountain of Vision, but in the valley of Zion. This very day, moreover, which rises from the Lord of hosts in the valley of Vision, so that it may show the works of each one, searches the wall of the heretics, which they have constructed against the Church as if a most firm bulwark; and the magnificent 314 and glorious one—that is, their doctors—who glory that they consist upon Christ the mountain. Concerning which we read elsewhere: "Come, let us ascend into the mountain of the Lord, and into the house of the God of Jacob: and he will announce to us his way" (Isa. 2:3). Furthermore, that which the LXX translated, "they err from the least even to the greatest, they err upon the mountains," we ought to feel this, that those who are greater are in greater wickedness, and nonetheless from the least even to the greatest all err, and they err upon the mountains: Moses, Jeremiah, and the other Prophets, Evangelists, and Apostles. And since they are occupied in the valley, they err in a wondrous manner in the mountains:

(Verses 7-9.) And Elam took the quiver, the chariot of the man horseman, and the shield bared the wall. And your chosen valleys shall be full of four-horse chariots: and the horsemen shall set 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.

LXX: Elamitae autem tulerunt pharetras: ascensores: homines super equos: et congregatio pugnantium: et erunt electae valles tuae, implebuntur quadrigis, et equites stipabunt portas tuas: et revelabunt portas Judae: et aspicient die illo in domus electas civitatis: et revelabunt abscondita domorum arcis David, et videbunt quoniam plures sunt.

Aelam, quod interpretatur ascensus eorum, sive Elamitae, ut LXX transtulerunt, quos in contemptores vertimus, sumpserunt pharetram, ut agitent in obscuro rectos corde, qui sunt in curru equites hominum, ut parietem Sion et Ecclesiae firmamenta suo clypeo et impugnatione denudent. Erunt autem, inquit, electae valles tuae, et humilia dogmata, o vallis Sion, plenae quadrigarum, quas Dominus cum Pharaone submersit, quarum equites et ascensores ponent sedes suas in portis tuis, ut obsessos in te atque conclusos non patiantur exire. Tunc Omnipotens Deus per ecclesiasticos viros revelabit operimenta Judae; et universa secreta eorum, qui in confessione fidei constituti sunt, et tunc videbis, o vallis Sion, in die illa, et in claro lumine veritatis, omnem armaturam Apostoli, et domus saltus, in quo gentium turba consistit. Sicut et in CXXXI psalmo canitur: Ecce audivimus eam in Ephrata: invenimus eam in campis silvae (Psal. CXXXI, 6). Cum autem operimentum Judae atque secretum, quod prius propter mysterium 315 celabatur, fuerit revelatum, et videris armaturam Ecclesiae; tunc intelliges schismata civitatis David, quae multiplicasti, ut deceptos tibi populos congregares. Isti Elamitae juxta editionem LXX non habent unam pharetram, sed plures; et ascensores sunt hominum, in quorum equitant animabus; et plurima multitudo est ad pugnam se praeparans contra Ecclesiam: ita ut omnes valles illius compleantur; et equites obturent sensus eorum, et dimicatione sua Ecclesiasticum virum, qui interpretatur Judas, provocent ad certandum: quo proferente testimonia Scripturarum, et cuncta redarguente mendacia, videbunt haeretici domos civitatis David, et omnia prius secreta cognoscent, quomodo in arce David qui interpretatur, manu fortis, hoc est Christi, omnia sint dogmata veritatis. Obscura loca sunt, non solum juxta historiam, sed juxta *ἀναγωγήν*. Quibus ergo nostra displicuerint, debent proferre sua, ut explanationi eorum, si vera fuerit, acquiescamus.

LXX: But the Elamites took quivers: riders: men upon horses: and a gathering of those fighting: and your chosen valleys shall be, they shall be filled with four-horse chariots, and the horsemen shall crowd your gates: and they shall reveal the gates of Judah: and they shall look in that day into the chosen houses of the city: and they shall reveal the hidden things of the houses of the citadel of David, and they shall see that they are many.

Elam, which is interpreted as "their ascent," or the Elamites, as the LXX translated, whom we turn into "despisers," took the quiver, so that they might agitate in the dark those right of heart, who are riders of men in a chariot, so that they might bare the wall of Zion and the firmaments of the Church by their shield and attack. But your chosen valleys, he says, and lowly dogmas, O valley of Zion, shall be full of four-horse chariots, which the Lord submerged with Pharaoh, whose horsemen and riders shall set their seats in your gates, so that they do not allow those besieged and enclosed in you to go out. Then Almighty God through ecclesiastical men will reveal the coverings of Judah; and all the secrets of those who have been constituted in the confession of faith, and then you shall see, O valley of Zion, in that day and in the clear light of truth, all the armor of the Apostle, and of the house of the forest, in which the crowd of the nations consists. As is also sung in the 131st Psalm: "Behold we have heard of it in Ephrata: we found it in the fields of the forest" (Ps. 131:6). When however the covering of Judah and the secret, which previously because of mystery 315 was concealed, shall have been revealed, and you see the armor of the Church; then you will understand the schisms of the city of David, which you have multiplied so that you might gather to yourself deceived peoples. These Elamites according to the edition of the LXX do not have one quiver, but many; and they are riders of men, in whose souls they ride; and it is a very great multitude preparing itself for battle against the Church: so that all its valleys are filled; and the horsemen block their senses, and by their struggle provoke the Ecclesiastical man, who is interpreted as Judah, to contend: who, bringing forth the testimonies of the Scriptures and redarguing all lies, the heretics will see the houses of the city of David, and will know all things previously secret, how in the citadel of David—who is interpreted as "strong of hand," that is, of Christ—all are dogmas of truth. These are obscure places, not only according to history, but according to anagogy (anagogen). To those therefore to whom ours are displeasing, they ought to bring forth their own, so that we may acquiesce to their explanation if it should be true.

(Vers. 10, 11.) Et congregastis aquas piscinae inferioris: et domus Jerusalem numerastis: et destruxistis domus ad muniendum murum. Et lacum fecistis inter duos muros, et aquam piscinae veteris: et non aspexistis ad eum, qui fecerat eam, et operatorem ejus de longe non vidistis.

LXX: Et averterunt aquam antiquae piscinae in civitatem: et destruxerunt domos Jerusalem ad firmandos muros civitatis: et fecistis vobis aquam inter duos muros intra piscinam antiquam: et non aspexistis eum qui a principio fecit eam: et creatorem illius non vidistis.

Vos qui scissuras civitatis David, id est, Ecclesiae videbitis vel videtis, quae in toto orbe multiplicatae sunt; qui congregastis aquas piscinae vestrae atque doctrinae, non superioris, sed inferioris, et domus Jerusalem numerastis, sive destruxistis, ut muniretis murum vestrum, non fodistis puteos, qui vitales haberent et aeternas aquas, sed lacus contritos, qui aquam non valent continere. Et fecistis eos inter duos muros novi et veteris Instrumenti, et aquam piscinae veteris neglexistis, nec considerastis datorem legis Deum, et operatorem mundi penitus neglexistis. Hoc juxta Hebraicum. Caeterum juxta LXX consideraverunt se haeretici, quod multi essent, et hac multitudine confidentes, doctrinam veteris Testamenti averterunt a civitate Dei, 316 quae est Ecclesia, et destruxerunt domos Jerusalem, ut aedificarent conciliabula malignantium; dumque vetus reprobant Instrumentum, nec novum secuti sunt, quia novum veteris Instrumenti testimoniis roboratur. Propterea inter duos muros veterem et novum, fecerunt sibi novas aquas, quas interiores esse putant, et majora continere mysteria, quam in Testamento veteri continentur: et non respexerunt Deum, qui veteris Instrumenti conditor est, et factorem ejus ne longe quidem videre voluerunt.

(Vers. 12 seqq.) Et vocabit Dominus Deus exercituum in die illa ad fletum et ad planctum, 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.

(Verses 10, 11.) And you have gathered together the waters of the lower pool: and you have numbered the houses of Jerusalem: and you have destroyed the houses to fortify the wall. And you made a lake between the two walls, and the water of the old pool: and you have not looked to him who had made it, and its worker from afar you have not seen.

LXX: And they turned the water of the ancient pool into the city: and they destroyed the houses of Jerusalem to strengthen the walls of the city: and you made for yourselves water between the two walls within the ancient pool: and you did not look at him who from the beginning made it: and its creator you did not see.

You who shall see or do see the breaches of the city of David, that is, of the Church, which have been multiplied in the whole world; who have gathered together the waters of your pool and doctrine, not of the superior, but of the inferior, and have numbered or destroyed the houses of Jerusalem so that you might fortify your wall, you have not dug wells which would have vital and eternal waters, but broken cisterns (lacus contritos) which are not able to contain water. And you made them between the two walls of the New and Old Testament (Instrumenti), and you neglected the water of the old pool, nor did you consider God the giver of the law, and the worker of the world you utterly neglected. This is according to the Hebrew. But according to the LXX, the heretics considered themselves, that they were many, and trusting in this multitude, they turned the doctrine of the Old Testament away from the city of God, 316 which is the Church, and destroyed the houses of Jerusalem, so that they might build the meeting places of the malignant; and while they reprove the Old Testament (Instrumentum), they have not followed the New, because the New is strengthened by the testimonies of the Old Testament. Therefore, between the two walls, the Old and the New, they made for themselves new waters, which they think are interior and contain greater mysteries than are contained in the Old Testament: and they did not respect God, who is the founder of the Old Testament, and its maker they did not wish to see even from afar.

(Verse 12 ff.) And the Lord God of hosts in that day shall call to weeping and to mourning, to baldness and to the girding of sackcloth: and behold joy and gladness, to kill calves, and to slay rams, to eat flesh, and to drink wine: let us eat and drink, for tomorrow we shall die. And it was revealed in my ears of the Lord of hosts: if this iniquity shall be forgiven you until you die, says the Lord God of hosts.

Quotidie Dominus Deus exercituum provocat haereticos ad poenitentiam, qui inter duos muros aquam piscinae veteris contemnentes, foderunt sibi lacum, et congregaverunt aquam piscinae inferioris, quae non de coelo, sed de terra aquas habet; et vocat eos ad fletum; Beati enim flentes: quia ipsi ridebunt (Mat. V, 5). Et ad planctum, ne postea audiant: Lamentavimus vobis, et non planxistis (Id. XI, 17). Et ad calvitium, ut omnia opera mortis radant, et auferant de corpore suo quidquid non vivit in corpore. Et ad cingulum sacci, ne postea juxta Jerusalem pro cingulo reste cingantur. Illi autem e contrario pro fletu et planctu, calvitio et cilicio, gaudium habuere atque laetitiam, et quasi morte omnia finirentur, occidentes vitulos arietesque jugulantes, ut comederent carnes, et biberent vinum, locuti sunt verba blasphemantium. Dum in praesenti saeculo sumus, deliciis affluamus. Crastina enim dies, hoc est, futurum tempus, sine sensu erit. Illis ista dicentibus, audivit Dominus verba blasphemiae, et comminatus est, non se dimissurum esse hanc iniquitatem, donec aut peccato moriantur et vitiis, aut cum delictis suis ad inferos pertrahantur. Quod quidem non solum de haereticis, sed de omni potest intelligi peccatore, qui negligens peccata sua, desperatione fit pejor; et voluptatibus irretitus, jungit peccato blasphemiam, ut omnem 317 sensum viventium putet morte finiri, dicens illud Epicuri: «Post mortem nihil est, et mors ipsa nihil est.»

(Vers. 15, 16, seq.) 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 (Vulg. memoriale), 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 erit 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 habitantium (Vulg. habitantibus) Jerusalem, et domui Juda. Et dabo clavem domus David super humerum ejus: et aperiet, et non erit qui claudat; et claudet, et non erit qui aperiat. Et figam illum paxillum in loco fideli, et erit in solio domus (Vulg. solium gloriae domui) patris sui.

Daily the Lord God of hosts provokes the heretics to repentance, who, contemning the water of the old pool between the two walls, have dug for themselves a lake, and have gathered the water of the lower pool, which has waters not from heaven but from the earth; and he calls them to weeping; for "Blessed are those who weep: for they shall laugh" (Matt. 5:5). And to mourning, lest they afterwards hear: "We have lamented to you, and you have not mourned" (Id. 11:17). And to baldness, so that they may shave all the works of death, and take away from their body whatever does not live in the body. And to the girding of sackcloth, lest afterwards they be girded with a rope for a girdle near Jerusalem. But they, on the contrary, for weeping and mourning, baldness and haircloth, had joy and gladness, and as if all things were finished by death, killing calves and slaying rams, so that they might eat flesh and drink wine, they spoke the words of those blaspheming. While we are in the present age, let us abound in delights. For tomorrow, that is, the future time, will be without sense. While they were saying those things, the Lord heard the words of blasphemy, and threatened that he would not forgive this iniquity until they either die to sin and vices, or be dragged down with their offenses to the lower regions (inferos). This indeed can be understood not only of heretics, but of every sinner who, neglecting his sins, becomes worse by desperation; and entangled in pleasures, joins blasphemy to sin, so that he thinks every 317 sense of the living is finished by death, saying that [saying] of Epicurus: "After death there is nothing, and death itself is nothing."

(Verses 15, 16, ff.) Thus says the Lord God of hosts: Go, enter to him who dwells in the tabernacle, to Shebna (Sobnam) the overseer of the temple, and you shall say to him: What are you here: or as if who is here? because you have hewn out for yourself a sepulcher here? you have hewn out in the high place a memory (memoriale), diligently in the rock a tabernacle for yourself. Behold the Lord will cause you to be carried away as a cock is carried away: and like a garment so he will lift you up. Crowning he will crown you with tribulation: like a ball he will send you into a wide and spacious land: there you shall die, and there shall be the chariot 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 be 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 no one who shuts; and he shall shut, and there shall be no one who opens. And I will fix him [as] a peg in a faithful place, and he shall be in the throne of the house (solium gloriae domui) of his father.

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 Lord exercituum: Auferetur paxillus qui fixus fuerat in loco fideli, et frangetur et cadet: et peribit quod pependerat in eo, quia Dominus locutus est.

LXX: Haec dicit Dominus Sabaoth: Vade ad pastophorion ad Somnam quaestorem, et dices ei, Quid tu hic? aut quid tibi est hic? quoniam excidisti tibi sepulcrum, et fecisti tibi in excelso memoriam: et descripsisti tibi in terra tabernaculum? Ecce Dominus Sabaoth ejiciet, et conteret virum, et auferet stolam et coronam tuam gloriosam, et projiciet te in regionem magnam, et absque mensura, et ibi morieris: et ponet currum tuum optimum in ignominiam, et domum principis tui in conculcationem. Et aufereris a dispensatione tua, et de gradu tuo. Et erit in die illa, vocabo puerum meum Eliacim filium Helciae, et induam illum stola tua, et coronam tuam dabo illi fortiter, et dispensationem tuam dabo in manus ejus, et erit quasi pater habitatoribus Jerusalem, 318 et Judae, et dabo gloriam domus David ei, et principabitur, et non erit qui contradicat. Et dabo clavem domus David super humerum ejus, et aperiet, et non erit qui claudat; et claudet, et non erit qui aperiat. Et constituam eum principem in loco fideli, et in solium gloriae domus patris ejus, et erit confidens super eum omnis gloriosus in domo patris sui a minimo usque ad maximum. Omnes vas parvulum a vasis aganoth: et pendebunt super eum. In die illa haec dicit Dominus Sabaoth: Movebitur homo qui stabilitus erat in loco fideli: et auferetur, et corruet, et disperibit gloria quae erat in eo: quoniam Dominus locutus est.

Praecipitur Isaiae prophetae ut ingrediatur ad eum qui habitat in tabernaculo, quod Hebraice dicitur SOCHEN (), ad Sobnam praepositum templi, sive ut LXX transtulerunt, *ταμίαν*, hoc est, quaestorem et dispensatorem thesaurorum domus Dei. Sochen autem vel tabernaculum interpretatur, vel pastophorion, hoc est thalamus, in quo habitat praepositus templi. Quis est autem alius, qui habitavit in tabernaculo Judaeorum, et in domo quondam Dei, nisi Judaicae legis sermo et ratio, quae in veteris Instrumenti lectione versata est? Huic itaque traditioni dicitur atque doctrinae: quid hic agis?

And they shall hang upon him all the glory of his father's house, diverse kinds of vessels, every small vessel from the vessels of bowls even unto every vessel of musicians. In that day, says the Lord of hosts: The peg which had been fixed in a faithful place shall be taken away, and shall be broken and shall fall: and that which had hung upon it shall perish, because the Lord has spoken.

LXX: Thus says the Lord of Sabaoth: Go to the pastophorion to Shebna (Somnam) the treasurer, and you shall say to him, What are you here? or what is to you here? since you have hewn out for yourself a sepulcher, and have made for yourself in the high place a memory: and you have described for yourself in the earth a tabernacle? Behold the Lord of Sabaoth will cast out, and will crush the man, and will take away your robe and your glorious crown, and will cast you into a great region, and without measure, and there you shall die: and he will set your best chariot into ignominy, and the house of your prince into treading down (conculcationem). And you shall be taken away from your dispensation, and from your degree. And it shall be in that day, I will call my boy Eliakim the son of Hilkiah, and I will clothe him with your robe, and your crown I will give to him strongly, and your dispensation I will give into his hands, and he shall be as a father to the inhabitants of Jerusalem, 318 and of Judah, and I will give the glory of the house of David to him, and he shall have the principality, and there shall be no one who contradicts. And I will give the key of the house of David upon his shoulder, and he shall open, and there shall be no one who shuts; and he shall shut, and there shall be no one who opens. And I will constitute him prince in a faithful place, and into the throne of glory of the house of his father, and every glorious one in the house of his father shall be trusting upon him from the least even unto the greatest. All the small vessels from the vessels of aganoth: and they shall hang upon him. In that day thus says the Lord of Sabaoth: The man who had been established in a faithful place shall be moved: and he shall be taken away, and shall fall, and the glory which was in him shall perish: because the Lord has spoken.

The prophet Isaiah is commanded that he should enter to him who dwells in the tabernacle, which in Hebrew is called SOCHEN, to Shebna (Sobnam) the overseer of the temple, or as the LXX translated, tamian, that is, treasurer and dispenser of the treasures of the house of God. Sochen however is interpreted either as tabernacle, or pastophorion, that is, a chamber (thalamus) in which the overseer of the temple dwells. But who is another who dwelt in the tabernacle of the Jews, and in the house formerly of God, unless the word and reason of the Jewish law, which has been occupied in the reading of the Old Testament (Instrumenti)? To this tradition therefore and doctrine it is said: what are you doing here?

Cur tibi vis aedificare domum in occidente littera, et tabernaculum tuum, quod non habet fundamentum, in petrae figere firmitate: quod non tam tabernaculum, et domus, quam sepulcrum et memoria appellandum est? Propterea autem tibi dico, quod in excisione sepulcri non debeas laborare, quia transferet Dominus sacerdotium tuum; sicut transferri solet GEBER (), quod omnes virum interpretati sunt. Hebraeus autem qui nos in veteris Instrumenti lectione erudivit, gallum gallinaceum transtulit. Sicut, inquit, gallus gallinaceus humero portitoris de alio loco transfertur ad alium, sic te Dominus de loco tuo leviter asportabit. Et qui quondam habebas coronam pontificis, et sanctificationem in auri lamina, in qua erat scriptum nomen Dei (Exod. XXVIII), coronaberis tribulatione et angustia. Et quomodo si sphaera mittatur in declivi loco atque spatioso, stare non potest, sed in immensum volvitur: sic omnis populus tuus in orbis terminos dispergetur. Ibique morieris cum littera tua, et omnis gloria tua, et currus quibus inclytus antea ferebaris; et domus Dei splendor vertetur in ignominiam. Auferet enim te Dominus de statione tua, et de ministerio tuo, hoc est, caeremoniis victimarum, ut impleatur illud quod scribitur ad Hebraeos: Translato enim sacerdotio, necesse est ut legis translatio fiat (Hebr. VII, 12). Cum autem tu ejectus fueris de ministerio tuo, vocabo puerum meum Eliacim, cui dixi et in alio loco: Magnum tibi est vocari te puerum meum (Isa. XLIX, 6, secundum LXX). Eliacim interpretatur resurgens Deus, sive Dei resurrectio. Iste igitur resurgens Deus, qui est filius Helciae, id est, partis Domini, accipiet locum tuum, tuaque induetur stola, et cingulo tuo confortabitur, ut quod tu habebas in littera, ille possideat in spiritu, et erit pater habitantium in Jerusalem, hoc est, in visione pacis, quae interpretatur Ecclesia, et domui Juda, ubi est fidei vera confessio. Unde ipse ad Apostolos loquitur: Filioli, adhuc modicum vobiscum sum (Joan. XIII, 33). Et ad alium: Fili, dimittuntur tibi peccata tua (Matth. IX, 2). Et ad aliam: Filia, fides tua te salvam fecit (Luc. VII, 50). Dabo, inquit, ei clavem domus David, qui aperit, et nemo claudit; qui claudit, et nemo aperit (Apoc. III). Et haec ipsa clavis erit super humerum ejus, hoc est, in passione, juxta illud quod in alio loco scribitur: Cujus principatus super humerum ejus (Isa. IX, 6). Quod enim ille sua passione reseraverit, claudi non poterit; et quod clauserit in caeremoniis Judaeorum, a nullo alio aperietur. Figam enim illum paxillum in loco fideli, ubi conventus Fidelium est. Unde et credentes in Christo fideles appellantur.

Why do you wish to build for yourself a house in the killing letter, and to fix your tabernacle, which has no foundation, in the firmness of a rock: which is to be called not so much a tabernacle and a house, as a sepulcher and a memory? Therefore I say to you, that you ought not to labor in the hewing out of a sepulcher, because the Lord will transfer your priesthood; just as GEBER is accustomed to be transferred, which all have interpreted as "man." But the Hebrew who instructed us in the reading of the Old Testament (Instrumenti) translated it as "a cock" (gallum gallinaceum). Just as, he says, a cock is transferred on the shoulder of a carrier from one place to another, so the Lord will lightly carry you away from your place. And you who once had the crown of the pontiff, and the sanctification in the gold plate, in which the name of God was written (Exod. 28), shall be crowned with tribulation and anguish. And as if a sphere were sent into a sloping and spacious place, it cannot stand, but is rolled into the immense: so all your people shall be dispersed into the ends of the world. And there you shall die with your letter, and all your glory, and the chariots in which you were formerly carried illustriously; and the splendor of the house of God shall be turned into ignominy. For the Lord will take you away from your station, and from your ministry, that is, from the ceremonies of victims, so that that may be fulfilled which is written to the Hebrews: "For the priesthood being translated, it is necessary that a translation of the law be made" (Hebr. 7:12). When however you shall have been ejected from your ministry, I will call my boy Eliakim, to whom I said also in another place: "It is a great thing for you that you are called my boy" (Isa. 49:6, according to LXX). Eliakim is interpreted as "Resurrecting God," or "the Resurrection of God." This Resurrecting God therefore, who is the son of Hilkiah, that is, "the portion of the Lord," shall receive your place, and shall be clothed with your robe, and shall be strengthened with your girdle, so that what you had in the letter, he may possess in the spirit, and he shall be the father of the inhabitants in Jerusalem, that is, in the vision of peace (visio pacis), which is interpreted as the Church, and to the house of Judah, where there is the true confession of faith. Whence he himself speaks to the Apostles: "Little children, yet a little while I am with you" (John 13:33). And to another: "Son, your sins are forgiven you" (Matth. 9:2). And to another: "Daughter, your faith has made you safe" (Luke 7:50). I will give, he says, to him the key of the house of David, who opens, and no one shuts; who shuts, and no one opens (Apoc. 3). And this same key shall be upon his shoulder, that is, in the passion, according to that which is written in another place: "Whose principality is upon his shoulder" (Isa. 9:6). For what he shall have unlocked by his passion, cannot be shut; and what he shall have shut in the ceremonies of the Jews, shall be opened by no other. For I will fix that peg in a faithful place, where the assembly of the Faithful is. Whence also those believing in Christ are called faithful.

Et erit in solium gloriae domus patris sui, hoc est Ecclesiae: et suspendent super eum omnem gloriam domus patris ejus. Unde et in Evangelio scribitur: Omnis populus pendebat ex eo (Luc. XIX). Quod et quidem non illo tantum tempore factum est, sed usque hodie impletur, ut pendeant ex eo quasi vasa diversa Dei, sapientia et justitia, et omnia quibus Christus apellatur. Vasorum diversa genera, pro quibus Aquila interpretatus est SASAIM () et SEPHOTH (), quod Symmachus vertit, nepotes atque commixtos: ut et Apostoli, et omnes credentes, hoc est filii filiorum, et commixti de universis gentibus pendeant super eum. A vasis craterarum, pro quibus Theodotio AGANOTH () posuit, et parvi enim 320 et magni in Dominum crediturі sunt. Crateras autem puto esse Apostolos plenos vitalibus aquis. De quibus dicitur: Benedicite Deum de fontibus Israel (Ps. LXVII, 27), in quibus crateribus miscuit sapientia vinum suum. Et omne, inquit, vas musicorum, eorum qui omni tempore in Dei laudes personant. Quod sequitur, videtur sensui nostro esse contrarium, quomodo paxillus iste, qui fixus fuerat in loco fideli, auferatur et frangatur: et cadat et pereat quod pependerat in eo, et hoc fiat quia Dominus locutus est. Quod ita solvi potest si legamus illud Evangelii, quod in novissimis diebus refrigescat charitas multorum (Matth. XXIV); et ipse Dominus dicat: Putas filius hominis veniens inveniet fidem super terram (Luc. XVIII, 8)? Non ergo paxillus frangetur et cadet et peribit, quod impium est dicere: sed paxillus auferetur de loco fideli, hoc est, de Ecclesia per impietatem quotidie subcrescentem, et qui super eum ante pependerant fide, postea infidelitate frangentur et cadent et peribunt. Hoc autem fiet in diebus novissimis, quia Dominus locutus est. Pro paxillo, qui Hebraice dicitur JATHED (), et ab omnibus similiter effertur, soli LXX supra principem, hic hominem interpretati sunt. Quodque nos celeritate dictandi pene praeteriit, Sobnas interpretatur convertere nunc, sive conversio. Dicitur ergo ad principem Judaeorum ut convertatur de Lege ad Evangelium: et victimarum imaginibus derelictis, transferat se ad spiritualis sacrificii veritatem.

(Cap. XXIII.---Vers. 1.) Verbum Tyri. Quid nobis videretur super onere vel verbo et assumptione Tyri juxta Hebraeos, supra in libro decem Visionum historicae explanationis diximus. Nunc omnem contra Tyrum prophetiam secundum *ἀναγωγὴν*, et editionem LXX breviter percurremus. Tyrus lingua Hebraea SOR () dicitur, et in nostrum sermonem transfertur, angustia. Omnis igitur anima vitiis occupata, et pravis cogitationibus, sor appellari potest.

And he shall be for a throne of glory of the house of his father, that is, of the Church: and they shall hang upon him all the glory of his father's house. Whence also it is written in the Gospel: "All the people hung upon him" (Luke 19). Which indeed was not only done at that time, but is fulfilled even unto today, that from him may hang as if the diverse vessels of God, wisdom and justice, and all things by which Christ is called. Diverse kinds of vessels, for which Aquila interpreted SASAIM and SEPHOTH, which Symmachus translated as "descendants and those mixed": so that both the Apostles, and all the believers, that is the sons of sons, and those mixed from all nations may hang upon him. From the vessels of bowls (craterarum), for which Theodotion put AGANOTH, for both the small 320 and the great are going to believe in the Lord. But I think the bowls are the Apostles full of vital waters. Of whom it is said: "Bless God from the fountains of Israel" (Ps. 67:27), in which bowls wisdom has mixed its wine. And every vessel of musicians, he says, of those who at all times sound in the praises of God. What follows seems to be contrary to our sense, how this peg, which had been fixed in a faithful place, should be taken away and be broken: and that which had hung upon it should fall and perish, and this should happen because the Lord has spoken. Which can be thus solved if we read that of the Gospel, that in the last days the charity of many shall grow cold (Matth. 24); and the Lord himself says: "Do you think the son of man coming will find faith upon the earth" (Luke 18:8)? Therefore the peg shall not be broken and fall and perish, which is impious to say: but the peg shall be taken away from a faithful place, that is, from the Church through the impiety daily growing beneath, and those who before had hung upon him by faith, afterwards by infidelity shall be broken and shall fall and shall perish. But this shall happen in the last days, because the Lord has spoken. For the peg, which in Hebrew is called YATHED, and is brought forth similarly by all, only the LXX interpreted it above as "prince," here as "man." And that which almost passed us by in the speed of dictating, Shebna (Sobnas) is interpreted as "turn now," or "conversion." It is said therefore to the prince of the Jews that he should be converted from the Law to the Gospel: and the images of the victims being left behind, he should transfer himself to the truth of the spiritual sacrifice.

(Chapter 23.---Verse 1.) The word of Tyre. What seemed [good] to us concerning the burden or word and assumption of Tyre according to the Hebrews, we have said above in the book of the ten Visions of historical explanation. Now we shall briefly run through the whole prophecy against Tyre according to anagogy (anagogen) and the edition of the LXX. Tyre in the Hebrew language is called SOR, and is translated into our speech as "narrowness" (angustia). Every soul, therefore, occupied with vices and depraved thoughts, can be called "sor."

Ululate naves Carthaginis, quia perierunt, et ultra non venient. De terra Citiorum, ducta captiva est. Cui similes facti sunt habitatores insulae, negotiatores Phoenicis, transfretantes mare in aquis multis, semen negotiatorum quasi messium illatarum, negotiatores gentium. Pro Carthagine in Hebraeo scribitur THARSIS () 321 quod omnes similiter transtulerunt. Tharsis autem interpretatur contemplatio sive exploratio gaudii. Citii quoque quod Hebraice dicitur CHETIM (), interpretatur mare congelascens: et pro Phoenice apud eos Sidon legitur. Arguuntur itaque hi quos malarum cogitationum turba circumdat, et qui volentes juxta Apostolum divites fieri, incidunt in tentationes et laqueos diaboli, et desideria multa et noxia, quae detrahunt homines in profundum (I. Tim. VI). Et dicitur eis quod ululare debeant, scientes omnes negotiationes mundi hujus esse perituras, et contemplationem gaudii atque laetitiae in luctum lacrymasque vertendam. Mare enim hoc ultra non poterit navigari; sed omnia congelascent: et coloniae Tyriorum captivae ducentur in poenas. Nulli enim alii similes sunt qui habitant in insula ista, nisi negotiatoribus, sive translatoribus qui circumferuntur omni vento doctrinae, et de aliis ad alia vitia transeunt. Habitamus autem in insula, quamdiu tentationibus hujus saeculi tundimur: et ex omni parte nostra insula atque navicula maris feritur fluctibus. Hujus autem insulae negotiatores de Sidone sunt, quae interpretatur venatrix, et in qua habitant plurimi venatores. De quibus scriptum est; Liberabit te de laqueo venantium (Ps. XC, 3). Et in alio loco laetatur sanctus, quod de eorum insidiis liberatus sit dicens: Anima nostra sicut passer erepta est de laqueo venantium (Ps. CXXIII, 7). Omnes autem negotiatores gentium segetibus comparantur, quae cito arescunt, sive messibus fluminis quae de coelo non habent pluviam, sed de terra: ideoque cum gentibus periturae sunt. Ubi nos legimus, semen negotiatorum, in Hebraeo scriptum est, semen sior, quod subauditur Nili, eo quod aquas turbidas habeat quibus Aegypti segetes irrigantur.

(Vers. 4-5.) Erubesce, Sidon, dixit mare; fortitudo autem maris ait, Non parturivi, neque peperi, neque enutrivi juvenes, neque exaltavi virgines. Cum autem auditum fuerit in Aegypto, apprehendet eos dolor super Tyro.

Howl, you ships of Carthage, because they have perished, and they shall come no more. From the land of the Citians (Citiorum), she has been led captive. To whom the inhabitants of the island have been made like, the merchants of Phoenicia, crossing the sea in many waters, the seed of merchants as if of crops brought in, the merchants of the nations. For Carthage in the Hebrew is written THARSIS, which all have translated similarly. Tharsis, however, is interpreted as "contemplation" or "exploration of joy." The Citians also, which in Hebrew is called CHETIM, is interpreted as "the freezing sea": and for Phoenicia among them Sidon is read. Those therefore are rebuked whom a crowd of evil thoughts surrounds, and who, wishing according to the Apostle to become rich, fall into temptations and the snares of the devil, and many and noxious desires, which draw men down into the deep (1 Tim. 6). And it is said to them that they ought to howl, knowing that all the negotiations of this world are going to perish, and the contemplation of joy and gladness is to be turned into mourning and tears. For this sea shall not be able to be navigated any further; but all things shall freeze: and the colonies of the Tyrians shall be led captive into punishments. For no others are similar [to those] who dwell in that island, except the merchants, or translators who are carried about by every wind of doctrine, and pass from some vices to others. But we dwell in an island as long as we are beaten by the temptations of this age: and from every part our island and small ship is struck by the waves of the sea. But the merchants of this island are from Sidon, which is interpreted as "huntress," and in which many hunters dwell. Of whom it is written: "He shall deliver you from the snare of the hunters" (Ps. 90:3). And in another place the saint rejoices because he has been delivered from their ambushes, saying: "Our soul like a sparrow has been snatched from the snare of the hunters" (Ps. 123:7). But all the merchants of the nations are compared to crops which quickly dry up, or to the harvests of a river which do not have rain from heaven but from the earth: and therefore they are going to perish with the nations. Where we read "the seed of merchants," in the Hebrew it is written "the seed of Sihor" (semen sior), which is understood as the Nile, because it has turbid waters with which the crops of Egypt are irrigated.

(Verses 4-5.) Be ashamed, O Sidon, says the sea; but the strength of the sea says: I have not travailed, nor brought forth, nor have I nourished young men, nor have I exalted virgins. But when it shall have been heard in Egypt, pain shall seize them over Tyre.

Saeculi hujus mare, in quo habitant animalia parva cum magnis, et draco quem plasmavit Deus ad illudendum ei, videns a venatoribus Christi, qui de omni monte venantur et colle, captos, qui prius a daemonibus capti fuerant, loquitur ad contrariam fortitudinem venatorum, quae interpretatur 322 Sidon, et dicit ei: Erubesce, Sidon; non enim parturivi, neque peperi, nec captos a te nutrivi juvenes, nec elevavi virgines quarum stultitia in Evangelio condemnatur (Matth. XXV). Mea enim parturitio, et partus, et nutrimentum, et elevatio virginum, Apostolorum Christi parturitione deleta est; quorum unus loquebatur: Filioli mei, quos iterum parturio, donec Christus formetur in vobis (Gal. IV, 19). Et: Lac vobis potum dedi, non escam (I Cor. III, 2). Et rursum: Volo autem vos omnes virginem castam exhibere Christo (II Cor. XI). Cum hoc Aegyptus audierit, quae Hebraice dicitur MESRAIM (), quod interpretatur ἐκθλίβουσα, id est, tribulans, et coarctans, etiam ipsa terrebitur, se quoque intelligens eadem quae Tyrus passa est, esse passuram. Quod cum ad omnia vitia referatur, potest et in haereseon diversitate sentiri, quando alia capta haeresi, alia pertremiscit, et in alterius confusione, alter se capiendum esse sentit. Quomodo autem de Sodomis dicitur: Quoniam si facta fuissent signa in eis quae facta sunt in Capharnaum, mansissent usque hodie; et infertur: Verumtamen Sodomis tolerabilius erit in die judicii quam vobis: sic de Tyro et Sidone discimus Salvatore dicente: Verumtamen Tyro, et Sidoni levius erit in die judicii quam civitati illi (Matth. XI, 21 seqq.). Unde et Chananaea quae ad precationem Christi, filiam, id est, animam suam gravissimo daemonio vexari intelligebat, exisse dicitur de finibus Tyri et Sidonis. Neque enim poterat aliter occurrere Salvatori, nisi Tyri et Sidonis terminos reliquisset.

(Vers. 6, 7.) Ite Carthaginem: ululate qui habitatis in insula hac. Nonne haec est contumelia vestra a principio antequam traderetur? deducent eam pedes ejus longe ad peregrinandum. Quod sequitur: Deducent eam pedes ejus longe ad peregrinandum, de Hebraico additum est, et asterisco, id est, stellis illuminantibus praenotatur. O Tyrii qui habitatis in angustia et in insula commoramini, qui ex omni parte expositi estis tentationum fluctibus, recedite de ea, et ite ad Carthaginem, id est, Tharsis, atque ad verum gaudium festinate, lugentes antiqua peccata, et veterem contumeliam, quam aut ipsi aliis inferebatis, aut patiebamini ab illis. Hoc autem ideo praecipio, quia Tyrum urbem vestram de suis sedibus et proposito cernitis ad terminos alios migraturam, 323 quando veteri errore deposito, Evangelio Salvatoris colla submiserint, ut qui prius habitabant in angustia, recedant longius, et advenae sint atque incolae doctrinae Domini Salvatoris.

The sea of this age, in which small animals dwell with great, and the dragon which God formed to play in it, seeing those captured by the hunters of Christ—who hunt from every mountain and hill—those who previously had been captured by demons, speaks to the contrary strength of the hunters, which is interpreted as 322 Sidon, and says to her: Be ashamed, O Sidon; for I have not travailed, nor brought forth, nor have I nourished young men captured by you, nor have I raised virgins whose foolishness is condemned in the Gospel (Matth. 25). For my travail, and birth, and nourishment, and the exaltation of virgins has been destroyed by the travail of the Apostles of Christ; of whom one spoke: "My little children, of whom I travail in birth again, until Christ be formed in you" (Gal. 4:19). And: "I have given you milk to drink, not meat" (1 Cor. 3:2). And again: "But I wish to exhibit you all as a chaste virgin to Christ" (2 Cor. 11). When Egypt shall hear this, which in Hebrew is called MESRAIM, which is interpreted as ekthlibousa, that is, "tribulating" and "narrowing," even she herself will be terrified, understanding that she too is going to suffer the same things which Tyre has suffered. Which although it may be referred to all vices, can also be felt in the diversity of heresies, when one heresy having been captured, another trembles, and in the confusion of one, another feels that it is to be captured. But as it is said of Sodom: "Since if the signs had been done in them which were done in Capernaum, they would have remained even unto today"; and it is added: "Nevertheless it shall be more tolerable for Sodom in the day of judgment than for you": so of Tyre and Sidon we learn from the Savior saying: "Nevertheless it shall be lighter for Tyre and Sidon in the day of judgment than for that city" (Matth. 11:21 ff.). Whence also the Canaanite woman, who at the prayer of Christ understood that her daughter—that is, her soul—was vexed by a most heavy demon, is said to have gone out from the borders of Tyre and Sidon. For nor could she otherwise have met the Savior, unless she had left the borders of Tyre and Sidon.

(Verses 6, 7.) Go to Carthage: howl, you who dwell in this island. Is not this your contumely from the beginning before it was delivered? Her feet shall lead her far away to sojourn. What follows: "Her feet shall lead her far away to sojourn," has been added from the Hebrew, and is pre-noted with an asterisk, that is, with stars illuminating. O Tyrians who dwell in narrowness (angustia) and remain in an island, who from every part are exposed to the waves of temptations, recede from it, and go to Carthage, that is, Tharsis, and hasten to the true joy, mourning the ancient sins and the old contumely, which either you yourselves brought upon others, or you suffered from them. But I command this for this reason, because you see Tyre your city is going to migrate from its seats and purpose to other borders, 323 when the old error having been laid aside, they shall submit their necks to the Gospel of the Savior, so that those who previously dwelt in narrowness (angustia) may recede farther, and be strangers and inhabitants of the doctrine of the Lord Savior.

(Vers. 8, 9.) Quis cogitavit haec super Tyrum? Numquid minor est, aut non praevalet? Negotiatores ejus principes Chanaan, inclyti terrae. Dominus Sabaoth cogitavit dissolvere omnem contumeliam gloriantium, et dehonestare omne quod inclytum est super terram. Verbum Chanaan, de Theodotionis editione additum est, pro quo Aquila, negotiatores transtulit. Interrogat ergo Spiritus sanctus, immo interrogatione confirmat, quod Dominus haec adversum Tyri principes cogitarit, quorum omnis industria est negotiationibus opes quaerere. Et quomodo in Evangelio legimus institores margaritarum (Matth. XIII), qui omnibus venditis unam cupiunt emere margaritam, et utique appellandi sunt inclyti negotiatores non terrae, sed coeli: sic econtra negotiatores Tyri, hoc est, tribulationis et angustiae, appellandi sunt inclyti terrae, quia quidquid agunt, terram respicit: et principes Chanaan, quod interpretatur fluctuantes atque commoti. Non enim statuunt supra petram pedes suos, nec potest de eis dici: Petra refugium herinaciis (Psal. XXXIX; CIII, 18), sive leporibus; sed illud potius quod justus pene passus est, sustinent: Mei autem pene moti sunt pedes: pene effusi sunt gressus mei (Ps. LXXII, 2). Dominus ergo exercituum hoc consilium cogitavit, ut dissolweret pessima negotiatorum vincula, immo compactam injuriam dissiparet, per quam cuncti qui Tyro subditi sunt superbiunt. Quodque intulit, et dehonestare omne quod gloriosum est super terram, non Dominus debonestamenti auctor est, sed quod per se ignominiae patet, ostendit esse ignominiosum. Quod quidem et de Sacerdotibus in Levitico legimus: Contaminatione contaminavit eum (Levit. XXI), haud dubium quin sacerdos: non quo contaminationis auctor sit, sed quo ostendat eum contaminatum, qui prius mundus plurimis videbatur.

(Vers. 10, 11.) Operare terram tuam: etenim naves nequaquam veniunt de Carthagine, et manus tua nequaquam praevalet, quae in mari provocat reges. Multum a caeteris interpretibus, et ab ipso Hebraico in hoc loco LXX discordat editio, sed propositum prosequamur. Supra dixerat: Ite Carthaginem, ululate qui habitatis 324 in insula. Nunc contrarium loquitur, quia naves de Carthagine ultra non veniunt, operare terram tuam. Profuit enim Tyro naves interire peregrinas, ut cogatur operari terram suam. De qua in Proverbiis dicitur: Qui operatur terram suam, saturabitur panibus (Prov. XXI, 11), ut nequaquam de incerto fluctuum naufragorumque discrimine, sed operis sui vivat frugibus. De quibus in psalmis ad justum canitur: Labores manuum tuarum manducabis (Ps. CXXVII, 2). Scriptum est in Osee, meretricis vias septas esse a Domino spinis, ne sequi possit amatores suos, ut hac necessitate compulsa, reverteretur ad virum suum pristinum.

(Verses 8, 9.) Who has thought these things upon Tyre? Is she lesser, or does she not prevail? Her merchants are the princes of Canaan, the renowned of the earth. The Lord of hosts has thought to dissolve all the contumely of those glorying, and to dishonor all that is renowned upon the earth. The word "Canaan" has been added from the edition of Theodotion, for which Aquila translated "merchants." The Holy Spirit therefore asks, or rather confirms by an interrogation, that the Lord has thought these things against the princes of Tyre, whose entire industry is to seek riches by negotiations. And just as we read in the Gospel of the merchants of pearls (Matth. 13), who, having sold all things, desire to buy one pearl, and they certainly are to be called renowned merchants not of the earth, but of heaven: so on the contrary the merchants of Tyre, that is, of tribulation and narrowness (angustiae), are to be called renowned of the earth, because whatever they do respects the earth: and princes of Canaan, which is interpreted as "fluctuating" and "moved." For they do not set their feet upon a rock, nor can it be said of them: "The rock is a refuge for the hedgehogs" (Ps. 103:18), or "for the hares"; but they rather sustain that which the just man almost suffered: "But my feet were almost moved: my steps had well-nigh slipped" (Ps. 72:2). The Lord of hosts, therefore, has thought this counsel, so that he might dissolve the worst bonds of the merchants, or rather dissipate the compact injury through which all who are subject to Tyre are proud. and that which he added, "and to dishonor all that is glorious upon the earth," the Lord is not the author of the dishonoring, but that which by itself is open to ignominy, he shows to be ignominious. Which indeed we also read of the priests in Leviticus: "By contamination he has contaminated him" (Levit. 21), no doubt but the priest: not that he is the author of the contamination, but that he shows him to be contaminated who previously seemed pure to very many.

(Verses 10, 11.) Work your land: for indeed the ships come by no means from Carthage, and your hand by no means prevails, which in the sea provokes kings. The edition of the LXX differs much from the rest of the interpreters and from the Hebrew itself in this place, but let us pursue our purpose. Above he had said: "Go to Carthage, howl you who dwell 324 in the island." Now he speaks the contrary, because the ships from Carthage come no more, "work your land." For it profited Tyre that the foreign ships perish, so that she might be compelled to work her land. Of which it is said in Proverbs: "He who works his land shall be filled with bread" (Prov. 28:19), so that he may by no means live from the uncertain risk of waves and shipwrecks, but from the fruits of his work. Of which it is sung in the psalms to the just man: "You shall eat the labors of your hands" (Ps. 127:2). It is written in Hosea that the ways of the harlot were hedged by the Lord with thorns, lest she be able to follow her lovers, so that compelled by this necessity, she might return to her first husband.

Quod et in saeculi rebus frequenter animadvertimus, multos qui per prospera et abundantiam omnium rerum Dominum sentire non poterant, intelligere per inopiam, et converti ad opera justitiae, postquam manus eorum non praevaluerit felicitate hujus saeculi perfrui, quae prius in mari provocabat reges, sive juxta Symmachum conturbabat; quorum cor in manu Dei est. Atque utinam et nos maris hujus negotiatione contempta, operemur terram nostram, et nequaquam exspectemus naves Carthaginis, sive naves Tyri, quae Carthaginem ire consueverant, ne subjiciamur potestati draconis, qui dominatur in mari! Sed stabilem gradum figamus in terram, immo ad coelestia festinantes, operemur terram nostram, ut hic seminantes, ibi metamus. Manus quoque nostra, quae prius in mundi negotiis versabatur, et pro potentia ac felicitate etiam reges, id est, sanctos de statu suo poterat commovere, fiat imbecilla in rebus maris, ut fortis sit in opere terrae suae.

(Vers. 12.) Dominus Sabaoth praecepit de Chanaan perdere robur ejus, et dicent: nequaquam adjicietis injuriam facere et iniquitatem virgini filiae Sidonis. Tyrum et Sidonem esse in terra Chanaan, et supra ostendimus, Evangelii testimonium proponentes, in quo legitur, Chananaeam mulierem sive Syrophoenissam exisse de finibus Tyri et Sidonis, et occurrisse Domino Salvatori. Omnis autem anima quae in saeculi fluctibus posita est, et circumfertur omni vento doctrinae, Chanaan appellanda est, quae interpretatur quasi fluctuatio, sive commotio. Unde, et ad senem adulterum dicitur: Semen Chanaan et non Juda, species decepit te (Dan. XIII). Prodest igitur Tyro et ejus angustiis robur perire Chananaeum, ut dicatur habitatoribus ejus quod ultra non valeant injurias facere, et opprimere per iniquitatem virginem filiam Sidonis. Quicumque a diabolo capitur in diversorum perturbatione vitiorum, et traditur in contumelias ignominiae, ut polluat corpus voluptatibus, et turpitudine, iste filius vel filia est Sidonis. Et hoc sciendum quod sabaoth in Hebraico non habetur, et econtrario virgo de Hebraico addita sit.

(Vers. 13.) Si ieris in Citios, neque ibi erit requies tibi; et si ad terram Chaldaeorum, et ipsa vastata est ab Assyriis. Fundavit eam Siim, statuerunt propugnacula ejus, suscitaverunt turrem ejus: paries ejus cecidit. Quodque sequitur de Theodotionis editione, sub asteriscis additum est: Fundavit eam Siim, statuerunt propugnacula ejus: suscitaverunt turrem ejus, et absque asteriscis jungitur: paries ejus cecidit. Citii interpretantur plaga consummata sive perfecta: Chaldaei in hoc loco, quasi ubera: Assyrii, arguentes.

Which we also frequently observe in the things of the age, that many who through prosperity and abundance of all things were not able to feel the Lord, understand through want, and are converted to the works of justice, after their hand shall not have prevailed to enjoy the felicity of this age, which previously in the sea provoked kings, or according to Symmachus "disturbed" [them]; whose heart is in the hand of God. And would that we also, having contemned the negotiation of this sea, might work our land, and by no means expect the ships of Carthage, or the ships of Tyre which were accustomed to go to Carthage, lest we be subjected to the power of the dragon who dominates in the sea! But let us fix a stable step on the earth, or rather hastening to heavenly things, let us work our land, so that sowing here, we may reap there. Let our hand also, which previously was occupied in the negotiations of the world, and by reason of power and felicity could move even the kings, that is, the saints, from their state, become weak in the things of the sea, so that it may be strong in the work of its land.

(Vers. 12.) "The Lord of Sabaoth has commanded concerning Canaan to destroy its strength, and they shall say: You shall by no means add to doing injury and iniquity to the virgin daughter of Sidon." We have also shown above that Tyre and Sidon are in the land of Canaan, proposing the testimony of the Gospel, in which it is read that the Canaanite woman or Syrophoenician went out from the borders of Tyre and Sidon and met the Lord Savior. Moreover, every soul that is placed in the waves of the world, and is carried about by every wind of doctrine, is to be called Canaan, which is interpreted as "as if a fluctuation" or "commotion." Whence, it is also said to the old adulterer: "Seed of Canaan and not of Judah, beauty has deceived you" (Dan. 13). It is profitable, therefore, for Tyre and its straits that the Canaanite strength perish, so that it may be said to its inhabitants that they may no longer prevail to do injuries and to oppress through iniquity the virgin daughter of Sidon. Whoever is captured by the devil in the perturbation of diverse vices, and is delivered into insults of ignominy, so as to pollute the body with pleasures and baseness, he is a son or daughter of Sidon. And this must be known, that "Sabaoth" is not found in Hebrew, and on the contrary "virgin" has been added from the Hebrew.

(Vers. 13.) "If you shall go to the Citians, neither there shall there be rest for you; and if to the land of the Chaldeans, and it has been laid waste by the Assyrians." "Siim founded it, they established its bulwarks, they raised its tower: its wall has fallen." And that which follows from the edition of Theodotion has been added under asterisks: "Siim founded it, they established its bulwarks: they raised its tower," and without asterisks it is joined: "its wall has fallen." Citians are interpreted as "a consummated blow" or "perfect"; Chaldeans in this place, "as if breasts"; Assyrians, "reproving."

Siim etymologiam nec nos potuimus invenire, et caeteri interpretes ipso quo apud Hebraeos scribitur nomine transtulerunt. Dicitur ergo ad Tyrum, quod licet ad Citios ire contendat, et angustiarum suarum plagam vitare, perfectam etiam ibi requiem invenire non valeat. Rursumque si cupiat ire ad Chaldaeos, et ubertate eorum ac rerum omnium abundantia perfrui, etiam illos inveniat desolatos, arguentibus Assyriis eorum sterilitatem, juxta quod et Apostolus tradidit peccatores Satanae (I Tim. I), ut discant non blasphemare: qui traduntur in interitum carnis, ut spiritus salvus fiat. Chaldaeorum autem Siim fundamenta jecerunt, quos intelligo daemones pessimos, qui et propugnacula et turres superbissimas urbis Chaldaeae contra scientiam Domini suscitaverunt. Sed omnis eorum aedificatio in ruinas concidit; sequitur enim, paries ejus cecidit. Nisi enim Dominus aedificaverit domum, in vanum laboraverunt qui aedificant eam (Ps. CXXVI, 1). Saepe videmus in saeculo quosdam de alio proposito transire ad aliud. Verbi gratia, ut qui militiam male experti sunt, transeant ad negotiationem. Rursumque causidicos bellatorum arma corripere. Mutant industriam, ut mutent infelicitatem; et nihilominus dispensatione Dei his quos salvare dignatur, omnia nitentibus evenire contraria: ut per inopiam ac miserias cogantur non in se, sed in Creatore suo habere fiduciam.

(Vers. 14.) Ululate naves Carthaginis: quoniam periit fortitudo vestra. Naves Carthaginis, id est Tharsis jubentur ululare: nequaquam enim, ut supra, perierunt, sive non venient; sed periit fortitudo earum. Tharsis enim secundum aliam interpretationem in linguam nostram vertitur consummatio sex, sive laetitiae. In sex autem diebus mundum istum factum legimus, qui juxta traditiones ecclesiasticas postea consummabitur. Omnia ergo bona saeculi hujus, et universus mortalium labor, incerto navium cursui comparatur, quod cito peritura sint, et cuncta navigantium fortitudo solvatur. Unde et in Salomone scriptum est: Civitates firmas ascendit sapiens: et destruxit munitiones earum (Prov. XXI, 22). Quidquid enim haereticorum et sapientiae saecularis, contrariorumque dogmatum arte componitur, vir ecclesiasticus destruit, et suis docet pedibus esse subjectum.

We could not find the etymology of Siim, and the other interpreters translated it by the same name with which it is written among the Hebrews. It is said, therefore, to Tyre, that although it strives to go to the Citians and to avoid the blow of its straits, it cannot find perfect rest even there. And again, if it should desire to go to the Chaldeans, and to enjoy their richness and the abundance of all things, it would find even them desolated, with the Assyrians reproving their sterility; according to what the Apostle also delivered sinners to Satan (1 Tim. 1), that they might learn not to blaspheme: who are delivered into the destruction of the flesh, so that the spirit may be saved. Moreover, the Siim of the Chaldeans laid the foundations, whom I understand to be the worst demons, who also raised the bulwarks and the most proud towers of the Chaldean city against the knowledge of the Lord. But all their building collapsed into ruins; for it follows: "its wall has fallen." "Unless the Lord shall build the house, they have labored in vain who build it" (Ps. 126:1). We often see in the world some passing from one purpose to another. For example, as those who have experienced military service badly pass over to negotiation. And again, that pleaders seize the arms of warriors. They change their industry so that they may change their unhappiness; and nevertheless, by the dispensation of God to those whom He deigns to save, all things happen contrary to those who strive: so that through want and miseries they may be compelled to have confidence not in themselves, but in their Creator.

(Vers. 14.) "Howl, ships of Carthage: because your strength has perished." The ships of Carthage, that is Tharsis, are commanded to howl: for they have by no means perished, as above, or they will not come; but their strength has perished. For Tharsis, according to another interpretation, is translated into our language as "consummation of six" or "of joy." Moreover, we read that this world was made in six days, which according to ecclesiastical traditions will afterwards be consummated. All the goods, therefore, of this age, and the entire labor of mortals, is compared to the uncertain course of ships, because they are quickly to perish, and all the strength of those sailing is dissolved. Whence also it is written in Solomon: "A wise man ascended firm cities: and destroyed their fortifications" (Prov. 21:22). For whatever is composed by the art of heretics and of secular wisdom and of contrary dogmas, the ecclesiastical man destroys and teaches it to be subject to his feet.

(Vers. 15 et seqq.) Et erit in die illa, derelinquetur Tyrus septuaginta annis, sicut tempus regis unius; sicut tempus hominis. Et post septuaginta annos erit Tyrus quasi canticum meretricis. Sume citharam, vagare, civitas meretrix, oblivioni tradita. Bene cithariza, plurimum canta, ut sit tui memoria. Post septuaginta autem annos, visitationem faciet Deus Tyri: et iterum restituetur in antiquum; eritque negotiatio ejus omnibus regnis orbis terrarum super faciem terrae. Et erit negotiatio ejus, et merces sancta Domino; sed non ipsis congregabitur, sed his qui habitant coram Domino. Omnis negotiatio ejus comedere et bibere et impleri in collationem, memoriale coram Domino. Hoc quod dicitur: memoriale coram Domino: et super faciem terrae, et sicut tempus hominis, in Hebraico non habetur, sed in Graeco additum est. Septuaginta autem annis Tyrus quondam coangustata dimittitur, ut expleto solitudinis tempore, carmen quondam meretricium vertat in laudes Dei, assumensque citharam omnes chordas habeat concinentes: ut postquam bene concinuerit et multa cantaverit, fiat ejus apud Deum memoria, quae propter fornicationem oblivioni tradita erat: et restituatur in pristinum statum, habeatque divitias regnorum totius orbis, et mercedes laboris illius nequaquam Tyriis congregentur; sed his qui habitant in conspectu Domini, comedantque et bibant, et impleantur omnibus bonis quae in convivii laetitiam cunctorum fuerint labore collata. Sidonem ac Tyrum sermo divinus ad poenitentiam cohortatur, et labores ejus atque mercedes Domino sanctificandas esse promittit. Quis non peccatorum spem salutis habeat, si tamen bene cecinerit, et universae chordae virtutum, quae quondam fuerant relaxatae, in laudes Domini componantur? Legimus in quadragesimo quarto psalmo, qui specialiter ad conjunctionem sponsi et sponsae, id est, ad Deum Salvatorem et Ecclesiae pertinet sacramenta, dici inter caetera: Filiae Tyri in muneribus, faciem tuam precabuntur divites plebis (Ps XLIV, 13). Et ipse rursum sponsus ad sponsam Tyriam loquitur: Audi, filia, et vide, et inclina aurem tuam; et obliviscere populi tui, et domum patris tui, quia concupiscet rex decorem tuum (Ibid 11, 12). Unde et in descriptione pulchritudinis ejus infertur: Astitit regina a dextris tuis, in vestitu deaurato, circumdata varietate (Ibid, 10). Et iterum: Omnis gloria filiae regis intrinsecus (Ibid, 14). Si autem concupivit rex pulchritudinem Tyriae poenitentis, et variarum habentis ornamenta virtutum, quanto magis merces ejus et negotiatio, non in Tyro permanentium, sed eorum erit qui habitant in conspectu Domini! Qui postquam egerint poenitentiam, audient a Domino Salvatore: Comedite, amici mei, et bibite, et inebriamini, charissimi (Cant V, 1). Quid sit autem comedere et bibere, et saturari omnium collatione virtutum, fidelis lector intelligit.

(Vers. 15 et seqq.) "And it shall be in that day, Tyre shall be forgotten seventy years, like the time of one king; like the time of a man." "And after seventy years, Tyre shall be as the song of a harlot." "Take a lyre, go about, O harlot city, delivered to oblivion." "Play the lyre well, sing much, so that there may be a memory of you." Moreover, after seventy years, God will make a visitation of Tyre: and again it shall be restored to the ancient [state]; and its negotiation shall be to all the kingdoms of the world upon the face of the earth. "And its negotiation and its hire shall be holy to the Lord; but it shall not be gathered for them, but for those who dwell before the Lord." "All its negotiation is to eat and to drink and to be filled in gathering, a memorial before the Lord." This which is said: "a memorial before the Lord," and "upon the face of the earth," and "like the time of a man," is not found in Hebrew, but has been added in Greek. Moreover, for seventy years Tyre, once coarctated, is dismissed, so that the time of solitude having been completed, it may turn its former harlot's song into praises of God, and taking up the lyre it may have all strings sounding together: so that after it shall have played well and sung much, its memory may be made with God, which on account of fornication had been delivered to oblivion: and it may be restored to its former state, and have the riches of the kingdoms of the entire world, and the rewards of its labor by no means be gathered for the Tyrians; but for those who dwell in the sight of the Lord, let them eat and drink, and let them be filled with all the good things which shall have been brought together by the labor of all into the joy of the banquet. The divine word exhorts Sidon and Tyre to repentance, and promises that its labors and its rewards are to be sanctified to the Lord. Who of sinners would not have hope of salvation, if only he should sing well, and the universal strings of the virtues, which previously had been relaxed, should be composed into praises of the Lord? We read in the forty-fourth psalm, which specially pertains to the union of the bridegroom and the bride, that is, to the Lord Savior and the sacraments of the Church, that it is said among other things: "The daughters of Tyre in gifts, the rich of the people shall pray to your face" (Ps. 44:13). And the bridegroom himself again speaks to the Tyrian bride: "Hear, O daughter, and see, and incline your ear; and forget your people and the house of your father, because the king will desire your beauty" (Ibid. 11, 12). Whence also in the description of her beauty it is added: "The queen stood at your right hand, in gilded clothing, surrounded by variety" (Ibid. 10). And again: "All the glory of the daughter of the king is within" (Ibid. 14). But if the king desired the beauty of the repenting Tyrian woman, and of her who has the ornaments of various virtues, how much more shall her hire and negotiation be not for those remaining in Tyre, but for those who dwell in the sight of the Lord! Who, after they shall have done penance, will hear from the Lord Savior: "Eat, my friends, and drink, and be inebriated, my dearest ones" (Cant. 5:1). Moreover, what it is to eat and to drink, and to be saturated by the collection of all virtues, the faithful reader understands.

Septuaginta annis desolatum fuisse templum, et Jeremias (Cap XXIX) et Daniel (Cap IX) et Zacharias (Cap VII) docent. Et in Ezechiele (Cap XVI) de Sodoma legimus, quod restituatur in antiquum, et de Aegypto, quod post desolationem terrae Aegypti et ariditatem septem fluminum, veterem recipiat ubertatem. Septenarius autem et septuagesimus numerus, qui vel de singulis diebus, vel de septem conficitur decadibus, perfectam significat et consummatam poenitentiam: ut juste Tyrus, expleto poenitentiae tempore, in antiquum redeat statum. De hac arbitror meretrice et illud in Proverbiis Salomonis mystico sermone signari: Ne attendas pessimam mulierem; mel enim distillat de labiis mulieris meretricis, quae ad breve impinguat fauces tuas, et postea amarius felle reperies (Prov V, 2-4). Per fenestram enim domus suae in plateas prospicit (Matth VII): quia lata est et spatiosa via quae ducit ad mortem, et quemcumque insipientem viderit juvenem, sapientes quippe tentare non audet, et transire juxta angulos, qui rectam lineam perdiderunt: loquitur ei in tenebris et in caligine, et sub specie voluptatum quasi victimam ducit ad mortem. Haec si conversa fuerit, et bene cecinerit, et perfectae poenitentiae annorum tempus impleverit, comedet et bibet, et saturabitur. Audiat Novatianus, et taceat.

That the temple was desolated for seventy years, both Jeremiah (Ch 29) and Daniel (Ch 9) and Zechariah (Ch 7) teach. And in Ezekiel (Ch 16) we read concerning Sodom, that it is restored to the ancient [state], and concerning Egypt, that after the desolation of the land of Egypt and the aridity of the seven rivers, it receives its ancient richness. Moreover, the number seven and seventy, which is made up either of single days or of seven decades, signifies perfect and consummated penance: so that justly Tyre, the time of penance being completed, should return to its ancient state. Concerning this harlot, I think that also that in the Proverbs of Solomon is signaled in mystical speech: "Do not attend to the worst woman; for honey distills from the lips of a harlot woman, who for a short time fattens your throat, and afterwards you will find it more bitter than gall" (Prov. 5:2-4). For through the window of her house she looks out into the streets (Matth. 7): because broad and spacious is the way that leads to death, and whatever foolish young man she shall see—for she does not dare to tempt the wise—and those passing near the corners, who have lost the right line: she speaks to him in darkness and in gloom, and under the appearance of pleasures she leads him as if a victim to death. This woman, if she shall have been converted, and shall have sung well, and shall have filled the time of the years of perfect penance, shall eat and drink, and shall be saturated. Let Novatian hear and be silent.

LIBER OCTAVUS.

327-328 Sextus et septimus superiores libri allegoriam quinti voluminis continent, quod olim historica explanatione dictavi. Praesens opus, id est, octavus liber, ad coeptam interpretationem revertitur, ut et historiam et tropologiam juxta utramque editionem pariter disserat. Quae si longa tibi videbitur, o virgo Christi Eustochium, non mihi imputes, sed Scripturae sanctae difficultati, praecipueque Isaiae prophetae, qui tantis obscuritatibus involutus est, ut prae magnitudine rei, brevem explanationem putem, quae per se longa est. Certe nos studiosis scribimus, et sanctam Scripturam scire cupientibus, non fastidiosis, et ad singula nauseantibus. Qui si flumen eloquentiae, et concinnas declamationes desiderant, legant Tullium, Quintilianum, Gallionem, Gabinianum, et ud ad nostros veniam, Tertullianum, Cyprianum, Minutium, Arnobium, Lactantium, Hilarium. Nobis propositum est Isaiam per nos intelligi, et nequaquam sub Isaiae occasione nostra verba laudari.

329 (Cap XXIV---Vers 1 et seqq) Ecce Dominus dissipabit terram, et nudabit eam, et affliget faciem ejus, et disperget habitatores ejus: et erit sicut populus, sic sacerdos: et sicut servus, sic Dominus ejus: sicut ancilla, sic domina ejus: sicut emens, sic ille qui vendit: sicut fenerator, sic is qui mutuum accipit: sicut qui repetit, sic qui debet: dissipatione dissipabitur terra, et direptione praedabitur: Dominus enim locutus est verbum hoc. Post specialem singularum gentium correptionem, Judaeae, Babylonis, Philistiim, Moab, Damasci, Israel, Aegypti, deserti maris, Idumaeae et Arabiae, vallis visionis, et ad extremum Tyri: in quarum explanatione quae potuimus diximus: nunc quid totus orbis in consummatione passurus sit, propheticus sermo describit, et nequaquam de singulis gentibus, sed de cunctis pariter prophetatur. Et primum quidem quae impii tormenta passuri sint: et quomodo juxta Evangelium et Apostolum, pertranseat coelum et terra, et figura mundi istius (Matth XXIV; I Cor VII), et deducantur peccatores in infernum (Ps XXX), de quibus scriptum est: Ingredientur ad extrema terrae, tradentur in manus gladii, partes vulpium erunt (Ps LXII, 10). Deinde quia pro qualitate meritorum multae sunt mansiones apud patrem, dicitur quomodo sancti rapiantur in nubibus obviam Domino in aera, et semper cum eo futuri sint (Joan XIV; I Thess IV).

BOOK EIGHT.

327-328 The previous sixth and seventh books contain the allegory of the fifth volume, which I formerly dictated with a historical explanation. The present work, that is, the eighth book, returns to the begun interpretation, so that it may discuss both history and tropology according to both editions equally. If these should seem long to you, O virgin of Christ Eustochium, do not impute it to me, but to the difficulty of Holy Scripture, and especially of the prophet Isaiah, who is involved in such great obscurities that, before the magnitude of the matter, I think that explanation to be brief which in itself is long. Certainly we write for the studious, and for those desiring to know Holy Scripture, not for the fastidious and those nauseated by individual points. Who, if they desire a river of eloquence and elegant declamations, let them read Tully, Quintilian, Gallio, Gabinian, and to come to our own, Tertullian, Cyprian, Minucius, Arnobius, Lactantius, Hilary. For us the purpose is that Isaiah be understood through us, and by no means that our words be praised under the occasion of Isaiah.

329 (Ch 24:1 et seqq) "Behold, the Lord shall dissipate the earth, and shall strip it, and shall afflict its face, and shall scatter its inhabitants: and it shall be as the people, so the priest: and as the servant, so his master: as the handmaid, so her mistress: as the buyer, so he who sells: as the usurer, so he who receives a loan: as he who demands again, so he who owes: by dissipation shall the earth be dissipated, and by plundering shall it be preyed upon: for the Lord has spoken this word." After the special reproof of the individual nations—of Judah, of Babylon, of the Philistines, of Moab, of Damascus, of Israel, of Egypt, of the desert sea, of Idumaea and Arabia, of the valley of vision, and finally of Tyre—in the explanation of which we have said what we could, now the prophetic speech describes what the whole world will suffer in the consummation, and it is by no means prophesied concerning individual nations, but concerning all equally. And first indeed, what torments the impious will suffer: and how, according to the Gospel and the Apostle, heaven and earth shall pass away, and the figure of this world (Matth 24; 1 Cor 7), and sinners shall be brought down into hell (Ps 30), concerning whom it is written: "They shall enter into the extremes of the earth, they shall be delivered into the hands of the sword, they shall be the portions of foxes" (Ps 62:10). Then, because according to the quality of merits there are many mansions with the Father, it is said how the saints are caught up in the clouds to meet the Lord in the air, and shall always be with Him (John 14; 1 Thess 4).

Pro dissipata terra, septuaginta corruptum orbem interpretati sunt: et pro afflicta facie illius, id est, terrae, iidem transtulerunt, et revelabit faciem ejus; ut procedant mortui de sepulcris suis: sive nudabit eam, ut omnia opera ejus proferantur in publicum, et dispergantur habitatores ejus in diversa loca, praemiis vel suppliciis destinati. Tunc nulla erit diversitas inter nobilem et ignobilem, sacerdotem et laicum, servum et dominum, ancillam et dominam, divitem et pauperem, feneratorem et eum qui aere 330 alieno premitur, ementem atque vendentem. Omnes enim ex aequo stabunt ante tribunal Christi, nec erit acceptio personarum apud Deum (Rom XIV; Coloss III). De quo et Job eisdem propemodum verbis loquitur: Parvus et magnus ibi sunt, et servus non timens Dominum suum (Job III, 19). Et Salvator in Evangelio, cui omne judicium traditum est, pleno sermone testatur. Dissipabitur ergo terra, et omnia terrena opera redigentur ad nihilum, ut abolita imagine χοϊκοῦ, permaneat imago supercoelestis. Primus enim homo de terra terrenus, et secundus de coelo coelestis: qualis terrenus, tales et terreni; et qualis supercoelestis, tales et supercoelestes: ut sicut portavimus imaginem terreni, portemus et imaginem supercoelestis (I Cor XV, 47-49). Unde idem Apostolus loquitur: Caro et sanguis regnum Dei non possidebunt (Ibid, 50). Non quod secundum haereticos dispereat natura corporum, sed quod corruptivum hoc induat incorruptionem, et mortale hoc induat immortalitatem. Et haec omnia fient: quia quod futurum est, per prophetas Dominus locutus est.

(Vers. 4, 5.) Luxit et defluxit terra, et infirmata est: defluxit orbis, infirmata est altitudo populi terrae, et terra interfecta est ab habitatoribus suis. LXX: Luxit terra, corruptus est orbis, luxerunt excelsi terrae, terra autem egit impie propter habitatores suos. Deus superbis resistit, et humilibus dat gratiam (Jacob IV, 6). Unde prima sententia est contra eos, qui excelsi sunt terrae, ut infirmentur universa quae nunc fortia sunt propter eos qui sanguinem sanguini miscuerunt, et in morem sanguinis Abel, interfectorum cruorem ad Deum clamare fecerunt (Genes. IV).

(Vers. 6.) Quia transgressi legem sunt, mutaverunt jus, dissipaverunt foedus sempiternum. Propter hoc maledictio vorabit terram, et peccabunt habitatores ejus: ideo insanient cultores ejus, et relinquentur homines pauci. LXX: Quia praevaricati sunt legem, mutaverunt praecepta, testamentum aeternum. Propter hoc maledictio vorabit terram, quia peccaverunt habitatores ejus: ideo pauperes erunt habitatores terrae, et dimittentur homines pauci.

For "dissipated earth," the Seventy interpreted "the corrupted world"; and for "its afflicted face," that is, of the earth, the same translated, "and He shall reveal its face"; so that the dead may proceed from their graves: or "He shall strip it," so that all its works may be brought forth in public, and its inhabitants be scattered into diverse places, destined for rewards or punishments. Then there will be no diversity between the noble and the ignoble, the priest and the layman, the servant and the master, the handmaid and the mistress, the rich and the poor, the usurer and him who is oppressed by debt, the buyer and the seller. For all shall stand equally before the tribunal of Christ, nor will there be acceptance of persons with God (Rom 14; Coloss 3). Concerning which also Job speaks in almost the same words: "The small and the great are there, and the servant not fearing his master" (Job 3:19). And the Savior in the Gospel, to whom all judgment has been delivered, testifies with full speech. The earth, therefore, shall be dissipated, and all earthly works shall be reduced to nothing, so that the image of the earthy (choïkoû) having been abolished, the super-celestial image may remain. "For the first man from the earth is earthy, and the second man from heaven is heavenly: as the earthy man is, such also are the earthy; and as the super-celestial man is, such also are the super-celestial: so that as we have borne the image of the earthy, let us also bear the image of the super-celestial" (1 Cor 15:47-49). Whence the same Apostle speaks: "Flesh and blood shall not possess the kingdom of God" (Ibid 50). Not that according to the heretics the nature of bodies perishes, but that this corruptible puts on incorruption, and this mortal puts on immortality. And all these things shall be: because the Lord has spoken through the prophets what is to come.

(Vers. 4, 5.) "The earth has mourned and faded away, and has become weak: the world has faded away, the height of the people of the earth has become weak, and the earth has been slain by its inhabitants." LXX: "The earth has mourned, the world has been corrupted, the lofty of the earth have mourned; moreover, the earth has acted impiously on account of its inhabitants." "God resists the proud, and gives grace to the humble" (James 4:6). Whence the first sentence is against those who are lofty of the earth, so that all things which now are strong may become weak on account of those who have mixed blood with blood, and after the manner of the blood of Abel, have made the gore of the slain cry out to God (Gen. 4).

(Vers. 6.) "Because they have transgressed the law, they have changed the right, they have dissipated the everlasting covenant." On account of this a curse shall devour the earth, and its inhabitants shall sin: therefore its cultivators shall be insane, and few men shall be left. LXX: "Because they have prevaricated the law, they have changed the precepts, the eternal testament." On account of this a curse shall devour the earth, because its inhabitants have sinned: therefore the inhabitants of the earth shall be poor, and few men shall be dismissed.

Audiant Judaei, qui se solos legem accepisse Domini gloriantur, quod universae primum gentes totusque orbis naturalem acceperit legem, et idcirco postea lex data sit per Moysen, quia prima lex dissipata est. De qua Apostolus loquitur: Cum enim gentes, quae non habent legem, naturaliter ea quae legis sunt faciunt, isti legem non habentes, ipsi sibi sunt lex: qui ostendunt opus legis scriptum in cordibus suis (Rom. II, 14). Qui igitur has leges observaverint, praemia consequentur: qui autem neglexerint eas, sustinebunt quae nunc sermo propheticus comminatur. Et quomodo in principio benedixit Deus omni creaturae quam fecerat (Genes. I): sic in consummatione mundi maledicet his qui terreni sunt, et non fuerint peregrini, sed habitatores terrae, et in ea peccaverint; qui obliti conditionis suae, contra se mutuo furore bacchati sunt. Et pauci remanebunt qui habeant imaginem supercoelestem: sive, juxta LXX, pauperes erunt habitatores terrae, quia spirituales divitias perdiderunt.

(Vers. 7 seqq.) Luxit vindemia, infirmata est vitis, ingemuerunt omnes qui laetabantur corde. Cessavit gaudium tympanorum, quievit sonitus laetantium, conticuit dulcedo citharae, cum cantico non bibent vinum, amara erit potio bibentibus illam. Attrita est civitas vanitatis, clausa est omnis domus nullo introeunte. Clamor erit super vino in plateis, deserta est omnis laetitia, translatum est gaudium terrae. Et relicta est in urbe solitudo, et calamitas opprimet portas: quia haec erunt in medio terrae, in medio populorum.

In consummatione mundi, praeteritarum deliciarum recordatio erit materia cruciatuum. Unde et dives ille in convivio purpuratus, qui receperat bona sua in vita sua, elevans oculos suos de inferno, Lazarum cernit in requie (Luc. XVI). Et Dominus increpans divites et luxuriosos atque ridentes, loquitur in Evangelio: Vae vobis divitibus, quoniam recepistis consolationem vestram. Vae vobis qui nunc saturati estis, quoniam esurietis. Vae vobis qui nunc ridetis, quia lugebitis et flebitis (Ibid., 24, 25). Quando igitur fuerit resurrectio mortuorum, et judicii advenerit dies, 332 tunc lugebit vinum atque vindemia, de qua Moyses loquitur: De vinea Sodomorum vinea eorum, propago eorum de Gomorrha. Uva eorum uva fellis, botrus amaritudinis eorum. Furor draconum vinum eorum, et furor aspidum insanabilis (Deut. XXXII, 33). Tunc omnis potio, sive ut Hebraice dicitur, sicera, id est, ebrietas, quae statum mentis evertit, et homines vigilare non patitur, amaritudine commutabitur, quae ad tempus utentibus se mella mentitur, et in novissimo amarior felle reperietur.

Let the Jews hear, who boast that they alone received the law of the Lord, that all nations and the whole world first received the natural law, and for that reason the law was afterwards given through her Moses, because the first law was dissipated. Concerning which the Apostle speaks: "For when the Gentiles, who have not the law, do by nature those things which are of the law, these not having the law, are a law unto themselves: who show the work of the law written in their hearts" (Rom. 2:14). Those, therefore, who shall have observed these laws, shall follow after rewards: but those who shall have neglected them, shall sustain those things which the prophetic speech now threatens. And as in the beginning God blessed every creature which He had made (Gen. 1), so in the consummation of the world He will curse those who are earthy, and who have not been sojourners, but inhabitants of the earth, and have sinned in it; who, having forgotten their condition, have raved in fury against one another. And few shall remain who have the super-celestial image: or, according to the LXX, "the inhabitants of the earth shall be poor," because they have lost spiritual riches.

(Vers. 7 seqq.) "The vintage has mourned, the vine has become weak, all who were joyful in heart have groaned." "The joy of the timbrels has ceased, the sound of those rejoicing has rested, the sweetness of the lyre has been silent, with a song they shall not drink wine, bitter shall be the potion to those drinking it." "The city of vanity has been worn away, every house has been closed with no one entering." "There shall be a cry over wine in the streets, all joy is deserted, the gladness of the earth has been transferred." "And solitude is left in the city, and calamity shall oppress the gates: because these things shall be in the midst of the earth, in the midst of the peoples."

In the consummation of the world, the record of past delights will be the matter of torments. Whence also that rich man clothed in purple at the banquet, who had received his good things in his life, lifting up his eyes from hell, sees Lazarus in rest (Luke 16). And the Lord, rebuking the rich and luxurious and laughing, speaks in the Gospel: "Woe to you rich, because you have received your consolation." "Woe to you who are now saturated, because you shall hunger." "Woe to you who now laugh, because you shall mourn and weep" (Ibid., 24, 25). When, therefore, there shall be the resurrection of the dead, and the day of judgment shall have arrived, then wine and the vintage shall mourn, concerning which Moses speaks: "From the vine of Sodom is their vine, and their offspring from Gomorrah." "Their grape is a grape of gall, their cluster of bitterness." "The fury of dragons is their wine, and the incurable fury of asps" (Deut. 32:33). Then every potion—or as it is said in Hebrew, sicera, that is, drunkenness, which overturns the state of the mind and does not allow men to watch—shall be changed into bitterness, which for a time feigns itself as honey to those using it, and in the last [time] will be found more bitter than gall.

Tunc omnis dulcedo laetantium et tympanorum ac citharae sonitus in planctum vertetur ac gemitum. Ingeramus hoc testimonium his qui in conviviis non solum gula et ebrietate, sed et auribus luxuriant, ut per omnes sensus animae fortitudo mollescap. Atteretur civitas vanitatis, sive omnis civitas, vel spiritualis Babylon, quae sedet in septem montibus purpurata, cujus supplicia in Apocalypsi Joannis legimus (Apoc. XVIII). Pulchreque dixit urbem vanitatis. Si enim de coelo et terra, et de omnibus quae terrena sunt dicitur: Vanitas vanitatum, et omnia vanitas (Eccl. I, 2); quanto magis hoc de una urbe dicendum est, quae totius orbis pars modica est! Tunc domus quarum nunc sunt aurata laquearia, et pauperibus absque tecto et tugurio frigore morientibus, parietes earum vestiuntur marmorum crustis, et secti eboris nitore resplendent, remanebunt vacuae. Clamor erit in plateis super vino, non in arcta et angusta via quae ducit ad vitam: sed in lata et spatiosa, quae ducit ad mortem (Matth. VII). Super vino et ebrietate erroris eorum, qui dormierunt somnum suum, et nihil invenerunt omnes viri divitiarum in manibus suis (Ps. LXXV). Translatum est quippe in coelos gaudium terrae, et relicta est in urbe quondam celeberrima solitudo, et portas viarum frequentium per quas populorum influebant agmina, opprimet habitatorum calamitas. Et ut sciremus perspicue de totius orbis interitu nuntiari, intulit, Haec erunt in medio terrae: in medio gentium sive populorum.

(Vers. 13-15.) Quomodo si paucae olivae, quae remanserunt, excutiantur ex olea, et racemi cum fuerit finita vindemia. Hi levabunt vocem suam atque laudabunt, cum glorificatus fuerit Dominus, hinnient de mari: propter hoc in doctrinis glorificate Dominum: in insulis maris nomen Domini Dei Israel. Quantum ab Hebraica veritate in hoc loco LXX distet translatio, sequentia verba monstrabunt. LXX: Quomodo si quis excutiat olivam, sic excutient eos: et si quiescat vindemia, isti clamore vociferabuntur. Qui autem relicti fuerint super terram, laetabuntur simul cum gloria Domini, conturbabitur aqua maris, propterea gloria Domini in insulis erit maris, nomen Domini gloriosum erit, Domini Dei Israel.

Then all the sweetness of those rejoicing and the sound of timbrels and the lyre shall be turned into wailing and groaning. Let us bring this testimony to those who at banquets are luxurious not only in gluttony and drunkenness, but also in their ears, so that the strength of the soul may be softened through all the senses. The city of vanity shall be worn away, or every city, or spiritual Babylon, which sits clothed in purple upon seven mountains, whose punishments we read in the Apocalypse of John (Apoc. 18). And beautifully he said the "city of vanity." For if it is said of heaven and earth and of all things which are earthly: "Vanity of vanities, and all is vanity" (Eccl. 1:2); how much more is this to be said of one city, which is a small part of the whole world! Then the houses which now have gilded ceilings, while the poor are without roof and hut dying of cold, and their walls are clothed with crusts of marble and shine with the brightness of cut ivory, shall remain empty. There shall be a cry in the streets over wine, not in the strait and narrow way which leads to life, but in the broad and spacious one which leads to death (Matth. 7). Over the wine and drunkenness of the error of those who have slept their sleep, and all the men of riches have found nothing in their hands (Ps. 75). For the gladness of the earth has been transferred into the heavens, and solitude has been left in the once most celebrated city, and the calamity of the inhabitants shall oppress the gates of the frequent ways through which the ranks of peoples flowed in. And that we might know clearly that the destruction of the whole world is announced, he added: "These things shall be in the midst of the earth: in the midst of the nations" or "peoples."

(Verses 13-15.) "As if a few olives that remained were shaken out of the olive tree, and clusters when the vintage is finished. These shall lift up their voice and shall praise, when the Lord shall have been glorified, they shall whinny from the sea: for this, glorify the Lord in teachings: in the islands of the sea the name of the Lord God of Israel." How much the translation of the Septuagint (LXX) differs from the Hebrew truth in this place, the following words will show. LXX: "As if someone should shake an olive tree, so shall they shake them: and if the vintage should rest, these shall shout with a cry. But those who shall have been left upon the earth shall rejoice together with the glory of the Lord, the water of the sea shall be troubled; therefore the glory of the Lord shall be in the islands of the sea, the name of the Lord shall be glorious, of the Lord God of Israel."

Relictis hominibus paucis, quando maledictio voraverit terram, et in urbe fuerit solitudo, et haec universa contigerint in medio terrae, in medio populorum et gentium, tanta erit sanctorum paucitas, de quibus Dominus loquitur in Evangelio: Multi vocati, et pauci electi (Mat. XX, 16): et tam vehemens pressura justorum, ut tententur, si fieri potest, etiam electi Dei: et paucitas eorum baccis olivarum rarissimis comparetur, quae cum excussae fuerint atque demessae, vix paucae remanent in ramorum cacumine; et quomodo cum fuerit finita vindemia, solent pauperes, egestate cogente, vacuas circuire vites, et pauca uvarum grana colligere.

Hi igitur qui remanserint, et post vindemiam mundi atque pressuram, manus quiverint Antichristi persequentis effugere, sive poenae imminentis ardores, levabunt voces suas in sublime, Deumque laudabunt. Quando venerit Dominus in gloria Patris sui, cum Angelis sanctis, et eum viderint in majestate regnantem, tunc hinnient in equorum similitudinem, laetitiae magnitudine gestientes, et hinnient de mari hujus saeculi. Propterea qui nunc in Scripturis sanctis eruditi estis, et scitis vobis tantum gaudium tantaque praemia reservari, in doctrinis glorificate Dominum, audientes illud quod scriptum est: Qui gloriatur, in Domino glorietur (II Cor. X, 17). Nequaquam in terra Judaeae, sed in insulis, id est, in Ecclesiis hujus maris et saeculi, in quibus benedicitur atque laudatur nomen Domini Dei quondam Israel, sive, hominis videntis Deum. Juxta LXX, omnia quae de sanctis intelleximus, referri possunt ad impios, quod cum fuerit finita vindemia, tunc illi clament in suppliciis constituti. Qui autem evaserint impiorum numerum laetentur in gloria Domini, et conturbentur aquae populorum hujus saeculi.

(Vers. 16.) A finibus terrae laudes audivimus, gloriam Justi, et dixi: Secretum meum mihi, secretum meum mihi: vae mihi. LXX: Ab aliis terrae portenta audivimus: spes justo, et dicent + mysterium meum mihi **.

Hoc quod dicitur mysterium meum mihi, in LXX non habetur, sed de Theodotionis translatione in Graeco additum est. Rursum pro eo quod illi posuerunt vae, ut sequenti versiculo jungeretur, in Hebraico dicitur OI LI (), quod proprie sonat, vae mihi. Pro finibus quoque quod nos propter explanationem sensus apertius posuimus, in Hebraico habetur MECCHENAPH (), quod alam, non finem, sonat.

With few men left, when the curse shall have devoured the earth, and there shall be solitude in the city, and all these things shall have happened in the midst of the earth, in the midst of the peoples and nations, so great shall be the fewness of the saints, concerning whom the Lord speaks in the Gospel: "Many are called, but few are chosen" (Matt. 20:16); and so vehement the pressure of the just, that, if it be possible, even the elect of God may be tempted; and their fewness may be compared to the rarest berries of the olives, which when they have been shaken off and harvested, scarcely a few remain at the top of the branches; and as when the vintage is finished, the poor are accustomed, compelled by want, to go around the empty vines and collect a few grains of grapes.

Therefore, these who shall have remained, and after the vintage of the world and the pressure, shall have been able to escape the hands of the persecuting Antichrist or the fires of the imminent punishment, shall lift up their voices on high and shall praise God. When the Lord shall come in the glory of his Father, with the holy Angels, and they shall see him reigning in majesty, then they shall whinny in the likeness of horses, exulting with the magnitude of joy, and they shall whinny from the sea of this world. Therefore, you who are now learned in the holy Scriptures, and know that so much joy and such great rewards are reserved for you, glorify the Lord in teachings, hearing that which is written: "He who glories, let him glory in the Lord" (2 Cor. 10:17). By no means in the land of Judea, but in the islands, that is, in the Churches of this sea and world, in which the name of the Lord God, once of Israel, or of the "man seeing God," is blessed and praised. According to the LXX, all those things which we have understood concerning the saints can be referred to the impious, that when the vintage is finished, then they shall cry out, established in punishments. But those who shall have escaped the number of the impious shall rejoice in the glory of the Lord, and the waters of the peoples of this world shall be troubled.

(Verse 16.) "From the ends of the earth we have heard praises, the glory of the Just one, and I said: My secret to myself, my secret to myself: woe to me." LXX: "From the wings of the earth we have heard portents: hope to the just, and they shall say + my mystery to myself **."

This which is said, "my mystery to myself," is not held in the LXX, but has been added in the Greek from the translation of Theodotion. Again, for that which they put as "woe," so that it might be joined to the following verse, in the Hebrew it is said *OI LI* (), which properly sounds like "woe to me." For "ends" also, which we have put more clearly for the explanation of the sense, in the Hebrew is held *MEC-CHENAPH* (), which sounds like "wing," not "end."

Hi ergo, de quibus supra dictum est: Levabunt vocem suam atque laudabunt, cum hinnierint de mari, et in doctrinis glorificaverint Dominum, et viderint in insulis maris laudari nomen Domini Dei Israel, tunc consona voce cantabunt, et dicent: Ab aliis terrae, hoc est, a prophetis et a sanctis Domini, qui assumptis alis columbae, ad coelorum regna festinant, laudes ejus audivimus praedicari: et quod gloria vel spes Justi non sit irrita, sed rebus omnia compleantur.

Dicentibus itaque haec sanctis, et hinnientibus de mari, et levantibus vocem suam atque laudantibus, Propheta sibimetipsi loquitur: Cum, inquit, haec audissem, et in subversionem orbis vaticinium Prophetarum explendum esse perspicerem, locutus sum mihi interno cordis affectu: Non possum cuncta narrare quae cerno. Haeret lingua faucibus meis, vox dolore concluditur. Vae mihi, quantus ordo poenarum ante oculos versatur meos! cerno praesentia quae futura sunt. Errant autem qui hoc putant ex persona Dei debere intelligi, rerum ordinem non sequentes. Mirorque quo sensu pro psalmis, et laudibus, quod in Hebraico legitur ZEMROTH (), LXX portenta interpretati sunt, nisi forte signum est atque portentum, ut excluso populo Judaeorum, incredula prius gentium turba salvetur.

(Vers. 17, 18.) Praevaricantes praevaricati sunt, et praevaricatione transgressorum praevaricati sunt. Formido et fovea et laqueus super te, qui habitator es terrae; et erit, qui fugerit a voce formidinis cadet in foveam, et qui se explicuerit de fovea, tenebitur a laqueo. LXX: Vae praevaricatoribus qui praevaricantur legem. Timor et fovea et laqueus super vos qui habitatis terram. Et erit, qui fugerit timorem, cadet in foveam, et qui exierit de fovea, capietur laqueo. Haec est causa luctus et gemitus mei, propter quam secundo dixi, secretum meum mihi, secretum meum mihi: quia omnes praevaricati sunt legem Dei, et nequaquam Domini poena differtur, nec futura praedicitur, sed imminet, et habitatores terrae captos tenet. Cumque se putaverint fugisse, ex alio incident in aliud, et quocumque se verterint, impendentem iram Domini non evadent.

Therefore these, concerning whom it was said above: "They shall lift up their voice and shall praise," when they shall have whinnied from the sea and glorified the Lord in teachings, and shall have seen the name of the Lord God of Israel praised in the islands of the sea, then they shall sing with a harmonious voice, and shall say: "From the wings of the earth," that is, from the prophets and from the saints of the Lord, who, having taken up the wings of a dove, hasten to the kingdoms of the heavens, we have heard his praises preached: and that the glory or hope of the Just one is not in vain, but all things are fulfilled in reality.

And so, while the saints are saying these things, and whinnying from the sea, and lifting up their voice and praising, the Prophet speaks to himself: "When," he says, "I had heard these things, and perceived that the prophecy of the Prophets was to be fulfilled in the subversion of the world, I spoke to myself with the internal affection of the heart: I cannot narrate all that I see." My tongue clings to my jaws, my voice is closed by grief. Woe to me, how great an order of punishments is turned before my eyes! I see as present things which are future." But those err who think this ought to be understood from the person of God, not following the order of things. And I wonder in what sense the LXX interpreted "portents" for "psalms" and "praises," which in the Hebrew is read *ZEMROTH* (), unless perhaps it is a sign and a portent that, with the people of the Jews excluded, the previously incredulous crowd of the nations should be saved.

(Verses 17, 18.) "The prevaricators have prevaricated, and by the prevarication of the transgressors they have prevaricated. Dread and the pit and the snare are upon you, who are an inhabitant of the earth; and it shall be, he who shall have fled from the voice of dread shall fall into the pit, and he who shall have extricated himself from the pit, shall be held by the snare." LXX: "Woe to the prevaricators who prevaricate the law. Fear and the pit and the snare are upon you who inhabit the earth. And it shall be, he who shall have fled fear, shall fall into the pit, and he who shall have gone out of the pit, shall be taken by the snare." This is the cause of my mourning and groaning, on account of which I said a second time, "my secret to myself, my secret to myself": because all have prevaricated the law of God, and by no means is the punishment of the Lord deferred, nor is it predicted as future, but it is imminent, and holds the inhabitants of the earth captured. And when they shall have thought they had fled, they shall fall from one thing into another, and whichever way they turn themselves, they shall not escape the impending wrath of the Lord.

(Vers. 19, 20.) Quia cataractae de excelsis apertae sunt, et concutientur fundamenta terrae. Confractione confringetur terra, contritione conteretur terra, commotione commovebitur terra. Agitatione agitabitur terra sicut ebrius, et auferetur quasi tabernaculum unius noctis, et gravabit eam iniquitas sua, et corruet, et non adjiciet ut resurgat.

Propterea formidinem, et laqueum et foveam Domini nullus evadet, quia cataractae de excelsis, sive ut LXX manifestius transtulerunt, fenestrae coeli apertae sunt, ut despiceret Dominus hominum universa peccata, quae prius, quia non puniebat, videbatur peccatoribus ignorare. Postquam autem apertis fenestris vidit cuncta opera mortalium, concussa sunt fundamenta terrae, juxta illud quod in alio loco de Dei intuitu scriptum est: Qui respicit terram, et faciet eam tremere (Ps. CIII, 32); tunc confringetur et conteretur, et commovebitur atque agitabitur terra in similitudinem ebrii: non quod ipsa terra redigatur in pulverem, et in nihili; sed quod universa terrena pertranseant, et succedat alia conversatio.

Et quomodo ebrius nescit quid agat, sed hebescentibus ebrietate nervis, nec pes nec mens stat in suo officio: sic omnis terra, id est, omnes homines qui versantur in terra, malorum magnitudine atque poenarum ebrii erunt, et stupebunt ad cuncta quae cernent. Et sicut unius noctis tabernaculum atque tentorium transfertur de loco ad locum, et locus tentorii pristini a viatore deseritur, ita ut nullum vestigium remaneat praeteritae mansionis: sic transibit figura hujus mundi, et erit terra deserta quae gravata est iniquitate sua, cujus pondus et gravissimum onus in Zacharia scribitur: Quae sedebat super talentum plumbi (Zac. V, 32).

Et corruet, inquit, et non adjiciet ut resurgat. Non quod resurrectio negetur hominum, et omnium qui versabantur in terra, sed nequaquam erit terrena conversatio, et pristinae vitae status, cum ad hoc humana resurgant corpora, ut animae eisdem, quae prius deposuerant, corporibus vestiantur, et recipiant a Deo sive bona, sive mala, quae egerunt super terram.

(Vers. 21 seqq.) Et erit in die illa, visitabit Dominus super militiam coeli in excelso, et super reges terrae qui sunt super terram. Et congregabuntur in congregationem unius fascis in lacum, et claudentur ibi in carcere, et post multos dies visitabuntur. Et erubescet luna, et confundetur sol, cum regnaverit Dominus exercituum in monte Sion et in Jerusalem, et in conspectu senum suorum fuerit glorificatus.

(Verses 19, 20.) "Because the floodgates from on high are opened, and the foundations of the earth shall be shaken. With breaking shall the earth be broken, with crushing shall the earth be crushed, with commotion shall the earth be moved. With agitation shall the earth be agitated like a drunkard, and it shall be taken away like a tent of one night, and its iniquity shall weigh it down, and it shall fall, and shall not add that it should rise again."

Therefore no one shall escape the dread and the snare and the pit of the Lord, because the floodgates from on high—or as the LXX translated more clearly, the windows of heaven—are opened, that the Lord might look down upon all the sins of men, which before, because he did not punish them, he seemed to the sinners to be ignorant of. But after the windows were opened and he saw all the works of mortals, the foundations of the earth were shaken, according to that which is written in another place concerning the gaze of God: "He who looks upon the earth and shall make it tremble" (Ps. 103:32); then the earth shall be broken and crushed, and moved and agitated in the likeness of a drunkard: not that the earth itself is reduced to dust and to nothing, but that all earthly things pass away, and another conversation succeeds.

And as a drunkard knows not what he does, but with his nerves growing dull with drunkenness, neither foot nor mind stands in its office: so all the earth, that is, all men who are occupied in the earth, shall be drunk with the magnitude of evils and punishments, and shall be stupefied at all things which they perceive. And just as a tabernacle and tent of one night is transferred from place to place, and the place of the former tent is deserted by the traveler, so that no vestige remains of the past mansion: so shall the figure of this world pass away, and the earth which has been weighed down by its iniquity shall be deserted, whose weight and most heavy burden is written in Zechariah: "Which sat upon a talent of lead" (Zech. 5:32).

And it shall fall, he says, and shall not add that it should rise again. Not that the resurrection of men and of all who were occupied in the earth is denied, but by no means shall there be an earthly conversation and the state of the former life, since human bodies rise again for this purpose: that souls may be clothed with the same bodies which they had previously laid down, and receive from God either good things or evil things, which they did upon the earth.

(Verse 21 ff.) "And it shall be in that day, the Lord shall visit upon the host of heaven on high, and upon the kings of the earth who are upon the earth. And they shall be gathered together in the gathering of one bundle into the pit, and they shall be shut up there in prison, and after many days they shall be visited. And the moon shall blush, and the sun shall be confounded, when the Lord of hosts shall have reigned in mount Zion and in Jerusalem, and shall have been glorified in the sight of his ancients."

Pro eo quod nos interpretati sumus, et erubescet luna, et confundetur sol, Septuaginta transtulerunt, liquefieri laterem, et cadere murum: quae autem erroris causa sit, sequentia verba monstrabunt. Sol lingua Hebraica tribus generibus appellatur: SEMES (), et HAMMA (), quod interpretatur calor, et HERES (), quod ὄστρακον, id est, testam vel ariditatem sonat. MAOR () autem, quod Graece φωστὴρ, Latine dicitur luminare, soli lunaeque commune est. Rursum luna vocatur JAREE (), quae Graece dicitur μάνη, eo quod triginta dierum circuitu mensem efficiat, et LABANA (), id est, alba vel candida.

In praesenti igitur loco pro LABANA, id est, luna, Septuaginta interpretati sunt laterem, qui Hebraice appellatur LEBENA, verbi ambiguitate decepti. Rursum pro HAMMA, id est, calore, per quem intelligitur, sol, posuerunt murum, qui Hebraice dicitur HOMA (). Est autem hic sensus totius capituli: Fenestrae coeli apertae sunt, ut prospiciente Domino terrena peccata, omnis figura terrenorum operum praeteriret, et corrueret, et nequaquam ultra in pristinum statum resurgeret.

In die illa, hoc est, in die judicii visitabit Dominus super militiam, sive super ornatum coeli in excelsis, ut non solum terrena, sed et coelestia judicet. Quis sit autem ornatus coeli sive militia, Moyse scribente, discamus: Cave ne suspiciens coelum, et videns solem, et lunam. stellas et omnem ornatum coeli, decipiaris, et adores ea (Deut. IV, 19). Visitabit autem Dominus, secundum idioma Scripturarum, quasi aegrotantem militiam, et exercitum coeli, et ferro et cauteriis indigentem, secundum illud: Visitabo in virga peccata eorum, et in flagellis iniquitates eorum (Ps. LXXXVIII, 3). Nam et in sequentibus legimus: Inebriatus est gladius meus in coelo (Infra XXXIV, 5); Et in Job: Astra non sunt munda in conspectu ejus. Et: Adversum Angelos suos perversum quid reperit (Job. XXV, 5).

Visitabit quoque super reges et principes terrae, rectores tenebrarum istarum, et spiritualia nequitiae in coelestibus. De quibus principibus diversis provinciis praesidentibus et in Daniele scriptum est: Exiit in occursum mihi princeps regni Persarum, et princeps regni Medorum, et princeps regni Graecorum (Dan. X). Hos igitur principes, qui suum non servaverunt gradum, congregabit Dominus in die judicii, quasi in uno fasce pariter colligatos, et mittet in lacum inferni, ut in illis quoque impleatur quod de impiis scriptum est: Lacum aperuit, et effodit eum, et incidit in foveam quam fecit (Ps. VII, 16).

For that which we have interpreted, "and the moon shall blush, and the sun shall be confounded," the Septuagint translated, "that the brick be liquefied, and the wall fall": and what the cause of the error is, the following words will show. The sun in the Hebrew language is called by three kinds [of names]: *SHEMESH* (), and *HAMMA* (), which is interpreted as "heat," and *HERES* (), which sounds like *ostrakon*, that is, "shell" or "dryness." *MAOR* (), however, which in Greek is *phōstēr*, in Latin is called "luminary," is common to the sun and moon. Again, the moon is called *YAREAH* (), which in Greek is called *mēnē*, because it makes a month by a circuit of thirty days, and *LEBANAH* (), that is, "white" or "bright."

In the present place, therefore, for *LEBANAH*, that is, "moon," the Septuagint interpreted "brick," which in Hebrew is called *LEBENAH*, deceived by the ambiguity of the word. Again, for *HAMMA*, that is, "heat," by which is understood "sun," they put "wall," which in Hebrew is called *HOMAH* (). And this is the sense of the whole chapter: the windows of heaven are opened, that the Lord looking forth upon earthly sins, every figure of earthly works might pass away, and fall, and by no means rise again further into its former state.

In that day, that is, in the day of judgment, the Lord shall visit upon the host, or upon the ornament of heaven on high, that he may judge not only earthly but also heavenly things. But who the ornament of heaven or host is, let us learn from Moses writing: "Lest, looking up to heaven and seeing the sun and the moon, the stars and all the ornament of heaven, you be deceived and adore them" (Deut. 4:19). Moreover, the Lord shall visit, according to the idiom of the Scriptures, as if a sick host and army of heaven, needing both iron and cauteries, according to that: "I will visit their sins with a rod, and their iniquities with scourges" (Ps. 88:33). For in the following things we also read: "My sword is drunk in heaven" (Below 34:5); and in Job: "The stars are not clean in his sight" (Job 25:5). And: "Against his Angels he found something perverse" (Job 4:18).

He shall also visit upon the kings and princes of the earth, the rulers of these darknesses, and spiritual [things] of wickedness in the heavenly places. Concerning which princes presiding over different provinces it is also written in Daniel: "The prince of the kingdom of the Persians came out to meet me, and the prince of the kingdom of the Medes, and the prince of the kingdom of the Greeks" (Dan. 10). These princes, therefore, who did not keep their own rank, the Lord shall gather together in the day of judgment, as if collected together in one bundle, and shall send into the pit of hell, so that in them also may be fulfilled what is written of the impious: "He has opened a pit, and dug it out, and has fallen into the ditch which he made" (Ps. 7:16).

Et includentur in carcere, juxta illud quod ait Dominus: Ite in ignem aeternum, qui praeparatus est diabolo et Angelis ejus (Matth. XXV, 41). Quod autem sequitur: Et post multos dies visitabuntur, videtur applaudere amicis meis, qui diabolo et daemonibus dant poenitentiam, quod multa post tempora a Domino visitentur. Sed considerent quod non dixerit aperte Scriptura divina: Visitabuntur a Domino, vel visitabuntur ab Angelis, sed absolute, visitabuntur. Ex qua ambiguitate verbi et remedium potest intelligi, et correptio, quod postquam justi praemia receperint, illi in poenis perpetuis visitentur. Est tamen sciendum, quod judicium Dei humana non possit scire fragilitas, nec de poenarum magnitudine atque mensura ferre sententiam, quae Domini arbitrio derelicta est.

Tunc erubescet luna, et confundetur sol, juxta illud quod Apostolus ait: Etenim creatura ipsa congemiscit et parturit (Rom. VIII, 22), cernens homines qui suo fruebantur lumine, nihil dignum Dei bonitate fecisse, qui solem suum oriri facit super justos et injustos (Matth. V). Quomodo si dispensator et villicus, veniente Domino, cernat familiam variis subjici cruciatibus, et nequaquam sua implesse praecepta. De hoc eodem loco plenius Salvator in Evangelio docet: Sol obscurabitur, et luna non dabit lumen suum, et stellae cadent de coelo, et virtutes coelorum movebuntur, quando apparuerit signum Filii hominis in coelo, et planxerint se omnes tribus terrae, et viderint Filium hominis venientem cum nubibus coeli, in virtute et gloria multa (Matth. XXIV, 29, 30).

Didicimus subversionem terrae, visitationem militiae coeli, congregationem regum et principum in unum fascem, et detrusionem in lacum, et custodiam carceris, et clausorum post longum tempus visitationem, ruborem lunae et confusionem solis. Post hoc omnia regnabit Dominus exercituum in monte Sion et in Jerusalem coelesti, de qua et in Epistola scribitur ad Hebraeos: Et in conspectu senum suorum gloriabitur (Hebr. XII). Qualis senex fuit Abraham, qui mortuus est in senectute bona, et appositus est ad patres suos (Gen. XXV). Quales jubetur et Moyses presbyteros eligere, quos scit esse presbyteros (Num. XI): cani enim hominis sapientia ejus (Sap. IV, 8), qui imitantur vetustum dierum, cujus caesaries describitur candida, ut aetatis longitudo monstretur (Dan. VII, 9). Potest hoc et de ecclesiastico gradu intelligi, si tamen non destruant operibus dignitatem.

And they shall be shut up in prison, according to that which the Lord says: "Go into the eternal fire, which is prepared for the devil and his angels" (Matth. 25:41). But that which follows: "And after many days they shall be visited," seems to applaud my friends, who give repentance to the devil and the demons, because after many times they are visited by the Lord. But let them consider that the divine Scripture did not say openly: "They shall be visited by the Lord," or "they shall be visited by Angels," but absolutely, "they shall be visited." From which ambiguity of the word both a remedy can be understood, and a rebuke, that after the just shall have received their rewards, those may be visited in perpetual punishments. It is nevertheless to be known, that human fragility cannot know the judgment of God, nor bear sentence concerning the magnitude and measure of punishments, which is left to the judgment of the Lord.

Then "the moon shall blush, and the sun shall be confounded," according to that which the Apostle says: "For the creature itself groans and travails" (Rom. 8:22), perceiving men who enjoyed its light to have done nothing worthy of the goodness of God, who makes his sun to rise upon the just and the unjust (Matth. 5). As if a steward and bailiff, the Lord coming, should perceive the family to be subjected to various torments, and by no means to have fulfilled his precepts. Concerning this same place the Savior teaches more fully in the Gospel: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved, when the sign of the Son of man shall appear in heaven, and all the tribes of the earth shall mourn, and they shall see the Son of man coming with the clouds of heaven, in great power and glory" (Matth. 24:29, 30).

We have learned the subversion of the earth, the visitation of the host of heaven, the gathering of kings and princes into one bundle, and the thrusting into the pit, and the custody of the prison, and the visitation of those shut up after a long time, the blushing of the moon and the confusion of the sun. After all these things the Lord of hosts shall reign in mount Zion and in the heavenly Jerusalem, concerning which it is also written in the Epistle to the Hebrews: "And he shall be glorified in the sight of his ancients" (Hebr. 12:22-23). Such an ancient [elder] was Abraham, who died in a good old age, and was added to his fathers (Gen. 25:8). Such as Moses is also commanded to choose as elders, whom he knows to be elders (Num. 11): for the gray hair of a man is his wisdom (Wisd. 4:8), who imitate the Ancient of days, whose hair is described as white, that the length of age may be shown (Dan. 7:9). This can also be understood of the ecclesiastical rank, if however they do not destroy the dignity by their works.

(Cap. XXV.---Vers. 1 seqq.) Domine, Deus meus es tu: exaltabo te, confitebor nomini tuo, quoniam fecisti mirabilia, cogitationes antiquas fideles: amen. Quia posuisti civitatem in tumulum, urbem fortem in ruinam, domum alienorum: ut non sit civitas, et in sempiternum non aedificetur. Super hoc laudabit te populus fortis, civitas gentium robustarum timebit te. Quia factus es fortitudo pauperi, fortitudo egeno in tribulatione sua, spes a turbine, umbraculum ab aestu: spiritus enim robustorum quasi turbo impellens parietem. Sicut aestus in siti, tumultum alienorum humiliabis: et quasi calore sub nube torrente, propaginem fortium marcescere facies.

LXX: Domine Deus meus, glorificabo te: laudabo nomen tuum, quoniam fecisti admirabiles res, consilium antiquum verum, fiat. Quia posuisti civitates in tumulum: civitates fortes, ut caderent fundamenta earum. Impiorum civitates in aeternum non aedificabuntur. Propterea benedicet tibi populus pauperum, et civitates hominum iniquitatem sustinentium benedicent tibi.

Fuisti enim omni civitati humili auxiliator, et tristibus propter inopiam protectio: ab hominibus pessimis liberabis eos: umbraculum sitientium, et spiritus hominum iniquitatem sustinentium quasi homines pusillanimes sitientes in Sion ab hominibus impiis, quibus nos tradidisti.

Duplex hujus loci expositio est. Judaei putant vocem sanctorum esse, populique credentis: cum Deus adversum omnem orbem quae supra dicta sunt fecerit, et omnium prophetarum fuerint completa vaticinia; civitatemque subversam, Romam interpretantur, quae delenda sit penitus, populumque fortem, qui laudet Dominum, et cui factus sit Dominus fortitudo in tribulatione sua et angustia, referunt ad Israel, qui de persecutione gentium quasi in aestu ardentissimo et in siti liberatus sit. Alii vero et melius et rectius ex persona prophetae dici intelligunt, pro passione Domini Salvatoris gratias Patri referentis, quod fecerit mirabilia, et cogitationes antiquas veritate compleverit, quando stantes ad dexteram audient: Venite, benedicti Patris mei, possidete praeparatum vobis regnum a constitutione mundi (Matth. XXV, 34). Quod et Paulus intelligens loquebatur: Sicut elegit nos in ipso ante constitutionem mundi, esse nos sanctos et immaculatos (Ephes. I, 4); desideransque fieri quod prophetat, adjungit verbum Hebraicum AMEN () pro quo LXX transtulerunt fiat.

(Chapter XXV.---Verse 1 ff.) "O Lord, you are my God: I will exalt you, I will confess to your name, for you have done wonderful things, ancient faithful thoughts: amen. For you have placed the city into a mound, the strong city into ruin, the house of strangers: that it may not be a city, and may not be built forever. Upon this a strong people shall praise you, the city of robust nations shall fear you. For you have been made strength to the poor, strength to the needy in his tribulation, hope from the whirlwind, a shadow from the heat: for the spirit of the robust is like a whirlwind striking a wall. As heat in thirst, you shall humble the tumult of strangers: and as with heat under a burning cloud, you shall make the offspring of the strong to wither away."

LXX: "O Lord my God, I will glorify you: I will praise your name, for you have done admirable things, an ancient true counsel, let it be. For you have placed cities into a mound: strong cities, that their foundations might fall. The cities of the impious shall not be built forever. Therefore the people of the poor shall bless you, and the cities of men sustaining iniquity shall bless you.

For you have been a helper to every humble city, and a protection to those sad on account of want: from the worst men you shall deliver them: a shadow of the thirsty, and the spirit of men sustaining iniquity like faint-hearted men thirsty in Zion from the impious men, to whom you have delivered us."

There is a twofold exposition of this place. The Jews think it is the voice of the saints and of the believing people: when God shall have done those things which were said above against the whole world, and the prophecies of all the prophets shall have been fulfilled; and the subverted city they interpret as Rome, which is to be utterly destroyed, and the strong people who praise the Lord, and to whom the Lord has been made strength in their tribulation and anguish, they refer to Israel, who has been delivered from the persecution of the nations as if in most burning heat and in thirst. Others truly both better and more rightly understand it to be said from the person of the prophet, giving thanks to the Father for the passion of the Lord Savior, because he has done wonderful things, and fulfilled ancient thoughts with truth, when those standing on the right hand shall hear: "Come, blessed of my Father, possess the kingdom prepared for you from the constitution of the world" (Matth. 25:34). Which Paul also understanding spoke: "As he chose us in him before the constitution of the world, that we should be holy and immaculate" (Ephes. 1:4); and desiring that to be done which he prophesies, he adds the Hebrew word AMEN () for which the LXX translated "let it be" (*fiat*).

Et Dominus in Evangelio saepe hoc verbo utitur: Amen, amen, id est, vere, vere dico vobis (Joan. VI, 54). Quare autem laudet et confiteatur nomini Domini, et quae sint ista mirabilia, et cogitationes antiquae, quas veras opere demonstravit, sequitur: Quia posuisti civitatem in tumulum, urbem fortem in ruinam, domum alienorum, ut non sit civitas, et in aeternum non aedificetur. Civitas quondam fortis Jerusalem intelligitur, quae facta est domus alienorum; de quibus Salvator dicit in psalmo: Filii alieni mentiti sunt mihi, filii alieni inveteraverunt et claudicaverunt in semitis suis (Ps. XVII, 46). Haec civitas cum destructa fuerit, in aeternum non aedificabitur, ut mille annorum regnum et aureae Jerusalem atque gemmatae somnia conquiescant.

Destructa autem Jerusalem pro impietate sua, laudabit Dominum populus fortis. Quis sit autem populus fortis, sequens versus ostendit: Civitas gentium robustarum timebit te. Illis blasphemantibus, gentium populus te timebit. Principium enim sapientiae timor Domini (Prov. IX, 10). Laudabitque te populus fortis, et civitas gentium robustarum timebit te, hoc est Ecclesia de gentibus congregata. Quia factus es fortitudo pauperi, Christo tuo, de quo et in Psalmis legimus: Beatus qui intelligit super egenum et pauperem (Ps. XL, 1). Et in Zacharia secundum Hebraicam veritatem, pauper, hoc est EBION (), super pullum asinae sedere describitur (Zach. IX). Fortitudo egeno, in tribulatione passionis suae, spes a turbine patibuli, et umbraculum ab aestu, quando locutus est: Pater, in manus tuas commendo spiritum meum (Luc. XXIII, 46). Quomodo enim si ventus impingatur parieti atque pertranseat: sic turbo blasphemantium Judaeorum illi nocere non potuit. Et ut alia utar similitudine, sicut propago gravissimo torretur aestu, atque flaccescit, ita tumultum et clamorem alienorum, hoc est, qui a te alieni facti sunt, marcescere facies et perire. Juxta LXX interpretes, non dico sensum, sed verborum ordinem et consequentiam, in hoc loco reperire non potui. Et pro eo loco, ubi nos interpretati sumus, sicut aestum in siti, pro quo in Hebraeo scriptum est BASAION (), quod apud eos invium, vel sitis, dicitur; quare illi pro invio et in siti verterint, in Sion; error perspicuus est, ob similitudinem verbi SAION et SION (Ambo), quod eisdem signatur elementis.

And the Lord in the Gospel often uses this word: "Amen, amen," that is, "truly, truly I say to you" (John 6:54). But why he praises and confesses to the name of the Lord, and what those wonderful things and ancient thoughts are, which he demonstrated as true by work, follows: "Because you have placed the city into a mound, the strong city into ruin, the house of strangers, that it may not be a city, and may not be built forever." Jerusalem is understood as the once strong city, which has been made a house of strangers; concerning whom the Savior says in the psalm: "The sons of strangers have lied to me, the sons of strangers have grown old and have limped in their paths" (Ps. 17:46). This city when it shall have been destroyed, shall not be built forever, so that the dreams of a thousand-year kingdom and of a golden and gemmed Jerusalem may rest.

But with Jerusalem destroyed for its impiety, a strong people shall praise the Lord. But who the strong people are, the following verse shows: "The city of robust nations shall fear you." While they are blaspheming, the people of the nations shall fear you. "For the fear of the Lord is the beginning of wisdom" (Prov. 9:10). And a strong people shall praise you, and the city of robust nations shall fear you, that is, the Church gathered from the nations. "Because you have been made strength to the poor," to your Christ, concerning whom we also read in the Psalms: "Blessed is he who understands concerning the needy and the poor" (Ps. 40:1). And in Zechariah according to the Hebrew truth, the poor, that is *EBION* (), is described as sitting upon the foal of an ass (Zech. 9). Strength to the needy, in the tribulation of his passion, hope from the whirlwind of the gallows [cross], and a shadow from the heat, when he spoke: "Father, into your hands I commend my spirit" (Luke 23:46). For as if the wind is dashed against a wall and passes through: so the whirlwind of blaspheming Jews could not harm him. And that I may use another similitude, just as an offspring is parched by most heavy heat and withers, so the tumult and clamor of strangers, that is, those who have been made strangers from you, you shall make to wither and perish. According to the LXX interpreters, I do not say the sense, but the order and sequence of words, I could not find in this place. And for that place where we interpreted, "as heat in thirst," for which in the Hebrew is written *BASAION* (), which among them is said as "trackless" or "thirst"; why they turned it for "trackless" and "in thirst" as "in Zion"; the error is manifest, on account of the similarity of the word *SAYON* and *SION* (both), which is marked with the same elements.

(Vers. 6---8.) Et faciet Dominus exercituum omnibus populis in monte hoc convivium pinguium, convivium vindemiae: pinguium medullatorum, vindemiae defaecatae. Et praecipitabit in monte isto faciem vinculi colligati super omnes populos, et telam quam orditus est super omnes nationes. Et praecipitabit mortem in sempiternum, et auferet Dominus Deus lacrymam ab omni facie, et opprobrium populi sui auferet de universa terra: quia Dominus locutus est.

LXX: Et faciet Dominus Sabaoth omnibus gentibus super montem istum, bibent laetitiam, bibent vinum. Ungentur unguento in monte isto. Trade omnia haec gentibus, consilium enim hoc super omnes gentes: devoravit mors praevalens. Et rursum: Abstulit Dominus Deus omnem lacrymam ab omni facie, et opprobrium populi sui abstulit ab omni terra. Os enim Domini locutum est.

Pro eo quod nos vertimus, faciem vinculi colligati super omnes populos, Aquila interpretatus est, faciem tenebrarum super omnes populos. Cumque Aquila bis tenebras dixerit, Theodotio semel tenebras nominavit, caetera similiter. Pro quo Symmachus transtulit, faciem Dominatoris qui dominatur super omnes populos.

Quid autem voluerint pro hoc loco Septuaginta dicere: Trade omnia haec gentibus, legenti perspicuum est, quod non Scripturae verba, sed suum sensum posuerint, eo quod omnia mysteria Legis et Templi transferenda sint ad Ecclesias nationum. Post passionem ergo Domini, quando eum a siti et aestu, ac turbine liberaverit, faciet Dominus nequaquam populo Judaeorum, sed omnibus gentibus in monte Sion pingue convivium, holocausta medullata, et vinum vindemiae defaecatae, ut praecipitet et absorberi faciat faciem mortis et vinculi quo omnes populi ligabantur; disrumpetque rete mortis, et telam quae omnes ceperat nationes.

Et juxta Apostolum, absorbebitur mors in perpetuum (I Cor. XV). Et auferet Dominus lacrymam ab omni facie, quando morte superata, Christi advenerit regnum: et opprobrium generis humani, quod ad imaginem conditum fuerat Creatoris, diaboli et mortis effugerit servitutem. Nec mirum si juxta Symmachum domina appelletur mors, cum beatus Apostolus dixerit: Regnavit mors ab Adam usque ad Moysem, etiam super eos qui non peccaverunt, in similitudinem praevaricationis Adam (Rom. V, 14).

(Verses 6-8.) "And the Lord of hosts shall make for all peoples in this mountain a feast of fat things, a feast of vintage: of fat things full of marrow, of vintage well-refined. And he shall cast down in this mountain the face of the bond tied over all peoples, and the web which he has woven over all nations. And he shall cast down death forever, and the Lord God shall take away the tear from every face, and the reproach of his people he shall take away from all the earth: for the Lord has spoken."

LXX: "And the Lord Sabaoth shall make for all nations upon this mountain, they shall drink joy, they shall drink wine. They shall be anointed with ointment in this mountain. Deliver all these things to the nations, for this counsel is over all nations: prevailing death has devoured." And again: "The Lord God has taken away every tear from every face, and the reproach of his people he has taken away from all the earth. For the mouth of the Lord has spoken."

For that which we translated, "the face of the bond tied over all peoples," Aquila interpreted, "the face of darkness over all peoples." And while Aquila said "darkness" twice, Theodotion named "darkness" once, the rest similarly. For which Symmachus translated, "the face of the Ruler who rules over all peoples."

But what the Septuagint wished to say for this place: "Deliver all these things to the nations," is manifest to the reader, because they put not the words of the Scripture, but their own sense, for the reason that all the mysteries of the Law and the Temple are to be transferred to the Churches of the nations. Therefore after the passion of the Lord, when he shall have delivered him from thirst and heat and whirlwind, the Lord shall make, by no means for the people of the Jews, but for all nations in mount Zion, a fat feast, holocausts full of marrow, and wine of refined vintage, that he may cast down and cause to be absorbed the face of death and of the bond by which all peoples were tied; and he shall break asunder the net of death, and the web which had captured all nations.

And according to the Apostle, death shall be absorbed forever (1 Cor. XV). And the Lord shall take away the tear from every face, when, with death overcome, the kingdom of Christ shall have arrived: and the reproach of the human race, which had been founded in the image of the Creator, shall have escaped the servitude of the devil and of death. Nor is it a wonder if according to Symmachus death is called "mistress" [ruler], since the blessed Apostle said: "Death reigned from Adam until Moses, even over those who did not sin, in the likeness of the prevarication of Adam" (Rom. V, 14).

Dominatorem omnium populorum, sive faciem tenebrarum super omnes populos, et telam quae ordita sit super omnes gentes, quidam Antichristum intelligi volunt, qui in monte Oliveti consumendus sit, quod et in Danielis ultima diximus visione. Juxta LXX omnibus gentibus in monte Sion convivium laetitiae praeparatur, in quo bibent vinum, quod se Dominus cum sanctis suis in regno Patris sui bibiturum esse promisit (Matt. XX et Luc. XXII): et ungentur unguento, ut renati in Christo efficiantur populus novus; unde dicitur: Trade omnia haec gentibus, quae quondam Israel in typo et imagine celebrabat. Hoc enim consilium Domini est, ut cuncta transferantur ad gentes, quia mors absorpta est (I Cor. XV) et lacryma omnis abstersa, et opprobrium universae terrae, Christi imperio succedente, deletum est.

(Vers. 9 seqq.) Et dicent in die illa: Ecce Deus noster iste, exspectavimus eum, et salvabit nos: iste Dominus, sustinuimus eum, exsultabimus et laetabimur in salutari ejus. Quia requiescet manus Domini in monte isto; et triturabitur Moab sub eo sicut teruntur paleae in plaustro. Et extendet manus suas sub eo, sicut extendit natans ad natandum, et humiliabitur gloria ejus cum allisione manuum ejus. Et munimenta sublimium murorum tuorum concident, et humiliabuntur et detrahentur in terram usque ad pulverem.

Absorpta morte in perpetuum, populus Dei qui de manu mortis fuerit liberatus, dicet ad Dominum: Ecce Deus noster iste, quem increduli hominem tantum putabant; et exspectavimus eum, hoc est, verbis ejus credidimus, quia sua promissa complebit, et salvabit nos. Propterea ejulo auxilio de faucibus mortis erepti, exsultabimus et laetabimur in eo: et manus atque ejus potentia requiescet in monte isto. De quo supra legimus: Cum regnaverit Dominus exercituum in monte Sion, et in Jerusalem, et in conspectu senum suorum fuerit glorificatus (Isai. XXIV, 23).

Moab autem, quod interpretatur de patre, ita conteretur, ut solent plaustro paleae conteri. Hoc juxta ritum loquitur Palaestinae et multarum Orientis provinciarum, quae ob pratorum et feni penuriam, paleas praeparant esui animantium. Sunt autem carpenta ferrata, rotis per medium in serrarum modum se volventibus, quae stipulam conterunt, et comminuunt in paleas. Quomodo igitur plaustris ferratis paleae conteruntur, sic conteretur Moab sub eo, sive sub Dei potentia, sive in semetipso, ut nihil in eo integri remaneat.

Some wish the "ruler of all peoples," or "the face of darkness over all peoples," and "the web which is woven over all nations," to be understood as the Antichrist, who is to be consumed in the mount of Olives, which we also said in the last vision of Daniel. According to the LXX a feast of joy is prepared for all nations in mount Zion, in which they shall drink wine, which the Lord promised that he would drink with his saints in the kingdom of his Father (Matt. XX and Luke XXII): and they shall be anointed with ointment, so that, reborn in Christ, they may be made a new people; whence it is said: "Deliver all these things to the nations," which Israel once celebrated in type and image. For this is the counsel of the Lord, that all things be transferred to the nations, because death has been absorbed (1 Cor. XV) and every tear wiped away, and the reproach of the whole earth, with the empire of Christ succeeding, has been deleted.

(Verse 9 ff.) "And they shall say in that day: Behold this is our God, we have expected him, and he shall save us: this is the Lord, we have sustained him, we shall exult and be glad in his salvation. Because the hand of the Lord shall rest in this mountain; and Moab shall be threshed under him as straws are threshed in a wagon. And he shall stretch out his hands under him, as he who swims stretches out [his hands] to swim, and his glory shall be humbled with the striking of his hands. And the fortifications of your high walls shall fall, and shall be humbled and drawn down into the earth even to the dust."

With death absorbed forever, the people of God who shall have been delivered from the hand of death shall say to the Lord: "Behold this is our God," whom the incredulous thought [to be] only a man; and "we have expected him," that is, we have believed in his words, because he will fulfill his promises and save us. Therefore, snatched from the jaws of death by his help, we shall exult and be glad in him: and the hand and his power shall rest in this mountain. Concerning which we read above: "When the Lord of hosts shall have reigned in mount Zion and in Jerusalem, and shall have been glorified in the sight of his ancients" (Isai. 24:23).

But "Moab," which is interpreted as "from the father," shall be so crushed as straws are accustomed to be crushed by a wagon. This he speaks according to the rite of Palestine and of many provinces of the East, which on account of the penury of meadows and hay, prepare straws for the eating of animals. There are moreover iron chariots, with wheels rolling through the middle in the manner of saws, which crush the stubble and comminute [grind] it into straws. In what manner, therefore, straws are crushed by iron wagons, so shall Moab be crushed under him, either under the power of God or in himself, so that nothing integral remains in him.

Et sicut solet qui natat totum corpus extendere: ita ille de sua potentia allidetur in terram, et ruens sonitum faciet. Omnia quoque munimenta sublimium virorum illius, sive murorum, ut in Hebraico continetur, concident et humiliabuntur, et detrahentur in terram usque ad pulverem comminuta.

Igitur sermo propheticus licet de consummatione mundi generaliter texat vaticinium, tamen ne praesentia omnino videatur negligere, nominat Moab, qui fuit inimicus Israel, in tantum ut faceret eos fornicari cum Madianitis, et consecrari idolo Beelphegor, qui interpretatur Priapus, contra quem Jeremias loquitur: Egredietur Chamos in captivitatem, sacerdotes illius et principes ejus simul (Jerem. XLVIII, 7); Et iterum: Confundetur Moab in Chamos, sicut confusa est domus Israel in Bethel (Ibid., 13), et reliqua his similia: atque ex uno idolo et daemone, qui huic idolo praesidebat, omnes indicat contrarias fortitudines humiliandas et deducendas in tartarum, et instar pulveris conterendas. Si autem hoc ita erit, ubi est diaboli poenitentia?

(Cap. XXVI.---Vers. 1.) In die illa cantabitur canticum istud in terra Juda: Urbs fortitudinis nostrae, Salvator ponetur in ea murus et antemurale. LXX: In die illa cantabunt canticum istud super terram Judaeam: Ecce civitas fortis, et salutare nostrum ponet murum et circummurale.

Cum humiliatus fuerit Moab, et detractus ad terram usque ad pulverem, et omnes inimici substrati Christi pedibus, tunc cantabitur canticum istud in terra Juda sive Judaea, quod interpretatur utrumque confessio: ut quomodo Sion et Jerusalem urbem coelestem intelleximus, ita et regionem hujus urbis confessionem coelestem intelligamus. Denique sancti in terra aliena carmen Judaeae cantare nolentes, dicunt: Quomodo cantabimus canticum Domino in terra aliena (Ps. CXXXVI, 4)? Ego puto hoc esse canticum, de quo et in alio loco sanctis praecipitur: Cantate Domino canticum novum (Ps. XCV, 1). Erit autem canticum hoc quod sequitur: Urbs fortitudinis nostrae Salvator (Matth. V). Quae est ista urbs? Quae in monte sita latere non potest. De qua et in alio loco scriptum est: Fluminis impetus laetificat civitatem Dei (Psal. XLV, 4); et rursum: Gloriosa dicta sunt de te, civitas Dei (Psal. LXXXVI, 2). Hujus urbis ille conditor est, de quo loquitur pater: iste aedificavit civitatem meam: immo urbs fortitudinis nostrae Salvator est, id est, Jesus. Et ponetur in ea murus et antemurale. Murus bonorum operum, et antemurale rectae fidei, ut duplici septa sit munimento.

And as he who swims is accustomed to stretch out his whole body: so shall he be dashed upon the earth from his power, and falling shall make a sound. Also all the fortifications of his high men—or of [his] walls, as is contained in the Hebrew—shall fall and be humbled, and be drawn down into the earth, comminuted [ground] even to the dust.

Therefore the prophetic word, although it weaves a prophecy concerning the consummation of the world generally, nevertheless lest it should seem to neglect present things altogether, it names Moab, who was an enemy of Israel, so much so that he made them to fornicate with the Midianites, and to be consecrated to the idol Beelphegor, who is interpreted as Priapus, against whom Jeremiah speaks: "Chemosh shall go out into captivity, his priests and his princes together" (Jerem. 48:7); and again: "Moab shall be confounded in Chemosh, as the house of Israel was confounded in Bethel" (Ibid. 13), and the rest similar to these: and from one idol and demon, who presided over this idol, he indicates that all contrary strengths are to be humbled and led down into Tartarus, and crushed like dust. But if this shall be so, where is the repentance of the devil?

(Chapter 26. — Verse 1.) "In that day this song shall be sung in the land of Judah: Our city of strength, a Savior shall be placed in it as a wall and a bulwark." LXX: "In that day they shall sing this song upon the land of Judea: Behold a strong city, and our salvation shall place a wall and a surrounding wall."

When Moab has been humbled and brought down to the earth even to the dust, and all enemies have been subjected under the feet of Christ, then this song shall be sung in the land of Judah or Judea, which both are interpreted as "confession": so that just as we understood Sion and Jerusalem as the heavenly city, so also we may understand the region of this city as the heavenly confession. Finally, the saints in a foreign land, being unwilling to sing the song of Judea, say: "How shall we sing the song of the Lord in a foreign land?" (Ps. 136:4). I think this is the song concerning which in another place it is commanded to the saints: "Sing to the Lord a new song" (Ps. 95:1). Moreover, this song will be what follows: "The Savior is our city of strength" (Matth. 5). What is this city? That which being situated on a mountain cannot be hidden. Concerning which also in another place it is written: "The impetus of the river makes glad the city of God" (Ps. 45:4); and again: "Glorious things are spoken of thee, O city of God" (Ps. 86:2). He is the founder of this city, of whom the Father speaks: "This one has built my city": rather, the Savior is our city of strength, that is, Jesus. And a wall and a bulwark shall be placed in it. A wall of good works, and a bulwark of right faith, so that it may be enclosed by a double fortification.

Non enim sufficit murum habere fidei, nisi ipsa fides bonis operibus confirmetur. Hic murus et hoc antemurale sive circummurale, de vivis lapidibus exstruitur, qui juxta prophetam volvuntur super terram. Pro eo quod nos vertimus, antemurale, Symmachus firmamentum interpretatus est: ut ipsi muri munitionibus cincti sint, et vallo fossaque et aliis muris, quos in aedificatione castrorum solent loriculas dicere.

(Vers. 2-4.) Aperite portas, et ingrediatur gens justa, custodiens veritatem. Vetus error abiit, servabis pacem: pacem, quia in te speravimus. Sperastis in Domino in saeculis aeternis. LXX: Aperite portas, ingrediatur populus custodiens justitiam, et custodiens veritatem, apprehendens veritatem, et custodiens pacem: pacem, quoniam in te speraverunt, Domine, usque in sempiternum.

Omne hoc canticum quod in terra confessionis et laudis sancti cantaturi sunt, mutat repente personas, et quasi per interrogationem et responsionem texitur. Dixerat populus Dei: urbs fortitudinis nostrae Salvator, ponetur in ea murus et antemurale. Respondit Dominus, immo praecepit non eis qui hoc dixerant, sed Angelis qui portis urbis Dominicae praesidebant, ut aperiant portas, et ingrediatur per eas gens justa, custodiens veritatem, sive ut in Hebraico dicitur EMMUNIM [Al. EMMONIM] (), quod nostra lingua vertitur, fides, plurali numero, non singulari. Quae sunt portae, quae aperiuntur ab Angelis; ut ingrediatur non populus Judaeorum, qui abjectus est, sed gens justa, quae ex fide fidelium nomen accepit? Utique illae de quibus sanctus loquitur: Aperite mihi portas justitiae, ingressus in eas confitebor Domino (Ps. CXVII, 19). Has autem portas nullus poterit ingredi, nisi qui de portis mortis fuerit liberatus; et cum Psalmista dixerit: Qui exaltas me de portis mortis, ut annuntiem omnes laudationes tuas in portis filiae Sion (Ps. IX, 15). Cum enim de portis mortis fuerimus erepti, tunc in portis filiae Sion omnes laudationes Domini cantare poterimus. Et quomodo portas mortis reor esse peccata, de quibus ad Petrum dicitur: Portae inferni non praevalebunt adversum te (Matth. XVI, 18): sic portas justitiae, omnia opera virtutum, quas qui fuerit ingressus, unam inveniet portam, de qua dicitur: Haec porta Domini, justi intrabunt in eam (Ps. CXVII, 19). Et quomodo per plures margaritas ad unum pergitur margaritum: sic per multas vias et portas pervenimus ad eum qui dicit esse se viam et portam, per quam ingredimur ad Patrem.

For it is not sufficient to have a wall of faith, unless that faith itself is confirmed by good works. This wall and this bulwark or surrounding wall is constructed of living stones, which according to the prophet are rolled over the earth. For that which we translated as "bulwark," Symmachus interpreted as "firmament": so that the walls themselves are surrounded by fortifications, and by a rampart and a ditch and other walls, which in the building of camps they are accustomed to call "breastworks" (loriculas).

(Verses 2-4.) "Open the gates, and let the just nation enter, keeping the truth. The old error has passed away, you will keep peace: peace, because we have hoped in you. You have hoped in the Lord in the eternal ages." LXX: "Open the gates, let the people enter keeping justice, and keeping truth, apprehending truth, and keeping peace: peace, because they have hoped in you, O Lord, even forever."

All this song which the saints are about to sing in the land of confession and praise, suddenly changes persons, and is woven as if through interrogation and response. The people of God had said: "Our city of strength is the Savior, a wall and a bulwark shall be placed in it." The Lord responded, or rather commanded not those who had said this, but the Angels who presided over the gates of the Lord's city, to open the gates, and let the just nation enter through them, keeping the truth, or as it is said in Hebrew EMMUNIM, which in our language is translated as "faith," in the plural number, not the singular. What are the gates which are opened by the Angels, so that there may enter not the people of the Jews, who were cast away, but the just nation, which received its name from the faith of the believers? Surely those concerning which the holy one speaks: "Open to me the gates of justice, entering into them I will confess to the Lord" (Ps. 117:19). Moreover, no one will be able to enter these gates, except he who shall have been liberated from the gates of death; and when the Psalmist said: "You who exalt me from the gates of death, that I may announce all your praises in the gates of the daughter of Sion" (Ps. 9:15). For when we have been snatched from the gates of death, then in the gates of the daughter of Sion we shall be able to sing all the praises of the Lord. And just as I consider the gates of death to be sins, concerning which it is said to Peter: "The gates of hell shall not prevail against you" (Matth. 16:18): so the gates of justice are all the works of virtues, which he who shall have entered, will find one gate, concerning which it is said: "This is the gate of the Lord, the just shall enter into it" (Ps. 117:19). And just as through several pearls one goes to one pearl: so through many ways and gates we arrive at him who says that he is the way and the gate, through which we enter to the Father.

Post sermonem Dei, respondit populus Hebraice JESER SAMUCH (), quod Aquila et Symmachus similiter transtulerunt, πλᾶσμα [?]πηρεισμ[?]νον, hoc est, error noster ablatus est, sive cogitatio nostra firmata est, quae prius inter te et idola fluctuabat, ut nequaquam circumferamur omni vento doctrinae, sed in te Dominum Salvatorem tota mente credamus. Pro quo nos ut sensus manifestior fieret, transtulimus, vetus error abiit. Et quia cogitatio nostra firmata est, propterea servabis nobis pacem, quam Apostolis pollicitus es, dicens: Pacem meam do vobis, pacem meam relinquo vobis (Joan. XIV, 27); et non solum semel, sed secundo, ut secura sit retributio quae duplici sermone promittitur, juxta quod et Apostolus loquebatur: Gaudete, iterum dico gaudete (Philipp. IV, 4). Hoc autem ille consequitur, de quo in Levitico dicitur: Homo, homo, filiorum Israel (Levit. XVII). Et in Numerorum libro: Vir, vir, cujus uxor cubile macularit (Num. V, 12): ut duplex homo et duplex vir, pacem duplicem consequantur. Meremur autem, inquiunt, pacem, quia in te tota mente confidimus.

Post populi verba et responsionem Domini, et rursum vocem populi Propheta loquitur ad credentes: Sperastis, vel sperate in Domino, in saeculis sempiternis, et caetera quae sequuntur. Juxta LXX, ille ingreditur portas Domini, qui custodit justitiam in bonis operibus, et servat sive amplectitur veritatem in fidei veritate, ut per bona opera et fidem perveniat ad pacem, quae omnem sensum exsuperat, et ipsam pacem mereatur accipere; quia credidit in Deum qui aeternis bonorum operum retributor est (Philipp. IV). Unde et in alio loco scribitur: Desiderasti sapientiam, serva mandata, et Dominus tribuet tibi eam (Eccl. I, 33).

(Vers. 5, 6.) In Domino Deo forti in perpetuum: quia incurvabit habitantes in excelso: civitatem sublimem humiliabit, humiliabit eam usque ad terram: detrahet eam usque ad pulverem. Conculcabit eam pes, pedes pauperis gressus egenorum. LXX: Deus magne aeterne, qui humiliasti, et detraxisti eos qui habitant in excelsis, civitates robustas destrues, et deduces usque ad pavimentum, et conculcabunt eas pedes mansuetorum et humilium.

Et haec Propheta loquitur, qui ab eo respondit loco in quo supra dixerat: Sperate in Domino in saeculis aeternis; et jungit ei quod nunc proposuimus: In Domino Deo forti in perpetuum, et reliqua. Pro Domino Deo forti, in Hebraico tria habet nomina, IA () et ADONAI () et SUR (), quod aliud invisibilem, aliud ineffabilem, aliud robustum sonat, quorum primum in ALLELUIA () extrema syllaba ponitur. Et hoc diligens lector observet, quod interdum textum in propositione testimonii dividamus: quoniam alium LXX editio, et alium ex Hebraeo ad verbum expressa translatio efficit sensum.

After the word of God, the people responded in Hebrew JESER SAMUCH, which Aquila and Symmachus translated similarly, plasma epereismenon, that is, "our error has been taken away," or "our thought has been confirmed," which previously fluctuated between you and the idols, so that we are by no means carried about by every wind of doctrine, but believe with the whole mind in you, the Lord Savior. For which we, so that the sense might become more manifest, translated, "the old error has passed away." And because our thought has been confirmed, therefore you will keep peace for us, which you promised to the Apostles, saying: "My peace I give to you, my peace I leave to you" (John 14:27); and not only once, but a second time, so that the retribution which is promised by a double word may be secure, according to that which the Apostle also spoke: "Rejoice, again I say rejoice" (Philip. 4:4). Moreover, he attains this, of whom it is said in Leviticus: "Man, man, of the children of Israel" (Levit. 17). And in the book of Numbers: "Man, man, whose wife shall have defiled the bed" (Num. 5:12): so that the double man and the double husband may attain double peace. Moreover we deserve peace, they say, because we trust in you with the whole mind.

After the words of the people and the response of the Lord, and again the voice of the people, the Prophet speaks to the believers: "You have hoped," or "hope in the Lord, in the everlasting ages," and the rest which follow. According to the LXX, he enters the gates of the Lord who keeps justice in good works, and keeps or embraces truth in the truth of faith, so that through good works and faith he may arrive at the peace which surpasses all understanding, and deserve to receive that peace; because he believed in God who is the eternal rewarder of good works (Philip. 4). Whence also in another place it is written: "You have desired wisdom, keep the mandates, and the Lord will bestow it upon you" (Eccl. 1:33).

(Verses 5, 6.) "In the Lord God strong forever: because he will bow down those who dwell on high: he will humble the sublime city, he will humble it even to the earth: he will pull it down even to the dust. The foot shall tread it down, the feet of the poor, the steps of the needy." LXX: "Great eternal God, who have humbled, and pulled down those who dwell in the heights, you shall destroy robust cities, and lead them down even to the pavement, and the feet of the mild and humble shall tread them down."

And these things the Prophet speaks, who responded from that place in which he had said above: "Hope in the Lord in the eternal ages"; and he joins to it what we have now proposed: "In the Lord God strong forever," and the rest. For "Lord God strong," in Hebrew it has three names, IA, ADONAI, and SUR, of which one sounds as "invisible," another "ineffable," another "robust," the first of which is placed in the last syllable of ALLELUIA. And let the diligent reader observe this, that sometimes we divide the text in the proposal of a testimony: since the LXX edition effects one sense, and the translation expressed word for word from the Hebrew effects another.

Dicit ergo Propheta: Sperate in Domino in saeculis aeternis: in Domino Deo forti in perpetuum, cujus auxilium sempiternum est. Ipse enim incurvabit habitantes in excelso, quia omnis qui se exaltat humiliabitur; qui patrem Abraham se habere jactabant, et in suggillationem Domini loquebantur: Nos de fornicatione nati non sumus (Joan. VIII, 41). Ipse civitatem sublimem humiliabit, ut Judaei putant, Romam [Al. Romanam]: ut nos rectius esse convincimus, Jerusalem, quae occidit Prophetas, et lapidavit eos qui ad se missi erant, et ad extremum patrisfamilias interfecit filium, ut haerede jugulato, periret haereditas (Luc. XIII). Nec vocatur civitas, quae [Al. qui] Hebraice dicitur IR (), sed CARIA () quam Aquila πολῖχνην interpretatus est, quam nos, vel civitatulam, vel viculum, vel oppidulum possumus dicere, et frequenter in Scripturis hoc nomine appellatur Jerusalem. Pulchreque duplicem humilitatem posuit: Humiliabit, humiliabit eam, primum sub Babyloniis, quando templum destructum est, secundo sub Tito et Vespasiano, cujus ruina usque in finem permanet. Conculcabit eam pes, repetitque et copulat pedes pauperis, haud dubium quin Christi. De quo et supra diximus: Factus est fortitudo pauperi; fortitudo egeno in tribulatione sua. Gressus egenorum, Apostolorum scilicet, qui imitantes Domini paupertatem, etiam virtutis ejus privilegium consecuti sunt; qui non recepti, excusserunt super eam pulverem pedum suorum. Et quia Salvatoris dicitur verbis, Omnis qui se exaltat, humiliabitur: et qui se humiliat, exaltabitur (Luc. XIV, 11), non solum hoc ad homines, sed ad contrarias quoque fortitudines referre possumus. Juxta LXX, laudes Deo Propheta decantat, quod omnes superbos humiliet, et universarum urbium munimenta usque ad solum diruat, et sanctorum ea mitiumque et humilium calcent pedes.

(Vers. 7-9.) Semita justi recta est, rectus callis justi ad ambulandum: et in semita judiciorum tuorum, Domine, sustinuimus te, nomen tuum et memoriale tuum in desiderio animae: anima mea desideravit te in nocte. LXX: Via justorum recta, recta facta est via justorum, et praeparata. Via enim Domini judicium, speravimus in nomine tuo: et in memoria quam desiderat anima nostra.

Adhuc Propheta de Christo loquitur, de quo supra dixerat: Conculcabit eam pes, pedes pauperis. Hujus ergo justi semita recta est, sive, ut verbum novum fingam, rectitudines, quas Graeci vocant Ðυθύτητας, et nos aequitates Latinius possumus appellare, dicunturque Hebraice MESSARIM (). In una igitur Christi semita omnes justitiae reperiuntur, et propterea eam suo calcavit et trivit pede, ut quicumque per eam voluerit ambulare, cursu ambulet inoffenso. In hac semita judiciorum Domini, sustinuerunt eum sancti, et speraverunt in eo, quia spes non confundit.

Therefore the Prophet says: "Hope in the Lord in the eternal ages: in the Lord God strong forever," whose help is everlasting. For he himself will bow down those who dwell on high, because everyone who exalts himself shall be humbled; those who boasted that they had Abraham as a father, and spoke in insult of the Lord: "We were not born of fornication" (John 8:41). He himself will humble the sublime city, as the Jews think, Rome: as we more rightly prove, Jerusalem, which killed the Prophets, and stoned those who were sent to her, and finally killed the son of the master of the house, so that the heir being slaughtered, the inheritance might perish (Luke 13). Nor is it called a city, which in Hebrew is called IR, but CARIA, which Aquila interpreted as polichnen, which we can call either "small city," or "village," or "small town," and frequently in the Scriptures it is called by this name, Jerusalem. And beautifully he placed a double humility: "He will humble, he will humble it," first under the Babylonians, when the temple was destroyed, secondly under Titus and Vespasian, whose ruin remains even to the end. "The foot shall tread it down," and he repeats and joins "the feet of the poor," without doubt of Christ. Concerning whom also we said above: "He has become a strength to the poor; a strength to the needy in his tribulation." "The steps of the needy," of the Apostles namely, who imitating the poverty of the Lord, also followed the privilege of his virtue; who not being received, shook over it the dust of their feet. And because it is said in the words of the Savior, "Everyone who exalts himself shall be humbled: and he who humbles himself shall be exalted" (Luke 14:11), we can refer this not only to men, but also to contrary powers. According to the LXX, the Prophet sings praises to God, because he humbles all the proud, and destroys the fortifications of all cities even to the ground, and the feet of the holy and mild and humble tread them down.

(Verses 7-9.) "The path of the just is straight, the track of the just is straight for walking: and in the path of your judgments, O Lord, we have sustained you, your name and your memorial are in the desire of the soul: my soul has desired you in the night." LXX: "The way of the just is straight, the way of the just has been made straight and prepared. For the way of the Lord is judgment, we have hoped in your name: and in the memory which our soul desires."

Still the Prophet speaks of Christ, of whom he had said above: "The foot shall tread it down, the feet of the poor." Therefore the path of this just one is straight, or, to coin a new word, "straightnesses" (rectitudines), which the Greeks call euthytetas, and we more Latinly can call "equities" (aequitates), and they are called in Hebrew MESSARIM. In the one path of Christ, therefore, all justices are found, and therefore he trod it and wore it down with his foot, so that whoever should wish to walk through it, might walk with an unoffended course. In this path of the judgments of the Lord, the saints sustained him, and hoped in him, because hope does not confound.

Et nomen illius et memoriale habuerunt in desiderio animae, dicentes: Concupivit anima mea desiderare judicia tua in omni tempore (Ps. CXVIII, 20); et iterum: Desiderat anima mea, et defecit in salutari tuo (Ibid. 81). Qui autem nomen Domini habet in desiderio, aliud non desiderat. Et hoc notandum, quod desiderium Domini non in carne sit, sed in anima, juxta illud quod in alio psalmo legimus: Sitivit anima mea ad Deum, fortem, vivum (Ps. LI, 2). Caro enim concupiscit adversus spiritum, et spiritus adversus carnem (Galat. V). Haec enim sibi invicem adversantur, ne quae volumus, illa faciamus. Quodque sequitur: In nocte, juxta LXX, sequenti capitulo jungitur, juxta Hebraicum priori. Ille autem potest dicere: Anima mea desideravit te in nocte, qui cum Psalmista loquitur confidenter: Lavabo per singulas noctes lectum meum, in lacrymis stratum meum rigabo (Ps. VI, 7). Potest nox et tenebrae, pro tribulatione et angustiis accipi. Unde et in alio psalmo super justi securitate Propheta decantat: Per diem sol non uret te, neque luna per noctem (Ps. CXX, 6), id est, nec in prosperis, nec in adversis unquam de tuo moveberis gradu.

Sed et spiritu meo in praecordiis meis, de mane vigilabo ad te. LXX: De nocte consurgit spiritus meus ad te, Deus: quia lux judicia tua super terram. Volumus et Hebraicum sequi, et Vulgatam editionem non penitus praeterire, et hac rerum necessitate compellimur diverso ordine, atque sermone diversas intelligentias quaerere. Igitur quod dicitur, de nocte, juxta LXX, hujus capituli, ut diximus, principium est: juxta Hebraicum, finis superioris; licet possit etiam juxta LXX in fine accipi superioris testimonii, ut sit sensus: Desiderat anima mea ad te nocte; et postea incipiat, mane consurgit spiritus meus ad te, Deus. Ideo autem mane consurgit, quia lux praecepta tua super terram. Servans enim mandata tua, et illuminatus eorum lumine, de quibus dicitur: Praeceptum Domini lucidum, illuminans oculos (Ps. XVIII, 9), dormire nequeo, sed omni tempore te desiderans, meo ad te consurgo spiritu. Et hoc observandum, quod in nocte adhuc positi, animo desideremus Dominum. Postquam autem spiritus noster in praecordiis nostris tota se ad Deum mente commoverit, mane vigilemus ad eum, atque ut manifestius dicam, animae, nox et desiderium, spiritui autem mane jungitur et vigiliae. Porro spiritu in praecordiis suis evigilat ad Deum, qui potest dicere: De profundis clamavi ad te, Domine (Ps. CXXIX, 1).

And they had his name and memorial in the desire of the soul, saying: "My soul has coveted to desire your judgments at all times" (Ps. 118:20); and again: "My soul desires, and has fainted for your salvation" (Ibid. 81). Moreover, he who has the name of the Lord in desire, desires nothing else. And this is to be noted, that the desire of the Lord is not in the flesh, but in the soul, according to that which we read in another psalm: "My soul has thirsted for God, the strong, the living" (Ps. 51:2). For the flesh lusts against the spirit, and the spirit against the flesh (Galat. 5). For these are opposed to each other, lest we do those things which we wish. And that which follows: "In the night," according to the LXX, is joined to the following chapter, according to the Hebrew to the former. Moreover, he can say: "My soul has desired you in the night," who speaks confidently with the Psalmist: "Every night I will wash my bed, I will water my couch with tears" (Ps. 6:7). Night and darkness can be taken for tribulation and anguishes. Whence also in another psalm, concerning the security of the just, the Prophet sings: "By day the sun shall not burn you, nor the moon by night" (Ps. 120:6), that is, neither in prosperity nor in adversity shall you ever be moved from your step.

"But also with my spirit in my inward parts, from the morning I will watch for you." LXX: "From the night my spirit rises to you, O God: because your judgments are light upon the earth." We wish both to follow the Hebrew and not to pass over the Vulgate edition entirely, and by this necessity of things we are compelled to seek diverse understandings in diverse order and speech. Therefore that which is said, "from the night," according to the LXX, is the beginning of this chapter, as we said: according to the Hebrew, the end of the superior; although it can also be taken at the end of the superior testimony according to the LXX, so that the sense may be: My soul desires you by night; and afterwards it begins, in the morning my spirit rises to you, O God. Moreover, it rises in the morning for this reason, because your precepts are light upon the earth. For keeping your mandates, and illuminated by their light, of which it is said: "The precept of the Lord is lucid, illuminating the eyes" (Ps. 18:9), I cannot sleep, but desiring you at all times, I rise to you with my spirit. And this is to be observed, that being still placed in the night, we desire the Lord in mind. But after our spirit shall have moved itself with the whole mind toward God in our inward parts, let us watch for him in the morning, and to say it more manifest, night and desire are joined to the soul, but morning and watching to the spirit. Furthermore, he watches to God with the spirit in his inward parts, who can say: "Out of the depths I have cried to you, O Lord" (Ps. 129:1).

(Vers. 10.) Cum feceris judicia tua in terra, justitiam discent habitatores orbis. Misereamur impio, et non discet justitiam, in terra sanctorum inique egit, et non videbit gloriam Domini. LXX. Justitiam discite, qui habitatis super terram. Cessavit enim impius, et non discet justitiam super terram, veritatem non faciet, auferatur impius, ut non videat gloriam Domini.

Dicamus primum juxta Hebraicum, et si sensum Prophetae voluerimus exprimere, tunc ad LXX Interpretes transeamus. Quamdiu non exerces judicia tua super terram, et nec bonis bona, nec malis retribuis mala, justitia tua, o Domine Deus, ignoratur in terra. Cum autem in judicii die pro qualitate operum unicuique reddideris quod meretur, tunc justitia tua cognoscetur in orbe terrarum, quae prius apud incredulos videbatur injusta, ita ut unus sanctorum quoque diceret: Mei autem pene moli sunt pedes, pene effusi sunt gressus mei: quoniam zelatus sum super iniquis, pacem peccatorum videns (Ps. LXXII, 2). Ad quod respondit Dominus: Misereamur impio; quod exceptis Septuaginta, omnes similiter transtulerunt. Et est sensus: magis impius misericordiam consequatur, et discat clementiam meam; dum etiam ipse salvatur. Rursumque loquenti Domino, ex persona humanae impatientiae Propheta respondit: Et non discet justitiam. Estque sensus: et quomodo poterit tuam nosse justitiam, si tantum clementiam fuerit expertus? Redditque causas, quare eum velit Dei justitiam discere: quia in terra sanctorum inique gessit, et contra sanctos tuos jugiter dimicavit, debet sentire tormenta. Rursumque Dominus sententiam temperans, Et non videat, inquit, sive non videbit gloriam Domini. Estque sensus: sufficit ei pro universa poena, quod me cum sanctis meis non videbit in mea majestate regnantem. Quidam impium, hoc est, RESA (), diabolum intelligi volunt, de quo in nono psalmo scribitur: Increpasti gentes, et periit impius: nomen eorum delesti in aeternum et in saeculum saeculi. Inimici defecerunt frameae in finem, et civitates eorum destruxisti (Psal. IX, 6). Nos autem generaliter impium vel pro peccatore, vel pro eo qui Dei cultum non habet, accipiamus.

Juxta Septuaginta jubentur habitatores terrae justitiam discere. Omnis enim vir videtur sibi justus; Deus autem corda omnium novit, qui reddet unicuique secundum opera sua (Prov. XXI). Et in alio loco ejusdem voluminis dicitur: Sunt viae viri, quae videntur rectae; novissima autem earum respiciunt in profundum inferni (Prov. XIV, 12). Wnde debemus justitiam discere, nec confidere in proprio judicio. Est enim justus qui pereat in justitia sua (Eccles. VII); non quo justus sit, sed quo sibi justus esse videatur.

(Verse 10.) "When you shall have done your judgments in the earth, the inhabitants of the world will learn justice. Let us have pity on the impious, and he will not learn justice, in the land of the saints he has acted iniquitously, and he will not see the glory of the Lord." LXX: "Learn justice, you who dwell upon the earth. For the impious has ceased, and he will not learn justice upon the earth, he will not do the truth, let the impious be taken away, that he may not see the glory of the Lord."

Let us speak first according to the Hebrew, and if we should wish to express the sense of the Prophet, then let us pass over to the LXX Interpreters. As long as you do not exercise your judgments upon the earth, and render neither good things to the good, nor evil things to the evil, your justice, O Lord God, is unknown in the earth. But when in the day of judgment you shall have rendered to each one what he deserves according to the quality of his works, then your justice shall be known in the world of the earth, which previously seemed unjust among the incredulous, so that one of the saints also said: "But my feet were almost moved, my steps were almost poured out: because I was zealous over the iniquitous, seeing the peace of sinners" (Ps. 72:2). To which the Lord responded: "Let us have pity on the impious"; which, except for the Seventy, all translated similarly. And the sense is: let the impious rather obtain mercy, and learn my clemency; while even he himself is saved. Again, to the Lord speaking, from the person of human impatience the Prophet responded: "And he will not learn justice." And the sense is: and how will he be able to know your justice, if he shall have experienced only clemency? and he returns the causes why he wishes him to learn the justice of God: because in the land of the saints he acted iniquitously, and fought continually against your saints, he ought to feel torments. And again the Lord tempering the sentence, says, "And let him not see," or "he will not see the glory of the Lord." And the sense is: it suffices for him for a universal punishment, that he will not see me reigning in my majesty with my saints. Some wish the impious, that is, RESA, to be understood as the devil, concerning whom it is written in the ninth psalm: "You have rebuked the nations, and the impious one has perished: you have blotted out their name forever and for the age of the age. The swords of the enemy have failed to the end, and you have destroyed their cities" (Ps. 9:6). We, however, generally take the impious either for a sinner, or for him who does not have the worship of God.

According to the Seventy, the inhabitants of the earth are commanded to learn justice. For every man seems just to himself; but God knows the hearts of all, who will render to each one according to his works (Prov. 21). And in another place of the same volume it is said: "There are ways of a man which seem straight; but the latest of them look into the depth of hell" (Prov. 14:12). Whence we ought to learn justice, nor trust in our own judgment. For there is a just man who perishes in his justice (Eccles. 7); not that he is just, but that he seems to himself to be just.

Sin autem Christus factus est nobis a Deo sapientia, et justitia, sanctificatio et redemptio (I Cor. I), quibus praecipitur ut cognoscant justitiam, hoc jubetur ut Christum discant atque cognoscant. Propterea autem praecipio, ait, vobis ut discatis justitiam, quia ablatus est impius; et regnum illius detructum est, qui quamdiu regnabat in terra, justitiam scire non poterat, nec facere veritatem. De qua alibi scribitur, quod gratia et veritas per Jesum Christum facta sit (Joan. XVII). Et quia in terra veritatem non facit impius, auferetur: non enim meretur Dominum videre regnantem.

(Vers. 11). Domine, exaltetur manus tua, et non videant: videant, et confundatur zelus populi, et ignis hostes tuos devoret. LXX: Domine, excelsum est brachium tuum, et nesciebant, scientes autem confundentur: zelus apprehendet populum ineruditum, et nunc ignis adversarios comedet.

Hoc quod supra dixerat: et non videbit gloriam Domini, potest sic intelligi: Postulas, o Propheta, ut non miserear impio, ne si misertus ejus fuero, incipiat nescire justitiam, qui in terra sanctorum inique gessit; ego tibi respondeo, ergone gloriam Domini non videbit? ergo non [Al. ergone] cernet triumphos meos, qui magis me debet videre regnantem, ut sciat quanto bono careat? et hoc pressius voce interrogantis legendum est. Ad quod Propheta respondit: Domine, exaltetur manus tua, et extendatur ad percutiendum, ut te non videant impii, et tuae gloriae, ne ad poenitendum quidem, lumine perfruantur. Cui respondit Dominus: Videant magis et confundantur, vel zelus populi, vel zelantes populi, et ignis adversarios tuos, id est, sanctorum populi, devoret atque consumat. Ignis autem poenitentiae, qui eorum corda excruciet, quod talem Dominum perdiderunt. Potest hoc et super Judaeis intelligi, qui Christum brachium Domini nescierunt, cumque viderint eum atque cognoverint, quem patibulo affixerant, confundentur. Tunc ineruditus populus et nesciens legem Dei, zeli stimulis incitabitur, quando viderit nationes in suum successisse locum, et igne poenitudinis arserit, sive dolore supplicii, quando audierit illud quod scriptum est: Ite in ignem aeternum, qui praeparatus est diabolo, et angelis ejus (Matth. XXV, 41).

(Vers. 12.) Domine, dabis pacem nobis: omnia enim opera nostra operatus es nobis. LXX: Domine Deus noster, pacem da nobis: omnia enim reddidisti nobis.

But if Christ has been made wisdom, and justice, sanctification and redemption for us by God (1 Cor. 1), for those to whom it is commanded that they should know justice, this is commanded: that they should learn and know Christ. Moreover, I command you, he says, that you should learn justice, because the impious is taken away; and his kingdom is destroyed, who as long as he reigned in the earth, could not know justice, nor do the truth. Concerning which it is written elsewhere, that grace and truth were made through Jesus Christ (John 17). And because in the earth the impious does not do truth, he shall be taken away: for he does not deserve to see the Lord reigning.

(Verse 11.) "Lord, let your hand be exalted, and let them not see: let them see, and let the zeal of the people be confounded, and let fire devour your enemies." LXX: "Lord, your arm is high, and they did not know, but knowing they shall be confounded: zeal shall apprehend the unlearned people, and now fire shall eat the adversaries."

This which he had said above: "and he will not see the glory of the Lord," can be thus understood: You demand, O Prophet, that I should not have pity on the impious, lest if I shall have had pity on him, he should begin to not know justice, who in the land of the saints has acted iniquitously; I respond to you, shall he then not see the glory of the Lord? shall he then not discern my triumphs, who rather ought to see me reigning, so that he may know how great a good he lacks? and this is to be read more closely with the voice of one interrogating. To which the Prophet responded: Lord, let your hand be exalted, and extended to strike, so that the impious may not see you, and may not enjoy the light of your glory, not even for repenting. To which the Lord responded: Let them rather see and be confounded, either the zeal of the people, or those zealous of the people, and let fire devour and consume your adversaries, that is, of the people of the saints. Moreover, the fire of repentance, which may excruciate their hearts, because they have lost such a Lord. This can also be understood concerning the Jews, who knew not Christ the arm of the Lord, and when they shall have seen him and known him, whom they had fixed to the cross, they shall be confounded. Then the unlearned people and those not knowing the law of God, shall be incited by the stings of zeal, when they shall have seen the nations to have succeeded into their place, and shall have burned with the fire of repentance, or with the pain of punishment, when they shall have heard that which is written: "Go into the eternal fire, which is prepared for the devil and his angels" (Matth. 25:41).

(Verse 12.) "Lord, you will give peace to us: for you have wrought all our works for us." LXX: "Lord our God, give peace to us: for you have rendered all things to us."

Notandum quod postquam nobis opera nostra reddiderit, pacem daturus sit, et quomodo exponat causas, cur postulet pacem. Pro cunctis enim operibus quae operati sunt super terram, dicunt se sustinuisse tormenta, et justum esse ut post supplicia atque cruciatus, misericordiam consequantur. Sive aliter: Quia venit mundi consummatio, et omnia quae per Prophetas locutus es, rebus expleta sunt, et reddidisti universa quae pollicitus es, tribue nobis pacem, quae exsuperat omnem sensum.

(Vers. 13.) Domine Deus noster, possederunt nos Domini absque te: tantum in te recordemur nominis tui. LXX: Dominus Deus noster, posside nos: Domine; extra te alium nescimus, nomen tuum invocamus.

Idcirco misericordiam quaesumus et pacem, quae post cuncta tribuenda est, quia nos absque te domini possederunt, idola videlicet, vel daemones idolis assidentes: nihilque aliud postulamus, nisi ut digni simus post errores plurimos, qui tui nominis recordemur. Juxta LXX, qui dixerunt: Domine Deus, posside nos, hoc precantur, ut post pacem sibi redditam Dei possessio fiant. Quod quidem et de Sapientia legimus, quae juxta Hebraicum loquitur in Proverbiis: Deus possedit me initium viarum suarum (Prov. VIII, 22), licet quaedam exemplaria male pro possessione habeant creaturam. Denique sequitur: Ante omnes autem colles generavit me. Quomodo enim creaturae generatio poterit coaptari, quae magis possessioni congruit? Scriptum est in Deuteronomio: Nonne iste pater tuus possedit te, et fecit te, et creavit te (Deut. XXXII, 6)? Et hoc considerandum, quod non dixerit, Dominus, sive Deus, possedit te, et fecit te, et creavit te; sed pater, ut clementia nominis austeritatem potentiae mitigaret. Quodque sequitur: Domine, absque te alium non novimus, non excludit Filium, sed jungit Patri, neque enim dixit «Alium non novimus,» sed «Extra te alium non novimus. Cum autem dicat Filius: Ego in Patre et Pater in me, extra Patrem non novimus Filium (Joan. XIV, 10), quia in Patre cognoscimus eum. Denique et nomen illius nominamus dicentes in Oratione Dominica: Pater noster qui es in coelis (Matth. VI, 9).

352 (Vers. 14). Morientes non vivant: gigantes non resurgant. Propterea visitasti et contrivisti eos, et perdidisti omnem memoriam eorum. LXX: Mortui enim vitam non videbunt: neque medici suscitabunt. Idcirco induxisti, et perdidisti, et tulisti omne masculum [Al. omnem masculinum] eorum. Symmachus more suo manifestius: Mortui non vivificabunt: gigantes non suscitabunt. Propterea visitasti, et contrivisti eos, et disperdidisti omnem memoriam eorum.

It is to be noted that after he shall have rendered our works to us, he is about to give peace, and how he explains the causes why he asks for peace. For in place of all the works which they have wrought upon the earth, they say that they have sustained torments, and that it is just that after punishments and tortures, they should obtain mercy. Or otherwise: Because the consummation of the world has come, and all things which you spoke through the Prophets have been fulfilled in facts, and you have rendered all things which you promised, bestow upon us peace, which surpasses all understanding.

(Verse 13.) "Lord our God, other lords besides you have possessed us: only in you let us remember your name." LXX: "Lord our God, possess us: O Lord; besides you we know no other, we invoke your name."

For this reason we seek mercy and peace, which is to be bestowed after all things, because besides you other lords have possessed us, idols namely, or demons sitting by the idols: and we demand nothing else, except that we may be worthy after very many errors, to remember your name. According to the LXX, those who said: "Lord God, possess us," pray for this, that after peace has been rendered to them they may become the possession of God. Which indeed we read also concerning Wisdom, who speaks according to the Hebrew in Proverbs: "God possessed me at the beginning of his ways" (Prov. 8:22), although some copies wrongly have "creature" instead of "possession." Finally it follows: "Moreover before all the hills he generated me." For how will the generation of a creature be able to be adapted, which rather fits possession? It is written in Deuteronomy: "Is not he your father who possessed you, and made you, and created you" (Deut. 32:6)? And this is to be considered, that he did not say, "Lord," or "God, possessed you, and made you, and created you"; but "father," so that the clemency of the name might mitigate the austerity of the power. And that which follows: "Lord, besides you we have known no other," does not exclude the Son, but joins him to the Father, for he did not say "We have known no other," but "Besides you we have known no other." Moreover since the Son says: "I in the Father and the Father in me," besides the Father we do not know the Son (John 14:10), because in the Father we know him. Finally also we name his name saying in the Lord's Prayer: "Our Father who art in heaven" (Matth. 6:9).

352 (Verse 14.) Let the dying not live: let the giants not rise again. Therefore you have visited and crushed them, and have destroyed all their memory. LXX: "For the dead shall not see life: nor shall physicians raise them." For this reason you have brought on, and destroyed, and taken away every male of theirs." Symmachus in his own manner more manifest: "The dead shall not vivify: the giants shall not raise up." Therefore you have visited, and crushed them, and have utterly destroyed all memory of them."

Dicamus primum juxta LXX: Quaestio videtur esse difficilis, quomodo mortui vitam non videant? Quae sic solvitur: tamdiu eos vitam non videre, quamdiu mortui sunt. Quomodo si dicamus, caecus non videt lumen quamdiu caecus est; sin autem receperit sanitatem, lumen aspiciet: sic et qui iniquitate mortuus est atque peccatis, antequam vivificetur justitia atque virtutibus, per eum qui dicit, Ego sum vita (Joan. XIV), vivere non poterit. Unde et Deus vivorum dicitur, non mortuorum (Matth. XXII). Anima enim quae peccaverit, ipsa morietur (Ezech. XVIII, 4). Legimus in Epistola quae ad Hebraeos scribitur: Ne rursum fundamentum jaciamus poenitentiae ab operibus mortuis (Hebr. VI, 1). Sin autem peccata appellantur opera mortua: quare non e contrario virtutes appellentur opera viva? Quodque sequitur, Nec medici suscitabunt, sensus perspicuus est, condemnari fabulas poetarum, qui ab Aesculapio jactant Virbium suscitatum. Non solum autem hoc de mortuis, sed de omni infirmitate dicendum est, quod absque Dei misericordia nihil medendi ars valeat. Sed quomodo? Nisi Dominus aedificaverit domum, in vanum laboraverunt qui aedificant eam: Nisi Dominus custodierit civitatem, frustra vigilavit qui custodit eam (Ps. CXXXVI, 1, 2). Sic nisi Dominus languorem curaverit, in vanum laborant medici qui cupiunt sanare languentes. Nisi Dominus custodierit sanitatem, in vanum custodiunt, qui etiam praecepta custodiendae salutis propriis edunt libris: semperque discendum est non solum in corporis, sed etiam in animae sanitate: Benedic, anima mea, Domino, qui sanat omnes languores tuos (Ps. CII, 1, 3). Porro qui peccato mortui perseverant, et nulla arte medicinae possunt recipere animae sanitatem, isti disperdentur et tollentur a Domino, et quidquid robustum est in eis, quod masculinum vocatur, penitus auferetur. Unde et Pharao non vult interficere sexum femineum, qui per se fragilis est et facile interire potest, sed omne masculinum, quod si adultum fuerit, et in virilem aetatem pervenerit, difficulter occiditur (Exod. I). Juxta Symmachum, mortui non vivificabunt, quia peccato mortui, alios vivificare non possunt, nec pulchra est laudatio in ore peccatoris. Et gigantes, id est, RAPHAIM (), non suscitabunt alios, qui ipsi juxta Geneseos librum appellantur cadentes. Visitatque eos Dominus, ut et mortuorum et gigantium omnis deleatur memoria. Solus enim est qui suscitat mortuos de quo dicitur: Sicut Pater suscitavit mortuos et vivificat, sic et Filius vivificat quos vult (Joan. V, 21). Possumus mortuos simulacra appellare hominum mortuorum, et gigantes daemones, qui simulacris eorum assident. Nec terrere nos debet, quare LXX masculum, et caeteri Interpretes memoriam transtulerunt, cum eisdem tribus litteris ZAI (), et CHAPH (), et RES () utrumque scribatur apud Hebraeos. Sed quando memoriale dicimus, legitur ZACHAR; quando masculum, ZOCHOR. Et hac verbi ambiguitate deceptum arbitrantur Saul, quando pugnavit contra Amalech et interfecit omne masculinum eorum (I Reg. XV).

Let us speak first according to the LXX: The question seems to be difficult, how the dead should not see life? Which is thus solved: that they do not see life as long as they are dead. Just as if we should say, a blind man does not see light as long as he is blind; but if he shall have received health, he will behold the light: so also he who is dead in iniquity and sins, before he is vivified by justice and virtues, through him who says, "I am the life" (John 14), will not be able to live. Whence also he is called the God of the living, not of the dead (Matth. 22). "For the soul that shall have sinned, the same shall die" (Ezek. 18:4). We read in the Epistle which is written to the Hebrews: "Lest we lay again the foundation of repentance from dead works" (Hebr. 6:1). Moreover if sins are called dead works: why on the contrary should virtues not be called living works? As for that which follows, "Nor shall physicians raise them," the sense is perspicuous: that the fables of the poets are condemned, who boast that Virbius was raised by Aesculapius. Moreover this is to be said not only of the dead, but of every infirmity, that without the mercy of God the art of healing avails nothing. But how? "Unless the Lord build the house, they have labored in vain who build it: Unless the Lord guard the city, he has watched in vain who guards it" (Ps. 126:1, 2). So unless the Lord shall have cured the languor, the physicians who desire to heal the languishing labor in vain. Unless the Lord shall have guarded health, they guard in vain who even publish books of their own for the guarding of health: and it is always to be learned not only in the health of the body, but also in the health of the soul: "Bless the Lord, O my soul, who heals all your languors" (Ps. 102:1, 3). Furthermore, those who persevere dead in sin, and by no art of medicine can receive health of the soul, these shall be utterly destroyed and taken away by the Lord, and whatever is robust in them, which is called male, shall be entirely removed. Whence also Pharaoh does not wish to kill the female sex, which of itself is fragile and can easily perish, but every male, which if it shall have become adult, and shall have arrived at virile age, is killed with difficulty (Exod. 1). According to Symmachus, the dead shall not vivify, because being dead in sin, they cannot vivify others, nor is praise beautiful in the mouth of a sinner. And the giants, that is, RAPHAIM, shall not raise others, who themselves according to the book of Genesis are called "the falling ones." And the Lord visits them, so that all memory of the dead and of the giants may be blotted out. For he alone is the one who raises the dead, concerning whom it is said: "As the Father raises the dead and vivifies, so also the Son vivifies whom he will" (John 5:21). We can call the dead the idols of dead men, and the giants the demons who sit by their idols. Nor ought it to terrify us, why the LXX translated "male," and the other Interpreters "memory," since with the same three letters ZAI, and CHAPH, and RES, both are written among the Hebrews. But when we say "memorial," it is read ZACHAR; when "male," ZOCHOR. And by this ambiguity of the word they think Saul was deceived when he fought against Amalek and killed every male of theirs (1 Sam. 15).

Deo enim praecipiente, ut deleret omnem memoriam Amalech sub coelo, ille pro memoria, non tam errore, quam praedae seductus cupidine, masculos interpretatus est, nesciens illud Apostoli: Nolite errare, Deus non irridetur (Galat. VI, 7).

(Vers. 15.) Indulsisti genti, Domine, indulsisti genti. Numquid glorificatus es? elongasti omnes terminos terrae. LXX: Adde eis mala, Domine, adde mala gloriosis terrae: longe fecisti omnes terminos terrae.

Mala quae LXX secundo posuerunt, in Hebraico non habentur; sed quia supra dixerat, Ideo induxisti et perdidisti, et tulisti omne masculum [Al. masculinum] eorum, eumdem sensum secuti, addiderunt de suo, mala: ut qui gloriosi in terra sunt, malis duplicibus opprimantur. Porro juxta Hebraeos multo aliter est sensus, et priori disputationi 354 congruens. Dixerat Dominus: Misereamur impio. Propheta responderat: Et ubi est justitia tua? praesertim cum tanta mala in sanctos tuos operatus sit. Ad quod Dominus: Et non videbit, inquit, gloriam Domini. Rursum Propheta: Exaltetur manus tua ad percutiendum, et non videant gloriam tuam, quam non merentur aspicere. Ad quod Dominus: Videant magis et confundantur. Rursum Propheta: Domine, pacem da nobis, et posside nos, qui tui nominis recordamur. Impii autem et superbi non vivant, nec resurgant in gloria, sed contere omnem memoriam eorum. Causasque reddit, cur eos cupiat interire. Indulsisti genti, Domine, indulsisti genti, numquid glorificatus es? Et est sensus: Saepe misertus es gentibus, id est, humano generi, et exercuisti in eas incredibilem clementiam, numquid te cognoverunt? numquid glorificaverunt nomen tuum? Nonne e contrario a te longe [Al. longius] recesserunt? Securitas enim negligentiam, negligentia contemptum parit.

(Vers. 16.) Domine, in angustia requisierunt te, in tribulatione murmuris doctrina tua eis. LXX: Domine, in tribulatione recordatus sum tui, in tribulatione parva doctrina tua nobis. Quia indulgens saepe contemptus es, nec glorificatus; sed e contrario omnes a tua scientia recesserunt; propterea, Domine, percute eos, ut in angustia te requirant, et in tribulatione murmuris doctrina tua sit eis: quando tantum eis malorum pondus incumbet, ut ne clamare quidem audeant confidenter, sed dolorem suum silentio devorent.

For God commanding that he should blot out all "memory" of Amalek under heaven, he for memory, not so much by error, as seduced by the desire of prey, interpreted "males," not knowing that of the Apostle: "Do not err, God is not mocked" (Galat. 6:7).

(Verse 15.) You have been indulgent to the nation, O Lord, you have been indulgent to the nation. Have you been glorified? you have elongated all the boundaries of the earth. LXX: "Add evils to them, O Lord, add evils to the glorious of the earth: you have made all the boundaries of the earth far off."

"Evils" which the LXX placed a second time, are not found in the Hebrew; but because he had said above, "Therefore you have brought on and destroyed, and taken away every male of theirs," following the same sense, they added of their own, "evils": so that those who are glorious in the earth, may be oppressed by double evils. Furthermore, according to the Hebrews the sense is much otherwise, and congruent to the former discussion. The Lord had said: "Let us have pity on the impious." The Prophet had responded: And where is your justice? especially since he has wrought such great evils against your saints. To which the Lord: "And he will not see," he said, "the glory of the Lord." Again the Prophet: Let your hand be exalted to strike, and let them not see your glory, which they do not deserve to behold. To which the Lord: "Let them see" rather "and be confounded." Again the Prophet: Lord, give peace to us, and possess us, who remember your name. Moreover let the impious and proud not live, nor rise again in glory, but crush all memory of them. And he returns the causes why he desires them to perish. "You have been indulgent to the nation, O Lord, you have been indulgent to the nation, have you been glorified?" And the sense is: Often you have had pity on the nations, that is, on the human race, and have exercised toward them incredible clemency, have they known you? have they glorified your name? Have they not on the contrary departed far from you? For security brings forth negligence, negligence brings forth contempt.

(Verse 16.) "Lord, in anguish they have sought you, in the tribulation of a murmur your doctrine is to them." LXX: "Lord, in tribulation I have been mindful of you, in a small tribulation your doctrine is to us." Because by being indulgent you have often been contemned, nor glorified; but on the contrary all have departed from your knowledge; therefore, Lord, strike them, so that in anguish they may seek you, and in the tribulation of a murmur your doctrine may be to them: when such a weight of evils shall lie upon them, that they dare not even cry out confidently, but devour their grief in silence.

Juxta LXX, in tribulatione Propheta Domini recordatur, juxta illud quod in psalmo dicitur: De tribulatione invocavi Dominum, et exaudivit me in latitudine (Ps. CXVII, 5). Et in alio loco: Ad Dominum cum tribularer clamavi, et exaudivit me (Ps. CXIX, 1). Unde Apostolus loquitur: Tribulamur, sed non angustiamur: persecutionem patimur, sed non derelinquimur (I Cor. IV, 12). Et in alio loco: Non sunt condignae passiones hujus temporis ad venturam gloriam quae revelabitur in nobis (Rom. VIII, 18). Si autem parva tribulatio docet, et emendat, et corripit, quanto magis magna, cum admonemur conditionis nostrae, et Dei potentiae recordamur!

355 (Vers. 17, 18.) Sicut quae concepit cum appropinquaverit ad partum, dolens clamat in doloribus suis: sic facti sumus a facie tua, Domine. Concepimus et quasi parturivimus, et peperimus spiritum. LXX: Et sicut parturiens cum appropinquat ad partum in dolore suo clamat: sic facti sumus ÷ dilecto tuo ** propter timorem tuum, Domine, in utero accepimus, et parturivimus, et peperimus spiritum salutis tuae, quae fecimus super terram.

Sicut ad partum mulier appropinquans, dolore cogitur exclamare: sic nos in angustia requirimus te, et a facie formidinis tuae concepimus, et parturivimus, et peperimus, non carnis liberos, sed spiritus: ut tota in te mente credamus, ut quem per beneficia non sensimus, per tormenta discamus. Hoc quod LXX addiderunt, sic facti sumus dilecto tuo; pro quo caeteri transtulerunt, sic facti sumus a facie tua, Domine, obelo praenotandum est. Possumus autem dilectum Domini Christum accipere, propter cujus timorem concipimus, et parturimus, et parimus, et spiritum salutis facimus super terram. Potest hoc et Apostolicus vir dicere, quando populos erudit et imitatur apostolum Paulum: Filioli mei, quos iterum parturio, donec Christus formetur in vobis (Galat. IV, 19). An dubitandum est quod Paulus apostolus spiritum salutis fecerit super terram, qui de Jerusalem usque ad Illyricum Evangelium praedicavit (Rom. XV), et quasi sapiens architectus fundamentum posuit, extra quod nullus alius potest ponere, qui est Christus Jesus (I Cor. III)? Sive igitur legerimus, propter timorem tuum, Domine, in utero accepimus: sive juxta Hebraicum, a facie tua, Domine, concepimus, et in utero accepimus, utrumque ad id pertinet, ut ex timore et recordatione Domini sermonem concipiamus Dei, et illuminetur cor nostrum dicentium: Signatum est super nos lumen vultus tui, Domine (Ps. IV, 7). Et, ostende faciem tuam, et salvi erimus (Ps. LXXIX, 4).

Salutes non fecimus in terra: ideo non ceciderunt habitatores orbis. LXX: Non cademus, sed cadent habitatores terrae.

According to the LXX, in tribulation the Prophet remembers the Lord, according to that which is said in the psalm: "From tribulation I invoked the Lord, and he heard me in latitude" (Ps. 117:5). And in another place: "To the Lord when I was tribulated I cried, and he heard me" (Ps. 119:1). Whence the Apostle speaks: "We are tribulated, but not anguished: we suffer persecution, but we are not forsaken" (1 Cor. 4:12). And in another place: "The sufferings of this time are not worthy toward the future glory which shall be revealed in us" (Rom. 8:18). Moreover if a small tribulation teaches, and emends, and rebukes, how much more a great one, when we are admonished of our condition, and remember the power of God!

(Verses 17, 18.) "As she who has conceived when she shall have approached to birth, grieving cries out in her pains: so have we become from your face, O Lord." We have conceived and as it were have labored, and have brought forth spirit." LXX: "And as one in labor when she approaches to birth cries out in her pain: so have we become to your beloved ** because of your fear, O Lord, we have received in the womb, and have labored, and have brought forth the spirit of your salvation, which we have made upon the earth."

As a woman approaching to birth is compelled by pain to cry out: so we in anguish seek you, and from the face of your dread we have conceived, and have labored, and have brought forth, not children of the flesh, but of the spirit: so that we may believe in you with the whole mind, so that him whom we did not perceive through benefits, we may learn through torments. This which the LXX added, "so have we become to your beloved"; for which others translated, "so have we become from your face, O Lord," is to be noted with an obelus. Moreover we can take the beloved of the Lord as Christ, because of whose fear we conceive, and labor, and bring forth, and make the spirit of salvation upon the earth. An Apostolic man can also say this, when he instructs peoples and imitates the apostle Paul: "My little children, for whom I am in labor again, until Christ be formed in you" (Galat. 4:19). Or is it to be doubted that Paul the apostle made the spirit of salvation upon the earth, who preached the Gospel from Jerusalem even to Illyricum (Rom. 15), and as a wise architect laid the foundation, besides which no other can lay, which is Christ Jesus (1 Cor. 3)? Therefore whether we read, "because of your fear, O Lord, we have received in the womb": or according to the Hebrew, "from your face, O Lord, we have conceived, and have received in the womb," both pertain to this, that from fear and remembrance of the Lord we may conceive the word of God, and our heart may be illuminated, of those saying: "The light of your countenance, O Lord, is signed upon us" (Ps. 4:7). And, "show your face, and we shall be saved" (Ps. 79:4).

"Salvations we have not made in the earth: therefore the inhabitants of the world have not fallen." LXX: "We shall not fall, but the inhabitants of the earth shall fall."

Diversa interpretatio necesse est ut diversum habeat et sensum. Juxta Hebraicum hoc dicitur: Quia nihil dignum tua fecimus misericordia, propterea impii non corruerunt, sed usque 356 hodie praevalent et possident terram. LXX autem hoc asserunt, quod facientibus sanctis spiritum salutis super terram, qui terrae habitatores sunt corruant, licet inter orbem, qui Hebraice THEBEL), et Graece dicitur οἰκουμ?νη, ac terram, multa diversitas sit. Cadent ergo quicumque habitationi terrae se dederunt, et in terrenis operibus fixa radice fundati sunt; et non cadent qui sedent in orbe terrarum et requiescunt in Ecclesia, quae habitaculum Patris, et Filii, et Spiritus Sancti est.

(Vers. 19.) Vivant mortui tui, interfecti mei resurgant: expergiscimini et laudate, qui habitatis in pulvere, quia ros luminum ros tuus, et terram gigantium detrahes in ruinam. LXX: Resurgent mortui, et resurgent de sepulcris, et laetabuntur qui sunt in terra. Ros enim tuus sanitas eorum, terra autem impiorum cadet.

Sanctis parturientibus et parientibus spiritum, et habitatoribus terrae corruentibus, quia salutes non fecerunt in terra, hi quos in Christo mortuos Apostolus vocat, et propter nomen Domini interfecti sunt, resurgent in gloria (I Thess. IV). Et quia mors eorum somnus est, nequaquam juxta LXX resurgere, sed expergisci et evigilare dicuntur. Unde et Lazarus qui evigilandus erat, a Domino dormiens appellatur (Joann. XI). Omnes igitur martyres et sancti viri, qui pro Christo fuderunt sanguinem, et quorum fuit tota vita martyrium, resurgent et evigilabunt, atque laudabunt Deum Creatorem suum, qui nunc habitant in pulvere, de quibus in Daniele scriptum est: Multi dormientium in terrae pulvere resurgent, hi in vitam aeternam, et hi in opprobrium, et confusionem sempiternam (Dan. XII, 1). Et in Joanne Evangelista legimus: Veniet hora, et nunc est, quando qui in sepulcris sunt audient vocem Filii Dei, et qui audierint vivent, et egredientur qui bona fecerunt in resurrectionem vitae, et qui mala, in resurrectionem judicii (Joann. V, 28, 29). Ros enim Domini, juxta fabulas Poetarum vincens omnes herbas Paeonias, vivificabit corpora mortuorum. Et quomodo jactis in terram seminibus, ros paulatim crescere facit herbas, et ad fruges sui generis pervenire: sic Domini ros qui pro misericordia ponitur, ros erit luminum plurimorum, quod Hebraice 357 dicitur OROTH ().

Diverse interpretation must of necessity have also a diverse sense. According to the Hebrew this is said: Because we have done nothing worthy of your mercy, therefore the impious have not fallen, but even to this day they prevail and possess the earth. The LXX however assert this, that as the saints make the spirit of salvation upon the earth, those who are inhabitants of the earth fall, although between the "world," which in Hebrew is THEBEL, and in Greek is called oikoumene, and the "earth," there is much diversity. Therefore whoever have given themselves to the habitation of the earth, and are founded with a fixed root in earthly works, shall fall; and those shall not fall who sit in the world of the earth and rest in the Church, which is the dwelling place of the Father, and of the Son, and of the Holy Spirit.

(Verse 19.) "Let your dead live, let my slain rise again: awake and praise, you who dwell in the dust, because your dew is the dew of lights, and you shall pull down the land of the giants into ruin." LXX: "The dead shall rise again, and they shall rise from the tombs, and they who are in the earth shall be glad. For your dew is health to them, but the land of the impious shall fall."

As the saints are in labor and bringing forth the spirit, and the inhabitants of the earth are falling, because they have not made salvations in the earth, these whom the Apostle calls dead in Christ, and who were slain for the name of the Lord, shall rise again in glory (1 Thess. 4). And because their death is a sleep, they are by no means said to rise again according to the LXX, but to awake and watch. Whence also Lazarus who was to be awakened, is called by the Lord "sleeping" (John 11). Therefore all the martyrs and holy men, who shed their blood for Christ, and whose whole life was a martyrdom, shall rise again and awake, and shall praise God their Creator, who now dwell in the dust, concerning whom it is written in Daniel: "Many of those sleeping in the dust of the earth shall rise again, these into eternal life, and these into reproach and eternal confusion" (Dan. 12:1). And in John the Evangelist we read: "The hour comes, and now is, when those who are in the tombs shall hear the voice of the Son of God, and those who shall have heard shall live, and those who have done good things shall go out into the resurrection of life, and those who have done evil, into the resurrection of judgment" (John 5:28, 29). For the dew of the Lord, according to the fables of the Poets overcoming all the Paeonian herbs, will vivify the bodies of the dead. And just as when seeds are cast into the earth, the dew little by little makes the herbs grow, and arrive at fruits of their own kind: so the dew of the Lord which is placed for mercy, will be the dew of many lights, which in Hebrew is called OROTH.

Terram autem, id est, corpora Raphaim, gigantium videlicet et impiorum, Dominus in poenas detrahet sempiternas. Denique pro RAPHAIM () soli LXX impios transtulerunt. Et quia supra legimus: Mortui vitam non videbunt, nec medici suscitabunt, pro quo Aquila et Symmachus, Raphaim et gigantes interpretati sunt: quaerimus quae erroris causa sit, ut pro RAPHAIM Hebraico, alii gigantes, alii medicos posuerint. Verbum Hebraicum RAPHAIM si post RES primam litteram sequentem habeat VAU, legitur ROPHAIM [Al. ROSIM] () et significat medicos; sin autem absque VAU littera scribatur, legitur RAPHAIM, et transfertur in gigantes. Simulque quia supra dixerat: Mortui vitam non videbunt, ut manifestius demonstraret non dici ibi de mortuis lege naturae, et separatione animae ac corporis; sed de his qui peccato mortui sunt: nunc e contrario dicit ad Deum: Vivent mortui tui, qui interfecti sunt propter te, qui non absolute mortui, ut LXX transtulerunt; sed juxta Hebraicum ubi dicitur JEJU METHECA (), mortui tui appellantur.

Vade, populus meus, intra in cubicula tua, claude ostia tua super te: abscondere modicum ad momentum, donec pertranseat indignatio. Ecce enim Dominus egredietur de loco suo, ut visitet iniquitatem habitatoris terrae contra eum, et revelabit terra sanguinem suum, et non operiet ultra interfectos suos. LXX: Vade, populus meus, ingredere cubicula tua, claude ostium tuum: abscondere paululum quantulumcumque, donec pertranseat ira Domini. Ecce enim Dominus de sancto inducet iram super habitatores terrae, et revelabit terra sanguinem suum, et non abscondet ultra interfectos.

Supra de Sanctis dixerat, Resurgent mortui, et resurgent qui in sepulcris sunt; ros enim a te sanitas eorum est: et e contrario de impiis, terra autem impiorum cadet; nunc ad sanctos loquitur, quia vobis resurrectio repromissa est, donec in peccatores et impios ira Dei desaeviat: ingredimini in sepulcra vestra, et abscondite vos, breve enim tempus est donec Dei pertranseat indignatio. Siquidem egreditur Dominus de loco suo, quia misericors et miserator Dominus, et clementissimus pater filios negligentes ferire compellitur, et quodammodo de sua sententia commutari, ut visitet et inducat iram suam super habitatores terrae, de quibus dicitur in Osee: Maledictio et mendacium, et adulterium, et furtum effusa sunt super habitatores terrae (Osee, IV, 2). Et in Apocalypsi tertio legimus, Vae super habitatores terrae (Apoc. VIII, 13).

Moreover the land, that is, the bodies of the Raphaim, of the giants namely and the impious, the Lord will pull down into eternal punishments. Finally, for RAPHAIM only the LXX translated "impious." And because above we read: "The dead shall not see life, nor shall physicians raise them," for which Aquila and Symmachus interpreted "Raphaim and giants": we ask what is the cause of the error, that for the Hebrew RAPHAIM, some placed "giants," others "physicians." The Hebrew word RAPHAIM if after the first letter RES it has a following VAU, is read ROPHAIM and signifies "physicians"; but if it is written without the letter VAU, it is read RAPHAIM, and is translated as "giants." And at the same time because he had said above: "The dead shall not see life," so that he might more manifestly demonstrate that it is not said there concerning those dead by the law of nature, and the separation of soul and body; but concerning those who are dead in sin: now on the contrary he says to God: Your dead shall live, who were slain for you, who are not absolutely dead, as the LXX translated; but according to the Hebrew where it is said JEJU METHECA, they are called "your dead."

Go, my people, enter into your chambers, shut your doors upon you: hide yourself for a little moment, until the indignation passes by. For behold, the Lord will come out of his place to visit the iniquity of the inhabitant of the earth against him, and the earth shall reveal its blood, and shall no longer cover its slain. LXX: Go, my people, enter into your chambers, shut your door: hide yourself a little, however small it may be, until the wrath of the Lord passes by. For behold, the Lord from the holy place will bring wrath upon the inhabitants of the earth, and the earth shall reveal its blood, and shall no longer hide the slain.

Above he had said concerning the Saints, "The dead shall rise again, and those who are in the tombs shall rise again; for the dew from you is their health": and on the contrary concerning the impious, "but the land of the impious shall fall"; now he speaks to the saints, because the resurrection has been promised to you, until the wrath of God rages against sinners and the impious: enter into your tombs, and hide yourselves, for the time is short until the indignation of God passes by. Since the Lord comes out of his place, because the Lord is merciful and compassionate, and the most clement father is compelled to strike negligent sons, and in a certain way to be changed from his own purpose, so that he may visit and bring his wrath upon the inhabitants of the earth, concerning whom it is said in Hosea: "Cursing and lying, and adultery, and theft have flowed over the inhabitants of the earth" (Hosea 4:2). And in the Apocalypse we read thirdly, "Woe upon the inhabitants of the earth" (Apoc. 8:13).

Porro justi, licet videntur in terra, tamen conversatio eorum in coelis est, qui possunt dicere: Advena ego sum in terra, et peregrinus sicut omnes patres mei (Ps. XXXVIII, 13), et fruuntur habitatione Altissimi, de quibus sanctus loquitur: Qui habitat in adjutorio Altissimi, in protectione Dei coeli commorabitur (Ps. XC, 1). Tunc revelabit terra sanguinem suum, de quo Deus loquitur ad Cain: Vox sanguinis fratris tui clamat ad me de terra, quae aperuit os suum, ut susciperet sanguinem fratris tui de manu tua (Genes. IV, 10, 11). Potest et hoc de Martyribus intelligi, qui pro Christo fuderunt sanguinem, et sub altari Dei clamitant: Usquequo, Domine, non ulcisceris sanguinem nostrum de his qui habitant super terram (Apoc. VI, 10)? De quibus et Moyses dicit in Cantico: Sanguis filiorum ejus vindicabitur et ulciscetur, et retribuet vindictam inimicis (Deut. XXXII, 43). Hunc sanguinem terra quae susceperat, revelabit, et interfectos Domini nequaquam operiet; sed producet in publicum ad condemnationem eorum qui Martyres occiderunt. Hoc de simplici resurrectione intellectum sit.

Praecipitur autem juxta Anagogen populo Dei, ut ingrediatur cubicula sua sive cellaria, ταμεῖα quippe utrumque significat: ut claudat juxta Evangelicum praeceptum ostium cubiculi sui (Matth. VI), et dicat cum Propheta: Pone, Domine, custodiam ori meo, et ostium munitum labiis meis (Ps. CXL, 3). Et abscondatur paululum quantulumcumque, donec pertranseat ira Domini, ut nihil gloriae causa faciat; sed fruatur bono conscientiae, et solum judicem exspectet Deum. Sunt autem cellaria quae claudenda sunt et abscondenda ab his qui divites facti sunt in operibus atque sermonibus, prudentia, temperantia, fortitudo, justitia, ut nesciat sinistra quid faciat dextera, ut Legis et Prophetarum, et Evangelii opibus perfruamur. Quod autem omnes dies vitae nostrae breves sint et parvuli [Al. parvi], Jacob excedens annos centum loquitur: Parvi sunt et pessimi dies mei (Genes. XLVII, 9). Ira autem Domini transitura illa est, quam thesaurizant sibi, qui nolunt agere poenitentiam; quae postquam transierit, nequaquam cellaria ultra claudentur, sed implebitur quod scriptum est: Nihil occultum quod non revelabitur, et absconditum quod non manifestetur (Luc. VIII, 17).

Furthermore the just, although they seem to be on the earth, yet their conversation is in heaven, who can say: "I am a stranger on the earth, and a pilgrim like all my fathers" (Ps. 38:13), and they enjoy the habitation of the Most High, concerning whom the saint speaks: "He who dwells in the aid of the Most High shall abide in the protection of the God of heaven" (Ps. 90:1). Then the earth shall reveal its blood, concerning which God speaks to Cain: "The voice of your brother's blood cries out to me from the earth, which has opened its mouth to receive your brother's blood from your hand" (Gen. 4:10, 11). This can also be understood concerning the Martyrs, who shed their blood for Christ, and cry out under the altar of God: "How long, O Lord, do you not avenge our blood on those who dwell upon the earth" (Apoc. 6:10)? Concerning whom also Moses says in the Song: "The blood of his sons shall be avenged and he will take vengeance, and will render vengeance to his enemies" (Deut. 32:43). This blood which the earth had received, it shall reveal, and shall by no means cover the slain of the Lord; but shall bring them forth into public for the condemnation of those who killed the Martyrs. Let this be understood concerning the simple resurrection.

But according to the Anagogy, it is commanded to the people of God that they should enter their chambers or cellars, for tameia indeed signifies both: so that they may shut the door of their chamber according to the Evangelical precept (Matt. 6), and say with the Prophet: "Set, O Lord, a guard to my mouth, and a fortified door to my lips" (Ps. 140:3). And let them be hidden for a little, however small it may be, until the wrath of the Lord passes by, so that they may do nothing for the sake of glory; but may enjoy the good of conscience, and wait for God alone as judge. Moreover, there are cellars which must be shut and hidden by those who have become rich in works and words: prudence, temperance, fortitude, justice, so that the left hand may not know what the right hand does, so that we may fully enjoy the wealth of the Law and the Prophets, and of the Gospel. And that all the days of our life are short and small, Jacob, exceeding a hundred years, speaks: "Small and very evil are my days" (Gen. 47:9). But that wrath of the Lord which is to pass away is that which they treasure up for themselves, who will not act in repentance; which after it has passed, the cellars shall no longer be shut, but that which is written shall be fulfilled: "Nothing is hidden that shall not be revealed, and concealed that shall not be made manifest" (Luke 8:17).

Quodque sequitur: Ecce enim Dominus de sancto inducet iram suam: illud significat, quod a sanctis Dei ira incipiat, vel omnis illius ultio justa sanctaque sit, non de mentis perturbatione descendens, ut in hominibus solet; sed studio corrigendi. Terram autem habitatorum illam reor, de qua scriptum est: Audiat terra sermones oris mei (Deut. XXXII, 1). Et: Auribus percipe, terra (Isai, I, 2). Et iterum: Terra, terra, audi sermonem Domini (Jerem. XXII, 27). Quomodo enim qui in terra habitant, sic qui in carne sunt, Deo placere non possunt (Rom. VIII). Terra autem in hoc loco significat animam quae vivit carnaliter. Et revelabit sanguinem suum, si quempiam scandalizaverit, et cum Cain meretur audire: Vox sanguinis fratris tui clamat ad me de terra, quae aperuit os suum, ut susciperet sanguinem fratris tui (Gen. IV, 10, 11). Omnis igitur sanguis in die judicii requiretur, nec abscondet terra sanguinem suum; et interfectos quos occidit, vel volens, vel per negligentiam, producet in medium.

(Cap. XXVII.---Vers. 1.) In die illo visitabit Dominus in gladio suo duro, et grandi, et forti super Leviathan serpentem vectem, et super Leviathan serpentem tortuosum, et occidet cetum qui est in mari. LXX: In die illa inducet Deus gladium sanctum, et magnum, et fortem, super draconem colubrum fugientem, super draconem colubrum tortuosum, et occidet draconem qui est in mari.

Tradunt Hebraei diabolum, id est, criminatorem, quod Graecum nomen est, Hebraice appellari SATAN (), hoc est, adversarium. Unde et in Zacharia dicitur: Stabat Satan, id est, adversarius, a dextris ejus ut adversaretur ei (Zach. III, 1). Appellaturque et BELIAL (), id est, apostata, praevaricator, et absque jugo. Unde et Apostolus: Quae, inquit, communicatio Christi ad Belial (II Cor. VI, 15)? et ubicumque LXX ponunt filios pestilentiae, in Hebraico scriptum est, filii Belial. Unde et illud quod in psalmo canitur de mysterio Salvatoris: Filius iniquitatis non apponet nocere ei (Ps. LXXXVIII, 23), in Hebraico dicitur, filius Belial. Appellaturque et aliis nominibus, ut in alio psalmo scriptum est: Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem (Psal. XC, 13). Qui draco proprie in Hebraico sermone appellatur LEVIATHAN (). Ipse est magnus cetus, de quo, quod a Christo capiendus sit, mystico in Job sermone narratur: Qui magnum cetum capturus est (Job. XL, 20); nam et ibi pro ceto, Leviathan ponitur; et iterum: Adduces autem draconem in hamo, circumdabis capistrum naribus ejus; Statimque: Hoc est principium plasmatis Domini quod factum est, ut illudatur ab Angelis ejus. Et in psalmo: Hoc mare magnum et spatiosum: ibi reptilia quorum non est numerus: animalia parva cum magnis. Draco iste quem formasti ad illudendum ei (Ps. CIII, 25, 26).

And that which follows: "For behold, the Lord from the holy place will bring his wrath": signifies this, that from the saints of God wrath may begin, or that all his vengeance may be just and holy, not descending from a perturbation of mind, as is accustomed in men; but from a zeal for correcting. Moreover, I think that land of the inhabitants is that concerning which it is written: "Let the earth hear the words of my mouth" (Deut. 32:1). And: "Perceive with your ears, O earth" (Isa. 1:2). And again: "Earth, earth, hear the word of the Lord" (Jer. 22:27). For just as those who dwell in the earth, so those who are in the flesh, cannot please God (Rom. 8). Moreover, the earth in this place signifies the soul which lives carnally. And it shall reveal its blood, if it has scandalized anyone, and with Cain it deserves to hear: "The voice of your brother's blood cries out to me from the earth, which has opened its mouth to receive your brother's blood" (Gen. 4:10, 11). Therefore all blood shall be required in the day of judgment, nor shall the earth hide its blood; and the slain whom it killed, whether willingly or through negligence, it shall bring forth into the midst.

(Chapter 27.—Verse 1.) In that day the Lord with his hard and great and strong sword shall visit upon Leviathan the bar serpent, and upon Leviathan the crooked serpent, and he shall slay the whale that is in the sea. LXX: In that day God shall bring a holy and great and strong sword upon the dragon, the fleeing serpent, upon the dragon, the crooked serpent, and he shall slay the dragon that is in the sea.

The Hebrews hand down that the devil, that is, the accuser, which is a Greek name, is called in Hebrew SATAN, that is, the adversary. Whence also in Zechariah it is said: "Satan stood," that is, the adversary, "at his right hand to be an adversary to him" (Zech. 3:1). And he is also called BELIAL, that is, apostate, prevaricator, and without a yoke. Whence also the Apostle: "What," he says, "is the communication of Christ to Belial" (2 Cor. 6:15)? and wherever the LXX put "sons of pestilence," in the Hebrew it is written, "sons of Belial." Whence also that which is sung in the psalm concerning the mystery of the Savior: "The son of iniquity shall not add to hurt him" (Ps. 88:23), in the Hebrew it is said, "son of Belial." And he is called by other names, as is written in another psalm: "You shall walk upon the asp and the basilisk, and you shall trample the lion and the dragon" (Ps. 90:13). Which dragon properly in the Hebrew language is called LEVIATHAN. He is the great whale, concerning whom, because he is to be captured by Christ, it is narrated in a mystic speech in Job: "Who is about to capture the great whale" (Job 40:20); for there also for "whale," Leviathan is placed; and again: "But you shall draw out the dragon with a hook, you shall encircle his nostrils with a halter"; and immediately: "This is the beginning of the creation of the Lord which was made, that he might be mocked by his Angels." And in the psalm: "This great and wide sea: there are creeping things without number: small animals with the great. This dragon which you formed to mock him" (Ps. 103:25, 26).

De hoc et in Apocalypsi scribit Joannes: Facta est pugna in coelo: Michael et Angeli ejus bellabant cum dracone, et draco pugnabat et Angeli ejus, et non praevaluerunt, nec locus inventus est eis in coelo (Apoc. XII, 7 et seqq.). Et: Missus est draco magnus, coluber antiquus, qui vocatur diabolus et Satanas, qui errare facit orbem terrarum universum; missusque est in terram, et Angeli ejus cum eo; ibique dicitur: Missus est accusator fratrum nostrorum, qui accusabat eos coram Deo nostro (Ibid., V, 10). Illudque notandum quod in psalmo et in Job, propterea factus dicatur draco, hoc est, Leviathan, ut illuderetur ei ab Angelis. Unde et Apostoli accipiunt potestatem, ut calcent super serpentes et scorpiones, et super omnem virtutem inimici (Luc. X). Quia igitur ab eo loco ubi scriptum est: Ecce Dominus dissipabit terram, et nudabit eam (Supra, XXIV, 1); sive juxta LXX: Ecce Dominus disperdet orbem terrarum, et desolabit eum, usque ad praesens capitulum, contra orbem in consummatione mundi judicium praedicatum est, et novissimus inimicus destruetur mors (I Cor. XV): propterea adversum diabolum extrema sententia est, ut inducatur super eum gladius sanctus, et magnus, et fortis, sive juxta Hebraicum et reliquos Interpretes, gladius durus. Non enim ut LXX arbitrati sunt CADESA () dicitur, quod si esset, sanctum sonaret; sed CASA (), quod proprie transfertur in durum. Unde et Cis pater Saul, durus appellatur.

Gladium autem sanctum, sive durum, ob ejus sensum qui patitur, quidam nostrorum intelligunt Verbum Dei, de quo dicit Apostolus: Vivens autem Dei sermo et efficax, et acutus super omnem gladium ex utraque parte acutum (Hebr. IV, 12). Unde et in alio loco de ore Salvatoris gladium bicipitem exire legimus (Apoc. XIX). Cum autem in fine mundi adversum Leviathan, qui in principio Geneseos appellatur serpens prudentissimus super omnes bestias (Genes. III, 1), quae erant in terra, gladius sanctus sive durus, et magnus, et fortis fuerit inductus, fugiet qui numquam fugere consueverat, nesciens illud scriptum: Quo vadam a spiritu tuo, aut a facie tua quo fugiam (Ps. CXXXVIII, 7)? Pulchre quidam poeta in Gigantomachia de Encelado lusit: Quo fugis, Encelade? quascumque accesseris oras, Sub Deo semper eris.

Concerning this also John writes in the Apocalypse: "A battle took place in heaven: Michael and his Angels fought with the dragon, and the dragon fought and his Angels, and they did not prevail, nor was a place found for them in heaven" (Apoc. 12:7 et seqq.). And: "The great dragon was cast out, the ancient serpent, who is called the devil and Satan, who makes the whole world err; and he was cast onto the earth, and his Angels with him; and there it is said: "The accuser of our brothers was cast out, who accused them before our God" (Ibid., v. 10). And it is to be noted that in the psalm and in Job, for this reason the dragon, that is, Leviathan, is said to have been made, so that he might be mocked by the Angels. Whence also the Apostles receive power, that they may tread upon serpents and scorpions, and upon all the power of the enemy (Luke 10). Since therefore from that place where it is written: "Behold the Lord will dissipate the earth, and will strip it" (Above, 24:1); or according to the LXX: "Behold the Lord will destroy the world, and will desolate it," up to the present chapter, judgment has been preached against the world in the consummation of the world, and the last enemy death shall be destroyed (1 Cor. 15): therefore against the devil the final sentence is that a holy and great and strong sword be brought upon him, or according to the Hebrew and the other Interpreters, a "hard" sword. For it is not called CADESA as the LXX thought, which if it were, would sound "holy"; but CASA, which is properly translated as "hard." Whence also Kish the father of Saul is called "hard."

But some of ours understand the holy or hard sword, on account of its sense which he suffers, as the Word of God, concerning which the Apostle says: "For the word of God is living and effectual, and sharper than any sword piercing on both sides" (Heb. 4:12). Whence also in another place we read that a two-edged sword comes out of the mouth of the Savior (Apoc. 19). But when in the end of the world against Leviathan, who in the beginning of Genesis is called the "most prudent serpent" above all the beasts (Gen. 3:1) which were on the earth, the holy or hard, and great, and strong sword shall have been brought, he who had never been accustomed to flee will flee, not knowing that which is written: "Whither shall I go from your spirit, or whither shall I flee from your face" (Ps. 138:7)? A certain poet gracefully played in the Gigantomachia concerning Enceladus: "Whither do you flee, Enceladus? whatever shores you reach, you will always be under God."

Iste autem Leviathan coluber fugiens, in Hebraico dicitur BARI (), quod Aquila interpretatus est vectem, Symmachus concludentem, Theodotio robustum. Vectem autem sive claudentem puto appellari, quod multos suo carcere clauserit, et propriae subjecerit potestati, nihilque in se rectum habet, et idcirco dicitur tortuosus, nec imitari potest virgam Domini, de qua scriptum est: Virga directionis, virga regni tui (Psal. XLIV). Quem Dominus interficiet spiritu oris sui (II Thess. II), habitatorem quondam maris, falsorum et amarorum fluctuum.

Qui dicunt diabolum acturum poenitentiam et veniam consecutorum, interpretentur nobis quomodo hoc accipiant, quod scriptum est: Et interficiet draconem qui est in mari, sive cetum. Secundo enim loco in praesenti capitulo, in Hebraico non appellatur Leviathan, sed THANNIN (), quod proprie cetum sonat. Unde Hebraei autumant Leviathan habitare sub terra et in aethere: Thanniim vero in mari, quae Judaica fabula est. Quodque dicitur in extremo hujus capituli, in die illa, Eusebius priori jungit capiti, ne sequens prophetia huic tempori coaptetur. Hebraei autem et caeteri explanatores sequenti, quod nunc propositurі sumus.

(Vers. 2, 3.) In die illa vinea meri cantabit ei. Ego Dominus qui servo eam, repente propinabo illi: ne forte visitetur contra eam, nocte et die servo eam. LXX: In die illo vinea bona desiderium ejus, ut princeps illius sit. Ego civitas fortis, civitas quae oppugnatur: frustra potum dabo illi. Capientur enim nocte, die autem cadet murus.

Multum Hebraicum in hoc loco a LXX editione discordat, idcirco singula ut proposuimus disseramus. Vinea de qua supra loquitur Isaias: Vinea facta est dilecto in cornu, in loco uberi, quae debeat intelligi, ipso docente discamus: Vinea enim Domini Sabaoth domus est Israel (Isai. V, 1), de qua in psalmo canitur: Vineam de Aegypto transtulisti, etc. (Ps. LXXIX, 9). Huic et per Jeremiam propinat calicem meracissimum (Jerem. XXV). Cum enim misisset eum ut potionaret omnes gentes, et huic se Propheta libenter obtulisset officio, primum inebriare jubetur Jerusalem. Unde dicit: Decepisti me, Domine, et deceptus sum (Jerem. XX, 7). Bibet igitur Jerusalem, et propinatur ei meraca potio, ut planctum discat et fletum. Dicitque se Dominus multo eam tempore custodisse, et locum dedisse poenitentiae, et quia converti noluerit, subito inebriandam. Hoc enim dicit diebus egisse vel noctibus, ut ipsius semper auxilio servaretur.

But this Leviathan, the fleeing serpent, in Hebrew is called BARI, which Aquila translated as "bar," Symmachus "enclosing," Theodotion "robust." Moreover, I think he is called a bar or enclosing one because he has enclosed many in his prison, and has subjected them to his own power, and has nothing straight in himself, and for that reason is called "crooked," nor can he imitate the rod of the Lord, concerning which it is written: "A rod of direction is the rod of your kingdom" (Ps. 44). Whom the Lord will kill with the spirit of his mouth (2 Thess. 2), the former inhabitant of the sea, of false and bitter waves.

Those who say the devil will perform penance and obtain pardon, let them interpret to us how they receive this, which is written: "And he shall slay the dragon that is in the sea," or the "whale." For in the second place in the present chapter, in the Hebrew he is not called Leviathan, but THANNIN, which properly sounds like "whale." Whence the Hebrews imagine that Leviathan dwells under the earth and in the ether: but the Thanniim in the sea, which is a Jewish fable. And that which is said at the end of this chapter, "in that day," Eusebius joins to the previous chapter, lest the following prophecy be fitted to this time. But the Hebrews and other explainers join it to the following, which we are now about to set forth.

(Verses 2, 3.) In that day a vineyard of pure wine shall sing to him. I the Lord am he who keep it, suddenly I will give it a drink: lest perhaps it be visited against it, night and day I keep it. LXX: In that day a good vineyard is its desire, that he may be its prince. I am a strong city, a city that is besieged: in vain shall I give it a drink. For they shall be taken by night, but by day the wall shall fall.

The Hebrew in this place disagrees much from the LXX edition, therefore let us discuss each as we have proposed. The vineyard concerning which Isaiah speaks above: "A vineyard was made for my beloved in a horn, in a fertile place," which ought to be understood, let us learn as he himself teaches: "For the vineyard of the Lord of Sabaoth is the house of Israel" (Isa. 5:1), concerning which it is sung in the psalm: "You have translated a vineyard out of Egypt," etc. (Ps. 79:9). To this also through Jeremiah he offers a cup of most pure wine (Jer. 25). For when he had sent him to give drink to all the nations, and the Prophet had willingly offered himself to this office, first he is commanded to inebriate Jerusalem. Whence he says: "You have deceived me, O Lord, and I am deceived" (Jer. 20:7). Jerusalem therefore shall drink, and a pure potion is offered to it, so that it may learn lamentation and weeping. And the Lord says that he has guarded it for a long time, and given a place for repentance, and because it would not be converted, it was suddenly to be inebriated. For he says he did this by days or by nights, so that it might always be preserved by his own help.

LXX autem eamdem pulchram appellant vineam, in qua fuit Lex et Prophetae, sacerdotium, et pontificium, et Dei notitia, dicente Scriptura: Notus in Judaea Deus, in Israel magnum nomen ejus (Ps. LXXV, 1). Quod alii putant, juxta editionem eorum ad Ecclesiam pertinere, qua nihil est pulchrius. Et de qua dictum est: Gloriosa dicta sunt de te, civitas Dei (Ps. LXXXVI, 3): quae princeps est genitricis suae, et dicit in Cantico Canticorum: Filii matris meae pugnaverunt adversus me (Cant. I, 5). Et loquitur: Ego civitas firma, civitas quae oppugnatur. Pulchreque oppugnatur dixit, non expugnatur. Statimque jungit de Synagoga, quae de capite versa est in caudam: Frustra ei potum mearum tribuo doctrinarum, capietur enim in tenebris erroris sui. Et quia apertam lucem non recepit, per diem corruit murus ejus, id est, omne quod sibi putabat auxilium, nullusque erit adversariorum qui non capiat eam, quod de contrariis debemus intelligere potestatibus.

(Vers. 4, 5.) Indignatio non est mihi: quis dabit me spinam et veprem in praelio? Gradiar super eam: succendam eam pariter. An potius tenebo fortitudinem meam? faciet pacem mihi, pacem faciet mihi. LXX: Non est quae non apprehenderit eam. Quis ponet me custodem stipulae in agro? propter adversariam hanc repuli eam. Idcirco fecit Dominus omnia quae disposuit: combusta sum; dicent habitatores ejus, faciemus pacem illi: faciemus pacem ei.

Juxta Hebraicum hic sensus est: Ego qui diebus et noctibus semper meam vineam conservavi, ne exterminaret eam aper de silva, ne bestiae devorarent. Numquid indignationem non habeo, et nescio ferire peccantem, et reddere unicuique quod meretur? Ubi Aquila posuit spinam, et veprem, in Hebraico scriptum est SAMIR () et SAITH (), quod adamantem, et loca sentium plena significat. Unde dicit: Quis me docebit ut durus sim, et meam vincam clementiam, et in praelio atque certamine truculentus incedam: ut gradiar super vineam, quam ante servavi, et succendam eam quam meo sepseram muro? An potius id aget fortitudo mea, ut iram differam, et salvem eos Evangelii clementia, qui nequaquam sunt Legis auctoritate servati? ἐμφατικῶς autem juxta Hebraicum legendum est: Quis me faciet durum atque crudelem, ut vincam naturam meam? Hoc quippe in deserto significatur et in spinis: ut eam quasi in praelio conteram atque succendam, quam semper mea diligentia custodivi. An potius tenebo fortitudinem meam, quam Christum esse non dubium est, et de qua legimus: Christus Dei virtus et Dei sapientia (I Cor. I, 24), ut ipsa mihi pacem faciat, et mundum reconciliet?

But the LXX call the same a beautiful vineyard, in which was the Law and the Prophets, the priesthood, and the high priesthood, and the knowledge of God, the Scripture saying: "God is known in Judea, in Israel his name is great" (Ps. 75:1). Which others think, according to their edition, pertains to the Church, than which nothing is more beautiful. And concerning which it was said: "Glorious things are said of you, O city of God" (Ps. 85:3): which is the prince of its mother, and says in the Song of Songs: "The sons of my mother have fought against me" (Cant. 1:5). And it speaks: "I am a firm city, a city that is besieged." And beautifully he said "besieged," not "captured." And immediately he joins concerning the Synagogue, which has been turned from the head into the tail: In vain do I grant it the drink of my doctrines, for it shall be taken in the darkness of its own error. And because it did not receive the open light, through the day its wall fell, that is, everything which it thought was a help to it, and there shall be none of the adversaries who does not take it, which we ought to understand concerning the contrary powers.

(Verses 4, 5.) Indignation is not in me: who will give me thorn and brier in battle? I will step over it: I will burn it together. Or rather shall I hold my strength? he shall make peace for me, he shall make peace for me. LXX: There is none which has not taken it. Who will set me as a guard of stubble in the field? on account of this adversary I have repelled it. Therefore the Lord has done all things which he disposed: I am burned; its inhabitants shall say, let us make peace for him: let us make peace for him.

According to the Hebrew this is the sense: I who at all times by days and nights have preserved my vineyard, lest the boar from the forest should exterminate it, lest the beasts should devour it. Do I not have indignation, and do I not know how to strike the sinner, and to render to each what he deserves? Where Aquila placed "thorn" and "brier," in the Hebrew is written SAMIR and SAITH, which signifies "adamant" and "places full of briers." Whence he says: Who will teach me that I should be hard, and overcome my clemency, and walk truculent in battle and contest: so that I may step over the vineyard, which I previously guarded, and burn that which I had hedged with my wall? Or rather shall my strength act so that I may defer wrath, and save by the clemency of the Gospel those who were by no means saved by the authority of the Law? Moreover, emphatically according to the Hebrew it is to be read: Who will make me hard and cruel, so that I may overcome my nature? For this is signified in the desert and in the thorns: so that I may crush and burn it as if in battle, which I have always guarded by my diligence. Or rather shall I hold my strength, which there is no doubt is Christ, and concerning whom we read: "Christ the power of God and the wisdom of God" (1 Cor. 1:24), so that he himself may make peace for me, and reconcile the world?

Juxta LXX hic est sensus, ut ex persona accipiamus Ecclesiae: Ego civitas firma, civitas multis vallata hostibus, quae frustra dedi pocula inimicae meae Synagogae. Capietur enim nocte, et corruet murus ejus, nullaque erit de adversariis potestatibus, quae non apprehendat eam. Rursum loquar: Quid mihi prodest custodire eam, quae stipulam in se habeat, non frumenta: quae ita inculta est, ut veprium plena sit et spinarum, quam salvare volui? Sed quia hostiliter mecum agit, recessi ab ea. Dixeruntque in me et ex me nati Apostoli: Vobis quidem oportebat primum loqui verbum Dei: sed quoniam repulistis illud, et indignos vos judicastis aeternae vitae, ecce convertimur ad gentes (Act. XIII, 46). Idcirco faciet Dominus quod minatus est, ut omnes in ea ardeant Romano igne circumdati. Vel certe ardeant vitiis atque peccatis, ne possint ardentia diaboli jacula restinguere. Omnes enim adulterantes quasi clibanus corda eorum. Et illi qui prius habitabant in ea, postquam clamaverint, capta est civitas atque succensa, dimittent eam, et reconciliantes mundum [Al. immundum] Deo, dicent: Faciamus pacem illi, pacem faciamus ei, hoc est, Christo, semper scribentes in Epistolis suis: Gratia vobiscum et pax a Deo Patre et Christo Jesu Domino nostro (I Cor. I, 3). De quibus in hoc eodem Propheta legimus: Quam speciosi pedes evangelizantium pacem (Isa. LII, 7)! Quidam hunc locum ad Ecclesias referunt, quod custodiantur quidem a Deo; sed multi in eis fructus non faciant; et propterea boni doctoris succedantur ardoribus, ut clamitent et confiteantur errorem suum, et postea pacem faciant Deo, qui vere appellentur filii Jacob.

(Vers. 6.) Qui egrediuntur de radice Jacob, florebit et germinabit Israel: et implebunt faciem orbis semine. LXX: Qui veniunt filii Jacob: germinabit et florebit Israel: et implebit orbem terrarum fructus ejus. Postquam Apostoli in toto orbe Evangelium praedicantes, dixerint: Faciemus pacem Christo, pacem faciemus ei, qui in excelsis fuerint de semine Jacob, et in Apostolicam pervenerint dignitatem, appellabuntur filii Jacob. Tunc germinabit et florebit Israel, videns doctrina filiorum suorum universum orbem esse completum, et attulisse fructus uberrimos, quos in Judaea manens non attulerat.

(Vers. 7.) Numquid juxta plagam percutientis se, percussit eum: aut sicut occidit interfectos ejus, sic occisus est? Locus iste dupliciter intelligitur. Aut contra Jerusalem, ut dicat eam non ita a Deo esse percussam, ut ipsa percussit Christum et Apostolos ejus: aut contra gentium multitudinem, quod illis persequentibus et effundentibus sanguinem Christianum, Apostoli et apostolici viri nihilominus salutis eorum curam habuerint et reconciliaverint eos Deo.

According to the LXX this is the sense, so that we may receive it from the person of the Church: I am a firm city, a city walled by many enemies, who in vain gave the cups to my enemy the Synagogue. For it shall be taken by night, and its wall shall fall, and there shall be none of the adversary powers which does not take it. Again I shall speak: What does it profit me to guard it, which has stubble in itself, not grain: which is so uncultivated that it is full of briers and thorns, which I wished to save? But because it acts hostilely with me, I have withdrawn from it. And the Apostles born in me and from me said: "To you indeed it behooved first to speak the word of God: but since you have repelled it, and judged yourselves unworthy of eternal life, behold we turn to the gentiles" (Acts 13:46). Therefore the Lord will do what he threatened, so that all in it may burn, surrounded by the Roman fire. Or certainly let them burn with vices and sins, lest they be able to extinguish the burning darts of the devil. For all committing adultery are like an oven, their hearts. And those who previously dwelt in it, after they have cried out, the city is taken and burned, they will leave it, and reconciling the world to God, they will say: Let us make peace for him, let us make peace for him, that is, for Christ, always writing in their Epistles: "Grace be to you and peace from God the Father and Christ Jesus our Lord" (1 Cor. 1:3). Concerning whom in this same Prophet we read: "How beautiful are the feet of those evangelizing peace" (Isa. 52:7)! Some refer this place to the Churches, that they are indeed guarded by God; but many in them do not produce fruits; and therefore they are consumed by the ardors of a good teacher, so that they may cry out and confess their error, and afterwards make peace with God, who may truly be called sons of Jacob.

(Verse 6.) Those who come out from the root of Jacob, Israel shall flourish and bud: and they shall fill the face of the world with seed. LXX: Those who come as sons of Jacob: Israel shall bud and flourish: and its fruit shall fill the world. After the Apostles, preaching the Gospel in the whole world, shall have said: Let us make peace for Christ, let us make peace for him, those who in the heights shall have been from the seed of Jacob, and shall have arrived at Apostolic dignity, shall be called sons of Jacob. Then Israel shall bud and flourish, seeing the whole world to be filled with the doctrine of its sons, and to have brought forth most fertile fruits, which remaining in Judea it had not brought forth.

(Verse 7.) Has he struck him according to the stroke of him that struck him: or is he slain as he slew his slain? This place is understood in two ways. Either against Jerusalem, that he may say it was not so struck by God as it itself struck Christ and his Apostles: or against the multitude of the gentiles, because while they were persecuting and shedding Christian blood, the Apostles and apostolic men nevertheless had care for their salvation and reconciled them to God.

(Vers. 8.) In mensura contra mensuram cum abjecta fuerit, judicabis eam. LXX: Rixans et exprobrans emittet eos. Juxta Hebraicum hic sensus est: Sicut fecit Jerusalem, sic recipiet, et juxta mensuram qua mensa est, remetietur ei. Tuncque cumulatam mensuram recipiet, quando judicii tempus advenerit et abjecerit eam Deus. Juxta LXX pendet ex superioribus quod dicitur. Non enim Israel sicut percussit, percutietur; nec sicut interfecit, interficietur. Qui jurgabat contra Apostolos, et exprobrabat doctoribus suis, et praecipiebat ne in nomine Christi loquerentur. Propterea Dominus abjiciet eos, et de suo expellet grege.

Meditatus est in spiritu suo duro per diem aestus. LXX: Nonne tu eras qui meditabaris spiritu duro interficere eos, spiritu furoris? Juxta Hebraicum hoc dicitur, in mensura qua mensa est, Jerusalem recipiet: propterea Deus in spiritu suo duro atque vehementi meditatus est, sive locutus contra eam in die aestus, hoc est, in persecutionis tempore, quando ardentior indignationis dies est atque poenarum. Juxta LXX, ad ipsam dicitur Jerusalem, sive ad Israel: Nonne tu eras quae in spiritu tuo durissimo atque crudeli, et in furore blasphemiarum tuarum, Apostolos Domini atque doctores interficere cupiebas?

(Vers. 9.) Idcirco super his dimittetur iniquitas domui Jacob, et iste omnis fructus, ut auferatur peccatum ejus: quia posuit omnes lapides altaris sicut lapides cineris allisos: non stabunt luci et delubra. LXX: Propterea auferetur iniquitas Jacob, et haec erit benedictio ejus cum abstulero peccatum ejus, quando posuerit omnes lapides ararum contritos quasi cinerem comminutum, et non perseverabunt arbores eorum, et idola. Causas reddit cur postquam Judaei in Dominum miserint manus, veniam consequantur, si voluerint agere poenitentiam, ut impleatur Salvatoris oratio: Pater, ignosce eis; quod enim faciunt, nesciunt (Luc. XXIII, 34). Propterea, inquit, dimittetur iniquitas domui Jacob, et auferetur peccatum ejus, ut mereatur benedictionem Dei, qui sibi maledictionem fuerat imprecatus, dicens: Sanguis ejus super nos, et super filios nostros (Matt. XXVII, 25). quia per Apostolos de stirpe Israel in toto orbe Evangelium seminabitur, et destruetur idololatria, et comminuentur arae usque ad pulverem, succidentur luci, delubra corruent, et Dei unius sub mysterio Trinitatis notitia praedicabitur.

(Vers. 10.) Civitas enim munita desolata erit: speciosa relinquetur, et dimittetur quasi deserta. Ibi pascetur vitulus, et ibi accubabit et consumet summitates ejus. LXX: Idola eorum succidentur, quasi lucus, et longe habitans grex dimittetur sicut grex derelictus, et erit multo tempore in pascua, et ibi requiescent greges, et post multum tempus non erit in ea omne viride, quia exsiccatum est.

(Verse 8.) In measure against measure when it shall be cast off, you shall judge it. LXX: Quarreling and reproaching he shall send them out. According to the Hebrew this is the sense: As Jerusalem did, so shall it receive, and according to the measure with which it measured, it shall be measured back to it. And then it shall receive a heaped-up measure, when the time of judgment shall have arrived and God shall have cast it off. According to the LXX that which is said depends on the things above. For Israel shall not be struck as it struck; nor shall it be slain as it slew. Who quarreled against the Apostles, and reproached its teachers, and commanded that they should not speak in the name of Christ. Therefore the Lord will cast them off, and expel them from his flock.

He has meditated in his hard spirit through the day of heat. LXX: Were you not the one who meditated in a hard spirit to slay them, in a spirit of fury? According to the Hebrew this is said, in the measure with which it measured, Jerusalem shall receive: therefore God in his hard and vehement spirit has meditated, or spoken against it in the day of heat, that is, in the time of persecution, when the day of indignation and of punishments is more burning. According to the LXX, it is said to Jerusalem itself, or to Israel: Were you not the one who in your most hard and cruel spirit, and in the fury of your blasphemies, desired to slay the Apostles and teachers of the Lord?

(Verse 9.) Therefore upon these shall the iniquity of the house of Jacob be forgiven, and this is all the fruit, that its sin may be taken away: because he has placed all the stones of the altar like stones of ashes dashed to pieces: the groves and shrines shall not stand. LXX: Therefore the iniquity of Jacob shall be taken away, and this shall be his blessing when I shall have taken away his sin, when he shall have placed all the stones of the altars crushed like broken ashes, and their trees and idols shall not persevere. He renders the causes why after the Jews laid hands on the Lord, they may obtain pardon, if they will perform penance, so that the prayer of the Savior may be fulfilled: "Father, forgive them; for they know not what they do" (Luke 23:34). Therefore, he says, the iniquity of the house of Jacob shall be forgiven, and its sin shall be taken away, that he may deserve the blessing of God, who had imprecated a curse upon himself, saying: "His blood be upon us, and upon our children" (Matt. 27:25). because through the Apostles from the stock of Israel the Gospel shall be sown in the whole world, and idolatry shall be destroyed, and altars shall be crushed even to dust, groves shall be cut down, shrines shall fall, and the knowledge of the one God under the mystery of the Trinity shall be preached.

(Verse 10.) For the fortified city shall be desolate: the beautiful one shall be left, and shall be abandoned like a desert. There the calf shall feed, and there he shall lie down and consume its summits. LXX: Their idols shall be cut down, like a grove, and the flock dwelling far off shall be abandoned like a forsaken flock, and it shall be for a long time in pasture, and there the flocks shall rest, and after a long time there shall not be in it any green thing, because it is dried up.

Jerusalem civitas quondam firma atque munita, quia non suscepit patrisfamilias, filium sed dixit: Venite, occidamus eum, quia iste haeres est et nostra erit haereditas (Matth. XXI, 38), desolata erit. Et quae quondam fuit speciosa, de qua et in Ezechiele dicitur: Similam, et mel et oleum comedisti, et speciosa facta es vehementer nimis (Ezech. XVI, 13), et in qua habitat ille de quo scriptum est: Speciosus forma prae filiis hominum (Ps. XLIV, 3), relinquetur et dimittetur quasi desertum, dicente Domino ad Apostolos: Surgite, abeamus hinc (Joan. XIV, 31). Ibi pascetur vitulus, Romanus exercitus, de quo et in alio loco sub nomine apri dictum est: Vastabit eam aper de silva: et singularis ferus depastus est eam (Psal. LXXIX, 14). Et ibi accubabit et consumet summitates ejus sub metaphora vineae et propaginum ejus, ut nihil in ea viride, nihil remaneat flagellorum, sed omnia consumat inimicus. Juxta LXX, quia non receperunt pastorem bonum: propterea erunt quasi grex derelictus, et patebunt morsibus bestiarum; et nihil in eis viride remanebit, quia siccitas omnia possidebit.

(Vers. 11.) In siccitate messis illius conterentur mulieres venientes et docentes eam. Non est enim populus sapiens: propterea non miserebitur ejus qui fecit eum: et qui formavit eum, non parcet ei. LXX: Mulieres venientes a spectaculo, venite: non est enim populus habens intelligentiam; propterea non miserebitur eorum qui fecit eos; et qui formavit eos, non parcet.

Hoc quod dicitur, In siccitate messis illius conterentur, pro quo Septuaginta interpretati sunt, non erit in ea quidquam viride, quia exaruit, juxta Hebraicum sequentibus copulatur; juxta LXX, priori sensui. Dicamus ergo primum juxta Hebraicum. Cum siccitatis et messionis Jerusalem, et ut apertius loquar, vastitatis tempus advenerit, de toto orbe synagogarum turba concurret, ut plangant Jerusalem et mala illius consolentur. Sive aperte de mulieribus loquitur, quae nudatis pectoribus, sanguinantes feriunt lacertos, et implebitur [Al. impletur] Domini vaticinium: Filiae Jerusalem, nolite me flere, sed plangite super vos et super filios vestros (Luc. XXIII, 28). Magnaque infelicitas populi, a mulieribus lamentationis carmina discere; sicut reprehensio fuit populi Israel, quando in Judicum libro (Judic. IV), in manu mulieris Debborae fecit salutem Dominus, et tempore vicinae captivitatis, tacentibus viris, Holda mulier prophetavit (IV Reg. XXII). Propterea autem mulieres longo conterentur itinere, imbecillitate, fame et squalore confectae, et docebunt populum miserabilem, quia non est populus sapiens, nec intellexit Creatorem suum, qui neglectus ab eis atque contemptus non miserebitur facturae, et non parcet creaturae suae.

Jerusalem, a city once firm and fortified, because it did not receive the son of the householder, but said: "Come, let us kill him, because this is the heir and ours shall be the inheritance" (Matt. 21:38), shall be desolate. And she who was once beautiful, concerning whom it is also said in Ezekiel: "You ate fine flour, and honey and oil, and you were made exceedingly beautiful" (Ezek. 16:13), and in which he dwells of whom it is written: "Beautiful in form above the sons of men" (Ps. 44:3), shall be left and abandoned like a desert, the Lord saying to the Apostles: "Arise, let us go hence" (John 14:31). There the calf shall feed, the Roman army, concerning which also in another place it was said under the name of a boar: "The boar from the forest shall lay it waste: and a singular wild beast has fed upon it" (Ps. 79:14). And there he shall lie down and consume its summits under the metaphor of a vineyard and its branches, so that nothing green, nothing of the shoots may remain in it, but the enemy may consume all things. According to the LXX, because they did not receive the good shepherd: therefore they shall be like a forsaken flock, and shall be open to the bites of wild beasts; and nothing green shall remain in them, because dryness shall possess all things.

(Verse 11.) In the drought of its harvest the women coming and teaching it shall be crushed. For it is not a wise people: therefore he who made it will not have mercy on it: and he who formed it will not spare it. LXX: Women coming from a spectacle, come: for it is not a people having understanding; therefore he who made them will not have mercy on them; and he who formed them will not spare.

This which is said, "In the drought of its harvest they shall be crushed," for which the Seventy interpreted, "there shall not be in it any green thing, because it has dried up," according to the Hebrew is joined to the following; according to the LXX, to the prior sense. Therefore let us speak first according to the Hebrew. When the time of the drought and harvest of Jerusalem, and to speak more openly, of its devastation, shall have arrived, a crowd of synagogues from the whole world will run together, so that they may lament Jerusalem and console its evils. Or he speaks openly concerning the women, who with bared breasts, bleeding, strike their arms, and the prophecy of the Lord shall be fulfilled: "Daughters of Jerusalem, weep not for me, but weep over yourselves and over your children" (Luke 23:28). And it is a great unhappiness of the people to learn the songs of lamentation from women; just as it was a reproach of the people of Israel, when in the book of Judges (Judg. 4), the Lord worked salvation in the hand of the woman Deborah, and at the time of the nearby captivity, while the men were silent, Huldah the woman prophesied (4 Kings 22). Moreover, for this reason the women shall be crushed by the long journey, consumed by weakness, hunger and squalor, and they shall teach the miserable people, because it is not a wise people, nor did it understand its Creator, who, neglected and despised by them, will not have mercy on his handiwork, and will not spare his creature.

Juxta LXX, de Maria dicitur Magdalene, et alia Maria, et caeteris mulieribus, quae primum viderunt Dominum resurgentem, et tenuerunt pedes ejus, et ab eo audire meruerunt: Nolite timere: Ite, nuntiate fratribus meis ut vadant in Galilaeam, et ibi me videbunt (Matt. XXVIII, 10). De istis mulieribus multo priusquam nascerentur, propheticus sermo praenuntiat, et vocat eas a spectaculo Dominicae Passionis et Resurrectionis, ut Evangelium praedicent, et, juxta Hebraicum, doceant Jerusalem sive terram Israel, quod iste sit Dominus et Deus. Populo enim Israel non habente sapientiam illo tempore, quando passus est Dominus, et impletum est vaticinium prophetale: Salvum me fac, Domine, quoniam defecit sanctus (Psal. XI, 1). Et: Omnes declinaverunt, simul inutiles facti sunt: non est qui faciat bonum, non est usque ad unum (Ps. XIII, 4), vocantur mulieres de spectaculo, ut quod ipsae viderunt Apostolis nuntient. Israel autem de quo dictum est (Supra, I, 3): Israel non cognovit me, et populus meus non intellexit, clementissimum Creatorem et factorem suum provocavit in amaritudinem, ut nequaquam ejus misereatur. Haec pie quidem dicuntur; sed quomodo cum caeteris congruant, et consummationis mundi temporibus coaptentur, difficilis interpretatio est.

(Vers. 12.) Et erit in die illa, percutiet Dominus ab alveo fluminis usque ad torrentem Aegypti. LXX: Et erit in die illa, concludet Dominus a fossa fluminis usque ad Rhinocoruram. Nisi junxisset, in die illa, per quod docemur, ea quae dicturus est superioribus copulanda, poteramus quasi proprium capituli hujus sensum exponere; nunc autem ad superiora referenda sunt omnia. Quoniam civitas munita desolata erit, et speciosa quondam relinquetur quasi desertum, et ibi vitulus accubabit, et consumet propagines vineae, et omnia siccabuntur, quoniam non est populus habens intellectum, et propter stultitiam ejus, nullam a Creatore suo misericordiam consecutus est. Idcirco percutiet, sive concludet Dominus ab alveo vel rivo fluminis usque ad torrentem Aegypti, ut in universa Judaea, quae quondam repromissionis terra fuit, nullus reperiatur sermo doctrinae, nihil scientiae Scripturarum, de quibus et Apostolus loquitur: Ut non attendamus Judaicis fabulis et mandatis hominum, qui avertuntur a veritate (Tit. I, 14); et iterum: Sunt enim multi et non subditi ac vaniloqui, et seductores, quos oportet redarguere, praecipue ex circumcisione (Ibid., 10).

According to the LXX, it is said concerning Mary Magdalene, and the other Mary, and the rest of the women, who first saw the rising Lord, and held his feet, and deserved to hear from him: "Do not fear: Go, tell my brothers that they should go into Galilee, and there they shall see me" (Matt. 28:10). Concerning these women long before they were born, the prophetic speech foretells, and calls them from the spectacle of the Lord's Passion and Resurrection, so that they may preach the Gospel, and, according to the Hebrew, teach Jerusalem or the land of Israel, that this is the Lord and God. For the people of Israel not having wisdom at that time when the Lord suffered, and the prophetic prophecy was fulfilled: "Save me, O Lord, for the saint has failed" (Ps. 11:1). And: "All have declined, together they have become useless: there is none who does good, there is not even one" (Ps. 13:4), the women are called from the spectacle, so that they may announce to the Apostles what they themselves saw. But Israel, concerning whom it was said (Above, 1:3): "Israel has not known me, and my people has not understood," provoked its most clement Creator and maker to bitterness, so that he by no means has mercy on it. These things are indeed said piously; but how they agree with the rest, and are fitted to the times of the consummation of the world, is a difficult interpretation.

(Verse 12.) And it shall be in that day, the Lord shall strike from the channel of the river even to the torrent of Egypt. LXX: And it shall be in that day, the Lord shall enclose from the ditch of the river even to Rhinocorura. Unless he had joined, "in that day," by which we are taught that those things which he is about to say are to be coupled with the things above, we could set forth the sense of this chapter as its own; but now all things are to be referred to the things above. Since the fortified city shall be desolate, and the once beautiful one shall be left like a desert, and there the calf shall lie down, and consume the branches of the vineyard, and all things shall be dried up, since it is not a people having understanding, and on account of its folly, it has obtained no mercy from its Creator. Therefore the Lord will strike, or enclose, from the channel or stream of the river even to the torrent of Egypt, so that in all Judea, which once was the land of promise, no speech of doctrine may be found, nothing of the knowledge of the Scriptures, concerning which also the Apostle speaks: "That we should not attend to Jewish fables and commandments of men, who turn away from the truth" (Titus 1:14); and again: "For there are many and not subject and vain-talkers, and seducers, whom it behooves to rebuke, especially those of the circumcision" (Ibid., 10).

Alveum autem, sive rivum fluminis juxta historiam Euphratem possumus dicere, sicut et in septuagesimo primo psalmo scriptum est: Dominabitur a mari usque ad mare, et a flumine usque ad finem [Al. fines], orbis terrae (Psal. LXX, 8). Alii Jordanem putant. Et hoc notandum, quod in Judaeae terminis, fluvius appelletur; in Aegypti finibus, torrens, qui turbidas aquas habet, et non perpetuas. Pro torrente Aegypti, LXX Rhinocoruram transtulerunt, quod est oppidum in Aegypti Palaestinaeque confinio, non tam verba Scripturaram, quam sensum verborum exprimentes. Quod autem nos diximus, percutiet, pro quo LXX συμφράξει, id est, concludet, transtulerunt: Aquila et Theodotio, ῥαβδήσει interpretati sunt, quod sive virga percutiet, sive ad virgam recensebit numerum gregis sui, intelligi potest: ut non in malam, sed in bonam partem accipiatur.

Et vos congregabimini unus et unus, filii Israel. LXX: Vos autem congregate unum et unum, filios Israel. O filii Israel, pro quo interpretatus est Symmachus, domus Israel: percussis adversariis vestris a rivo fluminis, usque ad torrentem Aegypti, id est, ab Euphrate usque ad Nilum, vos vel ipsi congregabimini ad fidem Domini unus et unus, quia Judaeorum turba non credidit, per quod significat, paucos ex Judaeis in Salvatorem Dominum crediturus. Vel certe, o Apostoli et apostolici viri, Judaeorum multitudine non credente, vos de toto orbe, quos potueritis, quasi oves morbidas referte ad caulas Domini, et congregate eas cum gentium populo, ut impleatur illud, quod Paulus Apostolus et Barnabas loquuntur ad Judaeos: Vobis quidem primum oportebat annuntiare verbum Dei; sed quia indignos vos judicastis salute, ecce convertimur ad gentes (Act. XIII, 46).

(Vers. 13.) Et erit in die illa: clangetur in tuba magna; et venient qui perditi fuerant de terra Assyriorum, et qui ejecti erant in terram Aegypti: et adorabunt Dominum in monte sancto in Jerusalem. LXX: Et erit in die illa, canent tuba magna; et venient qui perierant in regione Assyriorum, et qui perierant in Aegypto: et adorabunt Dominum super montem sanctum in Jerusalem.

In hoc loco Judaei cassa sibi vota promittunt, quod in consummatione mundi, quando Antichristus, ut dicitur ἠλειμμένος suus venerit, de Assyriis et de terra Aegypti dispersus populus congregetur, et veniat in Jerusalem, et aedificato templo, adoret Dominum Deum suum. Quod secundum litteram omnino stare non potest. Neque enim de Assyriis tantum et de Aegypto, sed de toto orbe terrarum, qui in Christum crediturus sunt, vocabuntur.

Moreover, we can say that the channel, or stream of the river according to history is the Euphrates, as also in the seventy-first psalm it is written: "He shall rule from sea to sea, and from the river even to the end [Al. ends] of the world" (Ps. 71:8). Others think it is the Jordan. And this is to be noted, that in the borders of Judea it is called "river"; in the borders of Egypt, "torrent," which has turbid waters, and not perpetual ones. For the torrent of Egypt, the LXX translated Rhinocorura, which is a town on the border of Egypt and Palestine, expressing not so much the words of the Scriptures as the sense of the words. But that which we said, "he shall strike," for which the LXX translated symphraxei, that is, "he shall enclose": Aquila and Theodotion interpreted rabdesei, which can be understood either as "he shall strike with a rod," or "he shall review with a rod" the number of his flock: so that it may be received not in a bad, but in a good part.

And you shall be gathered one and one, O children of Israel. LXX: But you gather one and one, the children of Israel. O children of Israel, for which Symmachus interpreted, "house of Israel": your adversaries having been struck from the stream of the river even to the torrent of Egypt, that is, from the Euphrates even to the Nile, you even yourselves shall be gathered to the faith of the Lord one and one, because the crowd of the Jews did not believe, by which he signifies that few from the Jews would believe in the Lord Savior. Or certainly, O Apostles and apostolic men, the multitude of the Jews not believing, bring back as many as you can from the whole world, like diseased sheep, to the folds of the Lord, and gather them with the people of the gentiles, so that that may be fulfilled which the Apostle Paul and Barnabas speak to the Jews: "To you indeed it behooved first to announce the word of God; but because you judged yourselves unworthy of salvation, behold we turn to the gentiles" (Acts 13:46).

(Verse 13.) And it shall be in that day: there shall be a blast on a great trumpet; and those who had been lost from the land of the Assyrians shall come, and those who had been cast out into the land of Egypt: and they shall adore the Lord in the holy mountain in Jerusalem. LXX: And it shall be in that day, they shall sing with a great trumpet; and those who had perished in the region of the Assyrians shall come, and those who had perished in Egypt: and they shall adore the Lord upon the holy mountain in Jerusalem.

In this place the Jews promise themselves empty vows, that in the consummation of the world, when Antichrist, or their "anointed one" as he is called, shall come, the dispersed people shall be gathered from the Assyrians and from the land of Egypt, and shall come into Jerusalem, and the temple having been built, shall adore the Lord their God. Which according to the letter cannot stand at all. For not from the Assyrians only and from Egypt, but from the whole world, those who are about to believe in Christ shall be called.

Ergo hoc significat, quod in novissima tuba, juxta Apostolum Paulum (I Cor. XV), omnes qui perierant in Assyriis et in Aegypto ad Dominum veniant: Nec dixit omnes filios Israel, sed omnes qui perierant, per quod significat gentium multitudinem, quod et idololatriae, et magicis, ac philosophiae artibus obligati, veniant ad fidem Christi, et adorent eum in Ecclesia. Tuba autem magna potest intelligi sermo Evangelicus, de quo et in hoc eodem Propheta legimus: Super montem excelsum ascende, qui evangelizas Sion: exalta vocem tuam, qui evangelizas Jerusalem (Infra, XL, 9). Mons ergo sanctus et Jerusalem illa est, de qua saepe diximus: Accessistis ad Sion montem et civitatem Dei viventis, Jerusalem coelestem, et multorum Angelorum millia; et Ecclesiam primitivorum, qui scripti sunt in coelis (Hebr. XII, 22). Hucusque de consummationis mundi dictum est ab eo loco in quo exponere coepimus: Ecce Dominus dissipabit terram, et nudabit eam (Supra, XXIV, 1), quod praesenti volumine continetur. Nunc adjuvante, immo inspirante nobis Christo, transeamus ad nonum, quod alterius prophetiae habebit exordium.

Therefore this signifies that at the last trumpet, according to the Apostle Paul (1 Cor. 15), all who had perished in the Assyrians and in Egypt shall come to the Lord: Nor did he say "all the children of Israel," but "all who had perished," by which he signifies the multitude of the gentiles, that both those bound to idolatry, and to magic and the arts of philosophy, should come to the faith of Christ, and adore him in the Church. Moreover, the great trumpet can be understood as the Evangelical speech, concerning which also in this same Prophet we read: "Get you up upon a high mountain, you who evangelize Zion: lift up your voice, you who evangelize Jerusalem" (Below, 40:9). Therefore the holy mountain and that Jerusalem is that concerning which we have often said: "You have approached Mount Zion and the city of the living God, the heavenly Jerusalem, and the thousands of many Angels; and the Church of the firstborn, who are written in heaven" (Heb. 12:22). Thus far it has been spoken concerning the consummation of the world from that place in which we began to set forth: "Behold the Lord will dissipate the earth, and will strip it" (Above, 24:1), which is contained in the present volume. Now with Christ helping, or rather inspiring us, let us pass to the ninth [volume], which will have the beginning of another prophecy.

LIBER NONUS.

Variis molestiis occupati, explanationes in Isaiam prophetam per intervalla dictamus. Unde expleto octavo volumine, nunc post aliquantum temporis spatium transimus ad nonum: non absque morsu et obtrectationibus invidorum, qui ignorantes quid audiant, quid loquantur, de eo audent judicare quod nesciunt, et ante despiciunt quam probent, eruditosque se aestimant et disertos, si de cunctis Scriptoribus detrahant. Quorum livorem et mussitationem garrulam contemnentes, Dei poscamus auxilium, et Psalmistae imprecatione dicamus: Dissipa gentes quae bella volunt (Ps. LXVII, 32). Domini enim locus in pace est, quae exsuperat omnem sensum. Quam et Propheta desiderat clamitans: Domine Deus noster, pacem da nobis: omnia enim reddidisti nobis (Isai. XXVI, 12). Sed jam proponamus Isaiae capitulum, et cum Moyse ingrediamur nubem et caliginem, ut clarificetur vultus noster, et, juxta Hebraicum, cornuta sit facies: audianturque et rutilent tonitrua et fulgura, quae plebs vilior videre non potuit (Exod. XIX).

371 (Cap. XXVIII.—Vers. 1.) Vae coronae superbiae ebriis Ephraim, et flori decidenti gloriae exsultationis ejus, qui erant in vertice vallis pinguissimae, errantes a vino. Ecce validus et fortis Domini, sicut impetus grandinis turbo confringens; sicut impetus aquarum multarum inundantium et emissarum super terram spatiosam. Pedibus conculcabitur corona superbiae ebriorum Ephraim. Et erit flos decidens gloriae exsultationis ejus, qui est super verticem vallis pinguium, quasi temporaneum ante maturitatem autumni, quod cum aspexerit videns, statim ut manu tenuerit, devorabit illud.

LXX: Vae coronae injuriae mercenarii Ephraim: flos cadens de gloria super verticem montis pinguis, qui ebrii estis absque vino. Ecce fortis et durus furor Domini, sicut grando quae fertur in pronum, non habens umbraculum, quae violenter decidit sicut aquarum multitudo trahens humum, et faciens sibi spatium: manibus et pedibus conculcabitur corona injuriae mercenarii Ephraim. Et erit flos qui decidit de spe gloriae in summitate montis excelsi, sicut praematura ficus, quam qui viderit, antequam sumat manu, cupiet eam devorare.

BOOK NINE.

Occupied with various troubles, we dictate the explanations on the prophet Isaiah at intervals. Whence, the eighth volume having been completed, now after some space of time we pass to the ninth: not without the bite and detractions of the envious, who, ignorant of what they hear, of what they speak, dare to judge concerning that which they do not know, and despise before they prove, and estimate themselves learned and eloquent, if they detract from all Writers. Contemning whose malice and garrulous muttering, let us ask for the help of God, and say with the imprecation of the Psalmist: "Scatter the nations that want wars" (Ps. 67:32). For the place of the Lord is in peace, which surpasses all understanding. Which also the Prophet desires, crying out: "O Lord our God, give us peace: for you have rendered all things to us" (Isa. 26:12). But now let us set forth the chapter of Isaiah, and with Moses let us enter the cloud and darkness, so that our countenance may be clarified, and, according to the Hebrew, our face may be horned: and let the thunders and lightnings be heard and glow, which the viler common people could not see (Exod. 19).

371 (Chap. XXVIII.—Verse 1.) Woe to the crown of pride for the drunkards of Ephraim, and to the falling flower of the glory of his exultation, who were on the top of the fattest valley, wandering from wine. Behold, the strong and mighty of the Lord, like the onset of hail, a crushing whirlwind; like the onset of many waters overflowing and sent out over a spacious land. The crown of the pride of the drunkards of Ephraim shall be trodden down by feet. And the falling flower of the glory of his exultation, which is over the top of the valley of the fat ones, shall be like a temporary fruit before the ripeness of autumn, which when a beholder has seen it, as soon as he has taken it in hand, he shall devour it.

LXX: Woe to the crown of injury of the mercenary of Ephraim: the falling flower from glory over the top of the fat mountain, you who are drunk without wine. Behold, the strong and hard fury of the Lord, like hail which is carried headlong, having no shelter, which violently falls down like a multitude of waters dragging the soil, and making space for itself: the crown of the injury of the mercenary of Ephraim shall be trodden down with hands and feet. And the flower which fell from the hope of glory on the summit of the high mountain shall be like an early fig, which he who sees it, before he takes it in hand, desires to devour it.

Dicamus primum juxta historiam, deinde juxta tropologiam, et ad extremum juxta vaticinium prophetale. Loquitur sermo divinus adversum decem tribus quae regnabant in Samaria, et propter Jeroboam, qui de tribu Ephraim fuit, appellabantur Ephraim. Et vocat eos coronam superbiae: quia comparati duabus tribubus, quae appellabantur Juda, sublimiores erant et numero et robore. Ebriosque eos dicit Ephraim, qui suum non intelligant Creatorem, sed pro Domino adorent vitulos aureos in Dan et Bethel. Isti quondam in flore fuerunt Domini, et in gloria, quando regebantur a David et Salomone, et in duodecim tribubus erant adorantes Deum in templo Jerusalem, qui fuerunt in vertice vallis pinguissimae, quod Hebraice dicitur GE SEMANIM. Significat autem locum ubi traditus Dominus est; super cujus vallis verticem templum Domini situm est. Isti inebriati sunt vino erroris et amentiae, 372 quod eis miscuit Jeroboam.

Quapropter poenam illis Dominus comminatur, quod sicut grandinis turbo universa confringit, et impetus aquarum inundantium quidquid obvium invenerit, rapit: sic ab Assyriorum deleantur exercitu, et quod reliquum fuerit, in montes sive urbes Mediae transferatur. Comparat autem gloriam decem tribuum coronae variorum florum, quae tantam habuerit pulchritudinem, ut quomodo si quis antequam aestas veniat et autumnus, prodromon ficum videns in arbore, statim ut manu tenuerit, devorat: sic et decem tribus cum Assyrius viderit, vastet et devoret, et nihil omnino pristini populi relinquat in Samaria. Hoc breviter juxta historiam dictum sit.

Transeamus ad allegoriam. Secundum expositionem Osee prophetae, in quo Ephraim et Joseph et Samariam et decem tribus, quae scissae sunt a corpore duodecim tribuum, et templum Domini reliquerunt, retulimus ad haereticos, qui vere juxta Septuaginta editionem, corona injuriae sunt, Dominum blasphemantes, et omnia mercedis causa faciunt, et de gloria Domini conciderunt: nec sequuntur tenuitatem mannae, et humilitatem Ecclesiasticam; sed in monte pinguissimo versantur ebrii absque vino. Propterea fortis et durus furor Domini, qui eos puniturus est, grandini praecipiti, quae non in tecta, sed in capita mortalium ruit, et multis [Al. multarum] aquarum inundationibus comparatur, quae quidquid obvium invenerint, trahunt. Haec corona injuriae, mercenarii appellantur Ephraim, qui juxta Apostolum turpis lucri gratia, de flore et spe ac gloria pristinae fidei corruerunt, et versantur in superbia, et dulcissimus cibus diaboli sunt, qui eos quotidie devorat (I Pet. V).

Let us speak first according to history, then according to tropology, and at the end according to the prophetic prediction. The divine word speaks against the ten tribes which reigned in Samaria, and because of Jeroboam, who was of the tribe of Ephraim, they were called Ephraim. And it calls them a crown of pride: because compared to the two tribes which were called Judah, they were more sublime both in number and in strength. And it calls them drunkards of Ephraim, who do not understand their Creator, but adore golden calves in Dan and Bethel instead of the Lord. These were once in the flower of the Lord, and in glory, when they were ruled by David and Solomon, and among the twelve tribes they were adoring God in the temple of Jerusalem; they were at the top of the fattest valley, which in Hebrew is called GE SEMANIM. Moreover, it signifies the place where the Lord was betrayed; over the top of whose valley the temple of the Lord was situated. These were intoxicated with the wine of error and madness, 372 which Jeroboam mixed for them.

Wherefore the Lord threatens them with punishment, that just as a whirlwind of hail crushes everything, and the onset of overflowing waters snatches whatever it finds in its way: so they may be destroyed by the army of the Assyrians, and what remains may be transferred into the mountains or cities of Media. Moreover, he compares the glory of the ten tribes to a crown of various flowers, which has such great beauty that just as if someone, before summer and autumn come, seeing a premature (prodromon) fig on a tree, as soon as he has taken it in hand, devours it: so also when the Assyrian sees the ten tribes, he may lay waste and devour them, and leave nothing at all of the former people in Samaria. This may be said briefly according to history.

Let us pass to the allegory. According to the exposition of the prophet Hosea, in which we referred Ephraim and Joseph and Samaria and the ten tribes, which were torn from the body of the twelve tribes and left the temple of the Lord, to the heretics, who truly according to the Septuagint edition are a crown of injury, blaspheming the Lord, and do all things for the sake of reward, and have fallen from the glory of the Lord: nor do they follow the thinness of the manna and the Ecclesiastical humility; but they dwell on the fattest mountain, drunk without wine. Therefore, the strong and hard fury of the Lord, who is about to punish them, is compared to headlong hail, which rushes not onto roofs but onto the heads of mortals, and to many floods of waters, which drag whatever they find in their way. This crown of injury, the mercenaries, are called Ephraim, who according to the Apostle, for the sake of filthy lucre, have fallen from the flower and hope and glory of the former faith, and dwell in pride, and are the sweetest food of the devil, who devours them daily (1 Pet. 5).

Secundum prophetiam illud possumus dicere, quod coronam injuriae vocet Scribas et Pharisaeos, qui Dominum blasphemabant. Et appellabantur mercenarii Ephraim, propter Judam, qui de tribu Ephraim et de vico ejusdem tribus Iscarioth, Dominum pretio vendidit, qui vere flos apostolicae gloriae cecidit super montem 373 pinguissimum, de quo dictum putamus: Manducavit et bibit Jacob, et saturatus est, et impinguatus, et recalcitravit dilectus (Deut. XXXII, 15). Sive juxta Hebraicum: super vallem pinguium, id est, Gessemanim: in qua etiam nomen loci significatur, in quo Judas Dominum tradidit. Vallis autem pinguis, sive pinguium dicitur, propter ubertatem, et Scribas et Pharisaeos qui ibi Dominum comprehenderunt: de quibus in psalmo scriptum est: Tauri pingues obsederunt me (Ps. XXI, 13). Haec vallis pinguium, id est, Gessemanim, in hoc capitulo secundo appellatur; et miror quomodo LXX primum eam dixerint montem pinguem, et postea montem excelsum. Ebrius autem fuit proditor non vino, sed avaritia et furore aspidum insanabili, et diaboli cibo, qui post buccellam intravit in eum (Joan. XIII), et penitus devoratus est, quia oratio ejus versa est in peccatum, et ne poenitentia quidem ejus fructum salutis habuit. Verbum Hebraicum SACCHORE ambiguum est, et vel ebrios, vel mercenarios sonat. Unde et Issachar interpretatur, est merces: et SACHAR (), methysma, id est, ebrietas: caeterique ebrios: soli LXX mercenarios transtulerunt.

(Vers. 5 seqq.) In die illa erit Dominus exercituum, corona gloriae, et sertum exsultationis residuo populi sui, et spiritus judicii sedenti super judicium, et fortitudo revertentibus de bello ad portam. Verum hi quoque prae vino, nescierunt et prae ebrietate erraverunt, sacerdos et propheta nescierunt: prae ebrietate absorpti sunt a vino, erraverunt in ebrietate: nescierunt videntem, ignoraverunt judicium, sive mirabiliter. Omnes enim mensae repletae sunt vomitu, sordiumque, ita ut non esset ultra locus.

LXX: In die illa erit Dominus Sabaoth corona spei, quae compacta est gloriae reliquiis populi. Relinquentur in spiritu judicii super judicium, et fortitudinem vetans interficere. Isti enim vino decepti sunt: errant propter siceram; sacerdos et propheta exciderunt mente propter siceram; absorpti sunt propter vinum, vacillaverunt, hoc est, phasma; maledictio comedet hoc consilium: siquidem istud consilium propter avaritiam est.

According to the prophecy, we can say that he calls the Scribes and Pharisees, who blasphemed the Lord, a crown of injury. And they were called the mercenaries of Ephraim because of Judas, who, being of the tribe of Ephraim and from the village of Iscariot of the same tribe, sold the Lord for a price; who truly, as the flower of apostolic glory, fell upon the fattest 373 mountain, concerning which we think it was said: 'Jacob ate and drank, and was satisfied, and grew fat, and the beloved kicked' (Deut. 32:15). Or according to the Hebrew: over the valley of the fat ones, that is, Gethsemane (Gessemanim): in which even the name of the place is signified in which Judas betrayed the Lord. Moreover, it is called the valley of the fat, or of the fat ones, because of the abundance, and the Scribes and Pharisees who apprehended the Lord there: concerning whom it is written in the psalm: 'Fat bulls have besieged me' (Ps. 21:13). This valley of the fat ones, that is, Gethsemane (Gessemanim), is called for the second time in this chapter; and I wonder how the LXX first called it a fat mountain, and afterwards a high mountain. Moreover, the traitor was drunk not with wine, but with avarice and the incurable fury of asps, and with the food of the devil, who entered into him after the morsel (John 13), and he was completely devoured, because his prayer was turned into sin, and not even his repentance had the fruit of salvation. The Hebrew word SACCHORE is ambiguous, and sounds either like drunkards (ebrios) or mercenaries (mercenarios). Whence also Issachar is interpreted as 'it is a reward' (est merces): and SACHAR is methysma, that is, drunkenness (ebrietas): and the others translated it as drunkards; the LXX alone translated it as mercenaries.

(Verses 5 seqq.) In that day the Lord of hosts shall be a crown of glory, and a garland of exultation for the remnant of his people, and a spirit of judgment for him who sits upon judgment, and strength for those returning from the war to the gate. But these also because of wine have been ignorant, and because of drunkenness have wandered; the priest and the prophet have been ignorant: because of drunkenness they have been swallowed up by wine, they have wandered in drunkenness: they have not known the one seeing, they have ignored judgment, or wonderfully. For all tables are filled with vomit and filth, so that there was no place left.

LXX: In that day the Lord of Sabaoth shall be a crown of hope, which is woven for the remnant of the people of glory. They shall be left in a spirit of judgment upon judgment, and forbidding strength to kill. For these have been deceived by wine: they wander because of strong drink (siceram); the priest and the prophet have failed in mind because of strong drink; they have been swallowed up because of wine, they have staggered, that is, phasma; a curse shall devour this counsel: since that counsel is because of avarice.

Postquam omnis terra Samariae, id est, decem tribuum Assyrio fuerit inundante deleta, et conculcata pedibus corona superbiae ebriorum 374 Ephraim, et in modum ficus temporaneae devorata: tunc residui populi Israel, hoc est duarum tribuum, Judae et Benjamin, ipse Dominus erit corona victory; et spiritus judicii sedenti super judicium, haud dubium quin Ezechiae regi Judae; et fortitudo eorum, qui cuncta regione populata, de praelio revertentes, se urbe clauserunt. Quod in hoc eodem propheta lecturi sumus (Infra XXXVII), quando centum octoginta quinque millia armatorum de Assyriorum exercitu Angelo percutiente deleta sunt. Verum hi quoque, id est, Judas et Benjamin, inebriati sunt vino idololatriae, et contempta religione templi, daemonum simulacra venerati, et nescierunt videntem Dominum, qui cuncta considerat. Omnes enim mensae eorum, et universa religio repletae sunt vomitu sordiumque, ut non solum in templo, sed in vertice montium, et nemorosis locis idololatriae sordibus cuncta complerent, et Dominus in eis non haberet habitationis locum. Hoc juxta litteram dictum sit.

Porro juxta tropologiam, priorem sequamur intelligentiam, nec intactos LXX Interpretes relinquamus. Haereticis enim ore diaboli devoratis, qui montem superbiae pinguissimum conscenderunt, Dominus erit corona gloriae, his qui in Ecclesia commorantur, et ad multitudinem plurimorum errantium comparati, parvi sunt numero. Erit autem in spiritu judicii super judicium: quia lavabit Dominus sordes filiorum et filiarum Sion spiritu judicii. Si quis autem sanguinem habuerit, nequaquam spiritu judicii, sed combustionis igne purgabitur, eritque populo fortitudo, et prohibebit eum [Al. eos] interfici ab his qui vino draconum inebriati sunt, et erraverunt propter siceram. Saepe diximus esse vinum, quod de vineis fit. Siceram autem omnem potionem, quae inebriare potest, et statum mentis evertere, quam proprie Aquila ebrietatem transtulit, sive illa frumento, sive hordeo, sive millio, pomorumque succo, et palmarum fructu, et alio quolibet genere conficiatur. Igitur sacerdotes et prophetae haereticorum exciderunt mente propter siceram, et absorpti sunt propter vinum, quales fuerunt Prisca et Maximilla earumque princeps 375 Montanus: et quid dicerent, nesciebant. Vino inebriantur, quando Scripturas sanctas male intelligunt, atque pervertunt. Sicera, quando saeculari abutuntur sapientia et dialecticorum tendiculis, quae non tam vincula sunt appellanda, quam phasmata [Al. phantasmata], id est, umbrae quaedam et imagines, quae cito pereunt atque solvuntur.

After the whole land of Samaria, that is, of the ten tribes, shall have been deleted by the overflowing Assyrian, and the crown of the pride of the drunkards of 374 Ephraim trodden down by feet, and devoured in the manner of a premature fig: then for the remnant of the people of Israel, that is, of the two tribes, Judah and Benjamin, the Lord himself shall be the crown of victory; and a spirit of judgment for him who sits upon judgment, undoubtedly for Hezekiah, the king of Judah; and the strength of those who, having laid waste the whole region, returning from the battle, shut themselves in the city. Which we are going to read in this same prophet (Infra 37), when one hundred and eighty-five thousand armed men of the Assyrian army were deleted by the striking Angel. But these also, that is, Judah and Benjamin, were intoxicated with the wine of idolatry, and having contemned the religion of the temple, they venerated the images of demons, and did not know the Lord who sees, who considers all things. For all their tables and their entire religion were filled with the vomit of filth, so that not only in the temple, but on the top of the mountains and in woody places, they filled everything with the filth of idolatry, and the Lord did not have a place of habitation in them. This may be said according to the letter.

Furthermore, according to tropology, let us follow the prior understanding, nor let us leave the LXX Interpreters untouched. For when the heretics have been devoured by the mouth of the devil, who ascended the fattest mountain of pride, the Lord shall be a crown of glory for those who dwell in the Church, and compared to the multitude of the many wandering ones, are small in number. Moreover, it shall be in a spirit of judgment upon judgment: because the Lord shall wash the filth of the sons and daughters of Zion with a spirit of judgment. If anyone, however, shall have had blood, he shall by no means be purged by a spirit of judgment, but by the fire of burning; and he shall be the strength for the people, and shall prohibit them from being killed by those who are intoxicated with the wine of dragons, and have wandered because of strong drink (siceram). We have often said that wine is that which is made from vineyards. Moreover, strong drink (sicera) is any potion which can inebriate and overturn the state of the mind, which Aquila properly translated as drunkenness (ebrietatem), whether it be made from wheat, or barley, or millet, or the juice of apples, or the fruit of palms, or any other kind. Therefore, the priests and prophets of the heretics have failed in mind because of strong drink, and have been swallowed up because of wine, such as were Prisca and Maximilla and their leader 375 Montanus: and they did not know what they were saying. They are intoxicated with wine when they poorly understand and pervert the Holy Scriptures. With strong drink, when they abuse secular wisdom and the snares of dialecticians, which are not so much to be called bonds as phasmata, that is, certain shadows and images which quickly perish and are dissolved.

Istius modi consilium maledictio possidebit, qui quaestum putant esse pietatem, et cuncta faciunt propter avaritiam. De hoc phasmate et Apostolus loquebatur: Attendentes spiritibus erroris, et doctrinis daemoniorum, in hypocrisi loquentium mendacium (I Tim. IV, 1, 2).

Tertia explanatio est, quod postquam Dominus Scribas Pharisaeosque subverterit, et socium eorum Judam proditorem, qui ab initio fur fuerat, loculos enim pecuniae pauperum ipse portabat (Joan. XII et XIII): tunc sit in spem et in gloriae coronam his qui de Judaeis in Dominum crediderint, haud dublum quin apostolos significet, quos ad praedicationem Evangelii reservarit, et non statim permiserit pro Christo sanguinem fundere. Omnes enim Scribae et Pharisaei vino et sicera, de quibus supra diximus, inebriati sunt, tam sacerdotes quam pseudoprophetae. Sed tendiculae eorum atque insidiae fuere pro nihilo, quia et Judas ipse qui prodidit, fecit propter pecuniam, et sacerdotes qui proditorem pecunia corruperunt propter metum abjectionis suae. Ipse enim flagellum de funiculis faciens, ejecit de templo eos qui vendebant boves et oves, et cathedras vendentium columbas, et nummulariorum mensas sua auctoritate subvertit, dicens ad eos: Scriptum est: Domus Patris mei, domus orationis vocabitur, vos autem fecistis eam domum negotiationis, sive speluncam latronum (Matth. I, 13).

Juxta anagogen illud Hebraicum, in quo diximus: Omnes enim mensae eorum repletae sunt vomitu sordiumque, ita ut non sit ultra locus, ad haereticos, et Scribas, ac Pharisaeos sic referri potest, ut universam doctrinam eorum et cuncta mysteria dicamus vomitu plena et sordium, dum scripturarum sanctarum non digerunt cibos, nec universo corpori faciunt esse vitales; sed immaturos et fetentes egerunt, ita ut nullum 376 in eis Deus reperiat locum. Miror autem quid voluerit Theodotio, ut pro verbo Hebraico quod dicitur, CISOA (), pro quo Aquila interpretatus est, vomitum sordium, et Symmachus tantum vomitum, ille diceret, emetón dysalías, id est, vomitum dysaliae, quod verbum ubi apud Graecos lectum sit, invenire non potui, nisi forte novae rei novum finxerit nomen. Siquidem et apud Hebraeos compositum est, quia vomitus dicitur CI et SOA sordidus [Al. sordes]. Quidquid igitur nauseam facit et vomitum, dysalía appellari potest.

(Vers. 10 seqq.) Quem docebit scientiam, et quem intelligere faciet auditum? Ablactatos a lacte, avulsos ab uberibus: quia manda, remanda; manda, remanda; exspecta, reexspecta; exspecta, reexspecta; modicum ibi, modicum ibi. In loquela enim labii et in lingua altera loquetur ad populum istum, cui dixit: Haec est requies mea; reficite lassum, et hoc est meum refrigerium, et noluerunt audire. Et erit eis verbum Domini: manda, remanda; manda, remanda; exspecta, reexspecta; exspecta, reexspecta; modicum ibi, modicum ibi; ut vadant et cadant retrorsum, et conterantur, et illaqueentur et capiantur.

A curse shall possess a counsel of this kind, who think that gain is godliness, and do all things because of avarice. Of this phasma the Apostle also spoke: 'Attending to spirits of error, and doctrines of demons, of those speaking a lie in hypocrisy' (1 Tim. 4:1, 2).

A third explanation is that after the Lord shall have subverted the Scribes and Pharisees, and their companion Judas the traitor, who had been a thief from the beginning, for he himself carried the money-bags of the poor (John 12 and 13): then he may be for a hope and for a crown of glory to those of the Jews who shall have believed in the Lord, undoubtedly signifying the apostles, whom he reserved for the preaching of the Gospel, and did not immediately permit to shed their blood for Christ. For all the Scribes and Pharisees were intoxicated with wine and strong drink, concerning which we spoke above, as much the priests as the false prophets. But their snares and ambushes were for nothing, because both Judas himself who betrayed, did it because of money, and the priests who corrupted the traitor with money did it because of the fear of their own rejection. For he himself, making a whip from cords, cast out from the temple those who sold oxen and sheep, and subverted the chairs of those selling doves and the tables of the money-changers by his authority, saying to them: 'It is written: My Father's house shall be called a house of prayer, but you have made it a house of business, or a den of thieves' (Matt. 21:13).

According to anagogy, that Hebrew part in which we said: 'For all their tables were filled with the vomit of filth, so that there is no place left,' can be referred to the heretics and Scribes and Pharisees in such a way that we may say their entire doctrine and all their mysteries are full of vomit and filth, while they do not digest the foods of the Holy Scriptures, nor make them vital for the whole body; but they have cast them out immature and stinking, so that God finds no 376 place in them. Moreover, I wonder what Theodotion intended, so that for the Hebrew word which is said, CISOA, for which Aquila translated 'vomit of filth,' and Symmachus only 'vomit,' he should say emeton dysalias, that is, the vomit of dysalia, which word I have not been able to find where it is read among the Greeks, unless perhaps he fashioned a new name for a new thing. Since even among the Hebrews it is a compound, because vomit is called CI and filth is SOA. Therefore, whatever produces nausea and vomit can be called dysalia.

(Verses 10 seqq.) To whom shall he teach knowledge, and whom shall he make to understand the hearing? Those weaned from milk, drawn away from the breasts: because command, re-command; command, re-command; wait, re-wait; wait, re-wait; a little there, a little there. For in the speech of the lip and in another tongue he shall speak to this people, to whom he said: This is my rest; refresh the weary, and this is my refreshment, and they would not hear. And the word of the Lord shall be to them: command, re-command; command, re-command; wait, re-wait; wait, re-wait; a little there, a little there; so that they may go and fall backward, and be crushed, and be ensnared and taken.

LXX: Cui annuntiabimus mala, et cui annuntiabimus nuntium? qui ablactati sunt a lacte: qui abstracti ab ubere. Tribulationem super tribulationem exspecta; praestolare spem super spem; adhuc parum, adhuc parum: propter irrisionem labiorum, propter linguam alteram qua loquentur populo huic dicentes eis: Haec est requies esurienti, et haec contritio, et noluerunt audire. Eterit eis sermo Domini: Tribulatio super tribulationem: exspecta, exspecta; spes [Al. spem] super spem: adhuc parum, adhuc parum; ut vadant et cadant retrorsum, et conterantur, et periclitentur, et capiantur.

Quis, inquit, dignus est doctrine Domini, qui verbis Salvatoris dicentis: Qui habet aures audiendi audiat (Matth. XII, 15): ut quod auribus hauserit, corde intelligat? Quinam illi sint, sequens versus ostendit: Ablactati a lacte, avulsi ab ubere, qui nequaquam lacte nutriuntur infantiae, sed solido vescuntur cibo; qui avulsi sunt ab ubere cum Isaac: propter quam laetitiam fecit Abraham grande convivium (Genes. XXII); hi merentur Domini audire mysteria, et intelligere 377 quae sacerdos et propheta nesciunt (Al. nescivit), inebriati et absorpti a vino, qui erraverunt et nescierunt videntem, quia omnes mensae eorum repletae sunt vomitu sordiumque, qui prophetis ventura annuntiantibus, et nisi fecissent quae praecepta erant, tormenta minitantibus, solebant dicere subsannantes: Manda, remanda; manda, remanda, id est, praecipe, praecipe, impera quae facere debeamus. Cumque abuterentur Dei patientia, qui differt iram, ut praebeat misericordiam: qui solebant etiam hoc ex persona prophetarum ludentes dicere: Exspecta paulisper, exspecta modicum, venient quae futura praediximus. Haec autem universa loquebantur in populo, quia Dei sermonibus non credebant; statimque infert propheta: Nequaquam vobis Deus his verbis loquetur, ut praecipiat quid facere debeatis, et praestolemini quae ventura sunt, sed loquetur vobis in furore praesenti, qui prius dixerat ad populum: Haec est requies mea, reficite lassum, multo tempore laboravi, in nullo inveni requiem. Vulpes foveas habent, et volucres coeli nidos; Filius autem hominis non habet ubi caput suum reclinet (Matth. VIII; Luc. IX). Et hoc est meum refrigerium, ut in vobis aliquando requiescam. Qui noluerunt audire, et mea monita contempserunt; quamobrem quod solebant ludentes dicere prophetis: Manda, remanda; manda, remanda: exspecta, reexspecta; exspecta, reexspecta: modicum ibi, modicum ibi, et irridere patientiam meam, cum me arbitrantur minitari, quae numquam facturus sim: sentiant rebus expleri, ut vadant in interitum, et cadant retrorsum á½€Ï€Î¹ÏƒÎ¸Î¿Ï„Î½á½¹Î½á¿³ insanabili; numquamque ad priora proficiant, nec possint cum Apostolo dicere: Praeteritorum obliti, ad ea quae priora sunt extendimur (Phil. III, 13); sed conterantur et illaqueentur, et vel a Babylonio, vel a Romano capiantur exercitu.

LXX: To whom shall we announce evils, and to whom shall we announce a message? Those who are weaned from milk: those who are drawn away from the breast. Expect tribulation upon tribulation; wait for hope upon hope; still a little, still a little: because of the mockery of the lips, because of another tongue in which they shall speak to this people saying to them: This is the rest for the hungry, and this the crushing, and they would not hear. And the word of the Lord shall be to them: Tribulation upon tribulation: wait, wait; hope upon hope: still a little, still a little; so that they may go and fall backward, and be crushed, and be in peril, and be taken.

Who, he says, is worthy of the doctrine of the Lord, who of the words of the Savior saying: 'He who has ears to hear, let him hear' (Matt. 11:15): so that what he has drunk in with his ears, he may understand with his heart? Who those may be, the following verse shows: 'Weaned from milk, drawn away from the breast,' who are by no means nourished with the milk of infancy, but feed on solid food; who were drawn away from the breast with Isaac: on account of which joy Abraham made a great feast (Gen. 21); these deserve to hear the mysteries of the Lord, and to understand 377 what the priest and the prophet do not know, being intoxicated and swallowed up by wine, who wandered and did not know the one seeing, because all their tables were filled with the vomit of filth; those who, when the prophets announced the things to come, and threatened torments unless they did what had been commanded, were accustomed to say mocking: Command, re-command; command, re-command, that is, prescribe, prescribe, order what we ought to do. And since they abused the patience of God, who defers his wrath so that he may offer mercy: they were also accustomed to say this in the person of the prophets, playing: 'Wait a little, wait a bit, the things we predicted were coming will come.' Moreover, they spoke all these things among the people, because they did not believe the words of God; and immediately the prophet adds: God shall by no means speak to you in these words, so as to command what you ought to do, and you may wait for the things that are to come, but he shall speak to you in present fury, who had previously said to the people: 'This is my rest, refresh the weary,' for a long time I have labored, in no one have I found rest. 'Foxes have holes, and birds of the air have nests; but the Son of Man has not where to recline his head' (Matt. 8:20; Luke 9:58). And this is my refreshment, that I may at some time rest in you. They would not hear, and contemned my warnings; wherefore what they were accustomed to say playing to the prophets: 'Command, re-command; command, re-command: wait, re-wait; wait, re-wait: a little there, a little there,' and to mock my patience, when they think I threaten things which I am never going to do: let them feel it fulfilled in reality, so that they may go into destruction, and fall backward with an incurable backward-falling (opisthotono); and let them never advance to the things before, nor be able to say with the Apostle: 'Forgetting the things that are behind, we stretch forth to those that are before' (Phil. 3:13); but let them be crushed and ensnared, and be taken either by the Babylonian or by the Roman army.

Pro eo quod nos diximus: Manda, remanda; manda, remanda: exspecta, reexspecta; exspecta, reexspecta; modicum ibi, modicum ibi, in Hebraeo sic scriptum est: SAU LASAU, 378 SAU LASAU; CAU LACAU, CAU LACAU: ZER SAM, ZER SAM; hisque verbis abuti solet immundissima haeresis apud simplices quosque atque deceptos, ut terrorem faciat novitate sermonum, quod scilicet qui haec verba cognoverit, et in coitu eorum [Al. horum] meminerit, absque ulla dubitatione transeat ad regna coelorum. Legimus in Apostolo: In aliis linguis, et in labiis aliis loquar populo huic, et nec sic exaudient me, dicit Dominus (I Cor. XIV, 21). Quod mihi videtur juxta Hebraicum de praesenti sumptum capitulo; et hoc in veteri observavimus Testamento (absque paucis testimoniis, quibus Lucas solus abutitur qui magis Graecae linguae habuit scientiam), ubicumque de veteri instrumento quid dicitur, not eos juxta Septuaginta, sed juxta Hebraicum ponere, nullius sequentes interpretationem, sed sensum Hebraicum eum suo sermone vertentes. Symmachus, Theodotio et LXX de hoc loco diversa senserunt, et quia longum est de omnibus dicere, LXX Interpretes, qui leguntur in Ecclesiis, breviter transcurramus.

Rejecto populo Judaeorum, Sacerdotibus et Prophetis, qui inebriati sunt sicera, et erraverunt et maledictio comedit consilium eorum, quod inierunt propter avaritiam, cui annuntiabimus futuras pro Christo tribulationes? cui mala pro quibus paratur corona virtutum? Utique his qui ablactati sunt a lacte, qui avulsi sunt ab ubere, haud dubium quin apostolos significet: Tribulationem super tribulationem exspecta. Loquitur autem ad chorum apostolorum omniumque credentium, ut not ad unam, sed ad multas se paret tribulationes, ut cum tribulatus fuerit atque depressus, rursum speret, et spem super spem habeat. Quod si paululum tardaverint quae promissa sunt, not sit incredulus: Modicum enim parvulumque et venient quae promissa sunt. Etenim tribulatio patientiam operatur; patientia probationem: probatio spem; spes autem non confundit (Rom. V, 3, 4, 5). Et haec ipsa tribulatio geminabitur detractione 379 labiorum, et blasphemiis persequentium, quibus adversus Dei populum rabido ore desaeviunt. Porro apostoli et apostolici viri loquentur ad populum Judaeorum, dicentes: Haec est requies esurienti justitiam, et haec contritio et angustia quae ducit ad vitam. Illis haec praedicantibus, audire impii noluerunt. Unde hoc quod ad Dei populum dicebatur: Tribulationem sustine, tribulationem sustine; exspecta spem, exspecta spem: adhuc modicum, adhuc modicum, illis vertetur in poenam, qui audire sermonem Domini noluerunt, ut corruant et vadant retrorsum, et in periculum obsidionis ac mortis incurrant, et absque ullo miseriarum fine capiantur.

Instead of what we said: 'Command, re-command; command, re-command: wait, re-wait; wait, re-wait: a little there, a little there,' in Hebrew it is written thus: SAU LASAU, 378 SAU LASAU; CAU LACAU, CAU LACAU: ZER SAM, ZER SAM; and the most filthy heresy is accustomed to abuse these words among all the simple and deceived, so as to create terror by the novelty of the words, namely that he who has known these words, and has remembered them in their [or these] sexual intercourse, may without any doubt pass to the kingdoms of heaven. We read in the Apostle: 'In other tongues, and in other lips I will speak to this people, and not even so will they hear me, says the Lord' (1 Cor. 14:21). Which seems to me, according to the Hebrew, to be taken from the present chapter; and this we have observed in the Old Testament (except for a few testimonies, which Lucas alone abuses who had a greater knowledge of the Greek language), wherever anything is said from the old instrument, they do not place it according to the Septuagint, but according to the Hebrew, following the interpretation of no one, but turning the Hebrew sense into their own speech. Symmachus, Theodotion and the LXX felt diverse things concerning this place, and because it is long to speak concerning all, let us briefly run through the Septuagint Interpreters, who are read in the Churches.

The people of the Jews, the Priests and the Prophets having been rejected, who were intoxicated with strong drink, and wandered and a curse devoured their counsel, which they entered into because of avarice, to whom shall we announce the future tribulations for Christ? to whom the evils for which a crown of virtues is prepared? Surely to those who are weaned from milk, who are drawn away from the breast, which undoubtedly signifies the apostles: 'Expect tribulation upon tribulation.' Moreover, he speaks to the choir of the apostles and of all believers, that he should prepare himself not for one, but for many tribulations, so that when he has been troubled and depressed, he may hope again, and have hope upon hope. But if the things that were promised should be a little slow, let him not be incredulous: For in a little and a tiny bit the things that were promised shall come. 'For tribulation works patience; patience probation: probation hope; but hope does not confound' (Rom. 5:3, 4, 5). And this same tribulation shall be doubled by the detraction 379 of the lips, and the blasphemies of the persecutors, with which they rage with a rabid mouth against the people of God. Furthermore, the apostles and apostolic men shall speak to the people of the Jews, saying: 'This is the rest for him who hungers' for justice, 'and this is the crushing' and the narrowness which leads to life. When they preached these things to them, the impious would not hear. Whence this which was said to the people of God: 'Sustain tribulation, sustain tribulation; wait for hope, wait for hope: still a little, still a little,' shall be turned into punishment for those who would not hear the word of the Lord, so that they may fall and go backward, and incur the danger of siege and death, and be taken without any end of miseries.

Quod autem verbum Hebraicum DEA, quod omnes verterunt, scientiam, soli Septuaginta mala interpretati sunt, error perspicuus est. Prima enim littera DALETH, vel RES parvo apice distinguuntur. Si ergo legatur DEA (), scientiam sonat; si REA (), malitiam; non a malo, quod contrarium bono est, sed ab angustia.

(Vers. 14, 15.) Propter hoc audite verbum Domini, viri illusores, qui dominamini super populum meum, qui est in Jerusalem. Dixistis enim: Percussimus foedus cum morte, et cum inferno fecimus pactum: flagellum inundans cum transierit, non veniet super nos, quia posuimus mendacium spem nostram, et mendacio protecti sumus.

LXX: Propterea audite verbum Domini viri, tribulati et principes populi hujus, qui est in Jerusalem: Quia dixistis: Fecimus testamentum cum inferno, et cum morte pactum: tempestas transiens si irruerit, non veniet super nos, quoniam posuimus mendacium spem nostram, et mendacio protegemur.

Quod supra diximus cum irrisione solitos principes Judaeorum Prophetis dicere: Manda, remanda; exspecta, reexspecta, et caetera his similia, per quae ostenditur nequaquam eos Prophetarum credidisse sermonibus, sed prophetiam eorum habuisse despectui: praesens ostendit capitulum, per quod appellantur viri illusores. Sunt autem Scribae et Pharisaei qui dominantur super populum Dei in Jerusalem, quos LXX vocant viros tribulatos, et principes populi Jerusalem. Dixerunt enim non sermone, sed opere: Sumus sicut et caeterae nationes: habemus pactum et foedus cum inferno et cum morte: semel 380 salutem desperavimus. Certe captivitas longo post tempore ventura est, dicentibus vobis: Adhuc modicum, adhuc modicum: exspecta, rursus exspecta. Ergo cum mortui fuerimus, hoc flagellum captivitatis et hanc tempestatem non sentiemus. Semel enim mendacio credidimus, hoc est, frustra spem habuimus in Deo et in Lege ejus. Et ideo mendacio protecti sumus, quia mortui imminentem captivitatem declinavimus. Verum Hebraicum SOT (), Aquila et Symmachus, flagellum, LXX tempestatem interpretati sunt; CHASAB () quoque omnes mendacium transtulerunt, in quo speraverunt Judaei, cujus juxta Evangelistam Joannem, pater est diabolus.

(Vers. 16 seqq.) Idcirco haec dicit Dominus Deus: Ecce ego mittam in fundamentis Sion lapidem probatum, angularem, pretiosum, fundatum fundamine: qui crediderit, non festinet. Et ponam judicium in pondere, et justitiam in mensura: et subvertet grando spem mendacii, et protectionem aquae inundabunt. Et delebitur foedus vestrum cum morte, et pactum vestrum cum inferno non stabit; flagellum inundans cum transierit, eritis ei in conculcationem.

Moreover, that the Hebrew word DEA, which everyone translated 'knowledge,' the Septuagint alone interpreted 'evils,' is a manifest error. For the first letter DALETH or RES are distinguished by a small apex. If therefore it is read DEA, it sounds as 'knowledge'; if REA, 'malice' [or evil]; not from evil which is contrary to good, but from narrowness (angustia).

(Verses 14, 15.) On account of this hear the word of the Lord, you scoffers, who rule over my people who are in Jerusalem. For you have said: We have struck a treaty with death, and with hell we have made a pact: when the overflowing scourge passes through, it shall not come upon us, because we have placed our hope in a lie, and by a lie we are protected.

LXX: Therefore hear the word of the Lord, you men, troubled ones and princes of this people which is in Jerusalem: Because you have said: We have made a testament with hell, and with death a pact: if the passing storm rushes in, it shall not come upon us, since we have placed our hope in a lie, and by a lie we shall be protected.

What we said above, that the princes of the Jews were accustomed to say with mockery to the Prophets: 'Command, re-command; wait, re-wait,' and other things similar to these, through which it is shown that they by no means believed the words of the Prophets, but held their prophecy in contempt: the present chapter shows, through which they are called 'scoffers' (viri illusores). Moreover, they are the Scribes and Pharisees who rule over the people of God in Jerusalem, whom the LXX call 'troubled men' and 'princes of the people of Jerusalem.' For they said not in speech, but in work: We are just as the other nations: we have a pact and treaty with hell and with death: once 380 for all we have despaired of salvation. Certainly the captivity is going to come a long time after, while you say: 'Still a little, still a little: wait, again wait.' Therefore when we shall have died, we shall not feel this scourge of captivity and this storm. For once for all we have believed a lie, that is, in vain we have had hope in God and in his Law. And therefore we are protected by a lie, because being dead we have declined the imminent captivity. The Hebrew word SOT, Aquila and Symmachus interpreted as 'scourge' (flagellum), the LXX as 'storm' (tempestatem); CHASAB also everyone translated as 'lie' (mendacium), in which the Jews hoped, whose father, according to the Evangelist John, is the devil.

(Verses 16 seqq.) Therefore these things says the Lord God: Behold, I will send into the foundations of Zion a tested stone, a cornerstone, precious, founded on a foundation: he who believes, let him not hasten. And I will place judgment in weight, and justice in measure: and hail shall subvert the hope of a lie, and waters shall overflow the protection. And your treaty with death shall be deleted, and your pact with hell shall not stand; when the overflowing scourge passes through, you shall be for a treading down to it.

Cum [Al. Quandocumque] pertransierit, tollet vos: quoniam mane diluculo transibit in die et in nocte, et tantummodo sola vexatio intellectum dabit auditui: Coangustatum est enim stratum, ita ut alter decidat: et pallium breve utrumque operire non potest.

LXX: Propterea sic dicit Dominus: Ecce ego immittam in fundamenta Sion lapidem pretiosum, electum, angularem, honorabilem in fundamenta ejus; et qui crediderit, non confundetur. Et ponam judicium in spem: misericordiam autem meam in pondere, et qui credunt frustra mendacio, quoniam non transibit per nos tempestas, et non auferet nobis testamentum mortis, et spes vestra ad infernum non permanebit. Tempestas veniens si transierit, eritis ei in conculcationem: cum transierit, tollet vos mane, mane pertransiet: die et nocte erit spes pessima. Discite audire qui estis in tribulatione: Non possumus pugnare, ipsi autem infirmi sumus ut congregemur.

Dixeram, inquit, vobis: Audite verbum Domini, viri illusores, sive tribulati principes populi mei, et nolite foedus habere cum morte, nec pactum cum inferno, qui contemnentes praecepta mea, posuistis mendacium spem nostram, et gloriantes, 381 immo desperantes dicitis: mendacio protegemur. Idcirco misericors et miserator Dominus, patiens et multum misericors (Ps. CXLIV), nolentibus vobis, in fundamenta Sion lapidem electum, et probatum, et pretiosum, et angularem missurum esse se dicit. De quo et Apostolus loquitur: Quasi sapiens architectus fundamentum posui (I Cor. III, 10); et iterum: Fundamentum enim aliud nemo potest ponere praeter id quod positum est, quod est Christus Jesus (Ibid., 11). Iste lapis vere et secundo appellatur lapis, sicut et in Levitico, homo, homo bis dicitur et angularis lapis, quia Circumcisionis et Gentium populos copulavit, de quo et in psalmo dicitur: Lapidem quem reprobaverunt aedificantes, hic factus est in caput anguli (Ps. CXVII, 22). Isti sunt autem aedificantes et caementarii, qui nunc appellantur viri illusores et principes populi qui est in Jerusalem. De hoc lapide et in Daniele legimus, quod excisus sit de monte sine manibus, et impleverit universum orbem (Dan. II): eo quod divini germinis dispensatio humanum corpus assumpserit, et habitaverit in eo plenitudo Divinitatis corporaliter. Super hunc lapidem, qui alio nomine appellatur petra, Christus aedificavit Ecclesiam, et firmo, juxta Hebraicum, fundavit fundamine, in quo qui crediderit, non confundetur, sive, juxta Hebraicum, non festinet: ne videlicet tardus ei Christi videatur adventus. Si enim tardaverit juxta Abacuc, nemo desperet: quia veniens veniet, et sua promissa complebit (Abac. II). Promittit quoque Deus ponere se in eo judicium ponderis: Neque enim judicat Pater quemquam, sed omne judicium tradidit Filio (Joan. V, 22).

Whenever it passes through, it shall take you: since at early dawn it shall pass through in the day and in the night, and only vexation alone shall give understanding to the hearing: For the bed is narrowed, so that the other falls off: and a short cloak cannot cover both.

LXX: Therefore thus says the Lord: Behold, I will send into the foundations of Zion a precious stone, chosen, a cornerstone, honorable in its foundations; and he who believes shall not be confounded. And I will place judgment in hope: but my mercy in weight, and those who believe in vain in a lie, since the storm shall not pass through us, and the testament of death shall not take us away, and your hope in hell shall not remain. When the coming storm passes through, you shall be for a treading down to it: when it passes through, it shall take you morning by morning, it shall pass through: in the day and in the night there shall be a worst hope. Learn to hear you who are in tribulation: We cannot fight, but we ourselves are weak so as to be gathered together.

I had said, he says, to you: Hear the word of the Lord, you scoffers, or troubled princes of my people, and do not have a treaty with death, nor a pact with hell, you who, contemning my precepts, have placed your hope in a lie, and boasting, 381 rather despairing, you say: 'By a lie we shall be protected.' Therefore the merciful and compassionate Lord, patient and of much mercy (Ps. 144), while you were unwilling, says that he will send into the foundations of Zion a chosen stone, and tested, and precious, and a cornerstone. Concerning which also the Apostle speaks: 'As a wise architect I have laid the foundation' (1 Cor. 3:10); and again: 'For no one can lay another foundation besides that which has been laid, which is Christ Jesus' (Ibid., 11). This stone truly and for a second time is called a stone, just as also in Leviticus, 'man, man' is said twice; and it is a cornerstone, because it coupled the peoples of the Circumcision and of the Gentiles, concerning which it is also said in the psalm: 'The stone which the builders rejected, this has been made into the head of the corner' (Ps. 117:22). Moreover, these are the builders and masons, who now are called scoffers and princes of the people who are in Jerusalem. Concerning this stone we also read in Daniel, that it was cut from the mountain without hands, and filled the whole world (Dan. 2): because the dispensation of the divine seed assumed a human body, and the fullness of the Divinity dwelt in it bodily. Upon this stone, which by another name is called a rock (petra), Christ built the Church, and founded it on a firm foundation, according to the Hebrew, in which he who believes 'shall not be confounded,' or, according to the Hebrew, 'let him not hasten': so that, namely, the advent of Christ may not seem slow to him. For if it should be delayed according to Habakkuk, let no one despair: because coming it shall come, and it shall fulfill its promises (Hab. 2). God also promises that he will place in him 'a judgment of weight': 'For the Father judges no one, but has handed over all judgment to the Son' (John 5:22).

Et justitiam sive misericordiam in mensura, ut reddat unicuique secundum opera sua, et justitiam ac misericordiam alterutro temperet, juxta illud quod et in psalmis legimus: Misericordia et veritas obviaverunt sibi: justitia et pax deosculatae sunt se (Ps. LXXXIV, 11). Spem quoque ait vestram atque mendacium, id est, diabolum patrem omnis mendacii, suppliciorum meorum grando subvertet. Et protectionem, sub qua vos tutos fore arbitrabamini, tempestas valida et aquarum multitudo delebit, ita ut amicitia et foedus quod habebatis cum morte et cum inferno, hoc est, cum diabolo, pereat in aeternum. Et flagellum 382 sive tempestas, de quo dixeratis: Flagellum inundans cum transierit, non veniet super nos: veniet, et eritis ei in conculcationem, hoc est, omnia tormenta patiemini, quae vos putabatis desperationis animo nequaquam esse passuros. Semper enim irruet vobis, et tam in prosperis quam in adversis iram Domini sentietis, et mors vos saeva populabitur. Quid dicam de poenis? Poenarum sola formido et tormentorum metus vos corriget ad salutem, et mala vestra intelligere faciet. Cumque vexati fueritis, tunc scietis Prophetas meos vera dixisse. Quodque sequitur: Coangustatum est enim stratum, ita ut alter decidat, et pallium breve utrumque operire non potest, illum habet sensum quem in Apostolo legimus: Non potestis calicem Domini bibere, et calicem daemoniorum. Non potestis mensae Domini esse participes, et mensae idolorum (II Cor. X, 20, 21); et alibi: Quae participatio justitiae cum iniquitate? Quae societas luci ad tenebras? Quae conventio Christi ad Belial? Quae pars fideli cum infideli? Qui consensus templo Dei cum idolis (II Cor. VI, 14, 15)? Loquitur autem sub metaphora mariti pudicissimi, qui adulterae dicit uxori: Unus lectulus me et adulterum tecum capere non potest, et pallium breve maritum et moechum cooperire non praevalet. O igitur Jerusalem, ad quam et in Ezechiel sub persona uxoris loquetur fornicantis (Ezech. XVI, 21), et quam in Osee principio scortum vocat et adulteram (Ose. III), si vis meis complexibus copulari, abjice idola: si servieris idolis, me habere non poteris. Hoc juxta Hebraicum. Porro quod in LXX legitur: Discite audire qui tribulati estis: non possumus pugnare, ipsi autem infirmi sumus ut congregemur, quem sensum habeat, et quomodo superioribus copuletur, penitus ignoro. Nisi forte ad principes populi loquatur sermo divinus, et hortetur eos, ut spem habeant in Deo, et non in morte atque inferno, et discant audire vaticinia prophetarum: illique respondeant se pro infirmitate virium adversus contrarias potestates pugnare non posse, nec inter Dei populum congregari.

'And justice' or mercy 'in measure,' so that he may render to each one according to his works, and may temper justice and mercy with each other, according to that which we also read in the psalms: 'Mercy and truth have met each other: justice and peace have kissed each other' (Ps. 84:11). He says also that the hail of my punishments shall subvert your hope and lie, that is, the devil the father of all lies. And the strong storm and multitude of waters shall delete the protection under which you thought you would be safe, so that the friendship and treaty which you had with death and with hell, that is, with the devil, may perish forever. And the scourge 382 or storm, concerning which you had said: 'When the overflowing scourge passes through, it shall not come upon us': it shall come, and you shall be for a treading down to it, that is, you shall suffer all the torments which you thought with a mind of despair you would by no means suffer. For it shall always rush upon you, and as much in prosperity as in adversity you shall feel the wrath of the Lord, and savage death shall lay you waste. What shall I say concerning the punishments? The fear of punishments alone and the dread of torments shall correct you unto salvation, and shall make you understand your evils. And when you have been vexated, then you shall know that my Prophets spoke true things. And what follows: 'For the bed is narrowed, so that the other falls off, and a short cloak cannot cover both,' has that sense which we read in the Apostle: 'You cannot drink the cup of the Lord, and the cup of demons.' You cannot be partakers of the table of the Lord, and of the table of idols (1 Cor. 10:21); and elsewhere: 'What participation has justice with iniquity? What fellowship of light toward darkness? What convention of Christ to Belial? What part has a believer with an infidel? What consensus of the temple of God with idols' (2 Cor. 6:14, 15)? Moreover, he speaks under the metaphor of a most modest husband, who says to an adulterous wife: One little bed cannot hold me and the adulterer with you, and a short cloak is not strong enough to cover the husband and the adulterer. O therefore Jerusalem, to whom also in Ezekiel he speaks under the person of a fornicating wife (Ezek. 16:21), and whom in the beginning of Hosea he calls a harlot and an adulteress (Hos. 3), if you wish to be coupled in my embraces, cast away the idols: if you serve idols, you will not be able to have me. This according to the Hebrew. Furthermore, what is read in the LXX: 'Learn to hear you who are troubled: we cannot fight, but we ourselves are weak so as to be gathered together,' what sense it may have, and how it is coupled to the preceding things, I am completely ignorant. Unless perhaps the divine word speaks to the princes of the people, and exhorts them that they should have hope in God, and not in death and hell, and they should learn to hear the predictions of the prophets: and they should respond that because of the infirmity of their strengths they cannot fight against the contrary powers, nor be gathered among the people of God.

(Vers. 21, 22.) Sicut enim in monte divisionum stabit Dominus, sicut in valle Gabaon irascetur, ut faciat opus suum, alienum opus ejus, ut operetur opus suum, peregrinum est opus ab eo. Et nunc nolite illudere: ne forte 383 constringantur vincula vestra. Consummationem enim et abbreviationem audivi a Domino Deo exercituum super universam terram.

LXX: Sicut mons impiorum consurget Dominus, et erit in valle Gabaon, cum furore faciet opera sua, amaritudinis opus et furor ejus quasi alienis abutetur: et aliena amaritudo ejus. Et vos nolite laetari, ne confortentur vincula vestra, quia consummatas et abbreviatas res audivi a Domino Deo Sabaoth, quas facturus est super omnem terram.

Lapidem pretiosum in fundamentis Sion positurum se Dominus repromisit, ut subverteret grando mendacium et impiorum spem; foedusque cum morte et pactum cum inferno tempestas valida deleret. Quem quia suscipere illusores principes noluerunt, sicut quondam contra Allophylos, regnante David, in monte divisionum, qui Hebraice appellabatur [Al. appellatur] PHARASIM (), Dominus concidit adversarios suos, unde et locus nomen accepit. Et sicut in valle Gabaon, sub Jesu principe, quando fiducia habitantis in se Dei locutus est: Stet sol in Gabaon, et luna contra vallem Aialon [Al. Elon] (Josue X, 12): et stetit sol spatio unius diei; multique de alienigenis perierunt: sic contra impios et illusores irascetur Dominus, ut faciat opus suum. Non est enim opus Domini perdere quos creavit; sed facere opus alienum, quod ad crudelitatem magis quam ad clementiam pertinet. Rursumque id ipsum aliis verbis repetit, ut operetur opus suum. Non est opus ejus punire peccantes, sed peregrinum, et alienum ab eo, ut puniat qui Salvator est. Quoniam igitur de patientia sua resurrecturus est Dominus, et nequaquam parciturus: sicut non pepercit in monte Pharasim, et in valle Gabaon: moneo vos, o viri illusores, ut nequaquam rideatis de prophetis meis, et non putetis ventura quae nuntiant, ne si permanseritis in illudendo, constringantur vincula peccatorum vestrorum (Funibus enim peccatorum suorum unusquisque constringitur (Prov. V, 22), sive captivitatis vobis tempus adveniat. Siquidem quod Dominus tempore differebat vincula, captivitatem atque supplicia, sive ultimum judicii diem, jam rebus expleturus est, et consummaturus, et abbreviaturus. Itaque ego propheta quae a 384 Domino Deo omnipotente futura cognovi super universam terram, haec vobis nuntio, ut imminentem iram poenitentia praeveniatis.

(Verses 21, 22.) For as in the mountain of divisions the Lord shall stand, as in the valley of Gibeon he shall be angry, that he may do his work, his strange work, that he may work his work, foreign is the work from him. And now do not mock: lest perhaps 383 your bonds be tightened. For I have heard from the Lord God of hosts a consummation and an abbreviation upon the whole land.

LXX: As a mountain of the impious the Lord shall rise up, and shall be in the valley of Gibeon, with fury he shall do his works, a work of bitterness and his fury shall abuse as if strangers: and his foreign bitterness. And you do not rejoice, lest your bonds be strengthened, because I have heard from the Lord God of Sabaoth the things consummated and abbreviated, which he is going to do upon all the land.

The Lord promised that he would place a precious stone in the foundations of Zion, so that hail might subvert the lie and the hope of the impious; and a strong storm might delete the treaty with death and the pact with hell. Because the mocking princes were unwilling to receive him, just as once against the Foreigners (Allophylos), while David was reigning, in the mountain of divisions, which in Hebrew is called PHARASIM, the Lord cut down his adversaries, from which the place also received its name. And just as in the valley of Gibeon, under Joshua the leader, when with the confidence of God dwelling in him he spoke: 'Let the sun stand still in Gibeon, and the moon against the valley of Ajalon' (Josh. 10:12): and the sun stood still for the space of one day; and many of the foreigners perished: so against the impious and the scoffers the Lord shall be angry, that he may do his work. For it is not the work of the Lord to lose those whom he created; but to do a strange work, which pertains more to cruelty than to clemency. And again he repeats that same thing in other words, 'that he may work his work.' It is not his work to punish those who sin, but it is foreign and strange to him, that he who is the Savior should punish. Therefore, because the Lord is about to rise up from his patience, and by no means to spare: just as he did not spare in the mountain of Pharasim, and in the valley of Gibeon: I warn you, O scoffers, that you should by no means laugh at my prophets, and not think that the things which they announce are not going to come, lest if you persist in mocking, the bonds of your sins may be tightened (for each one is bound with the cords of his own sins [Prov. 5:22]), or the time of captivity may come upon you. Since what the Lord was deferring in time, the bonds, the captivity and the punishments, or the last day of judgment, he is now about to fulfill in reality, and to consummate and abbreviate. Therefore I, the prophet, what things I 384 have known from the Lord God almighty were going to be upon the whole land, these I announce to you, so that you may prevent the imminent wrath by repentance.

Juxta LXX ipse Dominus quasi mons impiorum dicitur surrecturus et futurus in valle Gabaon, ut faciat opera sua, quae omnia unum opus est amaritudinis: quod nequaquam videatur esse blasphemum. Non enim dicit futurum Dominum montem impiorum, sed quasi montem, qui impiis et sustinentibus videatur esse gravissimus. Quomodo si filius negligens et alter aegrotus, patrem et medicum potent esse crudeles, si eos verberibus atque cauterio disciplinae restituant sanitati. Consurget enim Dominus et erit in valle Gabaon, propter eos qui cum ob peccata in humili consistant loco, propter tumorem animi eriguntur in superbiam. Gabaon enim, collis interpretatur: ut faciat opera sua quae sunt opera amaritudinis; quando cogitur mutare clementiam, et pro dulci, amarus efficitur. Igitur vos qui haec estis aliquando passuri, nunc nolite laetari illa laetitia qua gaudebat et dives in convivio purpuratus, et Lazarum pauperem negligens (Luc. XVI): ne forte fiant vestra vincula fortiora. Quae enim facturus est Dominus, et rebus suam sententiam completurus, haec ego et audivi, et vobis omnia nuntiavi. Quodque intulit: Supra omnem terram, juxta historiam, Judaeae terminos intellige; juxta anagogen, totius mundi.

(Vers. 23 seqq.) Auribus percipite et audite vocem meam: attendite et audite eloquium meum. Numquid tota die arabit arans ut serat, proscindet et sarriet humum suam? Nonne cum adaequaverit faciem ejus, seret gith, et cyminum sparget, et ponet triticum per ordinem, et hordeum, et milium, et viciam in finibus suis? Et erudiet illum in judicio; Deus suus docebit illum. Non enim in serris triturabitur gith, nec rota plaustri super cyminum circuibit; sed virga excutietur gith, et cyminum baculo: panis autem comminuetur. Verum non in perpetuum triturans triturabit illum, neque vexabit eum rota plaustri, neque ungulis suis comminuet eum. Et hoc a Deo exercituum exivit, ut mirabile faceret consilium, et magnificaret justitiam. LXX: Auribus percipite et audite vocem meam: attendite et audite sermones meos. Numquid 385 tota die arabit qui arat, aut sementem praeparabit antequam praeparet terram? Numquid cum adaequaverit faciem ejus, tunc seminabit gith et cyminum, et rursum seminabit triticum, et hordeum, et milium, et far in finibus tuis, et erudieris judicio Dei, et laetaberis? Non enim cum duritia mundatur gith, neque rota plaustri circuit super cyminum; sed virga excutitur gith, et cyminum cum pane comeditur. Neque enim in sempiternum ego irascar vobis: nec vox amaritudinis meae conculcabit vos, et haec a Domino sunt egressa portenta. Inite consilium, exaltate vanam consolationem.

According to the LXX, the Lord himself is said to be about to rise up like a mountain of the impious and to be in the valley of Gibeon, so that he may do his works, all of which are one work of bitterness: which should by no means be seen to be blasphemous. For he does not say that the Lord will be a mountain of the impious, but like a mountain, which to the impious and those sustaining it seems to be most heavy. Just as if a negligent son and another sick person should think a father and a physician to be cruel, if they should restore them to health by the beatings and cautery of discipline. For the Lord shall rise up and shall be in the valley of Gibeon, on account of those who, although they stand in a humble place because of sins, because of the swelling of the mind are erected in pride. For Gibeon is interpreted as 'hill': that he may do his works which are works of bitterness; when he is compelled to change his clemency, and instead of sweet, he is made bitter. Therefore you who are sometime going to suffer these things, do not now rejoice with that joy with which both the rich man clothed in purple rejoiced at the banquet, and neglecting the poor Lazarus (Luke 16): lest perhaps your bonds become stronger. For what things the Lord is going to do, and to fulfill his sentence in reality, these I have both heard, and have announced all to you. And what he added: 'Upon all the land,' according to history, understand the borders of Judea; according to anagogy, of the whole world.

(Verse 23 ff.) Listen with your ears and hear my voice; attend and hear my speech. Does the plowman plow all day to sow, and does he break and harrow his ground? When he has leveled its surface, will he not sow black cumin, and scatter cumin, and put wheat in order, and barley, and millet, and vetch in its borders? And he shall instruct him in judgment; his God will teach him. For black cumin shall not be threshed with saws, nor shall the wagon wheel go around over the cumin; but black cumin shall be beaten out with a rod, and cumin with a staff: but the bread [grain] shall be crushed. But the thresher will not thresh it forever, nor will the wagon wheel vex it, nor will he crush it with its hoofs. And this has gone forth from the Lord of hosts, that he might make his counsel wonderful and magnify justice. LXX: Listen with your ears and hear my voice; attend and hear my words. Does he who plows plow all day, or will he prepare the seed before he prepares the earth? When he has leveled its surface, will he then sow black cumin and cumin, and again sow wheat, and barley, and millet, and spelt in your borders, and will you be instructed by the judgment of God, and rejoice? For black cumin is not cleaned with harshness, nor does the wagon wheel go around over the cumin; but black cumin is beaten out with a rod, and cumin is eaten with bread. For I will not be angry with you forever: nor will the voice of my bitterness trample you down, and these wonders have gone forth from the Lord. Take counsel, exalt the vain consolation.

Ad eosdem nunc etiam loquitur, quibus supra dixerat: Audite verbum Dei, viri illusores, qui dominamini super populum meum qui est in Jerusalem: et praecipit eis, ut vocem ejus audiant, et eloquium illius diligenter attendant. Numquid, ait, agricola semper arabit, ut sementem jaciat? Nonne prius proscindet humum, et vomere sulcos revolvet, jacentesque glebas rastro franget et sarculo: ut cum adaequaverit superficiem terrae, et dura prius arva mollierit, tunc spargat gith, sive cyminum; seratque triticum, et hordeum, et milium, et far in finibus suis, juxta varietatem terrae et temporum: neque enim simul omnia seminantur. Pro farre quod Graeci *ζέαν* vocant, quidam viciam intelligunt. Ipsumque agricolam, id est, satorem erudit Deus naturaliter judicio suo, et docet illum ut sciat quam cui sementi culturam adhibeat. Denique cum metendi tempus advenerit, gith et cyminum, quae infirmiora sunt semina, non rotis plaustrorum teruntur, quae in serrarum similitudinem ferreae circumaguntur et trahuntur super demessas segetes; sed virga excutiuntur et baculo, quae vulgo flagella dicuntur.

Panis autem, id est, triticum de quo efficitur panis, rotis ferreis teritur, et omnis ejus stipula comminuitur in paleas. Verumtamen non semper vexatur et teritur, nec omni tempore rotarum ungulis comminuitur; pro quibus in Hebraico dicitur equis earum: ut quia ungulas rotarum dixerat, metaphoram servaret in reliquis. Quidam volunt ex eo quod ungulas et equos nominavit, ostendi equarum greges, qui ad terenda frumenta areis immitti soleant: sed non poterat Scriptura dicere, quod Judaea provincia non habebat. Hoc autem, id est, ut gith et cyminum virga excutiantur et baculo: frumentum hordeumque, et far, fortasse et milium, rotis ferreis conterantur, non in perpetuum Dei judicium est, qui in omnibus ostendit mirabile consilium suum, et justitiae magnitudinem monstrat in cunctis.

Haec *παραφραστικῶς* diximus, ut facilius sensum pro quo ista dicuntur, possimus intelligere. Deus varie genus dispensat humanum, nunc punit, nunc miseretur: nunc corripit, nunc defendit; id est, nunc arat, nunc serit, nunc maturas fruges metit, et demessas in areis terit, orbemque suum gubernat ut voluerit. Gith et cyminum, id est, omnes gentes quae non receperunt ejus notitiam, nec Legis habuere praecepta, virga emendat et baculo: frumentum autem, id est, populum Judaeorum magnis torquebit suppliciis.

Cui enim plus creditur, plus exigetur ab eo. Et servant, qui scit voluntatem Domini sui, et non fecerit eam, vapulabit multis (Luc XII, 47); et in alio loco scriptum est: Potentes potenter tormenta patientur (Sap VI, 7). Verumtamen non eos torquebit in perpetuum.

He now speaks also to the same ones to whom he had said above: "Hear the word of the Lord, you scoffers, who rule over my people who are in Jerusalem": and he commands them to hear his voice and diligently attend to his speech. Does the farmer, he says, always plow in order to throw the seed? Will he not first break the ground, and turn the furrows with the plowshare, and break the lying clods with a rake and hoe: so that when he has leveled the surface of the earth, and softened the fields that were hard before, then he may scatter black cumin, or cumin; and sow wheat, and barley, and millet, and spelt in its borders, according to the variety of the earth and the times: for all things are not sown at the same time. For spelt, which the Greeks call "zea," some understand vetch. And God naturally instructs the farmer himself, that is, the sower, in his judgment, and teaches him so that he may know what cultivation to apply to which seed. Finally, when the time for harvesting has come, black cumin and cumin, which are weaker seeds, are not threshed by the wheels of wagons, which, in the likeness of saws, are driven around as iron and dragged over the harvested crops; but they are beaten out with a rod and a staff, which are commonly called flails.

But the bread [grain], that is, the wheat from which bread is made, is threshed with iron wheels, and all its straw is crushed into chaff. Nevertheless, it is not always vexed and threshed, nor is it crushed at all times by the "hoofs" of the wheels; for which in the Hebrew it says "their horses": so that because he had said "hoofs" of the wheels, he might preserve the metaphor in the rest. Some wish to see from this, that he named hoofs and horses, that herds of mares are shown, which are usually sent into the threshing floors to thresh the grains: but the Scripture could not say what the province of Judea did not have. This however, that is, that black cumin and cumin should be beaten out with a rod and staff, and grain and barley, and spelt, and perhaps millet, should be threshed with iron wheels, is not the eternal judgment of God, who in all things shows his wonderful counsel, and demonstrates the magnitude of his justice in all things.

These things we have said paraphrastically (*paraphrastikōs*), so that we might more easily understand the sense for which these things are said. God dispenses the human race in various ways: now he punishes, now he has mercy; now he reproves, now he defends; that is, now he plows, now he sows, now he reaps the mature fruits, and threshes the harvested crops in the threshing floors, and governs his world as he wills. Black cumin and cumin, that is, all the nations which did not receive the knowledge of him, nor had the precepts of the Law, he corrects with a rod and staff: but the grain, that is, the people of the Jews, he will torment with great punishments.

For to whom more is entrusted, more will be required of him. And the servant who knows the will of his Lord and does not do it, shall be beaten with many stripes (Luke 12:47); and in another place it is written: "The powerful shall suffer torments powerfully" (Wisdom 6:7). Nevertheless, he will not torment them forever.

Aliud enim est esse impium, aliud peccatorem. Quod nos de gentibus et Judaeis interpretati sumus, alii exponunt super populo et Sacerdotibus, quod vulgus indoctum in die judicii quasi gith et cyminum corripiatur virga et baculo; sacerdotes autem qui habuerunt clavem scientiae, magnis suppliciis torqueantur: et hoc Domini fiat judicio, qui ostendit in cunctis mirabile consilium suum et justitiae veritatem, ut qui plus acceperunt, plus exigetur ab eis. Pro eo quod nos interpretati sumus: in virga excutietur gith, et cyminum in baculo, nescio quid volentes LXX transtulerunt: cyminum autem cum pane comeditur. Denique et veteres Graeciae interpretes Hebraicum disserentes, de hoc sermone tacuerunt, quia forsitan quid dicerent non habebant. Illud autem in quo nos juxta Hebraicum posuimus: Verum non in perpetuum triturans triturabit illum, neque vexabit illum rota plaustri, nec ungulis suis comminuet eum, LXX non juxta verbum, sed juxta sensum interpretati sunt: Neque enim ego in sempiternum irascar vobis, nec vox amaritudinis meae conculcabit vos: ostendentes futura peccatoribus, post tormenta, refrigeria, et haec quasi portenta atque mirabilia egressa esse a Domino. Unde praecipitur peccatoribus qui postea puniendi sunt, ut ineant consilium, et exaltent consolationem suam, nequaquam vanam, ut a LXX additum est, sed absolute consolationem. Numquam enim Deus praeciperet, ut exaltarent vanam consolationem suam, quae eis non erat profutura.

(Cap. XXIX.---Vers. 1, seqq.) Vae Ariel, Ariel civitas, quam expugnavit David. Additus est annus ad annum, solemnitates evolutae sunt. Circumvallabo Ariel, et erit tristis et moerens; et erit mihi quasi Ariel. Et circumdabo quasi sphaeram in circuitu tuo, et jaciam contra te aggerem, et munimenta ponam in obsidionem tuam. Humiliaberis, de terra loqueris, et de humo audietur eloquium tuum, et erit quasi pythonis de terra vox tua, et de humo eloquium tuum mussitabit. Et erit sicut pulvis tenuis multitudo ventilantium te, et sicut favilla pertransiens multitudo eorum qui contra te praevaluerunt. Eritque repente confestim: a Domino exercituum visitabitur in tonitruo et commotione terrae, et voce magna turbinis et tempestatis, et flammae ignis devorantis. Et erit sicut somnium visionis nocturnae multitudo omnium gentium, quae dimicaverunt contra Ariel, et omnes qui militaverunt, et obsederunt, et praevaluerunt adversus eam. Sicut somniat esuriens et comedit, cum fuerit experrectus [Vulg. expergefactus], vacua est anima ejus; et sicut somniat sitiens et bibit, postquam evigilaverit [Vulg. fuerit expergefactus], lassus adhuc sitit, et anima ejus vacua est: sic erit multitudo omnium gentium quae dimicaverunt contra montem Sion.

For it is one thing to be impious, another to be a sinner. What we have interpreted concerning the nations and the Jews, others explain concerning the people and the priests: that the unlearned common people in the day of judgment are corrected like black cumin and cumin with a rod and staff; but the priests who had the key of knowledge are tormented with great punishments: and let this be done by the judgment of the Lord, who shows in all things his wonderful counsel and the truth of justice, so that from those who have received more, more should be required. Instead of what we have interpreted: "black cumin shall be beaten out with a rod, and cumin with a staff," the LXX, wanting I know not what, translated: "but cumin is eaten with bread." Finally, even the ancient interpreters of Greece, discussing the Hebrew, were silent about this word, because perhaps they did not have anything to say. But that in which we, according to the Hebrew, have placed: "But the thresher will not thresh it forever, nor will the wagon wheel vex it, nor will he crush it with its hoofs," the LXX interpreted not according to the word, but according to the sense: "For I will not be angry with you forever, nor will the voice of my bitterness trample you down": showing that there will be reliefs for sinners after torments, and that these have gone forth from the Lord as wonders and marvels. Wherefore it is commanded to sinners who are to be punished afterwards, that they take counsel, and exalt their consolation, by no means "vain," as has been added by the LXX, but absolute consolation. For God would never command that they should exalt their vain consolation, which was not going to be of use to them.

(Chapter 29 — Verses 1, ff.) "Woe to Ariel, Ariel the city which David took. Year is added to year, the solemnities have passed. I will encompass Ariel, and she shall be sad and mourning; and she shall be to me as Ariel. And I will encompass like a sphere in your circuit, and I will cast up a mound against you, and I will place bulwarks for your siege. You shall be humbled, you shall speak from the earth, and your speech shall be heard from the ground, and your voice shall be like that of a python from the earth, and your speech shall mutter from the ground. And the multitude of those who fan you shall be like thin dust, and the multitude of those who have prevailed against you like passing chaff. And it shall be suddenly, in a moment: she shall be visited by the Lord of hosts in thunder and commotion of the earth, and with a great voice of whirlwind and tempest, and a flame of devouring fire. And the multitude of all the nations that have fought against Ariel shall be like the dream of a nocturnal vision, and all who have fought, and besieged, and prevailed against her. As one who is hungry dreams and eats, but when he has waked up, his soul is empty; and as one who is thirsty dreams and drinks, and after he has waked up, being weary he still thirsts, and his soul is empty: so shall be the multitude of all the nations that have fought against mount Zion."

LXX: Vae Ariel, Ariel civitas quam expugnavit David. Congregate genimina, annum super annum comedite, comedetis enim cum Moab: coangustabo enim Ariel, et erit fortitudo illius et divitiae mihi, et circumdabo sicut David super te: et mittam vallum in circuitu tuo, et ponam per gyrum tui turres, et humiliabuntur in terram sermones tui: et in terram occident verba tua. Et erit sicut loquentium de terra vox tua, et usque ad pavimentum vox tua infirmabitur. Et erunt sicut pulvis de rota divitiae impiorum: et sicut favilla quae rapitur, multitudo eorum qui te oppresserunt: eritque in puncto repente a Domino sabaoth. Visitatio enim erit cum tonitru, et commotione et voce magna, tempestas valida, et flamma ignis devorans. Et erunt quomodo videntis somnium in nocte, multitudo omnium gentium quotquot militaverunt contra Ariel, et omnes qui militaverunt contra Jerusalem, et omnes qui congregaverunt se adversus eam et coangustaverunt eam: et quomodo somniantes in somno qui comedunt, et surgentes somnium vanum est; et quemadmodum sitiens somniat quasi bibat, et surgens adhuc sitit, et anima ejus vana speravit: sic erit multitudo omnium gentium quotquot militaverunt contra montem Sion.

Ariel interpretatur Leo Dei, sive Altare Dei, quod et ipsum in aedificatione Templi Ariel appellatur (Ezech. XLIII). Refertur autem ad Jerusalem, quam expugnaverat quondam David, contra Jebusaeos dimicans, et quae Visio pacis vocabatur. Dicit autem: Vae Altari Dei, quia in eo offerebantur victimae quae typi erant et figurae futurae victimae, quam Judaei recipere noluerunt. Sive: Vae Leoni Dei, qui quondam fortissimus fuerat et contra omnes gentes praevaluerat, nunc autem a Romanis obsidetur. Et idcirco additur: Additus est annus ad annum, solemnitates evolutae sunt. Post passionem enim Domini, completis quadraginta duobus annis, venit exercitus Romanus, et cepit civitatem tristem et moerentem, quae prius fuerat Ariel, id est, Altare sive Leo Dei. Et circumdata est quasi sphaera, quam Graeci *σφαῖραν* vocant, circuitu exercitus Romani. Et jaciam, inquit, contra te aggerem, et munimenta ponam in obsidionem tuam. Hoc fecit Titus, ut Josephus in historia captivitatis Judaicae scribit. Humiliaberis, inquit, de terra loqueris. Post eversionem enim Templi et civitatis, non habent sermonem Dei, nec coelestia loquuntur, sed de humo eloquium eorum mussitat; et in modum eorum qui pythones vocantur, tenui et humili voce loquuntur.

Et comparat multitudinem hostium pulveri tenui et favillae pertranseunti, dicitque civitatem visitandam a Domino exercituum in tonitruo et commotione terrae, et in flamma ignis devorantis, quia igni civitas exusta est. Comparatque multitudinem omnium gentium quae dimicaverunt contra Ariel, somnio visionis nocturnae.

LXX: "Woe to Ariel, Ariel the city which David took. Gather the offspring, eat year upon year, for you shall eat with Moab: for I will straiten Ariel, and her strength and riches shall be mine, and I will encompass like David over you: and I will send a rampart in your circuit, and I will place towers around you, and your words shall be humbled into the earth: and your words shall sink into the earth. And your voice shall be like those speaking from the earth, and your voice shall be weakened even to the pavement. And the riches of the impious shall be as dust from a wheel: and the multitude of those who have oppressed you like chaff that is snatched away: and it shall be in a point suddenly from the Lord of Sabaoth. For the visitation shall be with thunder, and commotion and a great voice, a valid tempest, and a flame of devouring fire. And they shall be as one seeing a dream in the night, the multitude of all the nations as many as have fought against Ariel, and all those who have fought against Jerusalem, and all those who have gathered against her and straitened her: and as those dreaming in sleep who eat, and having arisen the dream is vain; and in what manner one who is thirsty dreams as if he drinks, and having arisen still thirsts, and his soul has hoped in vain: so shall be the multitude of all the nations as many as have fought against mount Zion."

Ariel is interpreted as "Lion of God," or "Altar of God," which is also called *Ariel* in the building of the Temple (Ezek. 43:15). It refers to Jerusalem, which David once took by fighting against the Jebusites, and which was also called "Vision of Peace" (*Visio Pacis*). He says, "Woe to the Altar of God," because upon it were offered the victims which were typical and figures of the future victim, which the Jews did not want to receive. Or "Woe to the Lion of God," who formerly was very strong and had prevailed against all nations, but now is besieged by the Romans. And for this reason it is added: "Year is added to year, the solemnities have passed." For after the passion of the Lord, when forty-two years were completed, the Roman army came, and took the city that was "sad and mourning," which before had been "Ariel," that is, "Altar" or "Lion of God." And it was encompassed "as a sphere," which the Greeks call *sphaira* (σφαῖρα), by the circuit of the Roman army. "And I will cast up," he says, "a mound against you, and I will place bulwarks for your siege." This Titus did, as Josephus writes in the history of the Jewish captivity. "You shall be humbled," he says, "you shall speak from the earth." For after the destruction of the Temple and of the city, they have no word of God, nor do they speak celestial things, but their speech mutters from the ground; and like those who are called *pythons*, they speak with a thin and low voice.

And he compares the multitude of the enemies to "thin dust" and "passing chaff," and he says that the city will be visited "by the Lord of hosts in thunder and commotion of the earth," and in "a flame of devouring fire," because the city was burned by fire. And he compares the multitude of all the nations that have fought against Ariel to "the dream of a nocturnal vision."

Cum enim deletae fuerint, visum fuerit fuisse somnium; aut certe, quomodo in somnis qui esurit, putat se comedere, et qui sitit, putat se bibere, experrectus autem eamdem famem sentit et sitim: sic gentes quae dimicaverunt contra montem Sion et Jerusalem, et devoraverunt ac biberunt sanguinem Judaeorum, cum venerint ad judicium Dei, invenient vacuam esse animam suam, et punientur pro eo ipso quod fieri putabant quasi ex praecepto Dei.

(Vers. 9 seqq.) Obstupescite et admiramini: fluctuate et vacillate, inebriamini, et non a vino, movemini, et non ebrietate. Quoniam miscuit vobis Dominus spiritum soporis: claudet oculos vestros, prophetas et principes vestros qui vident visiones, operiet. Et erit vobis visio omnium sicut verba libri signati, quem cum dederint scienti litteras, dicent: lege istum, et respondebit, non possum: signatus enim est. Et dabitur liber nescienti litteras, diceturque ei, lege: et respondebit, nescio litteras.

Pro soporis spiritu, LXX, compunctionem: Theodotio, mentis excessum: Aquila, καταφορὰν, id est, gravem somnum interpretatus est; qui Hebraice dicitur THARDEMA (), quem in Adam missum a Deo Scriptura commemorat (Genes. II), quando de costa lateris ejus mulier effecta est. Et Jonas hoc eodem somno stertebat in navi (Jon. I). Omnis autem prophetia post subversionem Jerusalem et templi, id est, Ariel contra scribas et pharisaeos est, qui habentes clavem scientiae, nec ipsi introeunt, nec volentes alios introire permittunt. Et praecipitur eis, ut stupore atque miraculo, immo juxta Septuaginta dissolutione totius corporis et mentis excessu inebrientur, atque moveantur et fluctuent: vacillantes non vino nec sicera, sed spiritu soporis, sive compunctionis Domini, ut intelligentes malum suum, agant aliquando poenitentiam, dicantque cum propheta: Versatus sum in infirmitate, dum configitur mihi spina (Ps. XXXI, 4). Scitote ergo, o scribae et pharisaei, qui estis principes Judaeorum, quod reddat vobis Dominus vicissitudinem vestram. Vos enim audientes Dominum Salvatorem, intelligere noluistis, et clausistis oculos vestros, ne eum videretis, et aures aggravastis, ne audiretis. Ideo et ille claudet oculos vestros, qui sunt prophetae, per quos scientiam Dei videbatis. Sive vestros oculos claudet et prophetarum, qui sunt principes vestri. Lex enim et prophetae usque ad Joannem Baptistam (Luc. XVI): ut vobis non videntibus, illi videant, de quibus inferior sermo (Ad vers. 18) testatur.

For when they have been destroyed, it will seem to have been a dream; or certainly, just as in a dream one who is hungry thinks he eats, and one who is thirsty thinks he drinks, but having waked up he still feels the same hunger and thirst: so the nations that have fought against mount Zion and Jerusalem, and have devoured and drunk the blood of the Jews, when they come to the judgment of God, they shall find that their soul is empty, and they shall be punished for that very thing which they thought they were doing as if by the command of God.

(Verses 9 ff.) "Be astonished and wonder: fluctuate and waver, be drunk, and not with wine, be moved, and not with drunkenness. For the Lord has mingled for you a spirit of deep sleep: he will shut your eyes, your prophets and your princes who see visions, he will cover. And the vision of all shall be to you as the words of a sealed book, which when they give it to one who knows letters, they will say: read this, and he will answer, I cannot: for it is sealed. And the book shall be given to one who does not know letters, and it shall be said to him, read: and he will answer, I do not know letters."

For "spirit of deep sleep," the LXX translated "compunction"; Theodotion, "ecstasy of mind"; Aquila interpreted *kataphoran* (καταφορὰν), that is, "heavy sleep," which in Hebrew is called *THARDEMA* (מהדתר), which the Scripture records was sent into Adam by God (Gen. 2), when the woman was made from the rib of his side. And Jonah was snoring in this same sleep in the ship (Jonah 1). But every prophecy after the subversion of Jerusalem and the Temple, that is, of Ariel, is against the scribes and Pharisees, who having the key of knowledge, neither enter themselves, nor permit those who want to enter. And it is commanded to them, that by stupor and wonder, or rather according to the Septuagint by the dissolution of the whole body and ecstasy of mind, they should be drunk, and be moved and fluctuate: wavering not with wine nor with strong drink (*sicera*), but with the spirit of sleep, or of compunction of the Lord, so that understanding their evil, they may at some time do penance, and say with the prophet: "I have been turned in my infirmity, while the thorn is fastened in me" (Ps. 31:4). Know therefore, O scribes and Pharisees, who are the princes of the Jews, that the Lord renders to you your reward. For you hearing the Lord Savior, did not want to understand, and you shut your eyes, lest you should see him, and you aggravated your ears, lest you should hear. Therefore he also will shut your eyes, who are the prophets, through whom you saw the knowledge of God. Or he will shut your eyes and those of the prophets, who are your princes. For "the Law and the Prophets were until John the Baptist" (Luke 16:16): so that you not seeing, those should see, of whom the lower discourse (Ad vers. 18) testifies.

Omnis autem prophetia, inquit, erit vobis sicut verba libri signati. Scribis et pharisaeis, qui litteras Legis scire videntur, prophetarum liber et Legis est clausus: et si dicitur eis, Lege, respondent: Non possumus legere, signatus est enim. Hoc non de membrana physica et voluminibus librorum dicitur, sed de sensu interno et occultis mysteriis, quae videre non valent. Vulgo quoque et indoctis, qui litteras nesciunt, si legendus detur liber, respondent: Litteras nescimus. Ambi igitur in errore sunt: et magistri, quia scientia litterarum superbiunt et eis liber signatus est; et discipuli, quia litteras nesciunt, et legere nequeunt quae acceperunt. Sive certe sic potest intelligi: ut Judaei Scripturarum non habeant scientiam, et gentes quae indoctae sunt et sine Lege, si jubeantur legere Legem Domini, dicant se nescire litteras Legis. Postea autem demonstrabit, quod caecorum oculi debeant videre, et surdorum aures audire, et indocti litterarum scientiam nosse.

(Vers. 13, 14). Et dixit Dominus: Pro eo quod appropinquat populus iste ore suo, et labiis suis glorificat me; cor autem ejus longe est a me, et timuerunt me mandato hominum, et doctrinis. Ideo ecce ego addam ut admirationem faciam populo huic miraculo grandi et stupendo: peribit enim sapientia a sapientibus ejus, et intellectus prudentium illius abscondetur.

LXX: Et ait Dominus: Appropinquat mihi populus iste ore suo, et labiis suis honorat me; cor autem ejus longe est a me: frustra colunt me, docentes hominum praecepta atque doctrinas. Propterea ecce adjiciam ut transferam populum istum: transferam enim illos, et perdam sapientiam sapientium, et intellectum prudentium abscondam.

Hoc testimonio abusus est Dominus contra Pharisaeos in Evangelio Matthaei, dicens: Quare et vos praeteritis mandatum Dei propter traditiones vestras (Matth. XXV, 5). Et iterum: Hypocritae, bene prophetavit de vobis Isaias, dicens: Populus iste labiis me honorat, cor autem ejus longe est a me. Frustra autem colunt me docentes doctrinas et praecepta hominum (Ibid., 6-9). In quo notare debemus illud quod plerumque admonuimus, Evangelistas et Apostolos, non verbum interpretatos esse de verbo; nec LXX Interpretum auctoritatem secutos, quorum editio illo jam tempore legebatur; sed quasi Hebraeos et instructos in Lege, absque damno sensuum suis usos esse sermonibus. Appropinquat autem populus Judaeorum ore et labiis suis Deo; quia unius Dei cultum habere se gloriatur et respuere idola; sed cor ejus longe est ab eo, quia non recipit Dominum Jesum Christum. Qui enim non recipit Filium, non recipit Patrem.

"And all prophecy," he says, "shall be to you as the words of a sealed book." To the scribes and Pharisees, who seem to know the letters of the Law, the book of the Prophets and of the Law is sealed: and if it is said to them, "Read," they answer, "We cannot read, for it is sealed." This is not said of the physical parchment and the volume of the books, but of the internal sense and the hidden mysteries, which they are unable to see. To the common people also and the unlearned, who do not know letters, if the book is given to be read, they answer: "We do not know letters." Therefore both are in error: both the masters, because they are proud of the science of the letters and the book is sealed to them; and the disciples, because they do not know the letters, and cannot read what they have received. Or certainly it can be understood in this way: that the Jews do not have the science of the Scriptures, and the Gentiles, who are unlearned and without the Law, if they are commanded to read the Law of the Lord, they say they do not know the letters of the Law. But later he will show that the eyes of the blind should see, and the ears of the deaf should hear, and the unlearned should know the science of the letters.

(Verses 13, 14). "And the Lord said: Forasmuch as this people draws near with their mouth, and with their lips they glorify me; but their heart is far from me, and they have feared me by the commandment and doctrines of men. Therefore behold I will proceed to cause admiration to this people by a great and stupendous miracle: for wisdom shall perish from their wise men, and the understanding of their prudent men shall be hidden."

LXX: "And the Lord said: This people draws near to me with their mouth, and with their lips they honor me; but their heart is far from me: in vain do they worship me, teaching the precepts and doctrines of men. Therefore behold I will add that I may transfer this people: for I will transfer them, and I will destroy the wisdom of the wise, and I will hide the understanding of the prudent."

The Lord used this testimony against the Pharisees in the Gospel of Matthew, saying: "Why do you also transgress the commandment of God because of your traditions?" (Matt. 15:3). And again: "Hypocrites, well did Isaiah prophesy of you, saying: This people honors me with their lips, but their heart is far from me. But in vain do they worship me, teaching the doctrines and precepts of men" (Ibid., 7-9). In which we ought to note that which we have often admonished, that the Evangelists and Apostles did not translate word for word; nor did they follow the authority of the LXX Interpreters, whose edition was already read at that time; but as Hebrews and instructed in the Law, they used their own words without loss of sense. But the people of the Jews draw near to God with mouth and lips; because they glory that they have the worship of the one God and reject idols; but their heart is far from him, because they do not receive the Lord Jesus Christ. For he who does not receive the Son, does not receive the Father.

Simulque discamus quomodo aliquis appropinquet Deo, vel longe fiat ab eo. Qui et per Jeremiam loquitur: Deus appropinquans ego, et non de longe dicit Dominus (Jer. XXIII, 23, secundum LXX). Appropinquamus autem Deo mente, non corpore; sicut et de Moyse legimus: Appropinquavit Moyses solus ad Deum: caeteri autem non appropinquabant (Exod. XXIV, 2). Orabat enim Deum in spiritu et veritate, et in profundo cordis ei junctus erat. Hi autem qui mandato hominum Deum colunt, et non praeceptis Dei, longe ab eo cor habent. Et idcirco auferet Deus sapientiam a sapientibus, et intellectum prudentium abscondet, quia praetulerunt traditiones hominum mandato Dei. Hoc et haereticis accidit, qui doctrinas hominum sequuntur et non verbum Dei.

(Vers. 15, 16.) Vae qui profundi estis corde, ut a Domino abscondatis consilium, quorum sunt in tenebris opera, et dicunt: Quis videt nos, et quis novit nos? Perversa est haec vestra cogitatio, quasi si lutum contra figulum cogitet, et dicat opus factori suo: non fecisti me; et figmentum dicat fictori suo: non intelligis.

LXX: Vae qui profundum consilium faciunt, et erunt in tenebris opera eorum, et dicunt: Quis videt nos? quis sciet nos, et quae nos facimus? nonne ut lutum figuli reputabimini? Numquid dicet factura factori suo, non sapienter me fecisti, aut figmentum fictori suo, non tu me fecisti?

Adversum eosdem de quibus supra dixerat, perdam sapientiam sapientium, et intelligentiam prudentium reprobabo, sive ut propheta scribit, abscondam: nunc etiam Dei sermo dirigitur, qui sapientes sunt in semetipsis, et in conspectu suo prudentes. De quibus rectissime illud intelligi potest: Defecerunt scrutantes scrutinio (Psal. LXIII); cum scriptum sit de Dei sapientia: Si enim quis perfectus fuerit in filiis hominum absque tua sapientia, in nihil reputabitur (Sap. III). Qui idcirco arbitrantur Deum sua nescire consilia, quia in tenebris sunt opera eorum, et dicunt: Quis videt nos? et quis novi nos? Haec autem dicunt et sapientes hujus saeculi, et haereticorum magistri, et Judaeorum Pharisaei, quod nullus eos intelligat; non recordantes ejus quod ad Deum dicitur: Tenebrae non obscurabuntur a te: et nox sicut dies illuminabitur (Psal. CXXXVIII, 12). Et: Sicut tenebrae ejus, ita et lux ejus (Genes. III). Hoc errore decepti Adam et Eva, audientes sonitum pedum deambulantis in paradiso Dei, absconderunt se sub arbore, in qua erat scientia boni et mali; ac Cain quoque dicens: Si ejicis me hodie a facie tua, abscondar (Gen. IV, 14), simili stultitia Deum arbitratus est ignorare. Et per Amos de impiis et peccatoribus dicitur: Si absconderint se ab oculis meis in profundo maris: ibi mandabo draconi, e mordebit eos (Amos. IX, 3.).

And at the same time let us learn how someone draws near to God, or becomes far from him. He also speaks through Jeremiah: "Am I a God at hand, and not a God afar off? says the Lord" (Jer. 23:23, according to the LXX). But we draw near to God with the mind, not with the body; as we also read of Moses: "Moses alone drew near to God: but the others did not draw near" (Exod. 24:2). For he prayed to God in spirit and truth, and in the "depth of the heart" (*profundo cordis*) he was joined to him. But those who worship God by the traditions of men, and not by the precepts of God, have a heart far from him. And therefore God will take away the wisdom of the wise, and hide the understanding of the prudent, because they have preferred the traditions of men to the commandment of God. This also happens to the heretics, who follow the doctrines of men and not the word of God.

(Verses 15, 16.) "Woe to you who are deep of heart, that you may hide counsel from the Lord, whose works are in darkness, and they say: Who sees us, and who knows us? This thought of yours is perverse, as if the clay should think against the potter, and the work say to its maker: you did not make me; and the thing formed say to its former: you do not understand."

LXX: "Woe to those who make deep counsel, and their works shall be in darkness, and they say: Who sees us? who shall know us, and what things we do? shall you not be reputed as the clay of the potter? Shall the thing made say to its maker, you did not make me wisely, or the thing formed to its former, you did not make me?"

Against those same ones of whom he had said above, "I will destroy the wisdom of the wise, and I will reprove the intelligence of the prudent," or as the prophet writes, "I will hide": now also the word of God is directed, who are wise in themselves, and prudent in their own sight. Of whom that can most correctly be understood: "They have failed searching with scrutiny" (Ps. 63:7); since it is written of the wisdom of God: "For if anyone should be perfect among the sons of men without your wisdom, he shall be reputed as nothing" (Wis. 9:6). Who therefore think that God does not know their counsels, because their works are in darkness, and say: "Who sees us? and who knows us?" But these things are said by both the wise of this world, and the masters of heretics, and the Pharisees of the Jews, that no one understands them; not remembering that which is said to God: "Darkness shall not be darkened by you: and the night shall be illuminated like the day" (Ps. 138:12). And: "As its darkness, so also its light" (Gen. 3?). Deceived by this error, Adam and Eve, hearing the sound of the feet of God walking in paradise, hid themselves under a tree, in which was the knowledge of good and evil; and Cain also saying: "If you cast me out today from your face, I shall be hidden" (Gen. 4:14), by a similar foolishness thought that God was ignorant. And through Amos it is said of the impious and sinners: "If they hide themselves from my eyes in the deep of the sea: there I will command the dragon, and he shall bite them" (Amos 9:3).

Unde quamvis aliquis sapiens sit et ferventioris ingenii, si non habuerit Dei sapientiam atque doctrinam, dicamus de eo: Nis Dominus aedificaverit domum, in vanum laboraverum qui aedificant eam. Nisi Dominus custodierit civitatem, in vanum vigilabit qui custodit eam (Ps. XII, 1 et 2). Cui nos faciamus simile: Nisi Dominus adjuverit scientiam, in vanum laborat qui se putat esse sapientem. Nisi Dominus omni custodia servaverit cor nostrum, in vanum vigilat qui putat illud sua diligentia posse servari. Perversa est, inquit, haec vestra cogitatio, ut factorem putetis nescire quod fecit, et Creatorem ignorare creaturam suam, quasi si lutum et opus dicat figulo et factori suo, non me fecisti, vel non me bene fecisti, nec intelligis facturam tuam. Hoc testimonio aliis verbis Apostolus utitur ad Romanos ubi de Dei profunda scientia disputat, et hominum vult calumniam confutare: O homo, tu quis es qui respondeas Deo? Numquid dicit figmentum fictori suo, quare me fecisti sic? An non habet potestatem figulus de eodem luto aliud vas facere in honorem, aliud in contumeliam (Rom. IX, 20, 21). In quibus cunctis illa semper observanda est regula: Evangelistas et Apostolos absque damno sensuum interpretatos in Graecum ex Hebraeo, ut sibi visum fuerit.

(Vers. 17 seqq.) Nonne adhuc in modico et in brevi convertetur Libanus in Charmel: et Charmel in saltum reputabitur? Et audient in die illa surdi verba libri; et de tenebris et caligine oculi caecorum videbunt. Et addent mites in Domino laetitiam: et pauperes homines in Sancto Israel exsultabunt: quoniam defecit qui praevalebat. Consummatus est illusor: et succisi sunt omnes, qui vigilabant super iniquitatem. Qui peccare faciebant homines in verbo, et arguentem in porta supplantabant; et declinaverunt frustra a justo.

Respondeant Judaei et amici simplicis tantum historiae, qui fructus non quaerunt in arbore, sed folia tantum umbramque verborum, quae cito arescit et deperit, quomodo in adventu Domini Salvatoris (quia a temporibus Isaiae usque ad dispensationem carnis assumptae, pro comparatione aeternitatis breve et modicum temporis spatium est) Libanus mons Phoenicis versus sit atque translatus in montem Carmelum? qui Hebraice CHERMEL () dicitur; et in confinio Palestinae atque Phoenicis Ptolemaidi imminens:

Wherefore although someone may be wise and of a more fervent genius, if he should not have the wisdom and doctrine of God, let us say of him: "Unless the Lord build the house, they labor in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it" (Ps. 126:1-2). Let us make a similar point: Unless the Lord help knowledge, he labors in vain who thinks himself to be wise. Unless the Lord keep our heart with all watchfulness, he watcheth in vain who thinks that it can be kept by his own diligence. "Perverse," he says, "is this thought of yours," that you should think the maker does not know what he made, and the Creator is ignorant of His creature, as if the clay and the work should say to the potter and its maker, you did not make me, or you did not make me well, nor do you understand your handiwork. This testimony the Apostle uses in other words to the Romans, where he disputes concerning the deep knowledge of God, and wishes to confute the calumny of men: "O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Or hath not the potter power over the clay, of the same lump, to make one vessel unto honor, and another unto dishonor" (Rom. 9:20-21)? In all of which that rule is always to be observed: that the Evangelists and Apostles translated from Hebrew into Greek as it seemed good to them, without loss of the sense.

(Verses 17 ff.) "Is it not yet a very little while and Lebanon shall be turned into Carmel: and Carmel shall be reputed as a forest? And in that day the deaf shall hear the words of the book; and out of darkness and obscurity the eyes of the blind shall see. And the meek shall add joy in the Lord: and the poor men shall exult in the Holy One of Israel: for he who prevailed has failed. The mocker is consumed: and all are cut off who watched over iniquity. Who made men to sin in word, and supplanted him who reproved in the gate; and turned aside in vain from the just."

Let the Jews and the friends of only simple history answer, who do not seek fruits in the tree, but only leaves and the shadow of words, which quickly withers and perishes, how in the advent of the Lord Savior (because from the times of Isaiah until the dispensation of the flesh assumed, in comparison to eternity, it is a brief and moderate space of time) mount Lebanon of Phoenicia was turned and transferred into mount Carmel? which in Hebrew is called *CHERMEL* (כרמל); and in the border of Palestine and Phoenicia it overhangs Ptolemais:

licet et alius in Scripturis sanctis mons Carmelus appelletur, in quo fuit Nabal Carmelius (I Reg. XXV), homo stultus et iniquus, qui uxorem habuit Abigail, quae mortuo viro, nupsit David; illo enim vivente, virum David accipere non poterat; ne vocaretur adultera si foret alteri viro sociata; et quomodo Charmel in saltum, et infructuosa ligna reputetur? Quod cum dicere non potuerint, audiant Libanum, qui interpretatur dealbatio, referri ad populum gentium, qui lotus in Domino et purgatis sordibus pristinis, totus mundus ascendens, sub [Al. super] Ecclesiae persona innititur Salvatori, et de eo in Cantico Canticorum dicitur: Quae est ista quae ascendit dealbata, innitens super fratruelem suum (Cant. VIII. 5): et istum populum transferri in Charmel, hoc est, in circumcisionis scientiam, ut spiritualis et verae circumcisionis mysteria recognoscat: et in loco sit quondam populi Judaeorum: illos autem qui Christum suscipere noluerunt reputari in saltum, et in infructuosa ligna.

Et audient in die illa, in qua Libanus vertitur in Charmel, surdi, de quibus supra dixerat: miscuit vobis Dominus spiritum soporis, verba libri, qui prius eis fuerat signatus. Et de tenebris et caligine oculi caecorum videbunt. Qui enim sedebant in tenebris lucem viderunt magnam (Isai. IX). Et addent mites in Domino laetitiam. Non superbi qui in Lege jactabantur, sed mites, et qui exsultabunt in Sancto Israel, qui prius solis Judaeis erat sanctus, nunc autem Sanctus est Israel et omnium gentium. Quoniam defecit qui praevalebat. Diabolus videlicet, qui antea contra humanum genus praevalebat. Consummatus est illusor. Sive diabolus, sive populus Judaeorum qui illuserat Domino. Et succisi sunt omnes, qui vigilabant super iniquitatem. Qui non dormiebant, sed vigilabant, ut mala facerent. Qui peccare faciebant homines in verbo. Sive perverse docendo, sive accusando justos. Et arguentem in porta supplantabant. Apostolos videlicet et Ecclesiae doctores, qui arguebant eos in porta Legis. Et declinaverunt frustra a justo. A Christo declinantes, qui Justus est, et suas traditiones frustra sequentes.

(Vers. 22 seqq.) Propter hoc haec dicit Dominus ad domum Jacob, qui redemit Abraham: Non modo confundetur Jacob: nec modo vultus ejus erubescet: sed cum viderit filios suos, opera manuum mearum, in medio sui sanctificantes nomen meum: et sanctificabunt sanctum Jacob, et Deum Israel praedicabunt; et scient errantes spiritu intellectum, et mussitatores discent Legem.

although another mount Carmel is also called in the holy Scriptures, in which was Nabal the Carmelite (1 Sam. 25), a foolish and iniquous man, who had Abigail as a wife, who when her husband was dead, married David; for while he was living, she could not take David as a husband, lest she should be called an adulteress if she were joined to another man; and how Carmel was reputed as a forest, and as unfruitful trees? Since they cannot say this, let them hear that *Lebanon*, which is interpreted as "whiteness" (*dealbatio*), is referred to the people of the nations, who washed in the Lord and having their former filth purged, the whole world ascending, relies upon the Savior under the person of the Church, and of it it is said in the Song of Songs: "Who is this that ascends whitened, relying upon her brother-in-law" (Cant. 8:5): and that this people is transferred into *Carmel*, that is, into the "knowledge of circumcision" (*circumcisionis scientiam*), so that it may recognize the mysteries of the spiritual and true circumcision: and it is in the place of the former people of the Jews: but those who did not want to receive Christ are reputed as a forest, and as unfruitful trees.

"And in that day," he says, in which Lebanon is turned into Carmel, "the deaf," of whom he had said above: "the Lord has mingled for you a spirit of sleep," "shall hear the words of the book," which before was sealed to them. "And out of darkness and obscurity the eyes of the blind shall see." For "those who sat in darkness have seen a great light" (Isa. 9:2). "And the meek shall add joy in the Lord." Not the proud who boasted in the Law, but the meek, and those who "shall exult in the Holy One of Israel," who before was "holy" only to the Jews, but now is the "Holy One of Israel" and of all the nations. "For he who prevailed has failed." That is, the devil, who before prevailed against the human race. "The mocker is consumed." Either the devil, or the people of the Jews who mocked the Lord. "And all are cut off who watched over iniquity." Those who did not sleep, but watched, so that they might do evil. "Who made men to sin in word." Either by teaching perversely, or by accusing the just. "And supplanted him who reproved in the gate." That is, the Apostles and the teachers of the Church, who reproved them in the gate of the Law. "And turned aside in vain from the just." Turning aside from Christ, who is the "Just One," and following their own traditions in vain.

(Vers. 22 ff.) "For this cause thus saith the Lord to the house of Jacob, who redeemed Abraham: Jacob shall not now be confounded: neither shall his countenance now be ashamed: but when he shall see his children, the works of my hands, in the midst of him sanctifying my name: and they shall sanctify the Holy One of Jacob, and shall preach the God of Israel; and they who erred in spirit shall know understanding, and the mutterers shall learn the Law."

LXX: Propterea haec dicit Dominus super domum Jacob, quam superavit ex Abraham: Non modo confundetur Jacob: neque nunc faciem mutabit; sed cum viderit filios suos opera mea: propter me sanctificabunt nomen meum, et sanctificabunt sanctum Jacob: et Deum Israel timebunt: et scient qui errant spiritu, intelligentiam: et mussitatores discent obedientiam, quodque sequitur ÷ et linguae balbutientes discent loqui pacem ** obelo praenotandum est.

Cum audierint, inquit, surdi verba libri, et oculi caecorum viderint: Libanusque conversus fuerit in Charmel, et Charmel reputatus in saltum, ita ut mites et pauperes laetentur in Domino, et superbus illusorque deficiat: tunc confundetur Jacob qui modo interim non confunditur. Significat autem Isaiae tempora. Et vultus illius erubescet, ut rubor atque confusio occasio sit salutis, praecipue cum viderit filios suos, id est, Apostolos et apostolicos viros, qui fuerunt de genere Judaeorum, in medio nationum Domini perpetrare virtutes, et Christi nomen gentibus praedicare, et dicere: Pater noster, qui es in coelis, sanctificetur nomen tuum (Matth. VI, 9). Illi enim sanctificabunt Sanctum qui ortus est de Jacob, et Deum Israel docebunt in gentibus, ut idolis derelictis, dicant: quam falsa possederunt patres nostri idola, et non est in illis qui pluat; et tunc scient qui nunc errant spiritu, intelligentiam Dei, et qui quondam in solitudine murmurabant contra Dominum, discent Legem, cujus prius notitiam non habebant.

Si enim recepissent Moysem, recepissent et Dominum Jesum Christum, quia Moyses de illo loquebatur. Quod in principio capituli juxta Hebraicum transtulimus: Haec dicit Dominus ad domum Jacob, qui redemit quondam Abraham, et eduxit de Chaldaeis, et in terram repromissionis induxit (Genes. XI), perspicue patet. Illud autem quod Septuaginta transtulerunt: Haec dicit Dominus super domum Jacob quam separavit ex Abraham, sic intelligi potest, quod Scribas et Pharisaeos, qui Dominum blasphemabant, separaverit ab Abraham, qui vidit diem Domini, et laetatus est (Joan. VIII). Si enim fuissent filii Abraham, fecissent opera Abraham. Et Apostolus disputat eos appellandos filios Abraham (Hebr. XI), qui habuerint similitudinem fidei Abraham, hoc est, populum gentium, qui non ex operibus, sed ex fide Abraham filius appellatus est.

LXX: "Therefore thus saith the Lord upon the house of Jacob, whom he overcame from Abraham: Jacob shall not now be confounded: neither now shall he change his face; but when he shall see his children my works: for my sake they shall sanctify my name, and they shall sanctify the Holy One of Jacob: and they shall fear the God of Israel: and they who err in spirit shall know intelligence: and the mutterers shall learn obedience." And that which follows: "and the stammering tongues shall learn to speak peace," must be noted with an obelus.

When the deaf, he says, shall hear the words of the book, and the eyes of the blind shall see: and Lebanon shall be turned into Carmel, and Carmel reputed as a forest, so that the meek and the poor may rejoice in the Lord, and the proud and the mocker may fail: then Jacob shall be confounded, who for the time being is not confounded. But it signifies the times of Isaiah. And his countenance shall be ashamed, so that blush and confusion may be an occasion of salvation, especially when he sees his sons, that is, the Apostles and apostolic men, who were of the race of the Jews, performing the virtues of the Lord in the midst of the nations, and preaching the name of Christ to the Gentiles, and saying: "Our Father, who art in heaven, hallowed be thy name" (Matth. 6:9). For they shall sanctify the Holy One who rose from Jacob, and shall teach the God of Israel among the nations, so that having forsaken idols, they may say: what false idols our fathers possessed, and there is no one among them who may rain; and then they who now err in spirit shall know the intelligence of God, and they who once murmured in the wilderness against the Lord, shall learn the Law, of which they previously had no knowledge.

For if they had received Moses, they would have received also the Lord Jesus Christ, because Moses spoke of him. That which we translated at the beginning of the chapter according to the Hebrew: "Thus saith the Lord to the house of Jacob, who once redeemed Abraham, and led him out from the Chaldeans, and brought him into the land of promise" (Gen. 11), is clearly evident. But that which the Seventy translated: "Thus saith the Lord upon the house of Jacob whom he separated from Abraham," can be understood in this way, that he separated the Scribes and Pharisees, who blasphemed the Lord, from Abraham, who saw the day of the Lord, and was glad (John 8). For if they had been the sons of Abraham, they would have done the works of Abraham. And the Apostle argues that they are to be called sons of Abraham (Hebr. 11), who have the likeness of the faith of Abraham, that is, the people of the Gentiles, who not from works, but from faith was called a son of Abraham.

(Cap. XXX.---Vers. 1 seqq.) Vae filii desertores, dicit Dominus: ut faceretis consilium, et non ex me: et ordiremini telam, et non per Spiritum meum: ut adderetis peccatum super peccatum. Qui ambulatis, ut descendatis in Aegyptum: et os meum non interrogastis, sperantes auxilium in fortitudine Pharaonis, et habentes fiduciam in umbra Aegypti. Et erit vobis fortitudo Pharaonis in confusionem, et fiducia umbrae Aegypti in ignominiam. Erunt enim in Tanis principes tui: et nuntii tui usque Hanes [Al. ad Anes] pervenerunt. Omnes confusi sunt super populo qui eis prodesse non poterit: non fuerunt in auxilium et in aliquam utilitatem, sed in confusionem et in opprobrium.

LXX: Vae filii praevaricatores, dicit Dominus. Fecistis consilium, et non per me; et pactum, non per spiritum meum: ut adderetis peccata peccatis. qui itis ut descendatis in Aegyptum; et me non interrogastis, ut accipiatis auxilium a Pharaone, et protegamini ab Aegyptiis. Erit vobis protectio Pharaonis in confusionem; et his, qui confidunt in Aegypto, opprobrium. Sunt enim in Tani principes, nuntii pessimi. Frustra laborabunt ad populum, qui eis non proderit ad auxiliandum: neque in utilitatem, sed in confusionem et opprobrium.

Post prophetiam contra Ariel, et caetera quae usque ad hunc locum praeteritus sermo disseruit: nunc alterius vaticinationis exordium est, quae post centum quinquaginta annos, qui fuerunt inter Isaiam et Jeremiam probatur esse completa. Praedicit enim illam historiam, quam in Jeremiae volumine legimus (Jerem. XLI), quando subversa Jerusalem et omnibus in Babylone opibus principibusque translatis, praepositus est regii generis his qui in Judaea remanserant, Godolias filius Ahicam, quo per dolum cum Chaldaeis sociis interfecto, omnes principes bellatorum, et Johannan 401 filius Chareae, et Jechonias filius Osiae; et reliquum vulgus a parvo usque ad magnum, accesserunt ad Jeremiam Prophetam, et dixerunt ei: Cadat oratio nostra in conspectu tuo, et ora pro nobis ad Dominum Deum tuum pro universis reliquiis istis. Quia relicti sumus pauci de pluribus, sicut oculi tui nos intuentur; et annuntiet nobis Dominus Deus tuus viam per quam pergamus, et verbum quod faciamus (Jerem. XLII, 2, 3).

Cumque Jeremias post decem dies ex sermone Domini respondisset: Haec dicit Dominus Deus Israel: Si quiescentes manseritis in terra hac, aedificabo vos et non destruam, plantabo et non evellam, quoniam placatus sum super malo quod feci vobis. Nolite timere a facie regis Babylonis, quem vos pavidi formidatis (Ibid., X, 11). Et post modicum: Si autem dixeritis, non habitabimus in terra ista; et posueritis faciem vestram, ut ingrediamini Aegyptum, et intraveritis ut ibi habitetis; gladius quem vos formidatis, ibi comprehendet vos: et fames pro qua estis solliciti, adhaerebit vobis in Aegypto, et ibi moriemini (Ibid., XLII, 13, 15, 16).

(Chapter 30 — Verses 1 ff.) "Woe to the deserting children, saith the Lord: that you would take counsel, and not of me: and would begin a web, and not by my Spirit: that you might add sin upon sin." Who walk to go down into Egypt: and have not asked at my mouth, hoping for help in the strength of Pharaoh, and having confidence in the shadow of Egypt." And the strength of Pharaoh shall be to your confusion, and the confidence of the shadow of Egypt to your ignominy. For thy princes were in Tanis, and thy messengers have come even to Hanes. They were all confounded at a people that could not profit them: they were no help, nor any utility, but for confusion and for a reproach."

LXX: "Woe to the prevaricating children, saith the Lord. You have taken counsel, and not through me; and a covenant, not through my spirit: that you might add sins to sins:" who go to go down into Egypt; and have not asked me, that you might receive help from Pharaoh, and be protected by the Egyptians. The protection of Pharaoh shall be to you for confusion; and to those who trust in Egypt, a reproach. For there are princes in Tanis, worst messengers. In vain shall they labor for a people, who shall not profit them for helping: neither for utility, but for confusion and reproach."

After the prophecy against Ariel, and the rest which the preceding discourse has discussed up to this place: now is the beginning of another vaticination, which is proved to have been completed after a hundred and fifty years, which were between Isaiah and Jeremiah. For he predicts that history which we read in the volume of Jeremiah (Jerem. 41), when Jerusalem was subverted and all the wealth and princes transferred into Babylon, Gedaliah the son of Ahikam, of royal race, was set over those who remained in Judea; who being killed by deceit along with his Chaldean associates, all the princes of the warriors, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and the rest of the common people from the small even to the great, approached Jeremiah the Prophet, and said to him: "Let our prayer fall in thy sight, and pray for us to the Lord thy God for all these remains." For we are left a few of many, as thy eyes behold us; and let the Lord thy God show us the way by which we may go, and the word that we may do" (Jerem. 42:2, 3).

And when Jeremiah after ten days had responded from the word of the Lord: "Thus saith the Lord the God of Israel: If staying you shall remain in this land, I will build you up and not destroy, I will plant and not pluck up, for I am appeased over the evil that I have done to you." Fear not the face of the king of Babylon, whom you, being fearful, dread" (Ibid., 10, 11). And after a little while: "But if you shall say, we will not dwell in this land; and shall set your face to enter into Egypt, and shall enter that you may dwell there; the sword which you fear, there it shall overtake you: and the famine for which you are solicitous, shall cleave to you in Egypt, and there you shall die" (Ibid., 42:13, 15, 16).

Responderunt viri superbi, dicentes ad Jeremiam: Mendacium tu loqueris: non misit te Dominus Deus noster, dicens: Ne ingrediamini in Aegyptum, ut habitetis illic; sed Baruch filius Neriae incitat te adversum nos, ut tradat nos in manibus Chaldaeorum, ut interficiat nos et transduci faciat in Babylonem (Jerem. XLIII, 2, 3).

Denique omnes principes populi reliquiis congregatis cum mulieribus et parvulis et filiabus regis, non audientes vocem Domini, ingressi sunt Aegyptum, assumptis secum Jeremia et Baruch, et venerunt in Taphnas, ita ut Jeremias in signum captivitatis futurae prophetaret contra inobedientem populum ea quae in libro illius continentur.

Quod igitur postea futurum erat, ante annos multos praedicitur, et desertores et praevaricatores filii appellantur qui deserto consilio Dei, quod acceperant per Jeremiam, suam secuti sunt voluntatem, et orditi telam, non per spiritum Dei, qui eis Jeremiae ore resonabat. Orditam autem telam μεταφορικῶς posuit, ut pravum consilium demonstraret, et hoc fecerunt, ut peccata pristina augerent peccato contentionis et superbiae.

Qui descenditis, inquit, in Aegyptum, et os meum non interrogastis. Non quod non interrogaverint, sed quod consilium Prophetae 402 audire noluerint, sperantes auxilium in fortitudine Pharaonis, et habentes fiduciam in protectione, sive umbra Aegypti. Pro fortitudine Pharaonis, quae in hoc loco bis ponitur, in Hebraico scriptum habet MAOZ (). Hoc annotavimus, ut quod in Danielis extrema legimus (Dan. II) visione Deum MAOZIM (), non ut Porphyrius somniat, Deum viculi Modim [Al. Moden], sed robustum Deum et fortem intelligamus. Pharao autem apud Aegyptios nomen est regiae potestatis; et unusquisque speciali appellatur vocabulo, ut Pharao Nechao, et Pharao Vafres [Al. Vafre]: quomodo si nos Caesares et Augustos propriis regum vocabulis praeponamus. Et erit, inquit, vobis fortitudo Pharaonis in confusionem, et fiducia umbrae Aegypti in ignominiam.

Scribit idem Jeremias, quod in Taphnis urbe Aegypti infoderit lapides in porta domus Pharao, et dixerit viris Judaeis: Haec dicit Dominus exercituum Deus Israel: Ecce ego mittam et assumam Nabuchodonosor regem Babylonis servum meum, et ponam thronum ejus super lapides istos quos abscondi, et statuet solium suum super eos. Veniensque percutiet terram Aegypti, quos in mortem, in mortem: et quos in captivitatem, in captivitatem: et quos in gladio, in gladio: et succendet ignem in delubris deorum Aegypti, et comburet ea, et captivos ducet illos. Et amicietur terra Aegypti, sicut amicitur pastor pallio suo et egredietur inde in pace (Jerem. XLIII, 10-12). Superatis enim Aegyptiis, capti sunt et Judaei, qui ad Aegyptios fugerant.

The proud men answered, saying to Jeremiah: "Thou speakest a lie: the Lord our God has not sent thee, saying: Enter not into Egypt, to dwell there;" but Baruch the son of Neriah incites thee against us, that he may deliver us into the hands of the Chaldeans, that he may kill us and cause us to be carried away into Babylon" (Jerem. 43:2, 3).

Finally, all the princes of the people, having gathered the remains with the women and little ones and the daughters of the king, not hearing the voice of the Lord, entered Egypt, taking Jeremiah and Baruch with them, and they came into Tahpanhes, so that Jeremiah in a sign of future captivity prophesied against the disobedient people those things which are contained in his book.

Therefore, what was later to be is predicted many years before, and those are called "deserting" and "prevaricating" children who, having deserted the counsel of God, which they had received through Jeremiah, followed their own will, and "begun a web," not through the spirit of God, which was resonating to them by the mouth of Jeremiah. But he placed "begun a web" metaphorically, so that he might demonstrate their perverse counsel, and this they did, that they might increase their former sins by the sin of contention and pride.

"Who go down," he says, "into Egypt, and have not asked at my mouth." Not that they did not ask, but that they would not hear the counsel of the Prophet, hoping for help in the strength of Pharaoh, and having confidence in the protection, or shadow, of Egypt. For the "strength of Pharaoh," which is placed twice in this place, in Hebrew it has written MAOZ (מעוז). We have noted this so that what we read in the last vision of Daniel (Dan. 11) concerning the god MAOZIM, we may understand it not as Porphyry dreams, as the god of the village of Modin, but as a robust and strong god. For Pharaoh among the Egyptians is a name of royal power; and each one is called by a special name, as Pharaoh Necho, and Pharaoh Hophra: just as if we should place "Caesars" and "Augusti" before the proper names of kings. "And it shall be," he says, "to you the strength of Pharaoh to confusion, and the confidence of the shadow of Egypt to ignominy."

The same Jeremiah writes that in the city of Tahpanhes in Egypt he buried stones in the gate of the house of Pharaoh, and said to the Jewish men: "Thus saith the Lord of hosts the God of Israel: Behold I will send and take Nebuchadnezzar the king of Babylon my servant, and I will set his throne upon these stones which I have hidden, and he shall set his throne over them." And coming he shall strike the land of Egypt, those to death, to death: and those to captivity, to captivity: and those to the sword, to the sword: and he shall kindle a fire in the shrines of the gods of Egypt, and shall burn them, and shall lead them away captive. And the land of Egypt shall be clothed, as a shepherd is clothed with his cloak, and he shall go out from there in peace" (Jerem. 43:10-12). For when the Egyptians were overcome, the Jews who had fled to the Egyptians were also captured.

Quodque sequitur: Erunt enim in Tanis principes tui, et nuntii tui usque ad Hanes pervenerunt, cum irrisione et ἐμφατικῶς legendum, quod spreto Dei consilio, principes suos ad Tanis urbem Aegypti miserint, in qua domus Pharaonis regia fuit, et sub Moyse signa atque portenta plurima perpetrata sunt, dicente Psalmographo: Qui fecit mirabilia in terra Aegypti, in campo Taneos (Ps. LXXVII, 43). Et idem Isaias contra Aegyptum loquitur: Ubi sunt nunc sapientes tui? annuntient tibi, et dicant, quid cogitaverit Dominus sabaoth contra Aegyptum. Defecerunt principes Taneos (Isa. XIX, 12, 13), quos eo tempore defecisse commemorat, quando Dominus ingressus est Aegyptum super nubem levem. Hanes autem urbem Aegypti in alio loco non legimus, sed ex eo quod ait: Nuntii tui usque ad Hanes 403 pervenerunt, intelligimus ultimam juxta Aethiopas et Blemmyas [Al. Blembas] esse Aegypti civitatem, pro quo LXX interpretati sunt: Nuntii pessimi frustra laborabunt, qui confisi sunt super populo Aegypti, qui eis prodesse non potuit, et fuerunt in opprobrium sempiternum.

Quidam hunc locum contra decem tribus in Samaria scriptum putant, quod ab Aegyptiis auxilia postulantes, capti sint ab Assyriis.

Juxta tropologiam: Omnes qui Dei religione contempta, revertuntur ad vomitum suum, et perdito nomine filiorum, impudentissimi canes appellantur, ineunt consilium, non per Dominum, et feriunt foedus, non per spiritum Domini, adduntque peccata peccatis: ut superati blandientibus vitiis, etiam dogmatum recipiant pravitatem, et descendant in Aegypti tenebras, quaerentes auxilium Pharaonis, qui regnat in Aegypto, cujus protectio ducit in ignominiam, et in opprobrium sempiternum.

Sunt enim in Tanis, in mandato videlicet humili atque dejecto principes ejus, pessimi nuntii, qui frustra laborant super populo qui eis prodesse non poterit. Sicut enim sanctos magistros juvat discipulorum salus, sic perditio seductorum perdit patriarchas eorum qui ad Aegypti auxilium confugerunt.

Onus jumentorum Austri Pro quo Hebraice dicitur MASSA BEEMOTH [Al. BEHEMOTH] NEGEB (), quod LXX transtulerunt, Visio quadrupedum in deserto.

Superior expositio, quam latissime historiae replicatione texuimus, hujus loci est interpretatio, quod juxta consuetudinem prophetalem, onus, id est, pondus et sarcina cruciatuum atque poenarum, non solum super Babylonem et Philisthiim, et Moab, et Damascum, et Aegyptum, et desertum mare, Idumaeam quoque et Arabiam, et vallem Sion, et ad extremum Tyrum; sed super jumenta quoque Austri pervenerit, quae LXX transtulerunt, quadrupedes in deserto.

And that which follows: "For thy princes were in Tanis, and thy messengers have come even to Hanes," must be read with derision and emphatically, because having despised the counsel of God, they sent their princes to the city of Tanis in Egypt, in which was the royal house of Pharaoh, and under Moses very many signs and portents were performed, as the Psalmist says: "Who did wonders in the land of Egypt, in the field of Tanis" (Ps. 77:43). And the same Isaiah speaks against Egypt: "Where are now thy wise men? let them announce to thee, and say, what the Lord of hosts has thought against Egypt." The princes of Tanis have failed" (Isa. 19:12, 13), whom he commemorates to have failed at that time when the Lord entered Egypt upon a light cloud. But we do not read of the city of Hanes in Egypt in another place, but from that which he says: "Thy messengers have come even to Hanes," we understand it to be the last city of Egypt near the Ethiopians and Blemmyes, for which the LXX translated: "Worst messengers shall labor in vain," who trusted in the people of Egypt, who could not profit them, and they were in everlasting reproach.

Some think this place was written against the ten tribes in Samaria, because asking for help from the Egyptians, they were captured by the Assyrians.

According to tropology: All who, having despised the religion of God, return to their vomit, and the name of children being lost, are called most impudent dogs, enter into counsel, not through the Lord, and strike a covenant, not through the spirit of the Lord, and add sins to sins: so that being overcome by flattering vices, they also receive the perversity of dogmas, and go down into the darkness of Egypt, seeking the help of Pharaoh, who reigns in Egypt, whose protection leads into ignominy, and into everlasting reproach.

For his princes are in Tanis, that is, in a command indeed humble and dejected, worst messengers, who labor in vain over a people that cannot profit them. For just as the salvation of disciples helps holy teachers, so the perdition of the seduced loses their patriarchs who have fled to the help of Egypt.

"The burden of the beasts of the South." For which in Hebrew it is said MASSA BEHEMOTH NEGEB (משא בהמות נב), which the LXX translated, "The vision of the four-footed beasts in the desert."

The superior exposition, which we have woven very widely by the replication of history, is the interpretation of this place: that according to the prophetic custom, "burden," that is, the weight and baggage of torments and punishments, has come not only upon Babylon and Philistia, and Moab, and Damascus, and Egypt, and the desert sea, and also Edom and Arabia, and the valley of Zion, and at the end Tyre; but it also reached the beasts of the South, which the LXX translated "four-footed beasts in the desert."

Significat autem tribum Juda, quae in australi parte sita, eremo confinis est; et eos qui Jeremiae vaticinium respuentes, capta Jerosolyma, noluerunt habitare in Judaea; sed per desertum ad Aegyptios confugerunt. Et recte appellantur jumenta Austri, sive quadrupedes in deserto, 404 quia respuerunt notitiam Dei, et contempto ejus imperio, ad Aegypti simulacra fugerunt, spem habentes in Pharaone, cui qui innixus fuerit, quasi si incumbat arundini, quae fracta manum vulneret innitentis. De istiusmodi jumentis et filii Chore loquebantur in psalmo: Homo cum in honore esset, non intellexit, comparatus est jumentis insipientibus, et similis factus est illis (Ps. XLVIII, 13). Quodque sequitur: Haec via eorum scandalum ipsis, recte super praesenti capitulo intelligi potest, quod via deserti illis fuerit in ruinam.

Legisse me novi, jumenta Austri et quadrupedes in deserto, qui Judaeae terminos relinquentes, ad Aegypti tenebras confugerunt, referri ad spiritualia nequitiae in coelestibus; et rectores tenebrarum istarum, qui universas divitias et pristinas opes Aegypti desiderio perdiderunt. Hoc ille dixerit. Nos juxta tropologiam, ut quae necdum proposuimus, disseramus, dicimus omnes qui Creatore deserto, saeculi erroribus se dederunt, esse quadrupedes in deserto istius saeculi, a quo frustra sperent auxilium, cum verum Dei auxilium dereliquerint.

(Vers. 6, 7.) In terra tribulationis et angustiae leaena et leo: ex eis vipera et regulus volans: portantes super humeros jumentorum divitias suas; et super gibbum camelorum thesauros suos ad populum qui eis prodesse non poterit: Aegyptus frustra et vane auxiliabitur.

LXX: In tribulatione et angustia leo et catulus leonis: inde aspides et genimina aspidum volantium: qui ferebant super asinos et camelos divitias suas ad gentem, quae eis non proderit: Aegyptii inania et vacua proderunt vobis.

Pro leone, in Hebraico scriptum habet LEIS () [Al. LEHIS], et pro regulo volante, quem LXX genimina aspidum volantium transtulerunt, in Hebraico ἐμπρηστὲς dicitur et volans quem nos appellare possumus comburentem, et Hebraice vocatur SARAPH (). Rursum in eo loco ubi nos interpretati sumus, portantes super humeros jumentorum, pro jumentis omnes similiter transtulerunt πώλους, id est pullos asinorum.

Now it signifies the tribe of Judah, which, situated in the southern part, is bordering on the wilderness; and those who, rejecting the prophecy of Jeremiah after Jerusalem was captured, were unwilling to dwell in Judea, but fled through the desert to the Egyptians. And they are rightly called "beasts of the South," or "four-footed beasts in the desert," because they rejected the knowledge of God, and having despised His command, they fled to the idols of Egypt, having hope in Pharaoh, upon whom whoever leans, it is as if he should lean upon a reed, which being broken would wound the hand of the one leaning. Concerning beasts of this kind even the sons of Korah spoke in the psalm: "Man, when he was in honor, did not understand: he hath been compared to senseless beasts, and made like to them" (Ps. 48:13). And that which follows: "This their way is a stumbling-block to them," can be rightly understood upon the present chapter, that the way of the desert was to them for ruin.

I know that I have read that the "beasts of the South" and "four-footed beasts in the desert," who, leaving the borders of Judea, fled to the darkness of Egypt, are referred to the spiritual things of wickedness in the high places; and the rulers of these darknesses, who lost all the riches and former wealth of Egypt by desire. This that person might have said. We, according to tropology, so that we may discuss things which we have not yet proposed, say that all who, having deserted the Creator, have given themselves to the errors of the age, are four-footed beasts in the desert of this age, from which they hope for help in vain, when they have forsaken the true help of God.

(Vers. 6, 7.) "In a land of tribulation and anguish, a lioness and a lion: from them the viper and the flying basilisk: carrying their riches upon the shoulders of beasts; and their treasures upon the hump of camels to a people that could not profit them: Egypt shall help in vain and to no purpose."

LXX: "In tribulation and anguish a lion and a lion's whelp: from there asps and the generation of flying asps: who carried their riches upon asses and camels to a nation that shall not profit them: the Egyptians shall profit you vain and empty things."

For "lion," in Hebrew it has written LEIS (ליש) [Al. LEHIS], and for "flying basilisk," which the LXX translated "generation of flying asps," in Hebrew it is called emprystēs (burning) and "flying," which we can call "burning," and in Hebrew it is called SARAPH (שׂרף). Again, in that place where we translated "carrying upon the shoulders of beasts," for "beasts" all similarly translated polous, that is, the colts of asses.

Terra autem tribulationis et angustiae, latissimam eremi significat vastitatem, per quam reliquiae Jerusalem cum Johannan filio Careae et filiabus regis Sedechiae, sublatis omnibus quae habere poterant, ad Aegyptum 405 transfugerunt. Leaenamquoque et catulum leonis, Jerusalem et populum ejus μεταφορικῶς intellige, dicente Balaam in Numeris: Ecce populus ut leaena consurget, et quasi leo erigetur: Non accubabit, donec devoret praedam, et occisorum sanguinem bibat (Num. XXIII, 24). In Ezechiele quoque scriptum est: Assume planctum super principem Israel, et dices: Quare mater tua leaena inter leones cubavit, in medio leunculorum enutrivit catulos suos (Ezech. XIX, 1, 2)?

Ac ne putaremus vere Scripturam sanctam de leaena et leone dicere, contra naturam rerum loquitur, quod de leaena et leone nata sit vipera et regulus volans, sive genimina aspidum volantia: quod videlicet de malis parentibus pejores generati sint liberi, de quibus et Evangelium loquebatur: Generatio viperarum, quis ostendit vobis fugere ab ira ventura (Matth. III, 7)? Et ad terram dicitur Israel: Tu es terra in qua non pluit, nec imber venit super te in die irae, cujus principes in medio ejus, quasi leones rugientes, rapientes praedam, animas devorantes per potentiam (Supra, V).

Ista genimina viperarum, sive aspidum volantium, id est, principes populi et omnis impiorum turba, ierunt ad populum, qui eis prodesse non potuit, dicente Jeremia (Jerem. LVI), quod traderet Dominus Pharaonem Vafre regem Aegypti in manum inimicorum ejus, et in manus quaerentium animam illius, et consumerentur omnes viri Juda, qui erant in terra Aegypti, gladio et fame usque ad internecionem, in tantum ut tradant Hebraei, prius quam Nabuchodonosor Aegyptum caperet, Jeremiam et Baruch imminentem captivitatem morte vitasse.

Leaenam et catulum leonis quidam coelestem Jerusalem et deceptum ex ea populum exposuit, regulumque volantem, et viperas, et genimina aspidum, illum de quo supra legimus (Supra. XIV et XXVII), colubrum tortuosum, et de quo Salvator in Evangelio loquebatur: Videbam Satanam, quasi fulgur de coelo cadentem (Luc. X, 19): qui draco appellatus in Apocalypsi (Apoc. XII), tertiam partem stellarum secum detraxit in terram, quae perversitate sententiae priores divitias perdiderunt, deserentes eas in Aegyptum hujus saeculi.

Now the "land of tribulation and anguish" signifies the very wide vastness of the wilderness, through which the remains of Jerusalem with Johanan the son of Kareah and the daughters of king Zedekiah, having taken all things they could have, fled to Egypt. Understand also the "lioness" and the "lion's whelp" metaphorically as Jerusalem and its people, as Balaam says in Numbers: "Behold a people shall rise up as a lioness, and shall be lifted up as a lion: He shall not lie down till he devour the prey, and drink the blood of the slain" (Num. 23:24). In Ezekiel also it is written: "Take up a lamentation over the prince of Israel, and thou shalt say: Why did thy mother a lioness lie among lions, and bring up her whelps in the midst of young lions" (Ezek. 19:1, 2)?

And lest we should think that the holy Scripture truly speaks of a lioness and a lion, it speaks against the nature of things, that from a lioness and a lion was born a viper and a flying basilisk, or the generation of flying asps: because namely from bad parents were generated worse children, of whom even the Gospel spoke: "Generation of vipers, who showed you to flee from the wrath to come" (Matth. 3:7)? And to the land of Israel it is said: "Thou art a land in which it rained not, nor did rain come upon thee in the day of wrath, whose princes in the midst of her are like roaring lions, snatching the prey, devouring souls by power" (Ezek. 22:24-25, and supra 5).

These generations of vipers, or of flying asps, that is, the princes of the people and all the crowd of the impious, went to a people that could not profit them, as Jeremiah says (Jerem. 44:30), that the Lord would deliver Pharaoh Hophra the king of Egypt into the hand of his enemies, and into the hands of those seeking his soul, and all the men of Judah who were in the land of Egypt would be consumed by sword and famine even to destruction, in so much as the Hebrews hand down that before Nebuchadnezzar took Egypt, Jeremiah and Baruch avoided the imminent captivity by death.

Some have explained the lioness and the lion's whelp as the celestial Jerusalem and the people deceived from it, and the flying basilisk, and the vipers, and the generation of asps, as that one of whom we read above (supra 14 and 27), the crooked serpent, and of whom the Savior spoke in the Gospel: "I saw Satan falling as lightning from heaven" (Luke 10:18): who, called a dragon in the Apocalypse (Apoc. 12), dragged down with him to the earth a third part of the stars, which by the perversity of their thought lost their former riches, deserting them in the Egypt of this age.

Ideo clamavi super hoc: superbia tantum est: quiesce. Pro quo nescio quid volentes Septuaginta Interpretes transtulerunt: Annuntia ista, quoniam vana est 406 consolatio vestra haec. Porro Symmachus interpretatus est, ταραχαί εἰσιν κατοικεῖν, id est, tumultus sunt ut habitent. Verbum Hebraicum REEB (), [Al. REHEB] Aquila, ὅρμημα, id est, impetum et superbiam: Symmachus, turbationem; LXX, vanitatem: Theodotio, latitudinem interpretati sunt; quod tribus litteris scribitur RES et HE et BETH, et ipsum est quod in Psalmis legitur: Memor ero Raab et Babylonis scientium me (Ps. XXVI, 3). Et est sensus: Quoniam in Aegyptiis vanum auxilium est, praecepi ei, id est, Jerusalem, sive clamavi, quod Aegyptii regni tantum haberent vocabulum, et absque viribus superbiam: et Israel in terra sua sedere vel habitare deberet, nec frustra ab infirmis auxilium petere.

(Vers. 8.) Nunc ingressus scribe eis super buxum. in libro diligenter exara illud: et erit in die novissimo in testimonium usque in aeternum. Aiunt Hebraei, quoniam in Prophetis unus sit spiritus, et omnia apud Dominum juncta sint tempora, Jeremiae praecipi, et Dei esse mandatum, ut ingressus Aegyptum scribat eis super buxum, quod lignum est imputribile; sive, ut Symmachus transtulit ἐπὶ πτυχὶ , id est, super latissimam tabulam. Eis autem, haud dubium quin Judaeis: et in libro diligenter edisserat, ita ut nulla difficultas sit lectionis, ut quando vaticinium fuerit rebus expletum, tunc intelligant verum Prophetarum esse sermonem. Manifesta transcurrimus, ut in obscurioribus immoremur.

(Vers. 9 seqq.) Populus enim ad iracundiam provocans est: et filii mendaces, filii nolentes audire legem Dei. Qui dicunt videntibus, nolite videre: et aspicientibus, nolite aspicere nobis ea quae recta sunt: loquimini nobis placentia; videte nobis errores. Auferte a me viam: declinate a me semitam: cesset a facie nostra Sanctus Israel.

Perspicuum est, quod ad iracundiam provocaverint Dominum, Jeremiae verba audire nolentes (Jerem. XLIII). Qui dixerunt ei: Noli nobis videre quod nolumus: noli nobis interdicere viam Aegypti nec quae recta sunt praedices; sed loquere quod nobis placet, ut pergamus in Aegyptum, quod cumulet peccata peccatis. Quid nobis ingeris quod non libenter audimus? quid monstras viam per quam ingredi nolumus? Quid frequenter ingeminas auribus nostris: Haec dicit 407 Dominus Sanctus Israel? Cesset a nobis ista praedicatio.

Secundum tropologiam, omnes haeretici mendaces filii appellantur. Ex nobis enim exierunt, sed non fuerunt ex nobis (I Joan. II); qui non audiunt interioris hominis auribus Legem Dei, et Ecclesiarum loquuntur magistris: Nolite nobis videre quae recta sunt, nec gehennae flammas comminemini; sed promittite nobis regna coelorum, ut post luxuriam et delicias, pandatur nobis paradisus.

"Therefore have I cried over this: it is only pride: rest." For which, I know not what they intended, the Seventy Interpreters translated: "Announce these things, for this your consolation is vain." Furthermore, Symmachus interpreted: *tarachai eisin katoikein*, that is, "they are tumults that they may dwell." The Hebrew word RAAB (רהב), Aquila interpreted as *hormēma*, that is, "impulse" and "pride"; Symmachus, "trouble"; the LXX, "vanity"; Theodotion, "breadth"; which is written with three letters, RESH and HE and BETH, and it is the same which is read in the Psalms: "I will be mindful of Rahab and Babylon of them that know me" (Ps. 86:4). And the sense is: Since in the Egyptians there is vain help, I commanded her, that is, Jerusalem, or I cried out, that the Egyptians had only the name of a kingdom, and pride without strength: and Israel ought to sit or dwell in its own land, nor seek help in vain from the weak.

(Vers. 8.) "Now go in and write it before them upon boxwood, and note it diligently in a book: and it shall be in the last day for a testimony even for ever." The Hebrews say that since there is one spirit in the Prophets, and all times are joined with the Lord, it is commanded to Jeremiah, and it is God's mandate, that having entered Egypt he should write for them upon boxwood, which is an incorruptible wood; or, as Symmachus translated *epi ptychi*, that is, "upon a very wide tablet." For "them," indeed no doubt but for the Jews: and that he should explain it diligently in a book, so that there be no difficulty of reading, so that when the prophecy shall have been fulfilled in facts, then they may understand that the speech of the Prophets is true. We run through the manifest things, that we may dwell upon the more obscure.

(Vers. 9 ff.) "For it is a people that provokes to wrath: and lying children, children that will not hear the law of God." Who say to the seers: See not: and to them that behold: Behold not for us those things that are right: speak unto us pleasant things; see errors for us." Take away from me the way: turn aside from me the path: let the Holy One of Israel cease from before our face."

It is clear that they provoked the Lord to wrath, being unwilling to hear the words of Jeremiah (Jerem. 43). Who said to him: Do not see for us what we do not want: do not forbid us the way of Egypt nor preach things that are right; but speak what pleases us, that we may go into Egypt, which may heap sins upon sins. Why do you thrust upon us what we do not listen to willingly? why do you show the way by which we do not want to enter? Why do you frequently groan in our ears: "Thus saith the Lord the Holy One of Israel"? Let that preaching cease from us.

According to tropology, all heretics are called lying children. "For they went out from us, but they were not of us" (1 John 2:19); who do not hear the Law of God with the ears of the inner man, and speak to the teachers of the Churches: Do not see for us things that are right, nor threaten the flames of Gehenna; but promise us the kingdoms of heaven, so that after luxury and delights, paradise may be opened to us.

Quid mihi ostendis viam Domini, per quam non libenter ingredior? Quid replicas nomen Sancti Israel, sive verbum Israelis, quod mei pectoris arcana non penetrat? Quod quidem et ad populum Ecclesiae dicitur negligentem, si aversetur austeritatem magistrorum, et adulatoribus faveat.

(Vers. 12-14.) Propterea haec dicit Dominus Sanctus Israel: Pro eo quod reprobastis verbum hoc, et sperastis in calumnia et tumultu: et innixi estis super eo: propterea erit vobis iniquitas haec sicut interruptio cadens, et requisita in muro excelso: quoniam subito dum non speratur veniet contritio ejus. Et comminuetur sicut conteritur lagena figuli contritione pervalida: et non invenietur de fragmentis ejus testa in qua portetur igniculus de incendio: aut hauriatur parum aquae de fovea. Quia, inquit, supra dixistis: Cesset a facie nostra Sanctus Israel, sive ut LXX transtulerunt, auferte a nobis verbum Israel; idcirco haec dicit Dominus Sanctus Israel, et nolentibus vobis se ingerit, ut quem neglexistis commonentem, sentiatis punientem. Habuistis fiduciam in Aegyptiorum calumnia atque mendacio, et innixi estis super tumultu eorum, sive contradictione et superbia, ut Symmachus et Theodotio interpretati sunt, propterea vertetur vobis haec iniquitas sive peccatum, ut sitis quasi murus cadens subito civitatis firmissimae et captae, cujus repentina advenerit ruina, ita enim LXX transtulerunt. Et est sensus juxta Hebraicum: Quomodo interruptio muri altissimi qui longam traxit ruinam, difficile instaurari potest, et pristinum decorem recipere: sic vobis veniet repentina contritio. Et ut alia utar similitudine: Sicut vas figuli, si confringatur contritione pervalida, ita comminuitur in frusta, ut vix parvula testa 408 remaneat de fragmentis, in qua portetur igniculus, aut paululum aquae de lacuna hauriatur et fovea; sic vos cum ieritis in Aegyptum, persequente vos illuc Nabuchodonosor, usque ad internecionem peribitis. Haeretici quoque et omne dogma contrarium veritati confidunt in calumnia atque mendacio, et mussitant juxta LXX contra Creatorem suum. Propterea impietatis eorum civitas destruetur, quam aedificavit Cain, cui veniet repentina perditio, cum capta fuerit ab ecclesiasticis viris, et ita destructa et comminuta, ut nihil in ea remaneat quod possit ignem emortuum reaccendere, et saltem coenosam, et parvulam aquam populis praebere sitientibus.

(Vers. 15 seqq.) Quia haec dicit Dominus Deus Sanctus Israel: Si revertamini et quiescatis, salvi eritis: in silentio et in spe erit fortitudo vestra; et noluistis, et dixistis: Nequaquam; sed ad equos fugiemus: ideo fugietis et super veloces ascendemus: ideo veloces erunt qui persequentur vos. Mille homines a facie terroris unius: et a facie terroris quinque fugietis.

Why do you show me the way of the Lord, by which I do not enter willingly? Why do you repeat the name of the Holy One of Israel, or the word of Israel, which does not penetrate the secrets of my breast? Which indeed is also said to the negligent people of the Church, if they turn away from the austerity of the teachers, and favor flatterers.

(Verses 12-14.) Therefore thus says the Lord, the Holy One of Israel: Because you have rejected this word, and have hoped in calumny and tumult: and have leaned upon it: therefore this iniquity shall be to you like a falling breach, and sought after in a high wall: for suddenly, when it is not expected, its destruction shall come. And it shall be broken as a potter's vessel is crushed with a very strong crushing: and there shall not be found among its fragments a sherd in which a little fire may be carried from the burning: or a little water be drawn from the pit. Because, he says, you said above: Let the Holy One of Israel cease from before us, or as the LXX translated, take away from us the word of Israel; therefore thus says the Lord, the Holy One of Israel, and he thrusts himself upon you even against your will, so that you may feel him punishing whom you neglected when he was warning. You had confidence in the calumny and lie of the Egyptians, and you leaned upon their tumult, or contradiction and pride, as Symmachus and Theodotion have interpreted, therefore this iniquity or sin shall be turned upon you, so that you may be like a wall of a very firm and captured city falling suddenly, whose ruin comes unexpectedly, for thus the LXX translated. And the sense according to the Hebrew is: Just as a breach in a very high wall that has drawn a long ruin can with difficulty be restored and receive its former beauty: so sudden destruction shall come upon you. And to use another similitude: Just as a potter's vessel, if it is broken with a very strong crushing, is so shattered into pieces that scarcely a tiny sherd remains of the fragments, in which a little fire may be carried, or a little water be drawn from a basin and pit; so you, when you go into Egypt, while Nebuchadnezzar pursues you there, will perish even to extermination. Heretics also and every dogma contrary to the truth trust in calumny and lie, and they mutter according to the LXX against their Creator. Therefore the city of their impiety shall be destroyed, which Cain built, to which sudden perdition shall come, when it has been captured by ecclesiastical men, and so destroyed and shattered, that nothing remains in it that can rekindle a dead fire, and at least offer muddy and tiny water to the thirsty peoples.

(Verses 15 ff.) For thus says the Lord God, the Holy One of Israel: If you return and rest, you shall be saved: in silence and in hope shall be your strength; and you would not, and you said: By no means; but we will flee to horses: therefore you shall flee; and we will mount upon swift ones: therefore swift shall they be who pursue you. A thousand men at the face of the terror of one: and at the face of the terror of five you shall flee.

LXX: Haec dicit Dominus Deus Sanctus Israel: Cum reversus ingemueris, tunc salvus eris, et scies ubi fueris: quia confidebas super vanis, vana facta est fortitudo vestra; et noluistis audire: sed dixistis, super equos fugiemus: propterea fugietis; et super levibus ascensoribus erimus: ideo leves erunt qui persequentur [Al. persequuntur] vos. Mille ad vocem unius fugient: et ad vocem quinque fugient multi. Sanctus, ait, cujus supra nomen tacueram, ipse est Dominus Deus, qui vobis et per me et per Jeremiam loquitur (Jerem. XII): Si agatis poenitentiam, et vel vitia relinquatis, vel errorem pravi consilii: et maneatis in Judaea, non Babyloniorum impetum, sed mea praecepta metuentes, salvi eritis. Quiescite et sperate in Domino, et fidei in promissis meis robur arripite, qui contemnentes praecepta vitalia, desperatione dixistis, nequaquam ita erit ut loqueris; sed ad equos confugiemus Aegyptios, et concito ad eos atque veloci pergemus gradu. Quia igitur ista dixistis, fugietis quidem et pernici cursu intrabitis Aegyptum; sed velociores erunt Babylonii, qui vos usque ad Aegyptum persequentur, tantusque terror atque formido obtinebit Aegyptum, ut uni Chaldaeo mille Aegyptii 409 resistere nequeant, et quinque hostibus, fugientium plurima multitudo, juxta illud quod in Deuteronomio legimus: Dabit te Dominus ut corruas in conspectu inimicorum tuorum. Via una egredieris ad eos, et per septem vias fugies a facie eorum, et eris in dispersione in cunctis regnis terrae (Deut. XXVIII, 25, 32). Juxta anagogen et LXX editionem, omnes ad poenitentiam peccatores, et praecipue haereticos cohortatur sermo divinus, quod cum reversi a vitiis ingemuerint, et egerint poenitentiam, salvi fiant; et tunc intelligant ubi prius fuerint, et quod frustra in vanis speraverint. Cumque eos ad poenitentiam cohortetur, illi e contrario confidunt in falsis magistris, et in incerto saeculi: Deique verba audire nolentes, equos Aegyptios desiderant, et eorum velocitate laetantur, quos multiplicari Dominus prohibuit (Deut. XVII). Idcirco ecclesiastici viri eos velociter persequentur, et unius bellatoris vocem, sive quinque pugnantium (quod ad mentem et ad quinque sensus referre debemus) mille homines et incondita turba fugientium sustinere non poterunt.

(Vers. 17.) Donec relinquamini quasi malus navis in vertice montis, et quasi signum super collem. Scribit et Jeremias quod interfectis gladio et fame his qui in Aegyptum confugerant, pauci remanserint qui reversi sint in Judaeam (Jerem. XLVI). Et quomodo si fracta navi et compage illius dissoluta, sola arbor quae malus dicitur, remaneat, et ponatur pro signo in summitate montis, sive in excelso colle: sic pro signo atque vestigio, vix unus et alter resideant, ad Dei potentiam demonstrandam.

LXX: Thus says the Lord God, the Holy One of Israel: When returning you shall have groaned, then you shall be saved, and you shall know where you have been: because you trusted upon vain things, your strength has become vain; and you would not hear: but you said, we will flee upon horses: therefore you shall flee; and we shall be upon light riders: therefore light shall they be who pursue you. A thousand shall flee at the voice of one: and at the voice of five many shall flee. The Holy One, he says, whose name I had suppressed above, he is the Lord God, who speaks to you both through me and through Jeremiah (Jer. 12): If you do penance, and either leave your vices or the error of your evil counsel: and remain in Judea, fearing not the onset of the Babylonians, but my precepts, you shall be saved. Rest and hope in the Lord, and take up strength of faith in my promises, you who, despising the vital precepts, said in desperation, it shall by no means be as you speak; but we will flee to Egyptian horses, and we will proceed with a quick and swift step to them. Because therefore you said these things, you shall indeed flee and enter Egypt with a swift course; but swifter shall be the Babylonians, who will pursue you even unto Egypt, and such terror and dread shall take hold of Egypt, that a thousand Egyptians 409 will not be able to resist one Chaldean, and a very great multitude of those fleeing will not be able to resist five enemies, according to that which we read in Deuteronomy: The Lord shall cause you to fall in the sight of your enemies. You shall go out by one way against them, and by seven ways you shall flee from their face, and you shall be in dispersion in all the kingdoms of the earth (Deut. 28:25). According to anagogy and the LXX edition, the divine word exhorts all sinners to penance, and especially heretics, that when having returned from their vices they have groaned, and have done penance, they may be saved; and then they may understand where they were before, and that they hoped in vain things to no purpose. And while he exhorts them to penance, they on the contrary trust in false teachers, and in the uncertainty of the world: and not wanting to hear the words of God, they desire Egyptian horses, and rejoice in their swiftness, which the Lord prohibited from being multiplied (Deut. 17). Therefore ecclesiastical men will swiftly pursue them, and a thousand men and a disordered crowd of those fleeing will not be able to sustain the voice of one warrior, or of five fighters (which we ought to refer to the mind and the five senses).

(Verse 17.) Until you be left as the mast of a ship on the top of a mountain, and as a sign upon a hill. Jeremiah also writes that after those who had fled into Egypt were killed by sword and famine, few remained who returned to Judea (Jer. 46). And just as if, when a ship is broken and its framework dissolved, only the tree which is called the mast remains, and is placed for a sign on the summit of a mountain, or on a high hill: so for a sign and a vestige, scarcely one or two may remain, to demonstrate the power of God.

Et tunc, inquit, scient omnes reliquiae Juda, qui nunc ingrediuntur terram Aegypti, ut habitent ibi, cum reversi fuerint in terram Judaeam, cujus sermo compleatur, meus, an illorum.

(Vers. 18) Propterea exspectat Dominus, ut misereatur vestri, et ideo exaltabitur parcens vobis, quia Deus judicii Dominus: beati omnes qui exspectant eum. Grandis clementia Dei, ut exspectet nostram poenitentiam, et donec nos a vitiis convertamur, ille potentem contrahat manum, ne ferire cogatur. Ideo autem miseretur et parcit, ut exaltetur illius misericordia, et bonitas Creatoris nota cunctis fiat. Vel certe juxta illud quod in Evangelio loquitur (Joan. XII, 32): Cum exaltatus fuero, omnia traham ad me, 410 idcirco exaltatur in cruce, ut parca omnibus. Ipse est enim Deus judicii; et beati sunt omnes qui exspectant Dominum exspectantem conversionem suam. Quorum sit autem, et quae ista conversio, sequentia verba monstrabunt.

(Vers. 19.) Populus enim Sion habitabit in Jerusalem. Judaei haec ad Cyri tempora referunt, quando de Babylone in Judaeam reversus est populus sub Zorobabel et Jesu Pontifice. Nos autem, ut saepe jam diximus, omnes repromissiones quae excedunt mediocritatem illius temporis, ad Christi referamus adventum, in quo captivus quondam populus passione Domini liberatus, habitavit in Sion and Jerusalem, in specula videlicet, et visione pacis, hoc est, in Ecclesia. Porro quod in LXX verbum additur sanctitatis, qui dixerunt: populus enim sanctus in Sion habitat [Al. habitabit], sic interpretari possumus, ut dicamus nullum habitare in Sion, nisi eum qui sanctus sit, et audiat dicentem Dominum: Sancti estote, quoniam et ego sanctus sum (Lev. XI, 44).

(Vers. 20.) Plorans nequaquam plorabis, miserans miserebitur tui: ad vocem clamoris tui, statim ut audierit, respondebit tibi. Cum reversus fueris in Sion, et habitaveris in Jerusalem, nequaquam plorabis, ut ante ploraveras, sed fletus tuus vertetur in gaudium: Beati enim flentes, quia ipsi ridebunt (Luc. VI, 21). Et postquam clamaveris, et dixeris ad Dominum. Clamavi in toto corde meo, exaudi me, Domine (Ps. CXVIII, 145). Et iterum: Clamavi, miserere mei, et custodiam mandata tua (Psal. LXXXV). Et alibi: Exspectavi in matutino et clamavi (Ps. CXVIII, 147), et tam clara fuerit vox tua, ut coelos penetret: statim tibi Dominus respondebit, et similis eris Moysi, de quo scriptum est: Loquebatur Moyses, et Dominus respondebat ei (Exod. XIX, 20).

And then, he says, all the remnants of Judah, who now enter the land of Egypt to dwell there, shall know, when they have returned to the land of Judea, whose word is fulfilled, mine or theirs.

(Verse 18.) Therefore the Lord waits, that he may have mercy on you, and therefore he shall be exalted sparing you, because the Lord is the God of judgment: blessed are all who wait for him. Great is the clemency of God, that he waits for our penance, and until we are converted from our vices, he draws back his powerful hand, lest he be compelled to strike. But therefore he has mercy and spares, so that his mercy may be exalted, and the goodness of the Creator become known to all. Or certainly according to that which he speaks in the Gospel (John 12:32): When I shall be exalted, I will draw all things to myself, for this reason he is exalted on the cross, that he may spare all. For he himself is the God of judgment; and blessed are all who wait for the Lord who is waiting for their conversion. But of whom and what this conversion may be, the following words will show.

(Verse 19.) For the people of Zion shall dwell in Jerusalem. The Jews refer these things to the times of Cyrus, when the people returned from Babylon into Judea under Zerubbabel and Joshua the High Priest. But we, as we have already often said, refer all the promises which exceed the mediocrity of that time to the advent of Christ, in whom the once captive people, liberated by the passion of the Lord, dwelt in Zion and Jerusalem, namely in the watchtower and the vision of peace, that is, in the Church. Furthermore, as to the word of holiness added in the LXX, who said: for a holy people dwells in Zion, we can interpret it so as to say that no one dwells in Zion unless he be holy, and hears the Lord saying: Be holy, for I also am holy (Lev. 11:44).

(Verse 20.) Weeping you shall by no means weep, having mercy he will have mercy on you: at the voice of your cry, as soon as he shall have heard, he will answer you. When you shall have returned to Zion, and shall have dwelt in Jerusalem, you shall by no means weep, as you had wept before, but your weeping shall be turned into joy: For blessed are those who weep, for they shall laugh (Luke 6:21). And after you shall have cried out, and said to the Lord: I have cried with my whole heart, hear me, O Lord (Ps. 119:145). And again: I have cried, have mercy on me, and I will keep your commandments (Ps. 86). And elsewhere: I waited in the morning and I cried (Ps. 119:147), and so clear shall be your voice, that it may penetrate the heavens: immediately the Lord will answer you, and you shall be like Moses, of whom it is written: Moses spoke, and the Lord answered him (Exod. 19:20).

(Vers. 21.) Et dabit vobis Dominus panem arctum, et aquam brevem. Si ad Zorobabel haec referimus tempora, facilis interpretatio est; quod non fuerit sub eo perfecta laetitia, dicente David: Cum converteret Dominus captivitatem Sion, facti sumus sicut consolati: ut non consolationem plenam atque perfectam, sed similitudinem consolationis acciperent. Sin autem ad Salvatoris adventum, panis arctus et aqua brevis, juxta Apostolum Paulum, et hunc eumdem Isaiam prophetam, evangelicus sermo praedicitur, qui pro laciniosis Legis observationibus 411 atque mandatis, in uno verbo recapitulavit omnia: Diliges proximum tuum, sicut teipsum. Consummatum enim et abbreviatum sermonem fecit Dominus super terram (Galat. V).

(Vers. 22.) Et non faciet avolare a te ultra doctorem tuum, et erunt oculi tui videntes praeceptorem tuum, et aures tuae audient verbum post tergum monentis: Haec via, ambulate in ea, neque ad dexteram, neque ad sinistram. LXX: Et nequaquam ultra appropinquabunt tibi qui decipiant te, quia oculi tui videbunt eos qui te seduxerunt, et aures tuae audient verba post te decipientium, qui dixerunt: Haec via, ambulemus in ea, sive ad dexteram, sive ad sinistram. Multum in hoc loco LXX editio Hebraicumque discordant. Primum ergo de Vulgata editione tractabimus, et postea sequemur ordinem veritatis. Cum intellexerint atque perspexerint cordis oculi veritatem, et eos qui se prius deceperant, tota mentis ratione cognoverint, et auribus eruditis post tergum decipientium verba perspexerint. Semper enim caecam corporis partem decipere festinant, juxta illud quod in psalmo legimus: Ut sagittent in obscuro rectos corde (Ps X, 2). Qui tantam sibi assumunt auctoritatem, ut seu dextera doceant, seu sinistra, id est, sive bona, sive mala, nolint discipulos ratione discutere, sed se praecessores sequi. Tunc hi qui prius decipiebant, nequaquam ultra ad eos valebunt accedere postquam se senserint intellectos. Porro juxta Hebraicum et facilis et vera explanatio est. Cum enim Dominus credentibus dederit panem arctum, et aquam brevem, nequaquam ultra faciet avolare ab eis illum qui docet hominem scientiam. Sed semper videbunt oculi ejus praeceptorem suum, et aures illius verbum post tergum monentis exaudient, atque dicentis: Haec via recta est, ambulate in ea, neque ad dextram, neque ad sinistram. Secundum illud quod alibi legitur: Nec ad dextram, nec ad sinistram declinabimus, via regia gradiemur (Num XX, 17). In utraque enim parte quidquid supra modum est, in vitio est. Et de dextris partibus dicitur: Ne sis justus multum (Eccl VII, 17). De sinistris autem quod in haedorum, et in pereuntium parte ponantur, nulla dubitatio est.

(Verse 21.) And the Lord will give you narrow bread, and short water. If we refer these things to the times of Zerubbabel, the interpretation is easy; that there was not perfect joy under him, David saying: When the Lord turned the captivity of Zion, we became like those comforted: so that they did not receive full and perfect consolation, but a likeness of consolation. But if to the advent of the Savior, the narrow bread and short water, according to the Apostle Paul and this same prophet Isaiah, the evangelical word is predicted, which for the elaborate observations and commandments of the Law, recapitulated all things in one word: You shall love your neighbor as yourself. For a consummated and abbreviated word the Lord has made upon the earth (Gal. 5).

(Verse 22.) And he will not cause your teacher to fly away from you anymore, and your eyes shall be seeing your instructor, and your ears shall hear the word of one warning behind your back: This is the way, walk in it, neither to the right nor to the left. LXX: And by no means shall those who deceive you approach you anymore, because your eyes shall see those who seduced you, and your ears shall hear the words of those deceiving behind you, who said: This is the way, let us walk in it, whether to the right or to the left. In this place the LXX edition and the Hebrew disagree much. First, therefore, we will treat of the Vulgate edition, and afterwards we will follow the order of the truth. When the eyes of the heart shall have understood and perceived the truth, and shall have known by the full reason of the mind those who had previously deceived them, and shall have perceived with learned ears the words of the deceivers behind their back. For they always hasten to deceive the blind part of the body, according to that which we read in the psalm: That they may shoot in the dark at the upright of heart (Ps. 11:2). Who assume such authority to themselves that whether they teach right things or left things, that is, whether good or evil, they do not want the disciples to discuss by reason, but to follow themselves as leaders. Then these who previously deceived will by no means be able to approach them anymore after they feel themselves understood. Furthermore, according to the Hebrew the explanation is both easy and true. For when the Lord shall have given to the believers narrow bread and short water, he will no longer cause him who teaches man knowledge to fly away from them. But his eyes shall always see his instructor, and his ears shall hear the word of one warning behind his back, and saying: This way is right, walk in it, neither to the right nor to the left. According to that which is read elsewhere: We will turn neither to the right nor to the left, we will go by the royal way (Num. 20:17). For in either part, whatever is beyond measure is in vice. And of the right parts it is said: Be not just overmuch (Eccl. 7:16). But of the left parts, there is no doubt that they are placed in the part of the goats and of those who perish.

(Vers. 23.) Et contaminabis laminas sculptilium argenti tui, 412 et vestimentum conflatilis auri tui, et disperges ea sicut immunditiam menstruatae: egredere, dices ei. LXX: Et contaminabis idola deargentata, et deaurata: comminues ea et disperges sicut aquam menstruatae, et sicut stercus abjicies ea. Cum intellexeris veritatem, et decipientes ad te non accesserint, sed oculi tui viderint praeceptorem tuum, et aures tuae semper audierint: Haec via, ambulate in ea, neque ad dextram, neque ad sinistram; Tunc omnes errores et idola, ac similitudines veritatis, quae artifex lingua composuerat in splendore eloquentiae, quod interpretatur argentum, et in ratione sapientiae, quod aurum sonat, comminues atque disperges. Et ita judicabis immunda, ut menstruatae mulieris sordidissimo sanguini compares, quod verbis aliis aquam menstruatae Septuaginta transtulerunt.

(Vers. 24.) Et dabitur pluvia semini tuo ubicumque seminaveris in terra, et panis frugum terrae erit uberrimus et pinguis. LXX: Tunc erit pluvia semini terrae tuae, et panis frugum terrae tuae erit abundans et pinguis. Scriptum est in Regum volumine (III Reg XVIII), quod postquam interfecti sunt ab Elia pseudoprophetae, data sit pluvia terrae Israel: Et quod panis Elisaei et postea Salvatoris uberrimus fuerit atque pinguissimus, et tantam habuerit plenitudinem, ut multa hominum millia ex eo saturata sint (IV Reg IV; Joan VI). Ita et in praesenti loco, non prius dabitur pluvia semini spirituali, et panis terrae uberrimus atque pinguissimus, nisi idola deargentata et deaurata fuerint comminuta, et reputata in sterquilinium. Nisi enim vitia recesserint, virtutes non subeunt.

(Vers. 25.) Pascetur in possessione tua in die illa agnus spatiose. Et tauri tui et pulli asinorum qui operantur terram, commixtum migma comedent sicut in area [Al. in area ut] ventilatum est. LXX: Et pascentur jumenta tua in die illa locum pinguem et spatiosum. Tauri vestri et boves vestri qui operantur terram, comedent paleas commixtas in hordeo ventilato. In rerum omnium abundantia, coelesti pluvia descendente, et illo pane qui de coelo descendit, quem qui comederit, numquam esuriet, pascentur agni in loco spatiosissimo, qui sequuntur agnum quocumque vadit, et qui semper ad dextram sunt. Tauri autem 413 principes gregis, de quibus legimus: Congregatio taurorum in vaccis populorum (Ps LXVII, 31): et pulli asinorum, quibus sedens Dominus ingressus est Jerusalem (Matth XXI), qui operantur terram, sic de area comedent, ut fuerit ventilatum, ne quid videlicet in cibo eorum mixtum sit palearum, de quibus in Jeremia scriptum est: Quid paleis ad triticum, dicit Dominus (Jerem XXIII)? Et quae in Evangelio comburuntur igni intextinguibili (Luc III).

(Verse 23.) And you shall defile the plates of the sculptures of your silver, 412 and the garment of the molten gold of yours, and you shall scatter them as the uncleanness of a menstruous woman: Get out, you shall say to it. LXX: And you shall defile the silvered and gilded idols: you shall crush them and scatter them as the water of a menstruous woman, and as dung you shall cast them away. When you shall have understood the truth, and the deceivers shall not have approached you, but your eyes shall have seen your instructor, and your ears shall have always heard: This is the way, walk in it, neither to the right nor to the left; Then all errors and idols, and likenesses of truth, which the skillful tongue had composed in the splendor of eloquence, which is interpreted as silver, and in the reason of wisdom, which gold signifies, you shall crush and scatter. And you shall so judge them unclean, that you compare them to the most filthy blood of a menstruous woman, which the Seventy translated in other words as the water of a menstruous woman.

(Verse 24.) And rain shall be given to your seed wherever you shall have sown in the land, and the bread of the fruits of the earth shall be most plentiful and fat. LXX: Then there shall be rain for the seed of your land, and the bread of the fruits of your land shall be abundant and fat. It is written in the book of Kings (3 Kings 18) that after the false prophets were killed by Elijah, rain was given to the land of Israel: And that the bread of Elisha and afterwards of the Savior was most plentiful and very fat, and had such fullness that many thousands of men were satisfied from it (4 Kings 4; John 6). So also in the present place, rain shall not be given to the spiritual seed, and the bread of the earth most plentiful and fat, unless the silvered and gilded idols shall have been crushed and reputed as dung. For unless vices depart, virtues do not enter.

(Verse 25.) The lamb shall feed in your possession in that day spaciously. And your bulls and the colts of the asses that work the ground shall eat a mixed mash as it has been winnowed in the floor. LXX: And your cattle shall feed in that day in a fat and spacious place. Your bulls and your oxen that work the ground shall eat chaff mixed in winnowed barley. In the abundance of all things, with the heavenly rain descending and that bread which descends from heaven, which whoever eats shall never hunger, the lambs shall be fed in a most spacious place, who follow the Lamb wherever he goes, and who are always on the right. But the bulls are 413 the princes of the flock, of whom we read: A congregation of bulls in the cows of the peoples (Ps. 68:31): and the colts of the asses, upon which the sitting Lord entered Jerusalem (Matt. 21), who work the ground, shall so eat from the floor as it shall have been winnowed, namely so that nothing of chaff be mixed in their food, of which it is written in Jeremiah: What is the chaff to the wheat, says the Lord (Jer. 23:28)? And which in the Gospel are burned with unquenchable fire (Luke 3:17).

Porro juxta LXX jumenta, quae necdum rationis sapientiaeque sunt plena, et de quibus unum loquitur ad Deum: Sicut jumentum factus sum apud te (Ps LXXII, 23), pascentur in loco pinguissimo et spatioso, qui non affert spinas et tribulos, sed quasi terra Israel lacte et melle decurrit, et plenam pascentibus tribuit libertatem. Tauri autem et boves qui operantur terram, id est, Apostoli et viri apostolici, de quibus et apostolus Paulus scriptum interpretatur: Non alligabis os bovi trituranti. Et, Numquid de bobus cura est Deo (I Cor IX, 9)? Sed utique de his dicit, qui operantur terram suam, et de quibus idem loquitur, Dei agricultura, Dei aedificatio sumus (I Cor III, 9). Pater enim agricola est, et Christus vinea (Joan XV): comedent paleas mixtas cum hordeo ventilato. Legimus quod Isaac hordeum severit, et quia apud allophylos erat, centenariam hordei frugem receperit (Gen XXVI). Et Osee coro et dimidio coro hordei conduxit mulierem adulteram (Osee III). Salvator quoque quinque millia virorum qui adhuc sensibus corporis serviebant, et Legem sequebantur Moysi, hordeaceis panibus saturaverat (Joan VI). Qui in alio loco frangens septem Legis panes et in frusta comminuens, quatuor millia viros replevit triticeis panibus, qui evangelicum numerum sequebantur (Matth XV). Istiusmodi populi comedunt et partem palearum; dum in quibusdam sequuntur litteram, et tamen per paleas et hordeum paulatim proficiunt, ut transeant ad frumentum.

(Vers. 25.) Et erunt super omnem montem excelsum, et super omnem collem elevatum rivi currentium aquarum in die interfectionis multorum, cum ceciderint turres. In hoc loco Judaei multos interfectos et ruentes turres, ad Romani imperii referunt potentiam, de quibus et Apostolus loquitur (II Thess VII): Tantum qui tenet nunc, 414 teneat, donec de medio fiat. Quod scilicet in illo tempore tanta beatitudo sit populi Israel, ut non solum valles atque campestria, sed omnes montes et colles aquis fluentibus irrigentur. Nos autem montes et colles, eos intelligamus, qui in excelsum virtutibus elevati sunt, qui esuriunt et sitiunt justitiam (Matth V), quos Dominus provocat ad bibendum. Qui enim biberit de aquis ejus, non sitiet in aeternum (Joan IV). Unde et in psalmo legimus: Benedicite Dominum de fontibus Israel (Ps LXVII, 27). Et in Evangelio dicitur, quod omnis qui biberit de aquis Jesu, flumina aquae vivae fluent de ventre ejus (Joan VII).

Furthermore, according to the LXX the cattle, which are not yet full of reason and wisdom, and of which one speaks to God: I have become like a beast before you (Ps. 73:22), shall feed in a most fat and spacious place, which does not bring forth thorns and briers, but like the land of Israel flows with milk and honey, and grants full liberty to those feeding. But the bulls and oxen that work the ground, that is, the Apostles and apostolic men, of whom also the apostle Paul interprets what is written: You shall not muzzle the mouth of the ox that treads out the grain. And, Is it for the oxen that God has care (1 Cor. 9:9)? But certainly he says it of these who work their ground, and of whom the same says: We are God's agriculture, God's building (1 Cor. 3:9). For the Father is the husbandman, and Christ the vine (John 15): they shall eat chaff mixed with winnowed barley. We read that Isaac sowed barley, and because he was among the foreigners, he received a hundredfold fruit of barley (Gen. 26). And Hosea hired an adulterous woman for a core and a half-core of barley (Hos. 3). The Savior also had satisfied five thousand men who still served the senses of the body and followed the Law of Moses with barley loaves (John 6). Who in another place, breaking the seven loaves of the Law and shattering them into pieces, filled four thousand men with wheaten loaves, who followed the evangelical number (Matt. 15). Peoples of this kind eat also a part of the chaff; while in certain things they follow the letter, and yet through the chaff and barley they gradually make progress, so that they may pass over to the wheat.

(Verse 25.) And there shall be upon every high mountain and upon every elevated hill rivers of running waters in the day of the slaughter of many, when the towers shall fall. In this place the Jews refer the many slaughtered and the falling towers to the power of the Roman empire, of which also the Apostle speaks (2 Thess. 2): Only that he who now holds, let him 414 hold, until he be taken out of the way. Namely, that in that time there shall be such blessedness of the people of Israel, that not only the valleys and plains, but all the mountains and hills shall be irrigated with flowing waters. But let us understand the mountains and hills as those who are elevated on high by virtues, who hunger and thirst after justice (Matt. 5), whom the Lord provokes to drink. For whoever shall drink of his waters shall not thirst for ever (John 4). Whence also we read in the psalm: Bless the Lord from the fountains of Israel (Ps. 68:27). And in the Gospel it is said that whoever shall drink of the waters of Jesus, rivers of living water shall flow from his belly (John 7).

Et ad Deum Sanctus loquitur: Quoniam apud te est fons vitae (Ps XXXV, 10), de quo purissimum flumen egreditur, super quo rursum Scriptura commemorat: Fluminis impetus laetificat civitatem Dei (Ps XLV, 4). Et in alio loco: Fluvius Dei repletus est aquis (Ps LXIV, 10); ille videlicet, qui loquitur per Jeremiam: Me dereliquerunt fontem aquae vivae (Jer II, 13). Hoc autem tunc fiet, cum interfecti fuerint, sive perierint plurimi: Multi enim vocati, pauci vero electi (Matt XX). Et cum ceciderint turres, sive daemonum potestates, sive superbi quique et arrogantes et magni in isto saeculo. De quibus et in psalmis dicitur: Vidi impium elevatum, et exaltatum sicut cedros Libani, et transivi, et ecce non erat, quaesivi eum, et non est inventus locus ejus (Ps XXXVI, 35). Has turres aedificare cupiebant (Genes XII), qui moverunt pedes suos de Oriente, quorum linguae in Babylone confusae sunt, et illi, super quos cecidit turris Siloae (Luc XIII).

(Vers. 26.) Et erit lux lunae, sicut lux solis, et lumen solis erit septuplum sicut lux septem dierum, in die qua alligaverit Dominus vulnus populi sui, et percussuram plagae ejus sanaverit. LXX: Et erit lumen lunae, sicut lumen solis, et lumen solis septuplum, in die quando sanaverit Dominus contritionem populi sui, et dolorem plagae tuae curaverit. Miror quomodo in praesenti loco verba Hebraica LABANA (), et HAMMA (), quae Aquila interpretatur albam et calorem, per quae lunam solemque significat supra idem LXX laterem et murum transtulerint, in eo loco ubi scriptum est: Et erubescet luna, et sol confundetur. Pro quo illi interpretati sunt, liquefient lateres, et ruet murus, et nunc idem sequentes Hebraicum, 415 lunam solemque transtulerint. Unde mihi datur suspicio, non eos errasse a principio, sed paulatim scriptorum vitio depravatos. Neque enim fieri potest, ut qui in hoc loco eadem verba bene interpretati sunt, in superioribus erraverint. In die ergo interfectionis multorum, cum arrogantes superbique corruerint, et qui posuerunt in coelum os suum, didicerint esse se terram, erit lumen lunae, sicut lumen solis: quando dederit Dominus coelum novum, et terram novam, et transierit habitus mundi hujus, ut luna et sol laboris et cursus sui praemia consequantur. Etenim expectatio creaturae revelationem filiorum Dei praestolatur: quia et ipsa creatura liberabitur a servitute corruptionis, in libertatem gloriae filiorum Dei (Rom VIII, 19). Licet ea quidam [Al. quidem] organa lucis intelligentes, insensibilia esse contendant. Luna ergo solis fulgorem accipiet. Nec mirum hoc de clarissimo sentire elemento, cui principatus noctis est traditus, cum de sanctis quoque scriptum sit: Fulgebunt justi quasi sol (Matth XIII, 43).

And to the Holy One God speaks: Because with you is the fountain of life (Ps. 36:10), from which a most pure river goes forth, upon which again the Scripture commemorates: The onset of the river gladdens the city of God (Ps. 46:5). And in another place: The river of God is filled with waters (Ps. 65:10); he namely who speaks through Jeremiah: They have forsaken me, the fountain of living water (Jer. 2:13). But this shall happen then, when very many shall have been killed or shall have perished: For many are called, but few are chosen (Matt. 20). And when the towers shall have fallen, either the powers of demons or all the proud and arrogant and great ones in this world. Of whom also it is said in the psalms: I have seen the impious elevated, and exalted as the cedars of Lebanon, and I passed by, and behold he was not, I sought him and his place was not found (Ps. 37:35, 36). Those who moved their feet from the East wanted to build these towers (Gen. 11), whose tongues were confused in Babylon, and those upon whom the tower of Siloam fell (Luke 13).

(Verse 26.) And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, in the day when the Lord shall have bound up the wound of his people, and shall have healed the stroke of its plague. LXX: And the light of the moon shall be as the light of the sun, and the light of the sun sevenfold, in the day when the Lord shall have healed the crushing of his people, and shall have cured the pain of your plague. I wonder how in the present place they translated the Hebrew words LABANA and HAMMA, which Aquila interprets as "white" and "heat," through which he signifies the moon and the sun, above the same LXX translated as "brick" and "wall," in that place where it is written: And the moon shall blush, and the sun shall be confounded. For which they interpreted: the bricks shall melt, and the wall shall fall, and now following the same Hebrew, 415 they have translated "moon and sun." Whence a suspicion is given to me, not that they erred from the beginning, but that they were gradually depraved by the vice of the scribes. For it cannot be that those who in this place have well interpreted the same words, should have erred in the former ones. In the day therefore of the slaughter of many, when the arrogant and proud shall have fallen, and those who placed their mouth in heaven shall have learned that they are earth, the light of the moon shall be as the light of the sun: when the Lord shall have given a new heaven and a new earth, and the fashion of this world shall have passed away, so that the moon and the sun may obtain the rewards of their labor and course. For the expectation of the creature waits for the revelation of the sons of God: because the creature itself also shall be delivered from the servitude of corruption, into the liberty of the glory of the sons of God (Rom. 8:19). Although certain ones, understanding them as organs of light, contend that they are insensible. The moon therefore shall receive the brightness of the sun. Nor is it a wonder to feel this about the most clear element, to which the principality of the night is delivered, since concerning the saints also it is written: The just shall shine as the sun (Matt. 13:43).

Et sol septuplum lumen accipiet: sicut fuit lux septem dierum, quando ab initio creatus est mundus (quamquam septem dies, Septuaginta non transtulerunt) quando Dominus alligaverit vulnus populi sui, sive sanaverit contritionem populi sui. Quando implebitur 416 illud quod scriptum est: Fugiet dolor, et moeror, et gemitus (Isa XXXV, 10). Quando subintrante plenitudine gentium, salvus fiet omnis Israel; aut certe quando ultio eorum venerit, quorum sub altari clamant animae: Usquequo non ulcisceris sanguinem nostrum de his qui habitant in terra (Apoc VI, 19)? Et hoc considera quod non dixerit, quando sanaverit contritionem populi sui Israel, sive Jacob; sed absolute, populi sui, ut omnes Deo significet servientes. Quidam locum istum et omnia quae in hoc repromissionum capitulo continentur, ad coelestem referunt Jerusalem, et ad reversionem populi ejus, quando implebitur illud quod scriptum est: Coelum et terra pertransibunt (Matth XXIV, 35). Alii ad Eliae tempora, et ipsum dicunt esse, de quo supra scriptum est: Erunt oculi tui videntes praeceptorem tuum et aures tuae audient verbum post tergum monentis. Tunc de montibus et collibus, juxta fabulas poetarum, et Saturni aureum saeculum lactis rivos fluere, et de arborum foliis stillare mella purissima. Quae qui recipiunt, mille quoque annorum fabulam, et terrenum Salvatoris imperium Judaico errore suscipient, non intelligentes Apocalypsim Joannis in superficie litterae, medullata Ecclesiae sacramenta contexere.

And the sun shall receive a sevenfold light: just as was the light of seven days, when from the beginning the world was created (although the Seventy did not translate "seven days") when the Lord shall have bound up the wound of his people, or shall have healed the crushing of his people. When 416 that which is written shall be fulfilled: Pain and sorrow and groaning shall flee away (Isa. 35:10). When the fullness of the Gentiles having entered, all Israel shall be saved; or certainly when the vengeance of those shall have come, whose souls cry out from under the altar: How long do you not avenge our blood from those who dwell on the earth (Rev. 6:10)? And consider this, that he did not say, when he shall have healed the crushing of his people Israel, or Jacob; but absolutely, of his people, so that he signifies all serving God. Certain ones refer this place and all things which are contained in this chapter of promises to the heavenly Jerusalem, and to the return of its people, when that which is written shall be fulfilled: Heaven and earth shall pass away (Matt. 24:35). Others to the times of Elijah, and say that he is the one of whom it is written above: Your eyes shall be seeing your instructor and your ears shall hear the word of one warning behind your back. Then from the mountains and hills, according to the fables of the poets and the golden age of Saturn, rivers of milk flow, and from the leaves of the trees drip most pure honeys. Those who receive these things will also receive the fable of a thousand years and the earthly empire of the Savior by a Jewish error, not understanding that the Apocalypse of John, under the surface of the letter, weaves the marrowy sacraments of the Church.

Liber D

ECIMUS.

415-416 Decimus Liber, quem nunc habemus in manibus, nono et undecimo minor erit numero versuum, non sensuum magnitudine. Sequitur [Al. sequetur] enim eum Sennacherib atque Rabsacis, et Ezechiae regis historia, quae nec jungi cum praecedentibus poterit, propter enormem voluminis magnitudinem [Al. longitudinem], nec dividi propter gestorum continentiam. Itaque ut voluisti, virgo Christi Eustochium, et ut in commune placuit, sicut et superiores ante dictavi, et hunc et reliquos, si Christus annuerit, dictabo libros: ut prophetias sibi copulem, nec eas inter se lacerem atque discerpam, in alterius finem, et alterius principium. Audio praeterea scorpium, mutum animal et venenatum, super responsione quondam Commentarioli mei in Danielem prophetam, nescio quid mussitare, immo ferire conari in suo pure moriturum. Cujus naeniae et lugubres cantilenae necdum mihi proditae sunt, et idcirco dilata responsio: magisque obediendum tibi est, et sancto atque eruditissimo viro fratri tuo Pammachio, qui insatiabili studio me per litteras cogit, expleto Isaia, transire ad Ezechiel, cum ego et aetatis et corporis imbecillitate confectus, notariorumque penuria, qui me possent suis ministeriis adjuvare, in eodem adhuc luto haesitem, et vix partem Isaiae mediam in hoc volumine finiturum esse me credam. Quod si, te orante, complevero, arripienda erunt et reliqua, quae a quartodecimo Ezechiae regis anno habebunt initio.

417 (Vers. 27 seqq.) Ecce nomen Domini venit de longe: ardens furor ejus et gravis ad portandum. Labia ejus repleta sunt indignatione, et lingua ejus quasi ignis devorans. Spiritus ejus velut torrens inundans usque ad medium colli, ad perdendas gentes pro nihili, et frenum erroris quod erat in maxillis populorum. Canticum erit vobis, sicut nox sanctificatae solemnitatis, et laetitia cordis, sicut qui pergit cum tibia, ut intret in montem Domini ad fortem Israel. LXX: Ecce nomen Domini venit post tempus multum: ardens furor cum gloria, eloquium labiorum ejus, eloquium irae plenum, et ira furoris sicut ignis devorabit, et spiritus ejus sicut aqua in valle, trahens veniet usque ad collum, et dividetur ut conturbet gentes super errore vano, et abjicietur error, et assumet eos in conspectu eorum. Numquid semper oportet vos laetari et ingredi in sancta mea jugiter, quasi festa celebrantes atque gaudentes, ut ingrediamini cum tibia ad montem Domini ad Deum Israel?

BOOK TEN.

415-416 The tenth book, which we now have in hand, will be smaller than the ninth and eleventh in number of verses, though not in the magnitude of its meanings. For there follows in it the history of Sennacherib and Rabshakeh, and of King Hezekiah, which could neither be joined with the preceding parts because of the enormous size of the volume, nor divided because of the continuity of the events. Therefore, as you desired, O virgin of Christ Eustochium, and as was mutually agreed, just as I dictated the previous books, so I will dictate this one and the remaining ones, if Christ permits: that I may join the prophecies together, and not tear and rend them apart between the end of one and the beginning of another. I hear, moreover, that the scorpion, a mute and poisonous animal, is muttering something about a former response of my Commentariolus on the prophet Daniel, or rather is trying to strike, destined to die in his own pus. His dirges and mournful songs have not yet been delivered to me, and therefore the response is delayed: and rather you should be obeyed, and that holy and most learned man, your brother Pammachius, who with insatiable zeal compels me by letters, once Isaiah is finished, to pass on to Ezekiel, although I, worn out by the weakness of age and body, and by the lack of scribes who could assist me with their services, still stick in the same mud, and believe that I will scarcely finish the middle part of Isaiah in this volume. But if, by your prayers, I complete it, the rest must be taken up, which will have their beginning from the fourteenth year of King Hezekiah.

417 (Verse 27 ff.) Behold, the name of the Lord comes from afar: his burning fury and heavy to bear. His lips are full of indignation, and his tongue like a devouring fire. His spirit like an overflowing torrent even unto the midst of the neck, to destroy the nations unto nothing, and the bridle of error that was in the jaws of the peoples. You shall have a song, as in the night of a sanctified solemnity, and joy of heart, as he that goes with a pipe, to enter into the mountain of the Lord to the strong one of Israel. LXX: Behold, the name of the Lord comes after much time: burning fury with glory, the speech of his lips, a speech full of wrath, and the wrath of fury like fire shall devour, and his spirit like water in a valley, drawing along it shall come even to the neck, and it shall be divided so as to disturb the nations over a vain error, and the error shall be cast away, and he shall take them in their sight. Must you always be glad and enter into my holy things continually, as those celebrating and rejoicing at festivals, that you may enter with a pipe into the mountain of the Lord to the God of Israel?

Dicamus primum juxta Hebraicum. Pendent ex superioribus, quae dicuntur. Corripuerat sermo propheticus eos, qui contempto auxilio Dei, propter Babyloniorum metum ad Aegyptios confugiebant, et est comminatus descendentibus, ibi eos esse morituros. Rursumque post poenas, eos qui illum audire voluissent [Al. noluissent], non solum sub Zorobabel, Ezra, et Neemia in Jerusalem habitaturos esse promittit, sed majorem cunctis credentibus verbo Dei, in consummatione mundi beatitudinem pollicetur, quando per omnes montes et colles current aquarum flumina, et interfectis multis, cadent turres. Luna quoque et sol clarius lumen accipient, quando vulnus populi sui Dominus alligaverit atque sanaverit. Licet haec quidam ὑπερβολικῶς, 418 Cyri temporibus, qui captivitatem populi relaxavit, in terra Judaea expleta contendant. Quia igitur bonis et obedientibus praemia repromissa sunt, nunc econtrario malis et contemptoribus supplicia nuntiantur, quod Dominus impleat cogitationem suam, et ad puniendos longo post tempore veniat peccatores, et in cunctos sententiam proferat, spirituque oris sui interficiat impium, quem frenum appellat fuisse populorum: non quo subjectos regeret, sed quo subditos sibi traheret ad ruinam. Ponit quoque similitudinem torrentis usque ad collum inundantis, ut finem omnium venisse testetur. Sicut enim torrens suffocat eum, ad cujus collum usque pervenerit: sic judicium Dei neminem impunitum abire patietur. Cum autem frenum, quod in maxillis erat omnium gentium, cum subditis ei gentibus perdiderit, et ad nihili deduxerit: tunc vobis, inquit, sanctis, qui meis jussionibus obeditis, erit canticum, sicut nox sanctificatae solemnitatis, quando egressi estis de Aegypto, et in solemnitate Paschae jugum servitutis Aegyptiae projecistis, dicentes in mari Rubro Pharaone submerso: Cantemus Domino, gloriose enim magnificatus est (Exod. XV, 1). Et cordis tanta laetitia, ut imitemini eos qui ad templum primitiva portantes, et in Dei torcularia deferentes munera, pergunt cum tibiis, cordis gaudia carmine demonstrantes. Haec juxta Hebraicum brevi sermone perstrinxi.

In utraque autem editione annotandum est, quod non Dominus, sed nomen Domini post multum tempus adveniat, de quo in Psalmis dicitur: Benedictus qui venit in nomine Domini, Deus Dominus, et illuxit nobis (Ps. CXVII, 26). Et ipse loquitur in Evangelio: Ego veni in nomine 419 Patris mei, et non suscepistis me (Joan. V, 43). Pulchreque post multum tempus venire dicitur, loquente humana impatientia: Usquequo, Domine, oblivisceris me in finem? quamdiu avertis faciem tuam a me (Ps. XII, 1)? Ardens quoque furor ejus venit cum gloria, ut quem in humilitate contempsimus, in majestate timeamus.

Let us speak first according to the Hebrew. The things that are said depend on the preceding parts. The prophetic word had corrected those who, despising the help of God, fled to the Egyptians because of the fear of the Babylonians, and it threatened those descending that they would die there. And again, after the punishments, it promises those who would have willed [Al. would not have willed] to hear him, that they would not only dwell in Jerusalem under Zerubbabel, Ezra, and Nehemiah, but it promises a greater blessedness to all believing the word of God in the consummation of the world, when rivers of waters shall run through all mountains and hills, and many being slain, towers shall fall. The moon also and the sun shall receive a clearer light, when the Lord shall have bound up and healed the wound of his people. Although certain ones contend that these things were fulfilled 418 hyperbolically in the times of Cyrus, who relaxed the captivity of the people in the land of Judea. Because therefore rewards are promised to the good and obedient, now on the contrary punishments are announced to the evil and despisers, because the Lord fulfills his thought, and comes after a long time to punish sinners, and brings forth sentence against all, and by the spirit of his mouth slays the impious one, whom he calls the bridle of the peoples: not that he might rule subjects, but that he might draw those subjected to himself to ruin. He also places the likeness of a torrent overflowing even to the neck, to testify that the end of all has come. For as a torrent suffocates him whose neck it has reached: so the judgment of God will not suffer anyone to go unpunished. But when he shall have destroyed the bridle that was in the jaws of all nations, along with the nations subjected to it, and brought them to nothing: then for you, he says, O saints, who obey my commands, there shall be a song, as in the night of a sanctified solemnity, when you went out of Egypt, and in the solemnity of the Passover cast off the yoke of Egyptian servitude, saying in the Red Sea after Pharaoh was submerged: Let us sing to the Lord, for he is gloriously magnified (Exod. 15:1). And with such great joy of heart, that you may imitate those who, carrying firstfruits to the temple and bringing gifts into the winepresses of God, go with pipes, demonstrating the joys of heart with a song. These things I have briefly touched upon according to the Hebrew.

In both editions, however, it is to be noted that not the Lord, but the name of the Lord arrives after a long time, concerning which it is said in the Psalms: Blessed is he who comes in the name of the Lord, the Lord is God, and has enlightened us (Ps. 117:26). And he himself speaks in the Gospel: I have come in the name 419 of my Father, and you did not receive me (John 5:43). And beautifully he is said to come after a long time, as human impatience speaks: How long, O Lord, will you forget me unto the end? how long do you turn away your face from me? (Ps. 12:1). Also his burning fury comes with glory, so that we may fear in majesty him whom we despised in humility.

Hoc ipsum et in psalmis scriptum est: Deus manifeste [Al. manifestus] veniet, Deus noster et non silebit. Ignis in conspectu ejus ardebit, et in circuitu ejus tempestas valida (Ps. XLIX, 3, 4). Ipse enim loquitur in Evangelio (Luc. XII, 49): Ignem veni mittere super terram, et quam volo ut ardeat! Rursus in alio psalmo legitur: Vox Domini intercidentis flammam ignis (Ps. XXVIII, 7), ut quidquid in muodo est foeni, lignorum, et stipulae, rapiens flamma consumat. Unde et Deus ignis dicitur esse consumens (Deut. IV). Quodque infertur: Ira furoris ejus quasi ignis devorabit, plerique nostrorum iram furoris Domini diabolum interpretantur, cui tradimur ad puniendum, qui juxta librum Samuelis commovit David, ut numeraret populum Dei (II Reg. XXIV). Et Apostolus loquitur: tradere hujuscemodi Satanae in interitum carnis, ut spiritus salvus fiat (I Cor. V, 5). Hic autem ipse furor, et ita furoris Domini nihil suo faciet arbitrio, sed quod sibi fuerit imperatum. Unde sequitur: Eloquium labiorum ejus, eloquium irae plenum. Spiritus quoque ejus quasi aqua in valle, trahens veniet usque ad collum, ut supplicia super peccatores faciat redundare. Qui dividetur pro qualitate meritorum, ut perdat atque conturbet gentes, quas vanus error seduxerat, et se intelligant supplantatas. Unde ad hujuscemodi homines dicitur, qui in mundi hujus potentia praevalebant, et suo delectabantur errore, non eos semper hoc esse facturos. Praecipueque locum istum et totam continentiam capituli adversus haereticos et omnia dogmata, quae sunt contraria veritati, dicta quidam nostrorum putant, quod cum judicii tempus advenerit, nequaquam ingrediantur sancta ejus et montem, id est Ecclesiam Domini: ne sub religionis nomine divitias congregent, abutanturque luxuria, quasi Domini festa celebrantes. Judaei de Gog et Magog gentibus, quas putant ab Aquilone venturas, id est, de Scythiae partibus, haec intelligunt, 420 super quibus Ezechiel plenius loquitur (Ezech. XIX).

(Vers. 30 seqq.) Et auditam faciet Dominus gloriam vocis ejus, et terrorem brachii sui ostendet in comminatione furoris et flamma ignis devorantis: allidet in turbine et in lapide grandinis. A voce enim Domini pavebit Assur virgo percussus, et erit transitus virgae fundatus: quam requiescere faciet Dominus super eum in tympanis et in citharis, et in bellis praecipuis expugnabit eos. Praeparata est enim ab heri Thopheth, a rege praeparata profunda et dilatata, nutrimenta ejus ignis, et ligna multa: flatus Domini sicut torrens sulphuris succendens eam.

This very thing is written also in the psalms: God shall come manifestly, our God and shall not be silent. A fire shall burn in his sight, and a mighty tempest round about him (Ps. 49:3, 4). For he himself speaks in the Gospel (Luke 12:49): I have come to send fire upon the earth, and how I wish that it were kindled! Again in another psalm it is read: The voice of the Lord cutting between the flame of fire (Ps. 28:7), so that whatever hay, wood, and stubble is in the world, the snatching flame may consume. Whence also God is said to be a consuming fire (Deut. 4). And what is added: The wrath of his fury like fire shall devour, many of ours interpret the wrath of the fury of the Lord as the devil, to whom we are delivered for punishment, who according to the book of Samuel moved David to number the people of God (2 Sam. 24). And the Apostle speaks: to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved (1 Cor. 5:5). But this fury itself, and so the wrath of the fury of the Lord, shall do nothing by its own will, but what shall have been commanded to it. Whence follows: The speech of his lips, a speech full of wrath. His spirit also like water in a valley, drawing along it shall come even to the neck, so as to make punishments overflow upon sinners. Which shall be divided according to the quality of merits, so that he may destroy and disturb the nations which a vain error had seduced, and they may understand themselves to have been supplanted. Whence to such men it is said, who were prevailing in the power of this world, and were delighting in their own error, that they would not always be doing this. And especially certain ones of ours think this place and the whole continuity of the chapter were said against heretics and all dogmas that are contrary to the truth, because when the time of judgment arrives, they shall by no means enter his holy things and the mountain, that is, the Church of the Lord: lest under the name of religion they gather riches and abuse luxury, as if celebrating the festivals of the Lord. The Jews understand these things concerning the nations of Gog and Magog, which they think will come from the North, that is, from the parts of Scythia, 420 about which Ezekiel speaks more fully (Ezek. 39).

(Verse 30 ff.) And the Lord shall make the glory of his voice to be heard, and shall show the terror of his arm in the threat of fury and the flame of devouring fire: he shall dash them in pieces in a whirlwind and in hailstone. For at the voice of the Lord, Assur the rod-stricken shall tremble, and the passage of the rod shall be founded: which the Lord shall make to rest upon him with timbrels and harps, and in chief battles he shall fight them. For Topheth has been prepared from yesterday, prepared by the king, deep and wide, its nourishment fire, and much wood: the breath of the Lord like a torrent of sulfur kindling it.

LXX: Et audiam faciet Dominus gloriam vocis suae, et furorem brachii sui ostendet cum furore et ira: et flamma ignis devorante fulminabit vehementer, et sicut aqua et grando descendens cum vi. Ad vocem enim Domini superabuntur Assyrii plaga qua percutiet eos, et erit ei per circuitum, unde habebat spem auxilii, in quo confidebat, ipsi cum tympanis et cithara pugnabunt contra eum ex commutatione. Tu enim ante dies decipieris: numquid et tibi regnum paratum est? Vallem profundam, ligna posita, ignem et ligna multorum; furor Domini, sicut vallis sulphure succensa.

Poteram juxta Hebraicum quid mihi videretur currens legentibus indicare; sed quid faciam quorumdam studiis, qui nisi et LXX Interpretum editionem disseruero, imperfectum opus me habiturum esse denuntiant? Sequar igitur ceptum ordinem disserendi. Vox Domini atque praeceptum omnibus nota fient, et fortitudo brachii illius cunctis patebit, quando retributionis tempus advenerit, flammae et turbinis, grandinisque magnitudine, et pondere lapidum deseretur. Super quo Ezechiel in prophetia, ut diximus, Gog et Magog, pleno sermone scribit (Ezech. XXXVIII, et XXVIX). Ad vocis ejus imperium pavebit Assur virgo percussus. Omnis impius, omnis imitator gentis inimicae: non quo in die judicii solus sit feriendus Assyrius, sed quo per Assyrium diabolum intelligamus. Denique sequitur: Et erit transitus virgae fundatus, quam requiescere faciet Dominus super eum. Et est sensus: Nequaquam eum virga percutiet, et eam rursus levabit, ac more caedentium finem faciet verberandi; sed quasi fundatam et alta radice defixam, in poenis ejus 421 faciet permanere. Quod si ita intelligitur, ubi erit poenitentia diaboli: praesertim cum dicatur peccatoribus: Ite in ignem aeternum, quem praeparavit Deus diabolo et angelis ejus (Matth. XXV, 41). In tympanis et in citharis, et bellis praecipuis expugnabit eos, daemones videlicet et omnes impios cum gaudio omnium Dominus expugnabit. Ab heri quippe et a praeterito tempore praeparata est a rege Domino Thopheth, id est, lata et spatiosa gehenna, quae eos aeternis urat ardoribus. Nutrimentum ejus et fomes ignis est, et ligna multa, id est, flamma perpetua et supplicia peccatorum. Et quoniam sicut de camino et fornace ignis ardentis, propheticus sermo praedixerat, servat metaphoram, ut flatu et spiritu ac voluntate Domini hanc succendi sciamus, mixto sulphure, quod flammas, excitat, ut faciat acriora tormenta.

LXX: And the Lord shall make the glory of his voice to be heard, and shall show the fury of his arm with fury and wrath: and he shall thunder mightily with a flame of devouring fire, and as water and hail descending with force. For at the voice of the Lord the Assyrians shall be overcome by the stroke wherewith he shall strike them, and it shall be round about him, whence he had hope of help, in which he trusted, they themselves with timbrel and harp shall fight against him from a change. For you shall be deceived before the days: has a kingdom been prepared for you too? A deep valley, wood placed, fire and wood of many; the fury of the Lord, like a valley kindled with sulfur.

I could indicate while running for the readers what seems to me according to the Hebrew; but what shall I do about the zeal of some who announce that unless I discuss also the edition of the LXX Interpreters, I shall have an imperfect work? I shall follow therefore the begun order of discussing. The voice of the Lord and the command shall become known to all, and the strength of his arm shall be open to all, when the time of retribution arrives, and he shall be abandoned by the magnitude of flame and whirlwind, and hail, and by the weight of stones. About which Ezekiel in prophecy, as we said, writes at length concerning Gog and Magog (Ezek. 38 and 39). At the command of his voice Assur the rod-stricken shall tremble. Every impious one, every imitator of the enemy nation: not that on the day of judgment the Assyrian alone is to be struck, but that by the Assyrian we understand the devil. Finally follows: And the passage of the rod shall be founded, which the Lord shall make to rest upon him. And the sense is: By no means shall the rod strike him and lift it again, and after the manner of those beating make an end of striking; but he shall make it remain in his punishments 421 as if founded and fixed with a deep root. But if it is so understood, where will be the repentance of the devil: especially since it is said to sinners: Go into eternal fire, which God prepared for the devil and his angels (Matt. 25:41). With timbrels and harps, and in chief battles he shall fight them, namely, the Lord shall fight the demons and all the impious with the joy of all. For from yesterday and from a past time Topheth has been prepared by the King the Lord, that is, a wide and spacious Gehenna, which may burn them with eternal heats. Its nourishment and tinder is fire, and much wood, that is, perpetual flame and the punishments of sinners. And because, just as the prophetic word had foretold about a chimney and furnace of burning fire, it keeps the metaphor, so that we may know that this is kindled by the breath and spirit and will of the Lord, with sulfur mixed in, which excites flames, so that he may make sharper torments.

Porro quod juxta LXX dicitur: Ad vocem Domini superabuntur Assyrii plaga, cum percusserit eos, et erit ei in circuitu unde fuerat et spes auxilii, in quo confidebat: ipsi cum tympanis et cithara pugnabunt adversum eum ex commutatione, illud significat, quod adversum diabolum consurgant, qui ei quondam subditi fuerant, et cum gaudio atque laetitia dimicent contra eum ex commutatione subita: dum intelligentes errorem suum, destruunt eum a quo decepti fuerant. Diciturque ad illum, quod ab initio se ipse deceperit, regnum suum arbitrans sempiternum, cui parata sit gehenna et aeterna supplicia.

(Cap. XXXI.---Vers. 1 seqq.) Vae qui descendunt in Aegyptum ad auxilium, in equis sperantes, et habentes fiduciam super quadrigis, quia multae sint [Al. sunt], et super equitibus, quia praevalidi nimis, et non sunt confisi super Sanctum Israel: et Dominum non requisierunt. Ipse autem sapiens adduxit malum, et verba sua non abstulit, et consurget contra domum pessimorum, et contra auxilium operantium iniquitatem. Aegyptus homo et non Deus: et equi eorum caro, et non spiritus: et Dominum inclinabit [Al. inclinavit] manum suam, et corruet auxiliator, et cadet cui praestatur auxilium, simulque omnes consumentur.

Post onus jumentorum Austri, et eos qui portabant in Aegyptum divitias suas ad populum, qui eis prodesse non poterat, qui sperabant auxilium 422 in fortitudine Pharaonis, et habebant fiduciam in umbra Aegypti, sub specie reversionis in Jerusalem, et captivitatis laxandae sub Cyro, de consummatione saeculi, et de perfecta justorum beatitudine sermo propheticus nuntiarat: nunc revertitur ad eosdem, ad quos supra locutus fuerat ne descenderent in Aegyptum. Et hoc inter praesentem locum est et praeteritum, quod ibi praecipitur tribui Judae, ne descendant in Aegyptum; hic quia contempto imperio Domini, descensuri sint, prophetatur: et quod a Nabuchodonosor rege Babylonio, tam Israel quam Aegyptii, tam perfugae quam auxiliatores pariter trucidentur. De quo Jeremias plenissime loquitur (Jerem. XLII). Vae ergo his qui descendunt in Aegyptum, et Chaldaeorum metu, Domini praecepta contemnunt, sperantes in idololatris, qui Dei cultum habere se jactant; et in equorum auxilio confidentes, nesciunt scriptum: Fallax equus in salutem (Ps. XXXII, 17); habentque fiduciam super quadrigis et curribus et equitibus; nec recordantur illius Cantici: Equum et ascensorem dejecit in mare (Exod. XV, 1). Et non sunt confisi super Sanctum Israel, qui manentibus in terra Judaeae, suum per Jeremiam pollicebatur auxilium. Et Dominum non requisierunt; non quo non requisierint; sed quo requisiti verba contempserint.

Furthermore, as to what is said according to the LXX: At the voice of the Lord the Assyrians shall be overcome by the stroke, when he shall strike them, and it shall be round about him whence there had been also hope of help, in which he trusted: they themselves with timbrel and harp shall fight against him from a change, that signifies this, that those who had formerly been subject to the devil rise up against him, and with joy and gladness fight against him from a sudden change: while understanding their error, they destroy him by whom they had been deceived. And it is said to him, that from the beginning he deceived himself, thinking his kingdom everlasting, for whom Gehenna and eternal punishments are prepared.

(Chapter 31.—Verse 1 ff.) Woe to those who go down to Egypt for help, trusting in horses, and having confidence in chariots, because they are many, and in horsemen, because they are very strong, and have not trusted in the Holy One of Israel, and have not sought the Lord. But he himself, being wise, has brought evil, and has not taken away his words, and will rise up against the house of the most wicked, and against the help of those who work iniquity. Egypt is man and not God: and their horses are flesh and not spirit: and the Lord shall incline his hand, and the helper shall fall, and he to whom help is given shall fall, and all together shall be consumed.

After the burden of the beasts of the South, and those who carried their riches into Egypt to a people who could not profit them, who hoped for help 422 in the strength of Pharaoh and had confidence in the shadow of Egypt, under the appearance of a return to Jerusalem and the relaxing of the captivity under Cyrus, the prophetic word had announced concerning the consummation of the age and the perfect blessedness of the just: now it returns to the same ones to whom it had spoken above, that they should not go down to Egypt. And this is between the present place and the past: that there it is commanded the tribe of Judah that they should not go down to Egypt; here it is prophesied that, having despised the command of the Lord, they are about to go down: and that by Nebuchadnezzar king of Babylon, as well Israel as the Egyptians, as well the refugees as the helpers, shall be equally slaughtered. About which Jeremiah speaks most fully (Jer. 42). Woe therefore to those who go down to Egypt, and for fear of the Chaldeans despise the commands of the Lord, hoping in idolaters who boast that they have the worship of God; and trusting in the help of horses, they know not what is written: A horse is deceptive for safety (Ps. 32:17); and they have confidence in chariots and cars and horsemen; nor do they remember that Canticle: The horse and its rider he has thrown into the sea (Exod. 15:1). And they have not trusted in the Holy One of Israel, who promised his help through Jeremiah to those remaining in the land of Judah. And they have not sought the Lord; not that they did not seek; but that when sought they despised the words.

Unde et de malis sacerdotibus dicitur: Qui devorant plebem meam, Dominum non invocaverunt (Ps. LII, 5, 6). Ipse autem sapiens, id est, Dominus, adduxit malum super eos, et pessimum, videlicet Nabuchodonosor, sive absolute malum, rem significans, non personam: et verba sua non abstulit, quae locutus fuerat per Prophetas. Quamodrem consurget super tribum Judam domum pessimorum, et contra auxilium Aegyptiorum, qui operantur iniquitatem. Aegyptus enim, sive Aegyptius, ut LXX transtulerunt, homo est, et non Deus: et equi eorum caro, et non spiritus. Unde et in Jeremia scriptum est: Maledictus homo qui spem habet in homine, et firmavit carnem brachii sui, et a Domino recessit cor ejus. Et erit quasi myrice in deserto, quae non videbit cum venerint bona (Jerem. XVII, 5, 6). Et in alio loco scriptum est. Vana salus hominis (Ps. LIX, 13), sive, ut melius habetur in Hebraeo, in homine. Cumque Dominus manum suam extenderit 423 ad puniendum, vel declinaverit, sub metaphora aurigae, et frenos equorum currentium relaxarit, corruet auxiliator Aegyptius, et Israel cui praestabatur auxilium. Quae quidem possumus intelligere et super his qui persecutionis tempore et tribulationis atque angustiae non confidunt in Domino, sed in Aegyptiorum, id est, saecularium hominum auxilio; nescientes Abraham periclitatum in Aegypto, et Dei populum luto et lateribus in illa regione servisse, quae spiritualiter appellatur fornax ferrea. Unde et in Apocalypsi Joannis legitur: Locus in quo crucifixus est Dominus, spiritualiter vocatur Sodoma et Aegyptus [Al. Aegyptius] (Apoc. XI, 8).

(Vers. 4, 5.) Quia haec dicit Dominus ad me: quomodo si rugiat leo et catulus leonis super praedam suam, cum occurrerit ei multitudo pastorum, a voce eorum non formidabit, et a multitudine eorum non pavebit: sic descendet Dominus exercituum, ut praelietur super montem Sion, et super collem ejus. Sicut aves volantes, sic proteget Dominus exercituum Jerusalem, protegens et liberans, transiens et salvans.

In manifestis unam ponimus editionem, maxime ubi nulla diversitas sensuum est. Caesis in Aegypto Israelitis et Aegyptiis, in quorum auxilio confidebant, revertentur [Al. revertuntur] in Jerusalem, Cyro regnante, captivi. Et per duas similitudines, Domini, qui se fore adjutorem promiserat, fortitudo monstratur. Sicut leo et catulus leonis esuriens, si cernat ovium gregem, nulla pastorum voce terretur, et multitudinem eorum conscius virium suarum despicit: sic Dominus exercituum praeliabitur, non contra montem Sion et collem ejus, super montem Sion contra adversarios illius.

Whence it is said also of evil priests: Who devour my people, they have not called upon the Lord (Ps. 52:5, 6). But he himself, being wise, that is, the Lord, has brought evil upon them, and the most wicked one, namely Nebuchadnezzar, or absolutely evil, signifying the thing, not the person: and he has not taken away his words, which he had spoken through the Prophets. Wherefore he shall rise up against the tribe of Judah, the house of the most wicked, and against the help of the Egyptians who work iniquity. For Egypt, or the Egyptian, as the LXX translated, is man and not God: and their horses are flesh and not spirit. Whence also in Jeremiah it is written: Cursed is the man who has hope in man, and has made firm the flesh of his arm, and his heart has departed from the Lord. And he shall be like a tamarisk in the desert, which shall not see when good things come (Jer. 17:5, 6). And in another place it is written: Vain is the salvation of man (Ps. 59:13), or, as it is better held in the Hebrew, in man. And when the Lord shall have extended his hand 423 to punish, or shall have turned it aside, under the metaphor of a charioteer, and shall have relaxed the bridles of the running horses, the Egyptian helper shall fall, and Israel to whom help was given. Which things indeed we can understand also about those who in time of persecution and tribulation and distress do not trust in the Lord, but in the help of the Egyptians, that is, of secular men; not knowing that Abraham was endangered in Egypt, and that the people of God served with mud and bricks in that region which spiritually is called an iron furnace. Whence also in the Apocalypse of John it is read: The place in which the Lord was crucified is spiritually called Sodom and Egypt (Rev. 11:8).

(Verse 4, 5.) For thus says the Lord to me: even as if a lion and a lion's cub should roar over their prey, when a multitude of shepherds meets them, he will not dread their voice, and will not tremble at their multitude: so shall the Lord of hosts descend, to fight upon mount Zion, and upon its hill. As birds flying, so will the Lord of hosts protect Jerusalem, protecting and delivering, passing over and saving.

In manifest things we put one edition, especially where there is no diversity of meanings. After the Israelites and Egyptians were slain in Egypt, in whose help they trusted, the captives shall return to Jerusalem while Cyrus is reigning. And through two similitudes the strength of the Lord, who had promised that he would be a helper, is shown. Even as a lion and a hungry lion's cub, if it should see a flock of sheep, is terrified by no voice of shepherds, and conscious of its strengths despises their multitude: so the Lord of hosts shall fight, not against mount Zion and its hill, but upon mount Zion against its adversaries.

Dicamus et aliam comparationem: Quomodo aves ut defendant foetus suos, nidos supervolant, et sive serpentem, sive hominem viderint, avesque alias ad pullos suos accedere, oblitae imbecillitatis, rostro pugnant et unguibus, doloremque pectoris garrula voce congeminant: sic Dominus proteget Jerusalem, et liberabit eam transiens, atque salvabit. Pro transeunte, in Hebraico PHASE: in tribus, praeter LXX, interpretibus ὑπερβαίνων ponitur. Ex quo manifestum est, Pascha, hoc est, Phase Domini, 424 non passionem significare, sed transitum. Quod autem Dominus in similitudinem avium protector fuerit super Jerusalem, in Evangelio ipse testatur: Jerusalem, Jerusalem, quae occidis Prophetas, et lapidas eos qui ad te missi sunt (Matt. XXIII, 37): quoties [Al. quotidie] volui congregare filios tuos, sicut gallina congregat pullos suos sub alas suas, et noluisti? Et in Deuteronomio dicitur de Domino: Expandit alas suas, et suscepit eos, et portavit eos in humeris suis (Deut. XXXII, 11).

(Vers. 6 seqq.) Convertimini, sicut in profundum recesseratis, filii Israel. In die enim illa abjiciet vir idola argenti sui et idola auri sui, quae fecerunt vobis manus vestrae in peccatum. Et cadet Assur in gladio non viri, et gladius non hominis vorabit eum: et fugiet non a facie gladii, et juvenes ejus vectigales erunt. Et fortitudo ejus a terrore transibit, et pavebunt fugientes principes ejus, dixit Dominus, cujus ignis in Sion, et caminus ejus in Jerusalem. LXX: Convertimini, sicut in profundum recesseratis, filii Israel. In die enim illa abjiciet vir idola argenti sui, et idola auri sui quae fecerunt vobis manus vestrae in peccatum. Et cadet Assur in gladio non viri, et gladius non hominis vorabit eum, et fugiet non a facie gladii; juvenes ejus superabuntur: petra enim circumdabuntur quasi vallo, et vincentur; qui autem fugerit, capietur. Haec dicit Dominus: Beatus qui habet in Sion semen, et domesticos in Jerusalem.

Pugnante Domino super montem Sion contra adversarios ejus, et protegente eam instar avium: Convertimini, o filii Israel; sive ut Symmachus transtulit: Agite poenitentiam, qui profundo consilio atque peccato a Domino recessistis. Si enim hoc feceritis, abjicientes idola aurea atque argentea, quae vobis fuerunt in peccatum, propter quae urbs vestra capta est: cadet Assur, cujus metu nunc fugitis, non gladio hominum, nec exercitus robore, sed Dei potentia. Significat autem Angelum, a quo centum octoginta quinque millia Assyriorum una nocte deleta sunt.

Let us speak of another comparison also: Even as birds, that they may defend their young, fly over the nests, and whether they see a serpent, or a man, or other birds approaching their chicks, forgetful of their weakness, they fight with beak and claws, and redouble the pain of the breast with a chattering voice: so the Lord shall protect Jerusalem, and shall deliver it by passing over, and shall save it. For "passing over," in the Hebrew it is PHASE: in three interpreters, besides the LXX, hyperbainon [passing over/stepping over] is placed. From which it is manifest that Pascha, that is, the Phase of the Lord, 424 does not signify "passion," but "transit." But that the Lord in the likeness of birds was a protector over Jerusalem, he himself testifies in the Gospel: Jerusalem, Jerusalem, you who kill the Prophets, and stone those who are sent to you (Matt. 23:37): how often have I willed to gather your children, as a hen gathers her chicks under her wings, and you would not? And in Deuteronomy it is said of the Lord: He spread his wings, and took them, and carried them on his shoulders (Deut. 32:11).

(Verses 6ff.) "Return, as you had deeply revolted, O children of Israel. For in that day every man shall cast away his idols of silver and his idols of gold, which your own hands have made for you for a sin. And Assur shall fall by the sword, not of a man, and the sword, not of a man, shall devour him; and he shall flee not from the face of the sword, and his young men shall be tributaries. And his strength shall pass away through dread, and his princes fleeing shall be afraid, said the Lord, whose fire is in Sion, and his furnace in Jerusalem." The Septuagint (LXX) says: "Return, as you had deeply revolted, O children of Israel. For in that day every man shall cast away his idols of silver, and his idols of gold which your own hands have made for you for a sin. And Assur shall fall by the sword, not of a man, and the sword, not of a man, shall devour him, and he shall flee not from the face of the sword; his young men shall be overcome: for they shall be surrounded with a rock as with a wall, and shall be conquered; and he who flees shall be taken. Thus says the Lord: Blessed is he who has seed in Sion, and domestics in Jerusalem."

When the Lord fights upon Mount Sion against his adversaries, and protects it like birds: "Return, O children of Israel"; or as Symmachus translated: "Do penance, you who have departed from the Lord with deep counsel and sin." For if you do this, casting away the golden and silver idols, which were for you unto sin, on account of which your city was taken: Assur shall fall, from whose fear you now flee, not by the sword of men, nor by the strength of an army, but by the power of God. This signifies the Angel, by whom one hundred and eighty-five thousand of the Assyrians were destroyed in one night.

Ipse quoque rex Assyrius fugiet non hominum gladium, sed iram Dei: ita ut juvenes illius atque robusti, vectigales fiant Medis, de quibus supra contra Babylonem dicitur: Ecce ego suscitabo vobis Medos. Et fortitudo Assyrii Domini terrore transibit 425 atque praeteriet, omnesque principes illius pertremiscent. Dixit enim Dominus atque pollicitus est, cujus dixisse, fecisse est: et qui habet ignem in Sion, et caminus in Jerusalem, ut adversarios suos instar stipulae atque lignorum egrediens de Jerusalem ignis absumat.

Hunc locum multi de Antichristo interpretantur, quod cadat non gladio hominum, sed Dei potentia. Cujus ignis est in Sion, ut peccatores exurat: et caminus in Jerusalem, ut sicut aurum in camino, ita justorum probetur fides. Et pulchre dicitur: Beatus qui habet semen in Sion, et domesticos in Jerusalem. Si enim in Sion fons est gratiarum, et in Jerusalem visio pacis, beatus qui habet in eis semen, ut fructum de terra bona colligat: et qui habet domesticos, ut sit domesticus Dei, et non extraneus: et de quibus dicitur: Jam non estis hospites et advenae, sed estis cives sanctorum et domestici Dei (Ephes. II, 19).

(Cap. XXXII.---Vers. 1 seqq.) Ecce cum justitia regnabit rex, et principes in judicio praeerunt. Et erit vir sicut qui absconditur a vento, et celat se a tempestate: sicutrivi aquarum in siti, et umbra petrae prominentis in terra deserta. Non caligabunt oculi videntium, et aures audientium diligenter auscultabunt. Et cor stultorum intelliget scientiam, et lingua balborum velociter loquetur et plane. Non vocabitur ultra is qui insipiens est, princeps: neque fraudulentus appellabitur magnus. Fatuus enim fatua loquetur, et cor ejus faciet iniquitatem, ut perficiat simulationem, et loquatur ad Dominum fraudulenter, et vacuefaciat animam esurientis, et potum sitienti auferat. Fraudulenti vasa pessima sunt: ipse enim cogitationes concinnavit ad perdendos mites in sermone mendacii: cum loqueretur pauper judicium. Princeps vero ea quae digna sunt principe cogitabit, et ipse super duces stabit.

LXX: Ecce enim rex justus regnabit, et principes cum judicio praeerunt. Et erit homo occultans sermones suos, et abscondetur quasi ab aqua quae fertur: et apparebit in Sion, sicut fluvius currens, inclytus in terra sitienti, et nequaquam erunt confidentes in hominibus: sed aures suas ad audiendum dabunt, et cor infirmorum attendet auditui: et linguae balbutientium cito discent loqui pacem: et nequaquam dicent stulto ut princeps sit, nec ultra dicent ministri tui, tace.

The king of the Assyrians himself also shall flee, not from the sword of men, but from the wrath of God: so that his young and robust men shall become tributaries to the Medes, of whom it is said above against Babylon: "Behold, I will stir up the Medes against you." And the strength of the Assyrian shall pass over and depart through the terror of the Lord, and all his princes shall tremble. For the Lord has spoken and promised, for whom to have said is to have done: and who has a fire in Sion, and a furnace in Jerusalem, so that the fire going out from Jerusalem may consume his adversaries like stubble and wood.

Many interpret this passage concerning the Antichrist, that he falls not by the sword of men, but by the power of God. Whose fire is in Sion, to burn up sinners; and a furnace in Jerusalem, so that as gold in a furnace, so the faith of the just may be proved. And it is beautifully said: "Blessed is he who has seed in Sion, and domestics in Jerusalem." For if the fountain of graces is in Sion, and the vision of peace is in Jerusalem, blessed is he who has seed in them, that he may gather fruit from good ground; and he who has domestics, that he may be a domestic of God, and not a stranger: and concerning whom it is said: "Now you are no longer guests and strangers, but you are fellow citizens with the saints and domestics of God" (Eph. 2:19).

(Chapter 32.---Verses 1ff.) "Behold, a king shall reign in justice, and princes shall rule in judgment. And a man shall be as one who is hidden from the wind, and conceals himself from a storm: as rivers of waters in thirst, and as the shadow of a projecting rock in a desert land. The eyes of those who see shall not be dim, and the ears of those who hear shall listen diligently. And the heart of fools shall understand knowledge, and the tongue of stammerers shall speak quickly and plainly. He who is foolish shall no longer be called prince: nor shall the deceitful be called great. For the fool will speak foolish things, and his heart will work iniquity, to perfect hypocrisy, and to speak deceitfully to the Lord, and to make empty the soul of the hungry, and to take away drink from the thirsty. The vessels of the deceitful are very evil: for he has devised plans to destroy the meek with lying speech: when the poor man spoke judgment. But the prince will think of things worthy of a prince, and he himself shall stand over the leaders."

The Septuagint (LXX) says: "For behold, a just king shall reign, and princes shall rule with judgment. And a man shall be concealing his words, and shall be hidden as from water that is carried along: and he shall appear in Sion, like a running river, glorious in a thirsty land, and they shall by no means be confident in men: but they shall give their ears to hearing, and the heart of the weak shall attend to the hearing: and the tongues of the stammerers shall quickly learn to speak peace: and they shall by no means tell the fool to be a prince, nor shall your ministers say any more, be silent.

Fatuus enim fatua loquetur, et cor ejus vana intelliget ad perficiendam iniquitatem, et loquendum ad Dominum errorem, ut dispergat animas esurientes, et animas sitientes vacuas faciat. Consilium enim pessimorum iniqua cogitabit: interficere humiles sermonibus iniquis, et dissipare verba humilium in judicio. Pii autem sapientiam cogitarunt, et hoc consilium permanet.

Juxta LXX Interpretes qui dixerunt: Ecce enim rex justus regnabit, et 427 principes cum judicio praeerunt, quae sequuntur superioribus copulanda sunt, his videlicet, in quibus prius capitulum finitum est: Beatus qui habet semen in Sion, et domesticos in Jerusalem. Et est sensus: Ibi beatus erit qui habet semen et domesticos, ubi rex justus regnabit, Christus videlicet: et principes ejus, Apostoli, in judicio praeerunt. De quibus et in Evangelio legitur: Sedebitis super duodecim thronos, judicantes duodecim tribus Israel (Matt. XIX, 28). Et erit vir ille, rex scilicet et regnaturus, sicut qui absconditur a vento, et celat se a tempestate. Vento autem et tempestate, persecutorum rabiem vult intelligi: a quibus abscondetur Christus, et de quibus alibi dicitur: Abscondere modicum usquequo transeat ira Domini (Isai. XXVI, 20). Sive certe erit ille vir, cujus regnum praedicimus, refectio esurientium, et sicut rivi aquarum in siti, et umbra petrae prominentis in terra deserta, juxta illud: Petra autem erat Christus (I Cor. X, 4). Tunc non caligabunt oculi videntium, et aures audientium diligenter auscultabunt. Nec erit quisquam qui Deum ignorare se dicat, nec in scripturis divinis, quae prius clausae erant, ulla caligo erit: sed cor stultorum, qui prius mundi sapientiam sequebantur, intelliget scientiam Verbi Dei: et lingua balborum, qui ante impedita voce loquebantur, et ad Deum confiteri non poterant, velociter loquetur et plane. Sive ut Septuaginta transtulerunt: Linguae balbutientium cito discent loqui pacem, id est, Christum: ipse est enim pax nostra, qui fecit utraque unum (Ephes. II, 14).

(Vers. 9 seqq.) Mulieres opulentae, surgite et audite vocem meam: filiae confidentes, percipite auribus eloquium meum. Post dies et annum, et vos conturbabimini confidentes: consummata est enim vindemia: collectio ultra non veniet. Obstupescite opulentae, conturbamini confidentes: exuite vos, et confundimini. Pro quo Symmachus interpretatus est, nudamini: sequitur. Accingite lumbos vestros, super ubera plangite, super regione desiderabili, super vinea fertili: super humum populi mei spina et vepres ascendent: quanto magis super omnes domos gaudii civitatis exsultantis?

For the fool will speak foolish things, and his heart will understand vain things to perfect iniquity, and to speak error to the Lord, so as to scatter hungry souls, and to make empty the thirsty souls. For the counsel of the worst shall think iniquitous things: to kill the humble with iniquitous words, and to dissipate the words of the humble in judgment. But the pious have thought upon wisdom, and this counsel remains."

According to the Septuagint Translators, who said: "For behold, a just king shall reign, and princes shall rule with judgment," the things that follow are to be joined with the preceding ones, namely those in which the previous chapter was finished: "Blessed is he who has seed in Sion, and domestics in Jerusalem." And the sense is: There he shall be blessed who has seed and domestics, where a just king shall reign, namely Christ: and his princes, the Apostles, shall rule in judgment. Concerning whom it is also read in the Gospel: "You shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). And that man, namely the king and the one who is to reign, shall be as one who is hidden from the wind, and conceals himself from a storm. By the wind and the storm, he wishes to be understood the rage of persecutors: from whom Christ shall be hidden, and of whom it is said elsewhere: "Hide yourself a little until the wrath of the Lord passes away" (Isa. 26:20). Or certainly that man, whose kingdom we foretell, shall be the refreshment of the hungry, and like rivers of waters in thirst, and the shadow of a projecting rock in a desert land, according to that: "But the rock was Christ" (1 Cor. 10:4). Then the eyes of those who see shall not be dim, and the ears of those who hear shall listen diligently. Nor shall there be anyone who says that he is ignorant of God, nor in the divine scriptures, which were previously closed, shall there be any darkness: but the heart of fools, who previously followed the wisdom of the world, shall understand the knowledge of the Word of God: and the tongue of stammerers, who before spoke with an impeded voice, and could not confess to God, shall speak quickly and plainly. Or as the Septuagint translated: "The tongues of the stammerers shall quickly learn to speak peace," that is, Christ: for he is our peace, who has made both one (Eph. 2:14).

(Verses 9ff.) "Rise up, you wealthy women, and hear my voice: you confident daughters, give ear to my speech. After days and a year, you also shall be troubled, you confident ones: for the vintage is at an end, the gathering shall come no more. Be astonished, you wealthy women, be troubled, you confident ones: strip yourselves, and be confounded." For which Symmachus translated, "be made naked"; it follows: "Gird your loins, mourn upon your breasts, for the desirable country, for the fertile vineyard: thorns and briers shall come up upon the ground of my people: how much more upon all the houses of joy of the exulting city?

Domus enim dimissa est: multitudo urbis relicta est: tenebrae et palpatio factae sunt super speluncas usque in aeternum: gaudium onagrorum pascua gregum. Donec effundatur super nos spiritus de excelso: et erit desertum in Charmel, et Charmel in saltum reputabitur. Et habitabit in solitudine judicium, et justitia in Charmel sedebit. Et erit opus justitiae pax: et cultus justitiae silentium: et securitas usque in sempiternum. Et sedebit populus meus in pulchritudine pacis, et in tabernaculis fiduciae, et in requie opulenta. Grando autem in descensione saltus, et humilitate humiliabitur civitas. 430 Beati qui seminatis super omnes aquas, immittentes pedem bovis et asini.

LXX, pro tenebris et palpatione, quae factae sunt super speluncas usque in sempiternum, transtulerunt, et erunt villae tuae speluncae usque in aeternum: quod in Hebraico dicitur OPHEL () et BEEN (), quas Hebraei duas turres in Jerusalem fuisse arbitrantur, excelsas atque firmissimas, quae his appellantur nominibus. Quarum prior interpretatur tenebrae, sive nubilum, quod usque ad nubes erigeret caput. Altera, probamentum et firmitas, sive, ut Symmachus vertit, inquisitio: eo quod in contemplando culmine ejus oculi fallerentur. In fine quoque capituli ita interpretati sunt: Beati qui seminant super omnem aquam, ubi bos et asinus calcant.

Post vocationem gentium, quando Christus rex imperaverit cum justitia, et principes ejus, Apostoli et successores eorum, in judicio praefuerint, et fuerint omnia quae superius dicta sunt; rursum propheta revertitur ad Judaeam et ad Jerusalem, quae superius mulier opulenta et filia confidens appellatur: opulenta ob divitias scripturarum; confidens, quod per otium et securitatem servaret legem. Quibus dicitur ut surgant de otio suo, et audiant Dei vocem, quae eis futura praedicit: Post dies et annum, id est, parvo tempore praeterito, postquam ego ad vos venero, conturbabimini confidentes, et qui vobis videbamini habere fiduciam, omni pavore complebimini: consummata est enim vindemia vestra, et collectio non veniet. Quia enim semen meum non recepistis, ideo collectio vestra cessavit, et fructus de vobis nullus est ortus. Exuite vos igitur et nudamini, et lumbos vestros accingite, et super ubera plangite, id est, super his quae vobis sunt carissima: quia terra vestra pro ubertate, spinas habebit et vepres, et civitas quondam exsultans, domos habebit desertas, et Jerusalem quae prius erat frequentissima, in solitudinem redigetur. Et erunt speluncae, quae appellantur Ophel et Been, pro habitaculis hominum, in aeternas tenebras et palpatio, sicut in Aegypto facta est; eruntque pascua gregum et onagrorum gaudium, qui in solitudine habitare consueverunt.

For the house is let go: the multitude of the city is left: darkness and groping have been made over the caves forever: the joy of wild asses, the pastures of flocks. Until the spirit be poured upon us from on high: and the desert shall be as Carmel, and Carmel shall be reckoned as a forest. And judgment shall dwell in the wilderness, and justice shall sit in Carmel. And the work of justice shall be peace: and the service of justice, silence: and security forever. And my people shall sit in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest. But hail in the descent of the forest, and the city shall be humbled with humility. Blessed are you who sow upon all waters, sending in the foot of the ox and the ass."

The Septuagint (LXX), instead of "darkness and groping, which were made over the caves forever," translated, "and your villas shall be caves forever": which in Hebrew is called Ophel and Been, which the Hebrews think were two towers in Jerusalem, lofty and very firm, which are called by these names. Of which the former is interpreted as "darkness," or "cloudy," because it would raise its head even to the clouds. The other, "probation" and "firmness," or, as Symmachus turns it, "inquiry": because in contemplating its summit the eyes were deceived. At the end of the chapter they also translated thus: "Blessed are those who sow upon every water, where the ox and the ass tread."

After the calling of the nations, when Christ the king shall have commanded with justice, and his princes, the Apostles and their successors, shall have presided in judgment, and all those things which were said above shall have happened; the prophet returns again to Judea and to Jerusalem, which above is called a wealthy woman and a confident daughter: wealthy on account of the riches of the scriptures; confident, because she kept the law in leisure and security. To whom it is said that they should rise from their leisure, and hear the voice of God, which foretells to them the future things: "After days and a year," that is, after a short time has passed, after I have come to you, you confident ones shall be troubled, and you who seemed to yourselves to have confidence, shall be filled with all dread: for your vintage is ended, and the gathering shall not come. For because you did not receive my seed, therefore your gathering has ceased, and no fruit has arisen from you. Therefore, strip yourselves and be made naked, and gird your loins, and mourn upon your breasts, that is, over those things which are most dear to you: because your land, instead of fertility, shall have thorns and briers, and the once exulting city shall have deserted houses, and Jerusalem, which before was most frequent, shall be reduced to a solitude. And the caves, which are called Ophel and Been, shall be instead of the habitations of men, in eternal darkness and groping, as was made in Egypt; and they shall be the pastures of flocks and the joy of wild asses, who are accustomed to dwell in the wilderness.

Et hoc erit tamdiu, donec effundatur spiritus de excelso: spiritum autem sanctum significat, qui effusus est in die Pentecostes super centum viginti credentium nomina (Act. II, 1). Et quando ille fuerit effusus, tunc quod prius fuerat desertum, id est, gentium congregatio, Charmel, id est, fieri incipiet vinea Dei; et quae prius videbatur vinea, id est, populus Israelitarum, Charmel, in saltum reputabitur, et in sylvam in qua non sint fructus, sed sterilitas. Et habitabit in illa solitudine, quae prius fuerat sine Deo, judicium Christi, et justitia ejus. Eritque pax, et silentium, et securitas, ut non jam Israelitarum metu populus Christianus, qui ex gentibus congregatus est, conturbetur: sed in tabernaculis fiduciae, et in requie opulenta conquiescat. Quod autem sequitur: Grando autem in descensione saltus, et humilitate humiliabitur civitas, id vult intelligi, quod quando Israel vana gloriatione silvescet, et fuerit instar saltus sterilis, tunc grando, id est, ira Dei, super eum descendat; et civitas Jerusalem, quae contra Deum se erexerat, humilitate humiliabitur. Unde beati sunt qui seminant super aquas sancti Spiritus, id est, super Gentes; bovem mundum, et asinum immundum populum in unum evangelii trahentes aratrum.

(Cap. XXXIII.---Vers. 1.) Vae qui praedaris: nonne et ipse praedaberis? Et qui spernis: nonne et ipse sperneris? Cum consummaveris depraedationem, depraedaberis: cum fatigatus desieris contemnere, contemneris. LXX: Vae qui vos miseros faciunt: vos enim nemo facit miseros. Et qui reprobant vos, vos non reprobant: capientur reprobantes, et tradentur, et quasi tinea in vestimento sic superabuntur.

De Apostolis dixerat, et de ecclesiarum magistris: Beati qui seminant super omnem aquam, ubi bos et asinus calcant: nunc ad persecutores eorum maledictionem dirigit; immo adversum principem eorum, qui corda possidet impiorum, quod quidquid fecerint recipiant; et praesens potentia, futurorum sit materia tormentorum. Unde juxta LXX dicitur: Vae eis qui vos miseros faciunt: vos enim nemo facit miseros. Et est sensus: quantum in illis est, quando persequuntur vos, et variis affligunt 433 cruciatibus, interfectos atque cruciatos miseros arbitrantur.

And this shall be for so long, until the spirit be poured from on high: but he signifies the Holy Spirit, who was poured out on the day of Pentecost upon the names of a hundred and twenty believers (Acts 2:1). And when he shall have been poured out, then that which before had been a desert, that is, the congregation of the nations, Carmel, that is, shall begin to become the vineyard of God; and that which before seemed a vineyard, that is, the people of the Israelites, Carmel, shall be reckoned as a forest, and as a woods in which there are no fruits, but sterility. And in that wilderness, which before had been without God, the judgment of Christ and his justice shall dwell. And there shall be peace, and silence, and security, so that the Christian people, who were gathered from the nations, may no longer be troubled by the fear of the Israelites: but may rest in the tabernacles of confidence, and in wealthy rest. But what follows: "But hail in the descent of the forest, and the city shall be humbled with humility," he wishes to be understood thus, that when Israel shall grow wild with vain boasting, and shall be like a sterile forest, then hail, that is, the wrath of God, shall descend upon him; and the city of Jerusalem, which had raised itself against God, shall be humbled with humility. Whence blessed are those who sow upon the waters of the Holy Spirit, that is, upon the Nations; drawing the clean ox and the unclean ass, the people, into the one plow of the Gospel.

(Chapter 33.---Verse 1.) "Woe to you who plunder: shall you not also be plundered? And you who despise: shall you not also be despised? When you shall have finished plundering, you shall be plundered: when being weary you shall cease to despise, you shall be despised." The Septuagint (LXX) says: "Woe to those who make you miserable: for no one makes you miserable. And those who reject you, do not reject you: those who reject shall be taken, and delivered up, and as a moth in a garment, so shall they be overcome."

He had spoken of the Apostles, and of the teachers of the churches: "Blessed are those who sow upon every water, where the ox and the ass tread": now he directs a curse at their persecutors; or rather against their prince, who possesses the hearts of the impious, so that whatever they have done they may receive; and their present power may be the matter of future torments. Whence according to the Septuagint it is said: "Woe to those who make you miserable: for no one makes you miserable." And the sense is: as much as is in them, when they persecute you, and afflict you with various tortures, they think the slain and tortured are miserable.

Sed nullus vos potest facere miseros, non enim habent in anima potestatem, sed in corpore. Et qui reprobat vos, non vos reprobat, sed eum qui vos misit, juxta illud quod Salvator discipulis loquitur: Qui vos reprobat, me reprobat: et qui me reprobat, reprobat eum qui me misit (Luc. X, 16). Capientur igitur persecutores, et aeternis tradentur ardoribus. Et quomodo tinea vestimentum, ita illos jugis flamma consumet. Quod et in fine hujus prophetiae scribitur. Vermis eorum non morietur, et ignis eorum non exstinguetur.

(Vers. 2 seqq.) Domine, miserere nostri: te enim exspectavimus: esto brachium eorum [Al. nostrum] in mane, et salus nostra in tempore tribulationis. A voce Angeli fugerunt populi, ab exaltatione tua dispersae sunt gentes. Et congregabuntur spolia vestra, sicut colligitur bruchus, velut cum fossae plenae fuerint de eo. Magnificatus est Dominus, quoniam habitavit in excelso: implevit Sion judicio et justitia. Et erit fides in temporibus tuis: divitiae salutis sapientia et scientia: timor Domini ipse thesaurus ejus.

LXX: Domine, miserere nostri, in te enim confidimus: factum est semen incredulorum in perditionem, salus autem nostra in tempore tribulationis: propter vocem timoris obstupuerunt populi a timore tuo, et dispersae sunt gentes. Nunc autem congregabuntur spolia vestra parvi et magni: quando si quis congreget locustas, sic illudent vobis: sanctus Deus qui habitat in excelsis. Repleta est Sion judicio et justitia, in lege tradentur, in thesauris salus nostra: venit sapientia, et disciplina. et pietas a Domino, isti sunt thesauri justitiae.

Hebraei capitulum superius, in quo legitur: Vae qui praedaris: nonne et ipse praedaberis? et reliqua usque ad finem, contra Sennacherib regem Assyriorum dictum putant, quod postquam decem tribuum, quae appellabantur Israel, subverterit civitates; et excepta Jerusalem, Judaeae quoque urbes ceperit, ipse superetur, et percutiente Angelo, ejus deleatur exercitus. Unde nunc ex persona populi gratias referentis Deo, atque dicentis: Domine, miserere nostri, te exspectavimus, haec dicta contendunt, quae praesenti [Al. sequenti] capitulo 434 continentur, quod ipse brachium fuerit et robur populi obsidione vallati in tempore matutino, et salus in necessitate et angustia. A voce enim Angeli, quem Symmachus ita ut in Hebraeo scriptum est, transtulit AMUN (), quem Hebraei Gabrielem autumant, et habere etymologiam populi; fugit Assyrius, et ab exaltatione Dei, gentes quae cum eo erant, huc illucque dispersae sunt.

But no one can make you miserable, for they have no power over the soul, but over the body. And he who rejects you, does not reject you, but him who sent you, according to that which the Savior says to the disciples: "He who rejects you, rejects me: and he who rejects me, rejects him who sent me" (Luke 10:16). Therefore the persecutors shall be taken, and delivered to eternal fires. And as a moth consumes a garment, so a continual flame shall consume them. Which is also written at the end of this prophecy: "Their worm shall not die, and their fire shall not be extinguished."

(Verses 2ff.) "O Lord, have mercy on us: for we have waited for you: be their [or: our] arm in the morning, and our salvation in the time of tribulation. At the voice of the Angel the people fled, at your exaltation the nations were scattered. And your spoils shall be gathered together as the locust is gathered, as when the ditches are full of it. The Lord is magnified, because he has dwelt on high: he has filled Sion with judgment and justice. And there shall be faith in your times: the riches of salvation are wisdom and knowledge: the fear of the Lord is his treasure."

The Septuagint (LXX) says: "O Lord, have mercy on us, for in you we trust: the seed of the unfaithful is made into perdition, but our salvation in the time of tribulation: because of the voice of fear the people were astonished by your fear, and the nations were scattered. But now your spoils shall be gathered, small and great: as if one should gather locusts, so shall they mock you: holy is God who dwells in the highest. Sion is filled with judgment and justice, they shall be delivered in the law, in treasures is our salvation: wisdom has come, and instruction, and piety from the Lord, these are the treasures of justice."

The Hebrews think that the previous chapter, in which it is read: "Woe to you who plunder: shall you not also be plundered?" and the rest to the end, was spoken against Sennacherib, the king of the Assyrians, because after he had overthrown the cities of the ten tribes, which were called Israel; and except for Jerusalem, had also taken the cities of Judea, he himself was overcome, and by the striking of the Angel, his army was destroyed. Whence they contend that these things which are contained in the present chapter were spoken from the person of the people returning thanks to God, and saying: "O Lord, have mercy on us, we have waited for you," that he himself was the arm and strength of the people surrounded by the siege in the morning time, and salvation in necessity and anguish. For at the voice of the Angel, whom Symmachus translated just as it is written in Hebrew, AMUN, whom the Hebrews assert to be Gabriel, and to have the etymology of "people"; the Assyrian fled, and by the exaltation of God, the nations which were with him were scattered hither and thither.

Quibus fugientibus, populus qui obsessus fuerat in Jerusalem, egredietur ad spolia colligenda, et ita Assyriorum divitias congregabit, quomodo solet bruchus parvo tempore immensam multitudinem segetis devorare, aut quomodo fossis plenae fuerint brucho, ita spoliis Assyriorum Jerusalem replebitur. Significat autem subversione Assyrii magnificatum esse Dominum, qui habitavit in excelso, et implevit Sion judicio et justitia, nequaquam ad Aegyptiorum confugientem auxilium, sed Dei sperantem clementiam. Et erit, inquit, fides in temporibus tuis, o Ezechia, aut in temporibus tuis, o populе qui liberatus es: ita ut fides et divitiae salutis tuae, non sint in armis et exercitu, sed in sapientia et scientia Dei. Timor enim Domini ipse est thesaurus ejus, qui haec omnia contulit: non enim regis Assyrii, sed Dei timor Jerusalem liberavit.

(Vers. 7 seqq.) Ecce videntes clamabunt foris: Angeli 435 pacis amare flebunt. Dissipatae sunt viae, cessavit transiens per semitam, irritum factum est pactum, projecit civitates, non reputavit homines. Luxit et elanguit terra, confusus est Libanus et obsurduit, et factus est Saron sicut desertum, et concussa est Basan et Carmelus. Nunc consurgam, dicit Dominus: nunc exaltabor, nunc sublevabor. Concipietis ardorem, parietis stipulam, spiritus vester ut ignis devorabit vos. Et erunt populi quasi de incendio cinis: spinae congregatae igni comburentur. Verbum Hebraicum ARELLAM (), pro quo Aquila et Symmachus et Theodotio interpretati sunt, apparebo eis, extremam syllabam dividentes, et legentes ARE LAHEM (), Hebraei significare Angelos arbitrantur, et esse prophetiam, post vocationem gentium, et divitias Ecclesiae, de subversione Templi, quod flebunt Angeli, nequaquam intus habitantes, sed exeuntes foras: et qui prius nuntii pacis erant, flebunt amare. Sive ipsi Apostoli qui missi fuerant ut pacem nuntiarent Jerusalem, ad quam Dominus loquebatur: Si scires etiam tu ea quae ad pacem sunt tibi (Luc. XIX, 42): quibus apparuit Dominus, ut eos suo confortaret aspectu, flebunt Jerusalem, quia non receperit praedicationem suam, eo quod dissipatae sunt viae, et cessaverit transiens per semitam justam, juxta illud quod in Jeremiae Lamentationibus dicitur: Viae Sion lugent, eo quod non sint qui veniant ad solemnitatem (Thren. I, 4). Irritum quoque factum est pactum cum Abraham, Isaac, et Jacob: Projecit civitates Judaeae: non reputavit homines, qui suo vitio jumenta esse voluerunt. Luxit et elanguit terra pro his qui morabantur in terra (Genes. XV et 22). Confusus est Libanus et obsurduit, haud dubium quin Templum significet, de quo in Zacharia legimus. Aperi, Libane, portas tuas, ut devoret ignis cedros tuas (Zach. XI, 1).

As they were fleeing, the people who had been besieged in Jerusalem shall go out to gather the spoils, and shall gather the riches of the Assyrians in such a way as the locust is accustomed in a short time to devour an immense multitude of the crop, or as the ditches have been full of the locust, so Jerusalem shall be filled with the spoils of the Assyrians. But he signifies that by the overthrow of the Assyrian, the Lord has been magnified, who dwelt on high, and filled Sion with judgment and justice, not at all fleeing to the help of the Egyptians, but hoping in the mercy of God. And there shall be, he says, faith in your times, O Hezekiah, or in your times, O people who have been delivered: so that the faith and riches of your salvation may not be in arms and an army, but in the wisdom and knowledge of God. For the fear of the Lord is his treasure, which has bestowed all these things: for not the fear of the king of the Assyrians, but the fear of God delivered Jerusalem.

(Verses 7ff) "Behold, the seers shall cry without: the angels of peace shall weep bitterly." "The ways are made desolate, the traveler through the path has ceased, the covenant is made void, he has cast off the cities, he has not regarded men." "The land has mourned and languished, Lebanon is confounded and has become dull, and Sharon is made like a desert, and Bashan and Carmel are shaken." "Now will I arise, saith the Lord: now will I be exalted, now will I lift myself up." "You shall conceive heat, you shall bring forth stubble; your spirit like fire shall devour you." "And the peoples shall be as the ashes of a burning: thorns gathered together shall be burnt with fire." Regarding the Hebrew word ARELLAM, for which Aquila, Symmachus, and Theodotion interpreted 'I will appear to them,' dividing the last syllable and reading ARE LAHEM, the Hebrews think it signifies 'Angels,' and that it is a prophecy, after the calling of the nations and the riches of the Church, concerning the subversion of the Temple, which the Angels will weep for, by no means dwelling within, but going out without: and those who previously were messengers of peace will weep bitterly. Or perhaps the Apostles themselves, who had been sent to announce peace to Jerusalem, to whom the Lord spoke: 'If thou also hadst known the things that are for thy peace' (Luke 19:42): to whom the Lord appeared, that He might comfort them by His sight, shall weep for Jerusalem, because she did not receive their preaching, because the ways are made desolate, and the traveler through the just path has ceased, according to that which is said in the Lamentations of Jeremiah: 'The ways of Zion mourn, because there are none that come to the solemn feast' (Lam. 1:4). Also, the covenant made with Abraham, Isaac, and Jacob is made void: He has cast off the cities of Judea: 'he has not regarded men,' who by their own fault willed to be beasts. 'The land has mourned and languished' for those who dwelt in the land (Gen. 15 and 22). 'Lebanon is confounded and has become dull,' there is no doubt that it signifies the Temple, of which we read in Zechariah: 'Open thy doors, O Lebanon, that the fire may devour thy cedars' (Zech. 11:1).

Sive Jerusalem, quae in Ezechiel Libanus appellatur, dicente Propheta: Aquila magna magnarum alarum, quae habet ductum intrandi in Libanum (Ezech. II, 3), quod postea interpretans sermo divinus, cum, inquit, venerit Nabuchodonosor in Jerusalem: perspicue Aquilam regem Babylonium, et Libanum Jerusalem edisserens. Factus est Saron sicut desertum, et concussa est Basan 436 et Carmelus. Pro Basan, LXX Galilaeam transtulerunt, provinciam, pro uno loco provinciae. Saron [Al. Saronas] autem omnis juxta Joppen Liddamque appellatur regio, in qua latissimi campi fertilesque tenduntur. Basan quoque regio trans Jordanem est, quam duae et dimidia tribus possederunt, et quae interpretatur uberrima et pinguis (Deut. III): et Carmelus, de quo supra diximus. Loca igitur Judaeae quondam fertilia vertentur in solitudinem, per quae Î¼ÎµÏ„Î±Ï†Î¿ÏÎ¹Î¿á¿¶Ï, ostenditur omnis opulentia Judaeorum egestate et penuria commutanda. Quia igitur Apostolorum sermonem recipere noluerunt, confusus est Libanus, et Saron versus est in solitudinem, et Basan Carmelusque concussi sunt. Propterea Dominus vel de nimia patientia, vel ab inferis resurrecturum esse se dicit, et exaltandum in gentibus, et sublevandum in cruce. Et ad ipsos Judaeos apostropham facit, Concipietis ardorem, et parietis stipulam, et spiritus vester vobis conflabit incendium, ut conceptum et partum vorax flamma consumat. Et erunt, inquit, populi Judaeorum quas de incendio cinis, infelicitatis magnitudinem favillae reliquiis demonstrantes. Spinae enim eorum quae peccatorum multitudine congregatae sunt, incendio vorabuntur, quod plerique ad extremam captivitatem et subversionem referunt Jerusalem. Alii plenius atque perfectius judicii tempore futurum esse confirmant.

(Vers. 13 seqq.) Audite qui longe estis quae fecerim, et cognoscite vicini fortitudinem meam. Conterriti sunt in Sion peccatores, possedit tremor hypocritas. Quis poterit habitare de vobis cum igne devorante? quis habitabit ex vobis cum ardoribus sempiternis? Qui ambulat in justitiis, et loquitur veritatis, qui projicit avaritiam ex calumnia, et excutit manus suas ab omni munere, qui obturat aures suas ne audiat sanguinem, et claudit oculos suos ne videat malum. Iste in excelsis habitabit, munimenta saxorum sublimitas ejus: panis ei datus est, aquae ejus fideles sunt. Regem in decore suo videbunt oculi ejus: cernent terram de longe. Cor tuum meditabitur timorem. Ubi est Scriba? ubi legis verba ponderans? ubi doctor parvulorum? Populum imprudentem 437 non videbis populum alti sermonis, ita ut non possis intelligere disertitudinem linguae ejus, in quo nulla est sapientia. LXX: Audient qui longe sunt quae fecerunt: scient qui appropinquant fortitudinem meam. Recesserunt qui erant in Sion iniqui, apprehendet tremor impios.

Or Jerusalem, which in Ezekiel is called Lebanon, the Prophet saying: 'A great eagle of great wings, which has the power of entering into Lebanon' (Ezek. 17:3), which the divine word later interpreting says: 'when Nebuchadnezzar shall come into Jerusalem,' clearly explaining the Eagle as the king of Babylon, and Lebanon as Jerusalem. 'Sharon is made like a desert, and Bashan and Carmel are shaken.' For Bashan, the LXX translated 'Galilee,' a province, for one place of the province. Sharon, however, is the name of the entire region near Joppa and Lydda, in which very broad and fertile fields extend. Bashan also is a region across the Jordan, which the two and a half tribes possessed, and which is interpreted as 'most fertile' and 'fat' (Deut. 3): and Carmel, of which we spoke above. Therefore, the places of Judea that were once fertile will be turned into a solitude, through which metaphorically (metaphorikōs) it is shown that all the opulence of the Jews is to be exchanged for want and penury. Because, therefore, they refused to receive the word of the Apostles, Lebanon is confounded, and Sharon is turned into a solitude, and Bashan and Carmel are shaken. Therefore, the Lord says, either because of His exceeding patience or as one about to rise from the dead, that He will be exalted among the nations and lifted up on the cross. And He makes an apostrophe to the Jews themselves: 'You shall conceive heat, and you shall bring forth stubble,' and your spirit shall blow up a fire for you, so that a devouring flame may consume the conception and the birth. And the peoples of the Jews shall be, He says, like the ashes of a burning, demonstrating the magnitude of their unhappiness by the remains of the embers. For their thorns, which were gathered together by the multitude of sins, shall be devoured by fire, which most refer to the final captivity and subversion of Jerusalem. Others confirm that it will happen more fully and perfectly at the time of judgment.

(Verse 13 and following) Hear, you who are far off, what I have done, and know, you who are near, my strength. The sinners in Sion are terrified, trembling has possessed the hypocrites. Who among you will be able to dwell with the devouring fire? who among you will dwell with everlasting burnings? He who walks in righteousness, and speaks the truth, who casts away avarice born of calumny, and shakes his hands free from every bribe, who stops his ears lest he hear of blood, and closes his eyes lest he see evil. He shall dwell on high, the loftiness of the rocks shall be his fortress: bread is given to him, his waters are sure. His eyes shall see the king in his beauty: they shall behold the land from afar. Your heart shall meditate on fear. Where is the scribe? where is he who weighs the words of the law? where is the teacher of the little ones? You will not see the imprudent people, 437 a people of lofty speech, so that you cannot understand the eloquence of its tongue, in which there is no wisdom. LXX: They who are far off shall hear what they have done: they who draw near shall know my strength. The wicked who were in Sion have withdrawn, trembling shall seize the impious.

Quis annuntiabit vobis, quoniam ignis ardet? quis annuntiabit vobis locum aeternum? qui ambulat in justitia, et loquitur rectam viam, et odit impietatem et iniquitatem, et manus excutit a muneribus, et obturat aures, ut non audiat judicium sanguinis, et claudit oculos, ne videant iniquitatem, iste habitabit in excelsa spelunca petrae fortissimae. Panis ei dabitur, et aqua ejus fidelis: regem cum gloria videbunt oculi vestri, videbunt terram de longe anima vestra meditabitur timorem. Ubi sunt grammatici? ubi consiliatores? ubi est qui numerat eos qui nutriunt et parvum et magnum populum? cui non dedit consilium: neque sciebat profundam vocem illius, ita ut non audiret populus contemptus, et non est audienti intelligentia. Quoniam dissipatae sunt viae, cessavit transiens per semitas, irritum factum est pactum cum populo Judaeorum, projecit Deus civitates eorum, non reputavit eos inter homines; propterea vos qui longe estis, audite quae fecerim, et appropinquate ut agnoscatis fortitudinem meam. Conterriti sunt, sive recesserunt qui erant in Sion peccatores vel impii et tremor possedit [Al. possidebit] hypocritas, quibus Dominus in Evangelio loquebatur: Vae vobis Scribae et Pharisaei hypocritae (Matth. XXIII, 14)! Quis poterit habitare de vobis cum eo qui ignis est devorans? quis habitabit cum ardoribus sempiternis? Sive juxta LXX: Quis vobis annuntiabit [Al. annuntiavit], quia ignis ardet aeternus, quem praeparavit Deus diabolo et angelis ejus? quis igitur poterit habitare cum Deo, vel annuntiare ventura supplicia? Omnis qui hujuscemodi est, qualem propheticus sermo describit, qui ambulat in pluribus justitiis, et non semel, sed semper justitias diligit, nec una vice, sed jugiter loquitur veritates: qui projicit avaritiam, quae est mater calumniae. Nisi enim cum alterius damno et malo, pecuniae alteri non coacervantur. Et excutit manus suas ab omni munere. Munera quippe excaecant oculos, etiam sapientium. Qui obturat aures 438 suas ne audiat judicium sanguinis. Omnis iniquitas et oppressio et injustitia, judicium sanguinis est: et licet gladio non occidat, voluntate tamen interficit. Et claudit oculos suos ne videat malum. Felix conscientia, quae non audit, nec aspicit malum. Qui igitur talis est, ipse habitabit in excelsis, hoc est, in regno coelorum, sive in excelsa spelunca petrae fortissimae, in Christo Jesu: quae petra Israel populum sequebatur, ut biberet de ea, et illius fortitudine protegeretur. Panis ei dabitur, et aquae ejus fideles sunt: quae gentilium fabulae in ambrosia et nectare intelligunt. Nos autem panes et aquas fidelissimas, legem Dei interpretabimur.

Who will announce to you that the fire burns? who will announce to you the eternal place? he who walks in righteousness, and speaks the right way, and hates impiety and iniquity, and shakes his hands free from bribes, and stops his ears, that he may not hear the judgment of blood, and closes his eyes, lest they see iniquity, he shall dwell in the lofty cave of the strongest rock. Bread shall be given to him, and his water is sure: your eyes shall see the king with glory, they shall see the land from afar; your soul shall meditate on fear. Where are the grammarians? where are the counselors? where is he who numbers those who nourish the people, both small and great? to whom he gave no counsel; neither did he know his profound voice, so that the despised people did not hear, and he who hears has no understanding. For the ways have been scattered, he who passed through the paths has ceased, the covenant with the people of the Jews has been made void, God has cast away their cities, he has not reckoned them among men; therefore you who are far off, hear what I have done, and draw near that you may know my strength. 'They are terrified,' or 'the sinners or impious who were in Sion have withdrawn,' and trembling has possessed [Other mss.: shall possess] the hypocrites, to whom the Lord spoke in the Gospel: 'Woe to you, scribes and Pharisees, hypocrites' (Matth. XXIII, 14)! Who among you will be able to dwell with him who is a devouring fire? who will dwell with everlasting burnings? Or according to the LXX: 'Who will announce to you [Other mss.: announced] that the eternal fire burns, which God has prepared for the devil and his angels?' Who then will be able to dwell with God, or announce the coming punishments? Everyone who is of this kind, such as the prophetic word describes, who walks in many righteous deeds, and loves righteousness not once but always, and speaks truths not on one occasion but continually: who casts away avarice, which is the mother of calumny. For money is not heaped up for one man except to the loss and harm of another. And he shakes his hands free from every bribe. For bribes blind the eyes, even of the wise. He who stops 438 his ears lest he hear the judgment of blood. Every iniquity and oppression and injustice is a judgment of blood: and although he does not kill with the sword, yet he kills in will. And he closes his eyes lest he see evil. Happy the conscience which neither hears nor looks upon evil. He, then, who is such, shall dwell on high, that is, in the kingdom of heaven, or in the lofty cave of the strongest rock, in Christ Jesus: which rock followed the people of Israel, that they might drink of it, and be protected by its strength. Bread shall be given to him, and his waters are sure: which the fables of the Gentiles understand as ambrosia and nectar. We, however, shall interpret the most faithful bread and waters as the law of God.

Qui igitur talis est, regem Christum in sua claritate conspiciet, de quo supra (Ad cap. XXXII, 1) dicitur: Ecce rex justus regnabit, et principes in judicio praeerunt. Et oculi ejus videbunt terram de longe, quam multo tempore desideraverant, terram mitium et mansuetorum, de qua in Evangelio scriptum est: Beati mites, quoniam ipsi possidebunt terram (Matth. V, 4): sive in coelo positi, terrena despicient. Cor tuum meditabitur timorem: ut cum omnia fueris consecutus, dicas cum Apostolo: Qui non sum dignus vocari Apostolus, quoniam persecutus sum Ecclesiam Dei (I Cor. XV, 9). Principium enim sapientiae timor Domini. Ubi est Scriba? ubi legis verba ponderans? ubi doctor parvulorum (Prov. IX, 1)? ubi sunt, inquit, Scribae et Pharisaei, qui Legis verba trutinantes, infelicem populum decipiebant? quos nunc parvulos Scriptura cognominat, parvulos sensu, parvulos intelligentia. Cum autem oculi credentis regem in sua majestate conspexerint, et cor ejus meditatum fuerit timorem, tunc imprudentem populum non videbit, populum Judaeorum, sive philosophorum et oratorum mundi, qui applaudunt sibi in eruditione et eloquentia saeculari, de quibus nunc ait: Populum alti sermonis: ita ut non possis intelligere disertitudinem linguae ejus; quorum omnis ornatus in verbis est, qui habent folia tantum umbramque sermonum, et fructum non possident veritatis. Denique sequitur: In quo nulla est sapientia, de quibus et alio loco dicitur: Perdam sapientiam sapientium, et intellectum prudentium reprobabo (I Cor. I, 19). Cur? quia stultam 439 fecit Deus sapientiam hujus saeculi.

(Vers. 20 seqq.) Respice Sion civitatem solemnitatis nostrae: oculi tui videbunt Jerusalem, habitationem opulentam: tabernaculum quod nequaquam transferri poterit, nec auferentur clavi ejus in sempiternum, et omnes funiculi ejus non rumpentur. Quia solummodo ibi magnificus est Dominus noster: locus fluviorum rivi latissimi et patentes, non transibit per eum navis remigum: neque triremis [Al. trieris] magna transgredietur eum. Dominus enim judex noster, Dominus legifer noster, Dominus rex noster, ipse salvabit nos. Laxati sunt funiculi tui, et non praevalebunt: sic erit malus tuus, ut dilatare signum nequeas. Tunc dividentur spolia praedarum multarum: claudi diripient rapinam. Nec dicet vicinus. elangui: populus qui habitat in ea auferetur ab eo iniquitas. LXX: Ecce Sion civitas. salutare nostrum: oculi tui videbunt Jerusalem. civitas dives, tabernacula quae non movebuntur: nec auferentur paxilli tabernaculi ejus in sempiternum, et funiculi ejus non diripientur: quia nomen magnum Domini vobis: locus vester erit flumina et rivi latissimi et spatiosi: non ingredietur per eam navis agitata remigio:

He, then, who is such, shall behold the king Christ in his splendor, of whom it was said above (Ad cap. XXXII, 1): 'Behold, a just king shall reign, and princes shall rule in judgment.' And his eyes shall see the land from afar, which they had desired for a long time, the land of the meek and the gentle, of which it is written in the Gospel: 'Blessed are the meek, for they shall possess the land' (Matth. V, 4): or, being set in heaven, they shall despise earthly things. 'Your heart shall meditate on fear': that when you shall have attained all things, you may say with the Apostle: 'Who am not worthy to be called an Apostle, because I persecuted the Church of God' (I Cor. XV, 9). For the fear of the Lord is the beginning of wisdom. 'Where is the scribe? where is he who weighs the words of the law? where is the teacher of the little ones' (Prov. IX, 1)? Where are, He says, the scribes and Pharisees, who, weighing the words of the Law, deceived the unhappy people? whom Scripture now calls little ones, little ones in sense, little ones in understanding. But when the eyes of the believer shall have beheld the king in his majesty, and his heart shall have meditated on fear, then he will not see the imprudent people, the people of the Jews, or of the philosophers and orators of the world, who applaud themselves for their secular erudition and eloquence, of whom He now says: 'A people of lofty speech: so that you cannot understand the eloquence of its tongue'; whose whole adornment lies in words, who have only the leaves and the shadow of discourse, and do not possess the fruit of truth. Finally it follows: 'In which there is no wisdom,' of whom it is also said in another place: 'I will destroy the wisdom of the wise, and I will reject the understanding of the prudent' (I Cor. I, 19). Why? because God made the wisdom of this world 439 foolish.

(Verses 20ff) "Look upon Zion, the city of our solemnity: thy eyes shall see Jerusalem, a rich habitation: a tabernacle that cannot be removed, neither shall the nails thereof be taken away for ever, and all the cords thereof shall not be broken." "Because only there is our Lord magnificent: a place of rivers, very broad and open streams: no ship with oars shall pass through it, neither shall any great trireme (or trieris) pass over it." "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king: he himself will save us." "Thy cords are loosened, and they shall not prevail: such shall thy mast be, that thou shalt not be able to spread the ensign." "Then shall the spoils of much prey be divided: the lame shall take the booty." "Neither shall the neighbor say: I am languid: the people that dwell therein shall have their iniquity taken away from them." LXX: "Behold Zion, the city of our salvation: thy eyes shall see Jerusalem, a rich city, tabernacles which shall not be moved:" neither shall the pegs of its tabernacle be taken away for ever, and its cords shall not be torn away: because the name of the Lord is great to you:" your place shall be rivers and very broad and spacious streams: no ship moved by oars shall enter through it:"

Deus [Al. Dominus] enim meus magnus est: non transibit me Dominus judex noster, Dominus princeps noster, Dominus rex noster, Dominus ipse salvabit nos. Disrupti [Al. direpti] sunt funiculi tui, quia non praevaluerunt: malus tuus inclinatus est, ut dimittat vela: non elevabit signum, donec tradatur in vastitatem. Multi igitur claudi praedas facient: et non dicent, laborabo, populus qui habitat in eis, dimittetur eis delictum. O juste, cui supra dictum est: cor tuum meditabitur timorem; et, populum imprudentem [Al. impudentem] non videbis; et qui antea audieras, regem in decore suo videbunt oculi tui, contemplare Sion urbem solemnitatis nostrae, vide Ecclesiam Christi, in qua est vera solemnitas: oculi tui cernent visionem pacis, et divitias inperatas, quas oculus non vidit, nec auris audivit, nec in cor hominis ascenderunt, et tabernaculum quod nequaquam transferri poterit. Prius enim tabernaculum quod habuit populus Judaeorum, translatum est atque sublatum. Nec movebuntur clavi ejus in sempiternum, et omnes funiculi ejus firmi erunt; ita ut Dominus habitet in eo, qui locus est omnium fluviorum, rivorumque currentium, per quos 440 nullus adversae partis poterit navigare: neque triremis magna, quae interpretatur diabolus, eum transgredi poterit: quia Dominus ipse est judex, et princeps, et rex, et Salvator noster, et illo protegente, nullius metuemus insidias. Haec dicta sunt de Sion urbe solemnitatis nostrae, et de Jerusalem habitatione ditissima, quam ipse Dominus fluviis suis circumdabit atque vallabit. Nunc autem ad terrenam loquitur Jerusalem, quod laxati sint funiculi tabernaculi ejus, et tentorium sustinere non quiverint, et malus ejus, in quo pulcherrima quondam vela pendebant, ruptis funibus ceciderit, ut non solum ad navigationem, sed ad signum quoque mutilis sit. Postquam autem navis eorum fuerit dissoluta, et tabernaculum dissipatum, ita ut in utramque partem funiculi disrumpantur, praeda victoribus dividetur: qui tam imbecilli erunt propriis viribus, ut claudi appellentur; et nihilominus Dei ira tribuente eis fortitudinem, nullam infirmitatem sentient, nec dicent: laboravi. Qui enim fuerit inter eos, auferetur ab eo iniquitas atque peccatum, quia Dei exsecutus est voluntatem.

(Cap. XXXIV.---Vers. 1, seqq.) Accedite gentes, et audite, et populi attendite: audiat terra et plenitudo ejus, orbis et omne germen ejus. Quia indignatio Domini super omnes gentes, et furor super universam militiam earum [Al. eorum]: interfecit eas, et dedit in occisionem. Occisi earum projicientur: et de cadaveribus earum ascendet fetor: tabescent montes sanguine earum. Et tabescet omnis militia coelorum: replicabuntur (sive complicabuntur) sicut liber coeli: et omnis militia eorum defluet, sicut defluit folium de vinea et de ficu, quoniam inebriatus est in coelo gladius meus.

for my God (or Lord) is great: the Lord our judge shall not pass me by, the Lord our prince, the Lord our king, the Lord himself will save us." "Thy cords are broken (or torn away), because they have not prevailed: thy mast is bent, so that it lets down the sails: it shall not lift up the ensign, until it be delivered into vastness." "Many lame people therefore shall make prey: and they shall not say: I shall labor; the people that dwell in them, their sin shall be forgiven them." O righteous man, to whom it was said above: 'thy heart shall meditate on fear'; and: 'you shall not see the imprudent (or impudent) people'; and who before hadst heard: 'his eyes shall see the King in his beauty,' contemplate Zion, the city of our solemnity, see the Church of Christ, in which there is true solemnity: thy eyes shall behold the vision of peace, and unhoped-for riches, which eye hath not seen, nor ear heard, nor have they entered into the heart of man, and the tabernacle which can by no means be removed. For the first tabernacle which the people of the Jews had, was removed and taken away. 'Neither shall its nails be moved for ever, and all its cords shall be firm'; so that the Lord may dwell in it, which is the place of all rivers and running streams, through which no one of the adverse party shall be able to sail: 'neither any great trireme,' which is interpreted as the devil, shall be able to pass over it: because the Lord himself is our judge, and prince, and king, and Savior, and with Him protecting us, we shall fear the snares of no one. These things are said of Zion, the city of our solemnity, and of Jerusalem, the most wealthy habitation, which the Lord himself will surround and bulwark with His rivers. But now he speaks to the earthly Jerusalem, that the cords of its tabernacle are loosened, and they have not been able to sustain the tent, and its mast, on which very beautiful sails once hung, has fallen due to the broken ropes, so that it is useless not only for navigation but also for an ensign. But after their ship has been dissolved and the tabernacle dissipated, so that the cords are broken on both sides, the prey shall be divided among the victors: who shall be so weak in their own strength that they are called lame; and nonetheless, with the wrath of God granting them strength, they shall feel no infirmity, nor shall they say: 'I have labored.' For whoever shall be among them, his iniquity and sin shall be taken away from him, because he has followed the will of God.

(Chap. 34:1 seqq.) "Come near, you nations, and hear; and hearken, you people: let the earth hear, and the fullness thereof, the world, and everything that springeth forth of it." "For the indignation of the Lord is upon all nations, and his fury upon all their host: he has killed them, and delivered them to slaughter." "Their slain shall be cast forth, and a stink shall arise out of their carcasses: the mountains shall be melted with their blood." "And all the host of the heavens shall fade away: they shall be rolled up (or folded together) as a book of heaven:" and all their host shall fall away, as the leaf falleth from the vine, and from the fig tree, because my sword is inebriated in heaven."

Ecce super Idumaeam descendet, et super populum interfectionis meae ad judicium. Gladius Domini repletus est sanguine, incrassatus adipe: de sanguine agnorum et hircorum, de sanguine medullatorum arietum; victima enim Domini in Bosra: et interfectio magna in terra Edom. Et descendent unicornes cum eis, et tauri cum potentibus. Inebriabitur terra sanguine eorum, et humus eorum adipe pinguium. Post eversionem Jerusalem et naufragium quondam solidissimae navis, praedamque omnis supellectilis illius, de interitu omnium dicitur nationum, 441 et de consummatione mundi, quae est in die futura judicii. Unde omnes gentes et populi terrae et plenitudo ejus, orbis et cuncta genimina ejus, tam quae habitantur loca, quam quae inhabitabilia sunt nimietate frigoris et caloris, jubentur audire, et quae ventura sunt cum omni mentis tremore cognoscere. Indignatio enim Domini nequaquam super unam gentem Judaeam, et Assyrios atque Chaldaeos, Aegyptios, Moabitas, et Ammonitas, et Philisthaeos: sed et contra omnes gentes, et super universam militiam, sive ut LXX transtulerunt, numerum earum. ventura describitur, quae interficiat eas, et fetorem corporum putrescentium in altum ascendere faciat: significans peccata omnium nationum: ita ut sanie earum et spurcitia, ac sanguine montes repleantur: sublimes quaequae virtutes et Angeli, qui singulis gentibus praesidebant; et tabescat omnis militia vel fortitudo coelorum: replicentur, sive complicentur coeli sicut liber, et omnis militia et exercitus eorum, atque ut LXX transtulerunt, et stellae defluant, in similitudinem foliorum, quae, appropinquante frigore, arentia atque contracta de vinea et ficu defluunt. Quod quidem et Salvator loquitur in Evangelio: Stellae cadent de coelo, et virtutes coelorum movebuntur, et tunc apparebit signum Filii hominis in coelo (Matth. XXIV, 29, 30). Et hoc considerandum, quod non dicat interire coelos, sed replicari, sive complicari, quasi librum, ut postquam omnia peccata aperta fuerint et relecta, complicentur qui prius aperti fuerant, ut nequaquam ultra scribantur in eis delicta multorum. De hujuscemodi libris Daniel in suo volumine loquitur: Judicium sedit, et libri aperti sunt (Dan. VII, 10), in quibus descripta erant opera singulorum. Stellas autem cadere plerique arbitrantur, juxta Apocalypsim Joannis (Apocal. VI et VIII). et illud quod alibi scriptum est: Stellae universae ardentes solventur, et coelum ac terra transibunt (Luc. X, 2). Praeterit enim figura hujus mundi. Quidam de his stellis dici putant. quae in coelo rutilant, ut in parte monstretur et totum, quod scilicet per stellarum ruinam etiam coelorum interitus ostendatur (II Cor. VII).

"Behold, it shall come down upon Idumaea, and upon the people of my slaughter unto judgment." "The sword of the Lord is filled with blood, it is made thick with fat; with the blood of lambs and buck-goats, with the blood of marrowy rams; for there is a victim of the Lord in Bozrah: and a great slaughter in the land of Edom." "And the unicorns shall come down with them, and the bulls with the mighty. The land shall be inebriated with their blood, and their ground with the fat of fat ones." After the overthrow of Jerusalem and the shipwreck of what was once a most solid ship, and the plundering of all its furniture, it is spoken concerning the destruction of all nations, and concerning the consummation of the world, which is in the future day of judgment. Whence all nations and peoples of the earth and the fullness thereof, the world and all its offspring, both the places that are inhabited and those that are uninhabitable by reason of extreme cold or heat, are commanded to hear, and to know with all trembling of mind the things that are to come. For the indignation of the Lord is by no means upon one nation, the Jewish, and the Assyrians and Chaldeans, Egyptians, Moabites, and Ammonites, and Philistines: but it is described as coming against all nations, and upon the whole host, or as the LXX translated, 'their number,' which shall kill them, and make the stink of putrefying bodies to ascend on high: signifying the sins of all nations: so that with their gore and filth, and blood, the mountains shall be filled: whatever sublime virtues and Angels presided over the individual nations; and all the host or strength of the heavens shall fade away: let the heavens be rolled up, or folded together like a book, and all their host and army, and as the LXX translated, 'and the stars shall fall away,' in the likeness of leaves, which, as the cold approaches, being dry and contracted, fall from the vine and the fig tree. Which indeed the Savior also speaks in the Gospel: 'The stars shall fall from heaven, and the powers of the heavens shall be moved, and then shall appear the sign of the Son of man in heaven' (Matt. 24:29, 30). And this must be considered, that he does not say the heavens perish, but are rolled up, or folded together, like a book, so that after all sins have been opened and read, they may be folded which before had been open, that by no means may the offenses of many be written in them any longer. Concerning books of this kind Daniel speaks in his volume: 'The judgment sat, and the books were opened' (Dan. 7:10), in which the works of individuals were described. But most think the stars will fall, according to the Apocalypse of John (Apoc. 6 and 8). and that which is written elsewhere: 'All the burning stars shall be dissolved, and heaven and earth shall pass away' (Luke 10:2). For the figure of this world passeth away. Some think it is said concerning these stars which shine in heaven, that in part the whole may be shown, namely that through the ruin of the stars the destruction of the heavens also is shown (2 Cor. 7).

Alii vero 442 has stellas putant esse ruituras, de quibus et Paulus Apostolus scribit: Non est nobis certamen adversus sanguinem et carnem, sed adversus principatus, adversus potestates, adversus rectores tenebrarum istarum, adversus spiritualia nequitiae in coelestibus (Ephes. VI, 12). Nec mirum si daemones qui in aere habitant, dicantur esse coelestes, cum etiam volucres coeli, quae utique non in coelo, sed in aere volitant, Scriptura cognominet. Nam et Satanas transfiguratur in Angelum lucis (II Cor. XI), stellam se esse simulans. Et Salvator vidit eum quasi fulgur de coelo cadentem (Luc. X). Et tropologice de eo quasi de stella magna dicitur: Quomodo cecidit Lucifer qui mane oriebatur (Isa. XIV, 12)? Haec universa fient, quia inebriatus est in coelo gladius ejus, poena atque sententia, et ultio in peccatores, quae profertur a Domino. Qui gladius et machaera in Ezechiel (Ezech. XXI) contra impios exacuitur; ac plurimis interfectis, vaginam suam jubetur intrare. Cumque inebriatus fuerit et repletus in coelo; hoc est, in aere, qui consuetudine Scripturarum coelum dicitur, tunc ad Idumaeam quoque, id est, ad terrena descendet: ut post poenam daemonum, etiam hominum animae judicentur. Idumaea quippe in lingua nostra terrenam sonat. Repletusque est sanguine; et incrassatus adipe agnorum et hircorum, medullatorumque arietum atque taurorum: ut et principes et populum pariter significet puniendos. Victima enim Domini in Bosra, et interfectio magna in terra Edom. De qua Bosra et Idumaea etiam in consequentibus (Ad LXIII, 1) idem Propheta testatur dicens: Quis est iste qui venit de Edom: rubra vestimenta ejus de Bosra? Et nonnulli existimant, quia Bosor, caro dicitur, per victimam Domini in Bosra, tormenta omnium in carne monstrari: qui pio labuntur errore. In praesenti enim loco non per SIN litteram. quae in BOSOR (), hoc est, in carne, ponitur: sed per SADE scribitur, et BOSRA () appellatur, quae juxta Jesum et Jeremiam non in Edom, id est, Idumaea; sed in terra Moab invenitur (Jerem. XLVIII). Bosra autem in lingua nostra munitam sonat atque circumdatam, sive firmatam: ut orbem terrarum Domini voluntate doceat 443 esse solidatum, juxta illud quod in psalmo canitur; Ipse super maria fundavit eum, et super flumina collocavit illum (Ps. XXIII, 2); et de firmitate terrae ex persona Dei dicitur: Ego firmavi columnas ejus (Psal. LXXIV, 3).

Others truly think those stars are to fall, of which also the Apostle Paul writes: 'Our wrestling is not against flesh and blood, but against principalities, against powers, against the rulers of this darkness, against the spiritual things of wickedness in the high places' (Eph. 6:12). Nor is it a wonder if the demons who dwell in the air are said to be heavenly, since the Scripture also names the 'birds of heaven,' which certainly do not fly in heaven, but in the air. For Satan also is transfigured into an Angel of light (2 Cor. 11), feigning himself to be a star. And the Savior saw him falling like lightning from heaven (Luke 10). And tropologically it is said of him as of a great star: 'How art thou fallen, O Lucifer, who didst rise in the morning' (Isa. 14:12)? All these things shall be done, because His sword is inebriated in heaven, the punishment and sentence, and vengeance upon sinners, which is brought forth from the Lord. Which sword and machaera is sharpened in Ezekiel (Ezek. 21) against the impious; and many being killed, it is commanded to enter its scabbard. And when it shall have been inebriated and filled in heaven; that is, in the air, which by the custom of the Scriptures is called heaven, then it shall also descend to Idumaea, that is, to the earthly: so that after the punishment of the demons, also the souls of men may be judged. For Idumaea in our language sounds 'earthly.' And it is filled with blood; and made thick with the fat of lambs and buck-goats, and of marrowy rams and bulls: so that he may signify that both princes and people alike are to be punished. For there is a victim of the Lord in Bozrah, and a great slaughter in the land of Edom. Concerning which Bozrah and Idumaea the same Prophet also testifies in the following (On 63:1) saying: 'Who is this that cometh from Edom, with dyed garments from Bozrah?' And some think, because Bosor is called 'flesh,' that by the victim of the Lord in Bozrah, the torments of all in the flesh are shown: who fail by a pious error. For in the present place it is not written through the letter SIN, which is placed in BOSOR, that is, in 'flesh': but it is written through SADE, and is called BOSRA, which according to Joshua and Jeremiah is found not in Edom, that is, Idumaea; but in the land of Moab (Jer. 48). Bozrah however in our language sounds 'fortified' and 'surrounded,' or 'strengthened': so that it may teach that the world is solidified by the Lord's will, according to that which is sung in the psalm: 'He hath founded it upon the seas, and hath prepared it upon the rivers' (Ps. 23:2); and concerning the firmness of the earth it is said from the person of God: 'I have established the pillars thereof' (Ps. 74:3).

Cumque victima Domini fuerit in Bosra, et interfectio ejus in Idumaea, descendent unicornes cum tauris potentibus, reges videlicet et principes terrae [Al. ejus]; et omnia interfectionis, et sanguinis replebuntur, et adipe quondam divitum ac potentum. Per quae verba, juxta humanam consuetudinem, terrorem audientibus incutientia, in omnes principes ac potentes, populosque ac parvos tormenta monstrantur. Bosra, id est, munitam, atque firmatam, et Edom, sive Duma, et Idumaeam, Judaeorum magistri Romam intelligi volunt, et omnia de ipsa dici quae sequenti capitulo continentur.

(Vers. 8 seqq.) Quia dies ultionis Domini, annus retributionum judicii Sion. Et convertentur torrentes ejus in picem, et humus ejus in sulphur: et erit terra ejus in picem ardentem. Nocte et die non extinguetur, in sempiternum ascendet fumus ejus: a generatione in generationem desolabitur, in saeculum saeculorum non erit transiens per eam. Et possidebunt illam onocrotalus, et hericius, et ibis, et corvus habitabunt in ea, et extendetur super eam mensura: ut redigatur ad nihili, et perpendiculum in desolationem. Nobiles ejus non erunt ibi: regem potius invocabunt, et omnes principes ejus erunt in nihili. Et orientur in domo [Al. domibus] ejus spinae, et urticae, et paliurus in munitionibus ejus: et erit cubile draconum, et pascua struthionum. Et occurrent daemonia onocentauris, et pilosus clamabit alter ad alterum: ibi cubabit [Al. cubavit] lamia, et inveniet [Al. invenit] sibi requiem. Ibi habuit foveam hericius, et nutrivit catulos, et circumfodit, et fovit in umbra ejus: illuc congregati sunt milvi, alter ad alterum. Requirite diligenter in libro Domini, et legite, unum ex eis non defuit, alter ad alterum non quaesivit: quia quod ex ore meo procedit, ille mandavit, et spiritus ejus, ipse congregavit ea. Et ipse misit eis [Al. ei] sortem, et manus ejus divisit eam illis in mensura, usque in sempiternum possidebunt eam: in generatione et generationem habitabunt in ea. Hebraei, ut supra diximus, haec de Romano imperio prophetata contendunt, et 444 in ultionem Sion, vastitatem quondam regni potentissimi praedicari, quod juxta litteram plerique nostrorum etiam in Apocalypsi Joannis scriptum putant. Nos autem ex eo quod dicitur, dies ultionis Domini annus retributionum judicii Sion hunc arbitramur annum, de quo loquitur ipse Salvator: Spiritus Domini super me, eo quod unxit me, evangelizare pauperibus misit me, praedicare captivis remissionem, et caecis ut videant, vocare annum Domini acceptabilem, et diem retributionis Deo nostro: consolari omnes lugentes, et dare plangentibus Sion gloriam (Luc IV, 18, 19, Isai. LXI, 1-3):

And when the victim of the Lord shall be in Bozrah, and His slaughter in Idumaea, the unicorns shall come down with the powerful bulls, namely the kings and princes of the earth; and all things shall be filled with slaughter and blood, and with the fat of those who were once rich and powerful. By which words, according to human custom, striking terror into the hearers, the torments of all princes and powerful ones, and peoples and small ones are shown. Bozrah, that is, 'fortified' and 'strengthened,' and Edom, or Duma, and Idumaea, the masters of the Jews will have to be understood as Rome, and all things to be said of her which are contained in the following chapter.

(Verses 8ff) "For it is the day of the Lord's vengeance, the year of retributions for the judgment of Zion." "And the streams thereof shall be turned into pitch, and the ground thereof into sulfur: and the land thereof shall be into burning pitch." "Night and day it shall not be extinguished, for ever shall the smoke thereof go up: from generation to generation it shall be desolate, for ever and ever there shall be none to pass through it." "And the pelican and the hedgehog shall possess it, and the ibis and the raven shall dwell in it: and a measure shall be stretched out over it, that it may be brought to nothing, and a plummet unto desolation." "Her nobles shall not be there: they shall rather call upon the king, and all her princes shall be into nothing." "And thorns and nettles shall grow up in her houses (or houses), and briers in her fortifications: and it shall be the den of dragons, and the pasture of ostriches." "And demons shall meet with onocentaurs, and the hairy one shall cry out to his fellow: there the lamia has couched (or couched), and has found (or found) rest for herself." "There the hedgehog has had its hole, and has nourished its young, and has dug round about, and has cherished them in its shadow: thither are the kites gathered together, one to another." "Search diligently in the book of the Lord, and read: not one of them has been wanting, one has not sought for another: for that which proceedeth out of my mouth, he has commanded, and his spirit, he has gathered them." "And he has cast the lot for them (or for it), and his hand has divided it to them in measure: for ever shall they possess it: from generation to generation they shall dwell in it." The Hebrews, as we said above, contend that these things are prophesied concerning the Roman empire, and that in vengeance for Zion, the vastation of a once most powerful kingdom is predicted, which according to the letter many of ours also think is written in the Apocalypse of John. We, however, from that which is said, 'the day of the Lord's vengeance, the year of retributions for the judgment of Zion,' think this is the year of which the Savior Himself speaks: 'The Spirit of the Lord is upon me, because he hath anointed me, he hath sent me to preach the gospel to the poor, to preach deliverance to the captives, and sight to the blind, to call the acceptable year of the Lord, and the day of retribution to our God: to comfort all that mourn, and to give glory to those that bewail Zion' (Luke 4:18, 19; Isa. 61:1-3):

et de quo supra dictum est: Mulieres opulentae surgite (Isai. XXXII, 5): et dierum anni recordamini in dolore cum spe, ac per hoc post generalem totius orbis consummationem reverti Scripturam ad Jerusalem, cui illo tempore loquebatur, et vastitatem ejus pleno sermone describi: quod scilicet postquam tempus Romanae obsidionis advenerit, pice et sulphure et flammis ardentibus omnia compleantur, et fumus illius maneat in aeternum, habitentque ibi onocrotalus et hericius, et ibis, et corvus, quae animantia in desertis locis habitare consueverunt: et hoc fiat, quia funiculus Domini atque perpendiculum, id est, sententia illius non valeat immutari. Nobiles ejus, id est, Apostoli atque credentes non erunt ibi, nec perditorum numero conjungentur: sed regem potius Christum invocabunt. Omnes autem principes illius, Scribae videlicet et Pharisaei, redigentur in nihili, et in domibus quondam ornatissimis spinae et urticae et paliurus orientur. Eritque cubile draconum, et pascua struthionum, quae et ipsa signa sunt extremae solitudinis. Et occurrent sibi in ea, juxta LXX diversa daemonum phantasmata, sive ut omnes alii juxta Hebraicum transtulerunt, SIIM () et IIM (), onocentauri, et pilosi, et lamia, quae Gentilium fabulae, et poetarum figmenta describunt. Hericium quoque ibi enutrire catulos, et stationem habere fidissimam: illuc congregari milvos, rapacissimam avem, quae Hebraice appellatur DAJOTH (), sive ut LXX transtulerunt cervos, de quibus infra dicemus. Inter quae Propheta loquitur audientibus: O homines [Al. omnes] qui me auditis loquentem, quae ventura pronuntio, rebus omnia complebuntur. 445 In libro enim scripta sunt Domini, et illius sententia definita, et ne unum quidem irritum erit. Nam quod de meo ore procedit, ille mandavit, id est, ego quidem loquor; sed verba sunt Domini, et spiritu [Al. spiritus] illius quidquid dictum est perpetrabitur. Ipsius decreto atque mensura singula complebuntur: et usque in generationes sempiternas suum ordinem non relinquent. Haec juxta Hebraicum et explanationem historicam dicta sint. Caeterum qui tropologiam sequuntur, expulso populo Judaeorum sub bestiarum et portentorum nominibus, idololatras et variis superstitionibus servientes in Jerusalem habitaturos esse confirmant: et hos esse onocrotalos et hericios, ibin et corvum, dracones et struthiones, et onocentauros, et daemonia, et pilosos, et lamiam, quae Hebraice dicitur LILITH (); et a solo Symmacho translata est lamia, quam quidam Hebraeorum á¼ÏÎ¹Î½Î½á¼´Î½, id est, furiam suspicantur.

and of which it was said above: 'Rise up, you opulent women' (Isa. 32:5): and remember the days of the year in sorrow with hope, and by this, after the general consummation of the whole world, the Scripture returns to Jerusalem, to which it was speaking at that time, and its vastation is described in full discourse: namely that after the time of the Roman siege has come, all things shall be filled with pitch and sulfur and burning flames, and its smoke shall remain for ever, and the pelican and the hedgehog, and the ibis and the raven shall dwell there, which animals are accustomed to dwell in desert places: and this happens because the cord of the Lord and the plummet, that is, His sentence, cannot be changed. Her nobles, that is, the Apostles and believers, shall not be there, nor shall they be joined to the number of the lost: but they shall rather call upon the King Christ. All her princes, however, namely the Scribes and Pharisees, shall be reduced to nothing, and in the once most ornate houses, thorns and nettles and briers shall arise. And it shall be the den of dragons, and the pasture of ostriches, which themselves are signs of extreme solitude. And there shall meet one another in it, according to the LXX, various phantasms of demons, or as all others translated according to the Hebrew, SIIM and IIM, onocentaurs, and hairy ones, and the lamia, which the fables of the Gentiles and the figments of the poets describe. There also the hedgehog nourishes its young, and has a most faithful station: thither the kites are gathered, a most rapacious bird, which in Hebrew is called DAJOTH, or as the LXX translated, 'stags,' of which we shall speak below. Among which things the Prophet speaks to the hearers: O men (or all) who hear me speaking the things which I pronounce are to come, all things shall be fulfilled in reality. For they are written in the book of the Lord, and His sentence is defined, and not even one shall be void. For that which proceedeth from my mouth, He has commanded, that is, I indeed speak; but the words are the Lord's, and by His spirit whatever has been said shall be performed. By His decree and measure individual things shall be completed: and even unto sempiternal generations they shall not leave their order. These things be said according to the Hebrew and the historical explanation. Otherwise, those who follow tropology confirm that, the people of the Jews having been expelled under the names of beasts and portents, idolaters and those serving various superstitions are to dwell in Jerusalem: and these are the pelicans and hedgehogs, the ibis and the raven, dragons and ostriches, and onocentaurs, and demons, and hairy ones, and the lamia, which in Hebrew is called LILITH; and was translated only by Symmachus as 'lamia,' which some of the Hebrews suspect to be an Erinnyes, that is, a fury.

Et revera si consideremus de diversis gentibus adductas Jerusalem colonias, et juxta ritum provinciarum suarum, singulas familias propriorum daemonum coluisse portenta, haec omnia in Jerusalem habitasse firmabimus. Quodque LXX transtulerunt: Ibi obviaverunt sibi cervi, et viderunt facies suas: numero transierunt, unus ex ipsis non periit, nec quaesivit alterum. Dominus enim praecepit eis, et spiritus ejus congregavit eos: et ipse dedit eis sortes, et manus illius dividet eis: ut pascantur in sempiternum, et possideant in generatione generationum, et requiescant in ea: sic allegorice interpretabimur, ut doceamus cervos, id est, Apostolos, et sanctos quosque doctores, de quibus scriptum est: sicut desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te, Deus (Ps. XLI, 1); et alibi: Vox Domini perficientis cervos (Ps. XXVIII, 9); et rursum: Cervus amicitiae et pullus gratiarum tuarum loquantur tibi (Prov. V); et in Job: Custodisti autem mentes cervorum, et partus eorum emittes (Job. XXXIX, 2); et in Cantico Canticorum dicitur: Similis est fratruelis meus capreae, vel hinnulo cervorum super montes aromatum (Cant. II, 9); obviasse sibi in Jerusalem et mutuos vidisse conspectus, et transisse ac reliquisse eam, et ad diverseas provincias perrexisse, quia Dominus mandaverit eis: Ite et docete 446 omnes gentes baptizantes eas in nomine Patris, et Filii, et Spiritus Sancti (Matth. XXVIII, 19); et spiritus illius congregaverit eos, dederitque eis sortes atque diviserit, ut alius ad Indos, alius ad Hispanias, alius ad Illyricum, alius ad Graeciam pergeret: et unusquisque in Evangelii sui atque doctrinae provincia requiesceret. Quae nos super Jerusalem diximus prophetari, et Judaei de Romano dicta imperio suspicantur, nonnulli ad orbem referunt, ne a prioribus discrepare videantur.

(Cap. XXXV.---Vers. 1, 2.) Laetabitur deserta et invia, et exsultabit solitudo, et florebit quasi lilium. Germinans germinabit: et exsultabit laetabunda et laudans. Gloria Libani data est ei, decor Carmeli et Saron. Ipsi videbunt gloriam Domini: et decorem Dei nostri. LXX: Laetare desertum sitiens, et exsultet solitudo, et floreat quasi lilium. Florebunt et exsultabunt deserta Jordanis: gloria Libani data est ei, et honor Carmeli: et populus meus videbit gloriam Domini, et altitudinem Dei nostri.

Quoniam Jerusalem conversa est in picem et ascendit fumus illius sempiternus, et habitant in ea onocrotalus et hericius, ibis et corvus, dracones et struthiones, daemonia et onocentauri, lamia et pilosi: et Domini super eam impleta sententia est: Relinquetur vobis domus vestra deserta (Luc. XIII, 35): propterea quae prius deserta fuerat, de qua in psalmo dicitur: Vox Domini concutientis solitudinem [Al. desertum], et commovebit Dominus desertum Cades.

And in truth if we consider the colonies brought to Jerusalem from various nations, and that according to the rite of their provinces, individual families worshipped the portents of their own demons, we shall confirm that all these things have dwelt in Jerusalem. And that which the LXX translated: 'There the stags met one another, and saw their faces: they passed in number, one of them did not perish, nor did one seek the other. For the Lord commanded them, and his spirit gathered them: and he himself gave them lots, and his hand divides to them: that they may be fed for ever, and possess from generation to generation, and rest in it': we shall so interpret allegorically as to teach that the stags, that is, the Apostles and all holy teachers, of whom it is written: 'as the stag desireth the fountains of water: so doth my soul desire after thee, O God' (Ps. 41:1); and elsewhere: 'The voice of the Lord perfecting the stags' (Ps. 28:9); and again: 'Let the stag of friendship and the fawn of thy graces speak to thee' (Prov. 5); and in Job: 'Thou hast kept the minds of the stags, and thou shalt send forth their young' (Job 39:2); and in the Song of Songs it is said: 'My brother's son is like a roe, or a young stag upon the mountains of spices' (Cant. 2:9); met one another in Jerusalem and saw mutual sights, and passed over and left it, and proceeded to various provinces, because the Lord commanded them: 'Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit' (Matt. 28:19); and His spirit gathered them, and gave them lots and divided them, so that one might go to the Indians, another to the Spains, another to Illyricum, another to Greece: and each one might rest in the province of his Gospel and doctrine. These things which we have said are prophesied over Jerusalem, and the Jews suspect are said of the Roman empire, some refer to the world, lest they seem to differ from the former.

(Chapter XXXV. — Verses 1, 2.) "The desert and the pathless land shall be glad, and the wilderness shall exult, and shall flower like the lily. Budding it shall bud: and it shall exult joyful and praising. The glory of Lebanon is given to it, the beauty of Carmel and Sharon. They themselves shall see the glory of the Lord: and the beauty of our God." The Septuagint (LXX): "Be glad, O thirsty desert, and let the wilderness exult, and flower like the lily. The deserts of the Jordan shall flower and exult: the glory of Lebanon is given to it, and the honor of Carmel: and my people shall see the glory of the Lord, and the height of our God."

Since Jerusalem has been turned into pitch and its smoke ascends forever, and the pelican and the hedgehog, the ibis and the raven, dragons and ostriches, demons and onocentaurs, the lamia and the hairy ones dwell in it: and the sentence of the Lord over it has been fulfilled: "Your house shall be left to you desolate" (Luke 13:35): therefore that which previously had been a desert, of which it is said in the psalm: "The voice of the Lord shaking the wilderness [or: the desert], and the Lord shall move the desert of Kadesh.

Vox Domini praeparantis cervos; et revelabit condensa silvarum (Psal. XXVIII, 8, 9), mutabitur in rerum omnium abundantiam, et pugnantibus cervis, de universis saltibus nationum bestiae, quae eas prius possederant, expellentur, ut impleatur illud quod in hoc eodem Propheta dicitur: Laetare sterilis, quae non paris: erumpe et clama, quae non parturis; quoniam plures sunt filii desertae, magis quam ejus quae habet virum (Isai. LIV. 1). Haec erat prius sitiens, sive invia, non habens vitales aquas, et Dominus non gradiebatur [Al. ingrediebatur] per eam, quae nunc florebit in lilium, sive ut significantius expressit Aquila, Î¤Î±Î»ÏÎ¤ÏÏÎ¹Ï, quam nos tumentem rosam et necdum foliis dilatatis possumus dicere. Florebit autem, ut cum Apostolo pronuntiet: Christi bonus odor sumus in omni loco (II Cor. II, 15). Et illud Cantici Canticorum: 447 Flores visi sunt in terra : mandragorae dederunt odorem suum (Cant. VII, 12, 13). Quodque in LXX ponitur, et exsultabunt deserta Jordanis, in Hebraico quidem non habetur, sed possumus dicere Joannis:

(Vers. 3, 4.) Confortate manus dissolutas, et genua debilia roborate. Dicite pusillanimis (sive meticulosis), confortamini, et nolite timere, ecce Deus vester ultionem adducet retributionis: Deus ipse veniet, et salvabit vos (sive ut LXX transtulerunt, nos). Tunc aperientur oculi caecorum, et aures surdorum patebunt (vel audient). Tunc saliet sicut cervus claudus, et aperta erit lingua mutorum, quia scissae sunt in deserto aquae, et torrentes in solitudine, et quae erat arida in stagnum (sive paludes,), et sitiens in fontes aquarum. In cubilibus, in quibus prius dracones habitabant, orietur viror calami et junci (pro quo LXX transtulerunt: Erit ibi laetitia avium, et caulae gregum). Et erit ibi semita et via (sive via munda) et via sancta vocabitur, non transibit per eam pollutus. Et haec erit nobis directa via: ita ut stulti non errent per eam (vel ut LXX transtulerunt, neque erit ibi via immunda, qui autem dispersi sunt, transibunt per eam, et non errabunt. Non erit, inquit, ibi leo, et mala bestia non ascendet per eam, nec invenietur ibi, sed ambulabunt per eam, qui liberati fuerint. Et redempti a Domino convertentur, et venient in Sion cum laude, et laetitia sempiterna super caput eorum. Gaudium et laetitiam obtinebunt: et fugiet dolor et gemitus. (Isai. XXXV, 10)*″

The voice of the Lord preparing the stags; and he shall reveal the thickets of the woods" (Psalm 28:8, 9), shall be changed into an abundance of all things, and by the stags fighting, the beasts which had previously possessed them shall be expelled from all the thickets of the nations, so that what is said in this same Prophet may be fulfilled: "Rejoice, O barren one, who do not bear: break forth and cry, you who do not travail; for many are the children of the desolate, more than of her who has a husband" (Isaiah 54:1). This was previously thirsty, or pathless, not having the waters of life, and the Lord did not walk through it, which now shall flower into a lily, or as Aquila expressed it more significantly, *kalykosis*, which we can call a budding rose and not yet expanded with petals. But it shall flower, so that it may pronounce with the Apostle: "We are the good odor of Christ in every place" (2 Cor. 2:15). And that saying of the Song of Songs: "The flowers have appeared on the earth: the mandrakes have given their odor" (Cant. 7:12, 13). And that which is placed in the LXX, "and the deserts of the Jordan shall exult," is indeed not held in the Hebrew, but we can say of John:

(Verses 3, 4.) "Strengthen the relaxed hands, and confirm the feeble knees. Say to the fainthearted (or fearful), take courage, and fear not: behold your God will bring the revenge of retribution: God himself will come and will save you" (or as the LXX translated, *us*). "Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped" (or: *shall hear*). "Then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness. And that which was dry land shall become a pool" (or: *marshes*), "and the thirsty land into fountains of water. In the dens where dragons dwelt before, shall rise up the verdure of the reed and the bulrush" (for which the LXX translated: *There shall be the joy of birds, and the folds of flocks*). "And a path and a way shall be there" (or: *a clean way*), "and it shall be called the holy way: the unclean shall not pass over it. And this shall be unto us a straight way: so that fools shall not err through it" (or as the LXX translated: *neither shall there be an unclean way there, but those who were dispersed shall pass through it, and shall not err. There shall be no lion there*, he says, *and no evil beast shall go up by it, nor be found there: but they shall walk there that shall be delivered. And the redeemed of the Lord shall return, and shall come into Zion with praise, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away. (Isaiah 35:10)*"

Utramque editionem miscuimus, ne in proponendis singulis, librorum magnitudo tendatur, quae [Al. quia] jam modum brevitatis excedit. Apostolis, de quibus supra dictum est: Ipsi videbunt gloriam Domini et decorem Dei nostri, praecipitur, ut confortent manus in gentibus dissolutas, et genua debilia roborent; ut qui prius manibus dissolutis opus Dei facere non poterant, et aridam habebant dexteram, extendant eam ad bona opera. Et qui dudum inter idola diversis erroribus claudicabant, firmo super veritatem incedant gradu: et pusillanimes sive formidolosos fide Domini confirmantes, faciant non timere, uniusque Dei metus universi erroris expellat timores. Causa autem est securitatis atque constantiae, quia venturus est Christus, cui Pater dedit omne judicium: et reddet unicuique secundum opera sua (Joan. V). Ipse veniet et salvabit vos, quibus dicitur, nolite timere: sive nos, ut salutem cum credentibus Apostoli dicant sibi esse communem. Tunc aperientur oculi caecorum, et aures surdorum patebunt. Tunc saliet sicut cervus, claudus: et aperta erit lingua mutorum.

Quod quamquam signorum magnitudine completum sit, quando Dominus loquebatur discipulis Joannis, qui ad eum missi fuerant: Euntes renuntiate Joanni quae audistis et vidistis: caeci vident: claudi ambulant: leprosi mundantur: surdi audiunt: mortui resurgunt: pauperes evangelizantur (Luc. VII, 22); tamen quotidie expletur in gentibus, quando qui prius caeci erant, et in ligna et lapides impingebant, veritatis lumen aspiciunt. Et qui Scripturarum verba surdis auribus audire non poterant, nunc ad Dei praecepta laetantur; quando qui prius claudi erant, et rectam viam non tenebant, saliunt sicut cervi, imitantes doctores suos, et aperta erit lingua mutorum, quorum 449 Satanas ora concluserat, ne possent unum Dominum confiteri. Idcirco autem aperientur oculi, aures audient, salient claudi, et aperta erit lingua mutorum, quia scissae sunt, sive eruperunt in deserto quondam Ecclesiae aquae baptismi salutaris, et torrentes ac rivi in solitudine, diversae scilicet gratiae spirituales: et quae erat arida, in stagnum paludesque conversa est, ut non solum careret ardore sitis sed navigabilis esset et irrigua, et haberet fontes plurimos, quos cervus desiderat, quos qui biberit, potest benedicere Domino, juxta illud quod scriptum est: Benedicite Domino de fontibus Israel (Ps. LXVII, 27). In cubilibus animarum gentilium, in quibus prius dracones habitabant, erunt calamus et juncus, quibus scribatur fides Domini, et in quibus fessa prius membra requiescant; sive erit laetitia avium, et caulae gregum:

We have mixed both editions, lest by proposing each one individually, the size of the books be extended, which already exceeds the measure of brevity. To the Apostles, of whom it was said above, "They themselves shall see the glory of the Lord and the beauty of our God," it is commanded that they strengthen the relaxed hands among the nations, and confirm the feeble knees; so that those who previously with relaxed hands could not do the work of God, and had a withered right hand, may extend it to good works. And those who for a long time were limping among idols in various errors, may walk with a firm step upon the truth: and confirming the fainthearted or fearful with the faith of the Lord, they may cause them not to fear, and the fear of the one God may expel the fears of universal error. For the cause of security and constancy is that Christ is about to come, to whom the Father has given all judgment: and He will render to every man according to his works (John 5). He Himself will come and will save you, to whom it is said, "fear not": or *us*, so that the Apostles may say that salvation is common to themselves with the believers. "Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart: and the tongue of the dumb shall be free."

Although this was fulfilled by the magnitude of the signs, when the Lord spoke to the disciples of John, who had been sent to Him: "Go and relate to John what you have heard and seen: the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them" (Luke 7:22); nevertheless it is daily fulfilled among the nations, when those who were previously blind, and were stumbling into wood and stones, behold the light of truth. And those who could not hear the words of the Scriptures with deaf ears, now rejoice at the commands of God; when those who were previously lame, and did not hold the right way, leap like stags, imitating their teachers, and the tongue of the dumb is opened, whose mouths Satan had closed, lest they could confess the one Lord. Therefore the eyes shall be opened, the ears shall hear, the lame shall leap, and the tongue of the dumb shall be free, because the waters of salutary baptism have been broken out, or have burst forth, in the once desert of the Church, and streams and rivers in the wilderness, namely various spiritual graces: and that which was dry has been turned into a pool and marshes, so that it might not only lack the heat of thirst but be navigable and watered, and have many fountains, which the stag desires, from which he who drinks can bless the Lord, according to that which is written: "Bless the Lord from the fountains of Israel" (Psalm 67:27). In the dens of the souls of the Gentiles, in which dragons previously dwelt, there shall be the reed and the bulrush, with which the faith of the Lord may be written, and in which the members previously weary may rest; or there shall be the joy of birds, and the folds of flocks:

ut assumant alas columbae, et humilia relinquentes, ad excelsa festinent, possintque cum Psalmista dicere, Dominus pascit me, et nihil mihi deerit: in loco pascuae ibi me collocavit: super aquas refectionis educavit me. Ibi erit semita, et via mundissima, quae sancta vocabitur, et quae dicit ipsa de se: Ego sum via (Joann. XIV, 6), per quam qui pollutus est, transire non poterit. Unde et in psalmo dicitur, Beati immaculati in via (Ps. CXIII, 1). Et haec via erit nobis, id est, Deus noster, tam recta et plana atque campestris, ut nullum habeat errorem: et stulti atque vecordes per eam ingredi valeant, quibus in Proverbiis loquitur Sapientia: Si quis est parvulus, veniat ad me. Et insipientibus locuta est, venite et comedite panem meum, et bibite vinum quod miscui vobis. Relinquite infantiam, et vivite, et ambulate 450 per vias prudentiae (Prov. V, 4-6). Stulta enim mundi elegit Deus (I Cor. I): quorum stultorum princeps loquitur in psalmo, Deus tu scis insipientiam meam. Et stultum Dei sapientius est hominibus (Ps. LXVIII, 6). Unde LXX transtulerunt: Et qui dispersi fuerant (I Cor. II), et a societate Domini separati, nequaquam errabunt. Sequitur, Non erit ihi leo: adversarius noster diabolus, qui circuit rugiens, quomodo ovile Domini possit intrare (I Petr. V). Et malae bestiae, satellites ejus, non ascendent per eam. Neque enim vestigium colubri in petra inveniri potest. Ambulabunt autem per eam qui liberati fuerint de vinculis peccatorum, et redempti sanguine Salvatoris, et egerint poenitentiam; et venerint in Sion, de qua saepius diximus: Accessistis ad Sion montem, et civitatem Dei viventis Jerusalem coelestem (Hebr. XII, 22); ne more Judaico auream quaeramus Sion, et gemmatam Jerusalem, quae juxta prophetiam Danielis, in aeternos cineres dissoluta est (Daniel. IX). Eritque laetitia sempiterna laudantium Dominum super caput eorum, ut postquam saeculum vicerint, possint cum Apostolo et Propheta dicere: Cursum consummavi, fidem servavi, de caetero reposita est mihi corona justitiae (II Tim. IV, 7, 8): et, Domine, ut scuto bonae voluntatis tuae coronasti nos (Ps. V, 13). Tunc succedente gaudio atque laetitia, fugiet dolor et gemitus, quando venerit ex Sion qui eruat. Quae omnia nos juxta apostolum Paulum in primo Salvatoris interpretamur adventu: Judaei autem et nostri Judaizantes, ad secundum referunt, unius occasione versiculi, Convertentur et venient in Sion cum laude, hostiarum sanguinem, cunctarumque gentium servitutem, et uxorum pulchritudinem desiderantes.

so that they may take the wings of a dove, and leaving humble things, they may hasten to high things, and be able to say with the Psalmist: "The Lord ruleth me, and I shall want nothing: He hath set me in a place of pasture: He hath brought me up on the water of refreshment." There shall be a path there, and a most clean way, which shall be called holy, and which says of itself: "I am the way" (John 14:6), through which he who is polluted shall not be able to pass. Whence also it is said in the psalm: "Blessed are the undefiled in the way" (Psalm 118:1). And this way shall be for us, that is, our God, so straight and level and plain, that it has no error: and the foolish and senseless may be able to enter through it, to whom Wisdom speaks in the Proverbs: "If any one is a little one, let him come to me." And to the senseless she has spoken: "Come and eat my bread, and drink the wine which I have mixed for you. Leave infancy, and live, and walk by the ways of prudence" (Prov. 9:4-6). For God has chosen the foolish things of the world (1 Cor. 1): of which fools the prince speaks in the psalm: "O God, thou knowest my foolishness. And the foolishness of God is wiser than men" (Psalm 68:6; 1 Cor. 1:25). Whence the LXX translated: "And those who had been dispersed," and separated from the society of the Lord, shall by no means err. It follows: "There shall be no lion there": our adversary the devil, who goes about roaring, how he may be able to enter the fold of the Lord (1 Peter 5). And the evil beasts, his satellites, shall not go up by it. For neither can the track of a serpent be found upon a rock. But they shall walk through it who have been delivered from the bonds of sins, and redeemed by the blood of the Savior, and have done penance; and have come into Zion, of which we have often said: "You are come to mount Zion, and to the city of the living God, the heavenly Jerusalem" (Heb. 12:22); lest in the Jewish manner we should seek a golden Zion and a gemmed Jerusalem, which according to the prophecy of Daniel, is dissolved into eternal ashes (Dan. 9). And there shall be everlasting joy of those praising the Lord upon their heads, so that after they have overcome the world, they may be able to say with the Apostle and the Prophet: "I have finished my course, I have kept the faith, as for the rest, there is laid up for me a crown of justice" (2 Tim. 4:7, 8): and, "O Lord, thou hast crowned us as with a shield of thy good will" (Psalm 5:13). Then, joy and gladness succeeding, sorrow and mourning shall flee away, when he shall come out of Zion who shall deliver. All which things we, according to the apostle Paul, interpret as being in the first advent of the Savior: but the Jews and our Judaizers refer them to the second, on the occasion of a single verse: "They shall return and shall come into Zion with praise," desiring the blood of victims, and the servitude of all nations, and the beauty of wives.

LIBER UNDECIMUS.

451-452 Difficile, immo impossibile est placere omnibus: nec tanta vultuum, quanta sententiarum diversitas est. In explanatione duodecim prophetarum longior quibusdam visus sum, quam oportuit; et ob hanc causam in Commentariolis Danielis brevitati studui, praeter ultimam et penultimam visionem, in quibus me necesse fuit ob obscuritatis magnitudinem sermonem tendere: praecipueque in expositione septem et sexaginta duarum et unius hebdomadarum, in quibus disserendis quid Africanus temporum scriptor, quid Origenes, et Caesariensis Eusebius, Clemens quoque Alexandrinae Ecclesiae presbyter, et Apollinaris Laodicenus. Hippolytusque, et Hebraei, et Tertullianus senserint, breviter comprehendi: lectoris arbitrio derelinquens quid de pluribus eligeret. Itaque quod nos verecundia fecimus judicandi, et eorum honore qui lecturi erant, quibusdam forte non placeat, qui non Antiquorum opiniones, sed nostram sententiam scire desiderant. Quibus facilis responsio est, noluisse me sic unum recipere, ut viderer alios condemnare. Et certe si tanti et tam eruditi viri fastidiosis lectoribus displicent, quid de me facturi erant, qui pro tenuitate ingenioli invidorum morsibus pateo? Sin autem supradictos viros, magistros Ecclesiae nominavi, illud intelligant, me non omnium probare fidem, qui certe inter se contrarii sunt; sed ad distinctionem Josephi, Porphyriique dixisse, qui de hac quaestione plurima disputarunt. Quod si in expositione statuae pedumque ejus, et digitorum discrepantia, ferrum et testam super Romano regno interpretatus sum, quod primum forte, dein imbecillum Scriptura portendit, non mihi imputent, sed Prophetae. Neque enim sic adulandum est principibus, ut sanctarum Scripturarum veritas negligatur, nec generalis disputatio unius personae injuria est. Quae cum benigno meorum studio caveretur, Dei judicio repente sublata est: ut amicorum in me studia, et aemulorum insidiae monstrarentur. Sed haec alias: nunc quod coepimus exequamur. Undecimus in Isaiam liber, o virgo Christi Eustochium, quia magnam partem historiae disserturus est, facilior erit in principiis, et usque ad duas sui partes, reliqua simili more dictanda sunt: et sic studendum brevitati, ut nullum damnum fiat intelligentiae.

BOOK ELEVEN.

451-452 It is difficult, indeed impossible, to please everyone: nor is there as much diversity of faces as there is of opinions. In the explanation of the twelve prophets I seemed to some longer than was appropriate; and for this reason in the Minor Commentaries on Daniel I studied brevity, except for the last and penultimate vision, in which it was necessary for me, on account of the magnitude of the obscurity, to extend the discourse: and especially in the exposition of the seventy and sixty-two and one weeks, in discussing which what Africanus the writer of times, what Origen, and Eusebius of Caesarea, Clement also the presbyter of the Alexandrian Church, and Apollinaris of Laodicea. Hippolytus, and the Hebrews, and Tertullian thought, I briefly comprehended: leaving to the reader's judgment what he might choose from the many. And so, what we did from modesty of judging, and in honor of those who were going to read, might perhaps not please some, who desire to know not the opinions of the Ancients, but our own sentence. To whom the response is easy, that I did not wish to receive one in such a way as to seem to condemn others. And certainly if such great and so learned men displease fastidious readers, what were they going to do to me, who on account of the thinness of my small talent am exposed to the bites of the envious? But if I named the aforesaid men as teachers of the Church, let them understand this, that I do not approve the faith of all, who are certainly contrary among themselves; but I spoke for the distinction from Josephus and Porphyry, who disputed many things concerning this question. But if in the exposition of the statue and its feet, and the discrepancy of the toes, I interpreted the iron and the clay (sherd) over the Roman kingdom, which the Scripture portends first as strong, then as weak, let them not impute it to me, but to the Prophet. For neither is one thus to flatter princes that the truth of the holy Scriptures be neglected, nor is a general disputation an injury to a single person. Which, although it was guarded against by the benign study of my own, was suddenly taken away by the judgment of God: so that the studies of friends toward me, and the snares of rivals might be shown. But these things elsewhere: now let us pursue what we have begun. The eleventh book on Isaiah, O virgin of Christ, Eustochium, because it is about to discuss a great part of history, will be easier in its beginnings, and even unto two parts of itself; the rest are to be dictated in a similar manner: and thus brevity is to be studied, so that no damage be done to the understanding.

(Cap. XXXVI.---Vers. 1 seqq.) Et factum est in quarto decimo anno regis Ezechiae, ascendit Sennacherib rex Assyriorum super omnes civitates Juda munitas et cepit eas. Et misit rex Assyriorum Robsacen de Lachis in Jerusalem ad regem Ezechiam in manu gravi, et stetit in aquaeductu piscinae superioris, in via agri fullonis. Et egressus est ad eum Eliacim filius Helciae, qui erat super domum: et Sobna scriba, et Joahe filius Asaph a commentariis, et dixit ad eos Rabsaces: Dicite Ezechiae: Haec dicit rex magnus, rex Assyriorum: Quae est ista fiducia qua confidis? aut quo consilio et fortitudine rebellare disponis? super quem habes fiduciam, quia recessisti a me? Ecce confidis super baculum arundineum confractum istum, super Aegyptum: cui si innixus fuerit homo, intrabit in manum ejus, et perforabit eam: sic est Pharao rex Aegypti omnibus qui confidunt in eo. Quod si responderis mihi, in Domino Deo nostro confidimus, nonne ipse est cujus abstulit Ezechias excelsa et altaria; et dixit Judae et Jerusalem: Coram altari isto adorabitis? Et nunc trade te Domino meo regi Assyriorum, et dabo tibi duo millia equorum, nec poteris ex te praebere ascensores eorum. Et quomodo sustinebis faciem judicis unius loci ex servis Domini mei minoribus? quod si confidis in Aegypto: et in quadrigis, et in equitibus: et nunc numquid sine Domino ascendi ad terram istam, ut disperderem eam? Dominus dixit ad me: Ascende super terram istam, et disperde eam.

Historia manifesta est, et interpretatione non indiget: pleniusque in Regum et Dierum voluminibus haec eadem scripta referuntur, quod anno tertio Osee filii Hela regis Israel, regnaverit Ezechias filius Achaz regis Juda. Viginti quinque, inquit, annorum erat cum regnare coepisset, et viginti et novem annis regnavit in Jerusalem, et fecit quod erat bonum coram Domino, juxta omnia quae fecerat David pater ejus. Et post paululum: In Domino Deo Israel speravit, et post eum non fuit similis illi, de cunctis regibus Juda, sed neque in his qui ante eum fuerunt: adhaesit Domino, et non recessit a vestigiis ejus: fecitque mandata ejus quae praeceperat Dominus Moysi: unde et erat Dominus cum eo, et in cunctis ad quae procedebat, sapienter se agebat (IV Reg. XVIII, 2, 7). Rebellavit autem contra regem Assyriorum, et non servivit ei: in cujus sexto anno imperii, Salmanasar rex Assyriorum cepit Samariam, et decem tribus quae appellabantur Israel; et transtulit eas in Assyrios, collocavitque in Hala et Habor fluviis Gozan, in civitatibus Medorum (IV Reg. XVII, et XVIII).

(Chapter XXXVI. — Verses 1 ff.) "And it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of the Assyrians came up against all the fenced cities of Judah and took them. And the king of the Assyrians sent Rabshakeh from Lachish to Jerusalem, to king Hezekiah with a heavy hand, and he stood by the conduit 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 the recorder. And Rabshakeh said to them: Say to Hezekiah: Thus saith the great king, the king of the Assyrians: What is this confidence wherein thou trustest? or by what counsel and strength dost thou dispose to rebel? on whom hast thou confidence, that thou hast withdrawn from me? Behold, thou trustest upon this broken staff of a reed, upon Egypt: which if a man lean upon it, it will go into his hand and pierce it: so is Pharaoh king of Egypt to all that trust in him. But if thou answer me: We trust in the Lord our God; is it not he whose high places and altars Hezekiah has taken away; and has said to Judah and Jerusalem: You shall worship before this altar? And now deliver thyself to my lord the king of the Assyrians, and I will give thee two thousand horses, and thou shalt not be able on thy part to furnish riders for them. And how wilt thou sustain the face of a judge of one place of the least of my lord's servants? but if thou trustest in Egypt: and in chariots, and in horsemen: and now have I come up without the Lord to this land to destroy it? The Lord said to me: Go up against this land, and destroy it."

The history is manifest and does not need interpretation: and more fully in the books of Kings and Chronicles these same writings are related, that in the third year of Hoshea son of Elah king of Israel, Hezekiah the son of Ahaz king of Judah reigned. "Twenty-five years old," it says, "was he when he began to reign, and twenty-nine years he reigned in Jerusalem, and he did that which was good before the Lord, according to all that David his father had done." And after a little while: "He hoped in the Lord the God of Israel, and after him there was none like him among all the kings of Judah, nor among those who were before him: he cleaved to the Lord and did not depart from his footsteps: and he did his commandments which the Lord had commanded Moses: whence also the Lord was with him, and in all things to which he proceeded, he acted wisely" (2 Kings 18:2, 7). But he rebelled against the king of the Assyrians and did not serve him: in whose sixth year of empire, Shalmaneser king of the Assyrians took Samaria and the ten tribes which were called Israel; and he translated them into the Assyrians, and placed them in Halah and Habor by the rivers of Gozan, in the cities of the Medes (2 Kings 17 and 18).

Post annos autem septem, id est, quarto decimo anno Ezechiae, rex Assyriorum Sennacherib ingressus Judaeam, obsedit civitates ejus munitas, volens eas capere. Cumque obsideret Lachis, misit ad eum Ezechias nuntios, dicens: Peccavi, recede a me, et omne quod imposueris mihi, feram. Cumque trecenta talenta argenti, et triginta auri ad regis 454 imperium persolvisset, fractis januis Templi Domini, et laminis ejus detractis, quas ipse affixerat, misit rex Assyriorum Thartan et Rabsacen de Lachis ad regem Ezechiam cum manu valida Jerusalem: qui cum ascendissent, venerunt in Jerusalem, et steterunt contra aquaeductum piscinae superioris, quae est in via agri fullonis, vocaveruntque ad se regem. Egressus est autem ad eos Eliacim filius Helciae praepositus domus, et Sobna scriba, et Joahe filius Asaph, a commentariis; dixitque ad eos Rabsaces: Loquimini Ezechiae: Haec dixit rex magnus, rex Assyriorum, et caetera quae in historia continentur.

In quo arrogantia consideranda Rabsacis, quod velut quaedam contraria fortitudo, imitatur consuetudinem Prophetarum, ut quod illi solent in prologis ponere: Haec dicit Dominus, quo auctoritatem et magnitudinem loquentis ostendat, iste nunc dixerit: Haec dicit rex magnus, rex Assyriorum. Egressus est autem ad eum Eliacim filius Helciae qui erat praepositus domus, et Sobna scriba, et Joahe filius Asaph, a commentariis. Iste est Eliacim filius Helciae, de quo in Visione vallis Sion supra (Ad cap. XXII, 20, 21) legimus: 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 habitantium in Jerusalem, et domui Juda, et caetera. Haec autem dicuntur ad Sobnam, qui ante eum praepositus Templi fuit, de quo in eadem scriptum est visione: Vade et ingredere ad eum qui habitat in tabernaculo, ad Sobnam praepositum Templi (Ibid., 15), quem tradunt Hebraei Rabsacis comminatione perterritum tradidisse manus Assyriis, et inferiorem partem Jerusalem adversariis prodidisse, exceptaque arce Sion et Templo, nihil aliud remansisse quod non tenuerit Assyrius. Unde errant qui Sobnam, qui nunc cum Eliacim, et Joahe ad Rabsacen egreditur, eumdem putant quem et supra. Ibi enim Sobna praepositus Templi ponitur, qui ab Assyriis dicitur esse capiendus: hic autem Sobna scriba, hoc est, Î³ÏÎ±Î¼Î¼Î±Ï„Îµá½¶Ï„, qui Hebraice appellatur SOPHER , et est superiori á½Î¼á½½Î½Ï…Î¼Î¿Ï.

But after seven years, that is, in the fourteenth year of Hezekiah, Sennacherib king of the Assyrians having entered Judea, besieged its fenced cities, wishing to take them. And when he was besieging Lachish, Hezekiah sent messengers to him, saying: "I have sinned, depart from me, and all that thou shalt impose upon me, I will bear." And when he had paid three hundred talents of silver and thirty of gold at the king's command, the doors of the Temple of the Lord having been broken and its plates taken away, which he himself had fastened, the king of the Assyrians sent Tartan and Rabshakeh from Lachish to king Hezekiah with a strong hand to Jerusalem: who when they had come up, came into Jerusalem and stood over against the conduit of the upper pool, which is in the way of the fuller's field, and they called the king to them. There went out to them, however, Eliakim the son of Hilkiah the overseer of the house, and Shebna the scribe, and Joah the son of Asaph the recorder; and Rabshakeh said to them: "Speak to Hezekiah: Thus saith the great king, the king of the Assyrians," and the rest which are contained in the history.

In which the arrogance of Rabshakeh is to be considered, that as a certain contrary strength, he imitates the custom of the Prophets, so that what they are accustomed to place in prologues: "Thus saith the Lord," by which he might show the authority and magnitude of the speaker, this one now has said: "Thus saith the great king, the king of the Assyrians." There went out to him, however, Eliakim the son of Hilkiah who was overseer of the house, and Shebna the scribe, and Joah the son of Asaph the recorder. This is that Eliakim the son of Hilkiah, of whom we read above in the Vision of the valley of Zion (on chapter 22:20, 21): "I will call my servant Eliakim the son of Hilkiah, and I will clothe him with thy robe, and strengthen him with thy girdle, and I will give thy power into his hand, and he shall be as a father to the inhabitants of Jerusalem and to the house of Judah," and the rest. These things, however, are said to Shebna, who before him was overseer of the Temple, of whom it is written in the same vision: "Go and enter in to him who dwells in the tabernacle, to Shebna the overseer of the Temple" (Ibid., 15), whom the Hebrews relate to have given his hands to the Assyrians, terrified by the threat of Rabshakeh, and to have betrayed the lower part of Jerusalem to the adversaries, and that except for the citadel of Zion and the Temple, nothing else remained which the Assyrian did not hold. Whence they err who think Shebna, who now goes out with Eliakim and Joah to Rabshakeh, to be the same as the one above. For there Shebna is placed as overseer of the Temple, who is said to be about to be taken by the Assyrians: but here Shebna is a scribe, that is, *grammateus*, who in Hebrew is called *SOPHER*, and is a homonym to the former.

Rabsacen autem, qui Hebraea lingua locutus sit, filium Isaiae Prophetae Judaei autumant, qui et ipse proditor fuerit: relictumque filium Isaiae alterum, appellari Jasub, qui in lingua nostra relictum sonet. Porro alii arbitrantur eum fuisse Samariten, et 455 idcirco Hebraicum scisse sermonem, et tam audacter et impie Dominum blasphemare. Consideremus ergo verba Rabsacis; ac primum quod dicit: Confidis super baculum arundineum confractum istum, super Aegyptum, falsum est: nulla enim narrat historia quod Ezechias ad Aegyptios miserit, et Pharaonis auxilium postularit. Quodque infert: Si responderis mihi, in Domino Deo nostro confidimus, verum est. Sed rursum jungit mendacium veritati, quod abstulerit Ezechias excelsa illius et altaria. Hoc enim non contra Deum, sed pro Deo fecerat; ut idololatria et veteri errore destructo, juberet Deum adorari in Jerusalem, ubi erat Templum ejus: quamquam legamus pessima consuetudine, in montibus collibusque exstructo jam altari, populum Deo victimas immolasse. Quodque paucitatem obsessorum volens ostendere, equorum duo millia pollicetur, quorum Ezechias ascensores praebere non possit, non de imbecillitate venit populi Judaeorum qui equitandi carebat scientia: sed observatione mandatorum Dei, qui per Moysen super rege praeceperat Israel: Non multiplicabit [Al. multiplicaret] sibi equos: et uxores plurimas non habebit (Deut. XVII, 16, 17). Sin autem me, inquit, servum Sennacherib, qui sum minimus famulorum ejus, non vales sustinere, quomodo tantam regis potentiam sustinebis? Ad id autem quod dixerat: Si responderis mihi in Domino Deo confidimus, callide prudenterque respondit, se non sua voluntate, sed Domini venisse praeceptis. Dominus dixit ad me: Ascende super terram istam, et disperde eam. Et est argumentum: certe sine Domini voluntate huc venire non poteram. Cum autem venerim et multas ceperim civitates, et pars Jerusalem maneat intacta, manifestum est me ejus voluntate venisse. Legi in cujusdam Commentario eumdem esse Sennacherib qui et Samariam ceperit, quod omnino falsum est. Sacra enim narrat Historia primum Phul regem Assyriorum, sub Manahen rege Israel, vastasse decem tribus. Secundum Theglathphalasar sub Phacee filio Romeliae Israel venisse Samariam. Tertium Salmanasar sub Osee rege Israel totam cepisse Samariam (IV Reg. XV, XVII). Quartum fuisse Sargon, qui expugnavit Azotum (Isa. XX). 456 Quintum Asaraddon qui translato Israel, Samaritanos in terram Judaeam custodes miserit (IV Reg. XVII). Sextum Sennacherib qui sub Ezechia rege Judae, capta Lachis et caeteris Judaeae urbibus, obsederit Jerusalem (IV Reg. XVIII). Alii autem unum atque eumdem multis putant nominibus appellari.

Rabshakeh, however, who spoke in the Hebrew tongue, the Jews assert to be a son of Isaiah the Prophet, who himself was a traitor: and that the other son of Isaiah having been left, was called Jashub, which in our language sounds "left" (*relictum*). Furthermore others think that he was a Samaritan, and for that reason knew the Hebrew speech, and so boldly and impiously blasphemed the Lord. Let us consider therefore the words of Rabshakeh; and first what he says: "Thou trustest upon this broken staff of a reed, upon Egypt," is false: for no history relates that Hezekiah sent to the Egyptians and asked the help of Pharaoh. And what he infers: "If thou answer me, We trust in the Lord our God," is true. But again he joins a lie to the truth, that Hezekiah had taken away his high places and altars. For this he had done not against God, but for God; so that idolatry and the old error having been destroyed, he might command God to be worshipped in Jerusalem, where His Temple was: although we read by a very bad custom, an altar having already been built on mountains and hills, the people sacrificed victims to God. And that wishing to show the fewness of the besieged, he promises two thousand horses, for which Hezekiah could not furnish riders, does not come from the weakness of the people of the Jews who lacked the knowledge of riding: but from the observation of the commandments of God, who through Moses had commanded over the king of Israel: "He shall not multiply horses to himself: and he shall not have very many wives" (Deut. 17:16, 17). "If however," he says, "thou art not able to sustain me, the servant of Sennacherib, who am the least of his servants, how wilt thou sustain so great power of the king?" To that, however, which he had said: "If thou answer me we trust in the Lord God," he answered craftily and prudently, that he had come not by his own will, but by the commandments of the Lord. "The Lord said to me: Go up against this land and destroy it." And it is an argument: certainly without the Lord's will I could not come here. Since however I have come and have taken many cities, and a part of Jerusalem remains untouched, it is manifest that I have come by His will. I read in the Commentary of a certain person that it is the same Sennacherib who also took Samaria, which is entirely false. For Sacred History relates that first Pul the king of the Assyrians, under Menahem king of Israel, vastated the ten tribes. Second Tiglath-Pileser under Pekah son of Remaliah of Israel came to Samaria. Third Shalmaneser under Hoshea king of Israel took all Samaria (2 Kings 15, 17). Fourth was Sargon, who fought against Ashdod (Isa. 20). 456 Fifth Esarhaddon who, Israel having been translated, sent Samaritans as guards into the land of Judea (2 Kings 17). Sixth Sennacherib who under Hezekiah king of Judah, Lachish and the other cities of Judea having been taken, besieged Jerusalem (2 Kings 18). Others however think that one and the same person is called by many names.

(Vers. 11 seqq.) Et dixit Eliacim et Sobna et Joahe ad Rabsacen: Loquere ad servos tuos Syra lingua, intelligimus enim: ne loquaris ad nos Judaice in auribus populi qui est super murum. Et dixit ad eos Rabsaces: Numquid ad Dominum tuum, et ad te misit me Dominus meus, ut loquerer omnia verba ista, et non potius ad viros qui sedent in muro: ut comedant stercora sua, et bibant urinam pedum suorum vobiscum? Et stetit Rabsaces, et clamavit voce magna Judaice, et dixit: Audite verba regis magni, regis Assyriorum. Haec dicit rex: Non seducat vos Ezechias, quia non poterit vos eruere, et non vobis tribuat fiduciam Ezechias super Domino, dicens: Eruens liberabit nos Dominus, non dabitur civitas ista in manu regis Assyriorum. Nolite audire Ezechiam. Haec enim dicit rex Assyriorum.

Accusatio Rabsacis, Ezechiae testimonium est: quod captis cunctis Judaeae urbibus confisus in Domino sit, dixeritque ad populum: Nolite timere, nec paveatis regem Assyriorum, et universam multitudinem quae est cum eo: multo enim plures nobiscum sunt quam cum illo. Cum illo est brachium carneum; nobiscum est Dominus Deus noster, qui auxiliator est noster, pugnatque pro nobis. Et confortatus est, inquit, populus hujuscemodi verbis Ezechiae regis Judae. Unde Rabsaces destruere vult, quod ille construxerat; et loquitur ad populum, Non seducat vos Ezechias: et non vobis tribuat fiduciam super Domino Deo. Quod autem Eliacim et Sobna, et Joahe humiliter deprecantur: Loquere ad servos tuos Syra lingua, intelligimus enim; et non loquaris ad nos Judaice in auribus populi qui est super murum, hunc sensum habet: Quid necesse est populum falsis terroribus commoveri, et vanam jactare virtutem? loquere linguam quam populus non intelligit. Si quidem nos habemus linguae tuae scientiam: novimusque sermonem Syrum, qui utrisque 457 communis est. Ad quod Rabsaces arroganter: Num, ait, ad Dominum tuum, et ad te misit me Dominus meus, et non potius ad viros qui sedent in muro? Rursumque augens comminatione terrorem, ut comedant, inquit, stercora sua, et bibant urinam pedum suorum vobiscum? per quae ostendit fame eos et penuria, sitique esse capiendos. Simulque illecebram jungit formidini: ut quos terrore non vicerat, repromissionibus et persuasione decipiat, dicens ex sermone regis Assyriorum.

(Vers. 16-18.) Facite mecum benedictionem, et egredimini ad me, et comedite unusquisque vineam suam, et unusquisque ficum suam, et bibite unusquisque aquam cisternae suae: donec veniam, et tollam vos ad terram, quae est similis terrae vestrae: terram frumenti et vini, terram panum et vinearum. Ne conturbet vos Ezechias, dicens: Dominus liberabit nos. Numquid liberaverunt dii gentium unusquisque terram suam de manu regis Assyriorum? Pro quo in Regum volumine legitur: Facite mecum quod est utile, et egredimini ad me (IV Reg. XVIII, 31).

(Verses 11 ff.) "And Eliakim and Shebna and Joah said to Rabshakeh: Speak to thy servants in the Syrian tongue, for we understand it: and speak not to us in the Jews' language in the ears of the people that are upon the wall. And Rabshakeh said to them: Has my lord sent me to thy lord and to thee, to speak all these words, and not rather to the men that sit upon the wall: that they may eat their own dung and drink their own urine with you?" And Rabshakeh stood, and cried out with a loud voice in the Jews' language, and said: "Hear the words of the great king, the king of the Assyrians. Thus saith the king: Let not Hezekiah deceive you, for he shall not be able to deliver you, and let not Hezekiah furnish you with confidence over the Lord, saying: The Lord delivering will deliver us, this city shall not be given into the hand of the king of the Assyrians. Hearken not to Hezekiah. For thus saith the king of the Assyrians."

The accusation of Rabshakeh is a testimony to Hezekiah: that all the cities of Judea having been taken, he trusted in the Lord, and said to the people: "Fear not, nor be dismayed for the king of the Assyrians, and all the multitude that is with him: for there are many more with us than with him. With him is an arm of flesh; with us is the Lord our God, who is our helper and fights for us." And the people, it says, were encouraged by such words of Hezekiah king of Judah. Whence Rabshakeh wishes to destroy what he had built; and speaks to the people: "Let not Hezekiah deceive you: and let him not furnish you with confidence over the Lord God." As for Eliakim and Shebna and Joah humbly entreating: "Speak to thy servants in the Syrian tongue, for we understand it; and speak not to us in the Jews' language in the ears of the people that are upon the wall," it has this sense: Why is it necessary for the people to be moved by false terrors, and to boast of vain valor? speak a tongue which the people does not understand. Since we indeed have knowledge of thy tongue: and we know the Syrian speech, which is common to both. To which Rabshakeh arrogantly said: "Has my lord," he says, "sent me to thy lord and to thee, and not rather to the men that sit upon the wall?" And again increasing the terror with a threat, "that they may eat," he says, "their own dung, and drink their own urine with you?" by which he shows that they are to be taken by hunger and penury and thirst. And at the same time he joins enticement to fear: so that those whom he had not overcome by terror, he may deceive by promises and persuasion, saying in the speech of the king of the Assyrians:

(Verses 16-18.) "Make a blessing with me, and come out to me, and eat ye every one of his own vine, and every one of his own fig tree, and drink ye every one the water of his own cistern: until I come and take you away to a land like to your own land: a land of corn and of wine, a land of bread and of vineyards. Let not Hezekiah trouble you, saying: The Lord will deliver us. Have any of the gods of the nations delivered every one his own land out of the hand of the king of the Assyrians?" For which in the book of Kings is read: "Make with me what is useful, and come out to me" (2 Kings 18:31).

Ergo sensus idem est. Facite, inquit, quod vobis prosit, et in benedictionem vestram proficiat. Sive hoc dicit: Benedicite regi Assyrio, et laudate eum, et Dominum confitemini, ut praemia consequamini, et donec revertar de Aegypto, sive capta Lobna, redeam, habitate in urbe vestra; et rebus vestris fruimini. Postea autem veniam, et transferam vos in terram quae similis est terrae vestrae, frumenti, vini et olearum. Nec dicit nomen regionis, quia aequalem terrae repromissionis invenire non poterat: sed similitudinem pollicetur. Hoc enim unusquisque desiderat, in quo natus est. Quidam putant terram eis Mediae repromitti, quae habebat terrae Judaeae similitudinem, tam in situ quam in frugibus. Quodque infert.

(Vers. 19 seqq.) Ubi est Deus Hemath et Arphad? ubi est Deus Sepharvaim? Numquid liberaverunt Samariam de manu mea? Quis est ex omnibus diis terrarum istarum, qui eruerit terram suam de manu mea, ut eruat Dominus Jerusalem de manu mea? Et siluerunt, et non responderunt ei verbum. Mandaverat enim eis rex dicens: Ne respondeatis ei.

Hoc ostendit quod omnibus his diis Samaria servierit, et idcirco capta sit. Sin autem, ait, tantis diis praesidentibus, decem tribus facile superavimus, quanto magis vos, immo solam Jerusalem, uno Deo praesule, vincemus facilius? Tacuitque omnis populus, et non respondit ei quidquam. Siquidem praeceptum regis acceperant, ut non responderent ei.

Vere justus Ezechias, agens cuncta fideliter universaque consilio. Ideo autem jusserat blasphemanti Assyrio non responderi, ne eum ad majores blasphemias provocaret. Unde scriptum est: Ne succendas carbones peccatoris (Eccl. VIII, 13); et in psalmo legimus: Cum consisteret adversum me peccator, obmutui, et humiliatus sum, et tacui de bonis (Ps. XXXVIII, 23); et iterum: Pone, Domine, custodiam ori meo, et ostium munitum labiis meis: ne declines cor meum in verba malitiae (Ps. CXL, 3).

(Cap. XXXVII. Vers. 1 seqq.) Et ingressus est Eliacim filius Helciae, qui erat super domum, et Sobnas scriba et Joahe filius Asaph a commentariis ad Ezechiam scissis vestibus, et nuntiarunt ei verba Rabsacis. Et factum est cum audisset rex Ezechias, scidit vestimenta sua, et obvolutus est sacco, et intravit in domum Dei. Et misit Eliacim qui erat super domum, et Sobnam scribam: et seniores de sacerdotibus opertos saccis ad Isaiam filium Amos prophetae, et dixerunt ad eum: Haec dicit Ezechias: Dies tribulationis et correptionis, et blasphemiae dies haec, quia venerunt filii usque ad partum, et virtus non est pariendi [Al. parienti]. Si quomodo audiat Dominus Deus tuus verba Rabsacis, quem misit rex Assyriorum dominus suus ad blasphemandum Deum viventem, et exprobrandum sermonibus, quos audivit Dominus Deus tuus. Leva ergo orationem pro reliquiis quae repertae sunt.

Therefore the sense is the same. Do, he says, what may profit you, and may result in your blessing. Or he says this: Bless the Assyrian king, and praise him, and confess him as lord, so that you may obtain rewards, and until I return from Egypt, or having taken Libnah, I return, dwell in your city; and enjoy your things. Afterwards however I will come, and I will transfer you into a land which is like to your own land, of corn, wine and olives. Nor does he say the name of the region, because he could not find one equal to the land of promise: but he promises a likeness. For this every one desires, in which he was born. Some think the land of Media was promised to them, which had a likeness to the land of Judea, both in situation and in fruits. And that which he infers.

(Verses 19 ff.) "Where is the god of Hamath and Arpad? where is the god of Sepharvaim? Have they delivered Samaria out of my hand? Who is there among all the gods of these lands, that hath delivered his land out of my hand, that the Lord should deliver Jerusalem out of my hand?" And they held their peace, and answered him not a word. For the king had commanded them, saying: "Answer him not."

This shows that Samaria served all these gods, and therefore was taken. But if, he says, with so many gods presiding, we easily overcame the ten tribes, how much more easily shall we conquer you, or rather Jerusalem alone, with only one God as protector? And all the people was silent, and answered him not anything. Since they had received the command of the king, that they should not answer him.

Truly just was Hezekiah, acting all things faithfully and all things with counsel. For he had commanded that the blaspheming Assyrian should not be answered, lest it should provoke him to greater blasphemies. Whence it is written: "Kindle not the coals of a sinner" (Ecclus. 8:13); and in the Psalm we read: "When the sinner stood against me, I was dumb, and was humbled, and kept silence from good things" (Ps. 38:2-3); and again: "Set a watch, O Lord, before my mouth, and a door of enclosure around my lips: incline not my heart to words of malice" (Ps. 140:3).

(Chapter 37, Verse 1 and following) And it came to pass, when Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, had come to Hezekiah with their clothes rent, and told him the words of Rabshakeh. And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. And they said unto him: Thus saith Hezekiah: This day is a day of tribulation, and of correction, and of blasphemy; for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear the words of Rabshakeh, whom the king of the Assyrians his master hath sent to blaspheme the living God, and to reproach with the words which the Lord thy God hath heard. Wherefore lift up thy prayer for the remnant that is found.

Et venerunt servi regis Ezechiae ad Isaiam: et dixit ad eos Isaias: Haec dicetis domino vestro: Haec dicit Dominus: Ne timeas a facie verborum quae audisti quibus blasphemaverunt pueri regis Assyriorum me. Ecce ego ei dabo [Al. dabo eis] spiritum, et audiet nuntium, et revertetur ad terram suam, et corruere eum faciam gladio in terra sua.

Perspicua relinquentes, ea tantum in quibus latens sensus est, disseramus. 459 Scindunt vestes, quia Rabsacen audiunt [Al. audierant] blasphemantem. Scindit et ipse rex vestimenta sua, quia peccatorum suorum, et populi esse credebat, quod Rabsaces usque ad portam Jerusalem venerit, et contra Dominum talia sit locutus. Unde pontifex quia Salvatorem blasphemasse credebat, scidit vestimenta sua (Matth. XXVI): et Paulus ac Barnabas, deferentibus sibi Dei cultum Lycaonibus, sciderunt vestimenta sua (Act. XIV). Pro regio ergo cultu obvolutus est sacco; et de palatio ad Templum gradiens, Eliacim pontificem, et Sobnam scribam, et seniores de sacerdotibus misit ad Isaiam filium Amos prophetae.

In quo regis consideranda humilitas atque prudentia. Ipse pergit ad Templum; principes populi et seniores Sacerdotum, non stolis sacerdotalibus, sed ciliciis opertos misit ad Isaiam filium Amos prophetae. Pro quo in Regum volumine legitur: Ipse coopertus est socco, et ingressus domum Domini, Eliacim praepositum domus, et Sobnam scribam, et senes de sacerdotibus misit coopertos saccis ad Isaiam prophetam filium Amos (IV Reg. XIX, 1, 2). Hic quia ipse de se Isaias scribebat historiam, non se appellavit Prophetam, sed filium Prophetae: ibi vero quia alter erat Scriptor historiae, ipsum scribit Prophetam. Quod quidem et de Matthaeo Evangelista legimus, quod ipse Matthaeus se dixerit publicanum (Matth. IX): alii vero Evangelistae nomen publicani tacuerint, et Apostolicam tantum posuerint dignitatem; et quod in conjunctionibus Apostolorum, apud se secundus, apud alios primus sit.

Dixeruntque, inquit, ad eum: Haec dicit Ezechias, non rex, non tumens nomine imperii: Dies tribulationis, et corruptionis, et blasphemiae dies haec: tribulationis nostrae, correptionis Dei, blasphemiae hostium. Ponitque similitudinem parturientis mulieris et dolentis, quod ad partum usque pervenerit, et generare non possit, nec dicere: A timore tuo, Domine, concepimus, et doluimus, et peperimus spiritum salutis.

So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them: Thus shall ye say to your master: Thus saith the Lord: Be not afraid of the words that thou hast heard, wherewith the servants of the king of the Assyrians have blasphemed me. Behold, I will send a spirit upon him, and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land.

Leaving aside what is clear, let us discuss only those things in which there is a hidden meaning. They rend their garments because they hear Rabshakeh blaspheming. The king himself also rends his garments, because he believed it was due to his own sins and those of the people that Rabshakeh had come even to the gate of Jerusalem, and had spoken such things against the Lord. Hence the High Priest, because he believed the Savior had blasphemed, rent his garments (Matt. 26); and Paul and Barnabas, when the Lycaonians were offering them divine worship, rent their garments (Acts 14). Therefore, instead of royal attire, he was covered with sackcloth; and going from the palace to the Temple, he sent Eliakim the priest, and Shebna the scribe, and the elders of the priests to Isaiah the son of Amoz the prophet.

In this, the humility and prudence of the king are to be considered. He himself proceeds to the Temple; but the princes of the people and the elders of the priests, not covered in priestly robes but in sackcloth, he sent to Isaiah the son of Amoz the prophet. Concerning which it is read in the book of Kings: And he was covered with sackcloth, and went into the house of the Lord, and he sent Eliakim the governor of the house, and Shebna the scribe, and the elders of the priests covered with sackcloth, to Isaiah the prophet the son of Amoz (2 Kings 19:1-2). Here, because Isaiah himself was writing the history of himself, he did not call himself "the Prophet," but the son of the Prophet; but there, because another was the writer of the history, he writes him as "the Prophet." This indeed we also read concerning Matthew the Evangelist, that Matthew himself called himself a "publican" (Matt. 9); while the other Evangelists were silent about the name of publican, and placed only the Apostolic dignity; and that in the lists of the Apostles, in his own he is second, but in others he is first.

And they said, he says, to him: Thus saith Hezekiah, not "the king," not swelling with the name of empire: This day is a day of tribulation, and of correction, and of blasphemy: of our tribulation, of God's correction, of the enemies' blasphemy. And he sets forth the likeness of a woman in labor and in pain, because she has come even to the birth, and cannot bring forth, nor say: From thy fear, O Lord, we have conceived, and have been in pain, and have brought forth the spirit of salvation.

Sequitur: Si quomodo audiat Dominus Deus tuus verba Rabsacis (Isai. XXVI, 18, sec. LXX). Non enim audemus Dominum omnium, nostrum Dominum dicere, quo irascente tanta perpetimur; sed tuum dicimus Dominum. Et hanc habemus ultionis fiduciam: 460 quoniam vivens Deus blasphematur a cultore idolorum mortuorum. Et exprobraverunt sermonibus, quos audivit Dominus Deus tuus: Leva ergo orationem, nostram jacentem: non pro cuncto populo qui jam periit, sed pro reliquiis, quae obsidentur, cumque venissent servi regis Ezechiae ad Isaiam: rursum nomen Prophetae tacuit, ut coeptam servaret humilitatem. Praevenitque eos Isaias: eodem enim spiritu quo futura noscebat, etiam absentem regem audierat: et dicit quid respondere deberent Domino suo, humiliati in ista fiducia conscientiae.

Dicite, inquit, Domino vestro, qui vester est Dominus; meus enim haec dicit Dominus: Noli timere verba quibus non tu, sed ego sum blasphematus. Nec dico universa quae regi Assyriorum sim facturus, ne meam videar jactare potentiam; sed quod dandus sit ei spiritus non Dei, sed adversarius. Auditoque nuntio, revertatur ad terram suam, et corruat in ea gladio, ut duo pariter quae optabat Ezechias, audiret, se obsidione et periculo liberandum, et inimicum iratumque regem in sua terra esse moriturum.

Si quis quaerat cur in libro Prophetiae, historia quae in Regum et Dierum voluminibus scripta est, mixta videatur, consideret quod historiae prophetia sit copulata, tam de liberatione urbis, quam de Assyrii interitu, et de reversione solis horarum decem, et quindecim annorum spatiis protelatis, quod et prophetiae est et historiae.

(Vers. 8 seqq.) Reversus autem Rabsaces, invenit regem Assyriorum praeliantem adversum Lobnam: audierat enim quia profectus esset de Lachis. Et audivit de Taracha rege Aethiopiae dicentes: Egressus est, ut pugnet contra te. Quod cum audisset, misit nuntios ad Ezechiam dicens: Haec dicetis Ezechiae regi Judae loquentes: Non te decipiat Deus tuus, in quo tu confidis dicens: Non dabitur Jerusalem in manum regis Assyriorum. Ecce tu audisti omnia quae fecerunt reges Assyriorum omnibus terris quas subverterunt, et tu poteris liberari? Numquid eruerunt eos dii gentium, quos subverterunt patres mei Gozan et Haram, et Reseph, et filios Edem, qui erant in Thalassar? Ubi est rex Hemath, et rex Arphad, 461 et rex urbis Sapharvaim Ana [Al. Sepharvaim Anea] et Ava?

It follows: It may be the Lord thy God will hear the words of Rabshakeh (cf. Is. 26:18, according to the LXX). For we do not dare to call the Lord of all "our Lord," under whose wrath we suffer such things; but we call him "thy Lord." And we have this confidence of vengeance: because the living God is blasphemed by a worshiper of dead idols. And they have reproached with words which the Lord thy God hath heard: lift up therefore a prayer, our prostrate one: not for all the people who have already perished, but for the remnant which is besieged. And when the servants of king Hezekiah had come to Isaiah: again he omitted the name of Prophet, so that he might preserve the humility he had begun. And Isaiah anticipated them: for by the same spirit by which he knew future things, he had also heard the absent king: and he says what they ought to respond to their lord, having been humbled in this confidence of conscience.

Say, he says, to your lord, who is your lord; for my Lord says these things: Be not afraid of the words with which not you, but I have been blasphemed. Nor do I say all the things which I am about to do to the king of the Assyrians, lest I seem to boast of my power; but that a spirit is to be given to him, not of God, but an adversary. And having heard a rumor, let him return to his own land, and let him fall there by the sword, so that Hezekiah might hear two things together which he desired: that he was to be delivered from the siege and danger, and that the enemy and angry king was to die in his own land.

If anyone should ask why in the book of Prophecy, history which is written in the books of Kings and Chronicles seems mixed in, let him consider that prophecy is joined to history, both concerning the liberation of the city and the destruction of the Assyrian, and concerning the return of the sun by ten degrees, and the space of fifteen years prolonged, which belongs to both prophecy and history.

(Verse 8 and following) So Rabshakeh returned, and found the king of the Assyrians warring against Libnah: for he had heard that he was departed from Lachish. And he heard say concerning Tirhakah king of Ethiopia: He is come forth to fight against thee. And when he heard it, he sent messengers to Hezekiah, saying: Thus shall ye speak to Hezekiah king of Judah, saying: Let not thy God, in whom thou trustest, deceive thee, saying: Jerusalem shall not be given into the hand of the king of the Assyrians. Behold, thou hast heard all that the kings of the Assyrians have done to all lands by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivvah?

Eisdem verbis eademque sententia scriptum est in Regum et Dierum volumine, quod Rabsaces juxta Domini voluntatem, obsidionem deseruerit Jerusalem, et perrexerit ad dominum suum, quem, vel deserta, vel capta Lachis, ad oppugnandam Lobnam ire cognoverat. Ipse quoque Sennacherib audiens Taracham regem Aethiopum inferre sibi bellum, occurrit venienti, et nihilominus mittit nuntios ad Ezechiam, et Epistolas, ut quos necdum viribus ceperat, sermone terreret. Et quomodo populo dixerat: Non te decipiat Ezechias (IV Reg. XVIII, 29): eadem blasphemia loquitur ad regem: Non te decipiat Deus tuus (IV Reg. XIX, 10). Ponitque exempla majorum, quod quomodo caeteras terras non potuerint liberare dii sui de manibus eorum: sic nec Jerusalem liberetur. In enumeratione autem gentium caeterarum ponit ANA () et AVA (), quas LXX miscuerunt dicentes, anavegava, conjunctionemque, et, id est, vau inter duas gentes Ana et Ava, lingua posuere Hebraea, ut ignorantibus una gens videatur aut civitas. Manifesta transcurrimus, ut in dubiis immoremur. Pugnasse autem Sennacherib regem Assyriorum contra Aegyptios, et obsedisse Pelusium: jamque exstructis aggeribus urbi capiendae, venisse Taracham regem Aethiopum in auxilium, et una nocte juxta Jerusalem centum octoginta quinque millia exercitus Assyrii pestilentia corruisse, narrat Herodotus, et plenissime Berosus, Chaldaicae scriptor historiae, quorum fides de propriis libris petenda est.

(Vers. 14 seqq.) Et tulit Ezechias libros de manu nuntiorum, et legit eos: et ascendit in domum Domini, et expandit eos coram Domino, et oravit ad Dominum dicens: Domine, exercituum Deus Israel, qui sedes super Cherubim, tu es Deus solus omnium regnorum terrae: tu enim fecisti coelum et terram. Inclina, Domine, aurem tuam et audi: aperi, Domine, oculos tuos, et vide, et audi omnia verba Sennacherib quae misit ad blasphemandum Deum viventem. 462 Vere enim, Domine, desertas fecerunt reges Assyriorum terras et regiones earum: et dederunt deos earum igni: non enim erant dii, sed opera manuum hominum. lignum et lapides; et comminuerunt eos. Et nunc Domine Deus noster, salva nos de manu ejus: et cognoscant omnia regna terrae, quia tu es Deus solus.

With the same words and the same meaning it is written in the books of Kings and Chronicles, that Rabshakeh, according to the will of the Lord, deserted the siege of Jerusalem and proceeded to his lord, whom he had learned had gone to attack Libnah, Lachish having been either deserted or captured. Sennacherib himself also, hearing that Tirhakah king of the Ethiopians was bringing war against him, went to meet him as he came, and nonetheless sent messengers to Hezekiah, and letters, that he might terrify with words those whom he had not yet captured by force. And just as he had said to the people: Let not Hezekiah deceive you (2 Kings 18:29), with the same blasphemy he speaks to the king: Let not thy God deceive thee (2 Kings 19:10). And he sets forth the examples of his ancestors, that just as their own gods could not deliver other lands from their hands, so neither should Jerusalem be delivered. Moreover, in the enumeration of the other nations he places ANA and AVA, which the LXX mixed together, saying Anavegava; and the conjunction "and" (that is, vau) between the two nations Ana and Ava, they placed in the Hebrew tongue, so that to those who are ignorant it seems like one nation or city. We pass over the manifest things, so that we may dwell on the doubtful ones. That Sennacherib king of the Assyrians fought against the Egyptians and besieged Pelusium, and that when mounds had already been built for capturing the city, Tirhakah king of the Ethiopians came to their aid, and that in one night near Jerusalem one hundred and eighty-five thousand of the Assyrian army fell by pestilence, Herodotus narrates, and most fully Berosus, the writer of Chaldean history, whose reliability must be sought from their own books.

(Verse 14 and following) And Hezekiah received the books from the hand of the messengers, and read them: and went up into the house of the Lord, and spread them before the Lord, and prayed unto the Lord, saying: O Lord of hosts, God of Israel, that dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth: for thou hast made heaven and earth. Incline, O Lord, thine ear, and hear; open, O Lord, thine eyes, and see: and hear all the words of Sennacherib, which he hath sent to blaspheme the living God. Of a truth, Lord, the kings of the Assyrians have laid waste all the lands and their regions, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stones: and they have broken them. Now therefore, O Lord our God, save us from his hand, and let all the kingdoms of the earth know that thou art God alone.

Contra Sennacherib regis blasphemias solita Ezechias arma corripuit. Rursumque pergit ad Templum, et Epistolas ejus expandit coram Domino. Prius tacuerat, non enim audebat Domini timore perterritus in Templo ora reserare, nec liberas ad Deum preces fundere. Nunc autem quia jam audierat Isaiam dicentem: Ne timeas a facie verborum quae audisti, quibus blasphemaverunt pueri regis Assyriorum me, et caetera: audacter Dominum deprecatur, et solum Deum asserit esse viventem: quae idola intelligimus imagines mortuorum. Quodque infert: Vere enim, Domine, desertas fecerunt reges Assyriorum terras, et regiones earum: et dederunt deos earum igni: non enim erant dii, sed opera manuum hominum, lignum et lapides: et comminuerunt eos, multis probatur historiis, quae scribunt reges Persarum venisse in Graeciam, et subvertisse atque spoliasse templa Graecorum: ultionemque postulat, ut per occasionem sui omnia regna cognoscant quod solus sit Deus, qui possit suos de discrimine liberare.

(Vers. 21 seqq.) Misit autem Isaias [Al. Josias] filius Amos ad Ezechiam dicens: Haec dicit Dominus Deus Israel: pro quibus rogasti me de Sennacherib rege Assyriorum, hoc est verbum quod locutus est Dominus super eum: Despexit te et subsannavit te virgo filia Sion: post [Al. propterea] te caput movit filia Jerusalem. Cui exprobrasti, et quem blasphemasti, et super quem exaltasti vocem tuam, et levasti altitudinem oculorum tuorum, ad Sanctum Israel? In manu servorum tuorum exprobrasti Domino et dixisti: In multitudine quadrigarum mearum ego ascendi [Al. ascendam] altitudinem montium, juga Libani, et succidam excelsa cedrorum ejus, et electas abietes illius, 463 et introibo altitudinem summitatis ejus saltum Carmeli ejus. Ego fodi, et bibi aquam: et exsiccavi vestigio pedis mei omnes rivos aggerum.

Quia tam audacter Ezechias Dominum deprecatus est, nec misit ad Isaiam, ut prius miserat, non ipse Propheta pergit ad eum, sed mittit nuntios qui ei dicerent verbis Dei: Super Sennacherib contra quem rogas, Domini ista sententia est: Virgo Sion, et filia Jerusalem (quae ideo virgo appellatur et filia, quia cunctis gentibus simulacra adorantibus hominum mortuorum, haec sola conservet castitatem religionis Dei, et unius divinitatis cultum) subsannavit te atque despexit;

Against the blasphemies of king Sennacherib, Hezekiah took up his usual weapons. And again he proceeds to the Temple, and spreads his letters before the Lord. Before he had been silent, for terrified by the fear of the Lord he did not dare to open his mouth in the Temple, nor to pour out free prayers to God. But now, because he had already heard Isaiah saying: Be not afraid of the words that thou hast heard, wherewith the servants of the king of the Assyrians have blasphemed me, and the rest, he boldly entreats the Lord, and asserts that He alone is the living God: which idols we understand to be the images of the dead. And that which he adds: Of a truth, Lord, the kings of the Assyrians have laid waste the lands and their regions, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stones: and they have broken them, is proved by many histories, which write that the kings of the Persians came into Greece, and overthrew and despoiled the temples of the Greeks: and he asks for vengeance, so that by the occasion of himself all kingdoms may know that He alone is God, who can deliver His own from danger.

(Verse 21 and following) Then Isaiah the son of Amoz sent unto Hezekiah, saying: Thus saith the Lord God of Israel: Whereas thou hast prayed to me against Sennacherib king of Assyria, this is the word which the Lord hath spoken concerning him: The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? And against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy servants hast thou reproached the Lord, and hast said: By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel. I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

Because Hezekiah prayed so boldly to the Lord, and did not send to Isaiah as he had sent before, the Prophet himself does not go to him, but sends messengers who should tell him the words of God: Concerning Sennacherib, against whom thou prayest, this is the sentence of the Lord: The virgin Zion, and the daughter of Jerusalem (who is therefore called virgin and daughter because, while all nations were adoring the idols of dead men, she alone preserved the chastity of the religion of God, and the worship of one divinity) hath laughed thee to scorn and despised thee;

et quae ne ad majorem te blasphemiam concitaret, praesenti non responderat, post abeuntem movit caput suum, certa de ultione, secura de poena. Et haec locuta est: Non contra me, sed contra Dominum superbisti: nec ipse per te, sed per servos tuos, ut major esset arrogantia blasphemantis. Dixisti enim quod in quadrigarum tuarum multitudine ascenderes altitudinem montium, et juga Libani, et excelsas succideres cedros atque abietes illius. Quod vel de cunctis gentibus Î¼ÎµÏ„Î±Ï†Î¿ÏÎ¹á¿¶Ï, principibusque earum debemus accipere, vel de Jerusalem, quae interpretatur Libanus, ut cedros ejus atque abietes ad potentes quosque et optimates: altitudinem vero summitatis illius saltumque Carmeli referamus ad Templum. Ipse enim supra dixerat: Numquid non audisti quae fecerunt reges Assyriorum omnibus terris, quas subverterunt? ergo nec tu poteris liberari. Quodque infert: Ego fodi et bibi aquam, et exsiccavi vestigio pedis mei omnes rivos aggerum, juxta historiam hoc intelligi potest, quod prae multitudine exercitus, omnia fluenta exsiccaverit, ut puteos sibi fodere sit compulsus. Juxta translationem: quod omnes populos, qui interdum sub aquarum nomina describuntur, suo vastaverit exercitu. Pro quo soli Septuaginta transtulerunt, et posui pontem [Al. potentem, vel potestatem], et desertas feci aquas, et omnem congregationem aquarum: quod scilicet nulla sibi gens invia fuerit, sed super omnes populorum aquas suo calcaverit pede.

(Vers. 26 seqq.) Numquid non audisti quae olim fecerim ei? ex diebus antiquis ego plasmavi illud, 464 et nunc adduxi eos, et factum est in eradicationem collium compugnantium, et civitatum munitarum. Habitatores earum breviata manu, contremuerunt, et confusi sunt: facti sunt sicut fenum agri, et gramen pascuae, et herba tectorum quae exaruit antequam maturesceret. Habitationem tuam, et egressum tuum, et introitum tuum cognovi, et insaniam tuam contra me, cum fureres adversum me. Superbia tua ascendit in aures meas, ponam ergo circulum in naribus tuis, et frenum in labiis tuis: et reducam te in viam per quam venisti.

Haec ex persona Dei contra verba Assyrii sentienda sunt, quod ad blasphemiam ejus sic responderit Dominus: Num ignoras quod haec quae fecisti, mea feceris voluntate, et ego haec futura praedixerim, ac per te facienda mandaverim? Itaque quod olim decrevi, hoc expletum est tempore, ut colles, id est principes qui inter se ante pugnabant, et civitates munitissimae, me contrahente manum meam, nec solitum praebente auxilium, eradicarentur et contremiscerent, ac perirent:

and she who, lest she should incite thee to greater blasphemy, had not responded to thee when present, shook her head after thee as thou departed, certain of vengeance, secure from punishment. And she has spoken these things: Not against me, but against the Lord hast thou been proud: nor was it by thyself, but by thy servants, so that the arrogance of the blasphemer might be greater. For thou hast said that in the multitude of thy chariots thou wouldst ascend the height of the mountains, and the sides of Lebanon, and wouldst cut down its tall cedars and fir trees. Which we ought to take either metaphorically (metaphorikōs) of all nations and their princes, or of Jerusalem, which is interpreted as Lebanon, so that we refer its cedars and fir trees to the powerful and the nobles; and the height of its summit and the forest of Carmel to the Temple. For he himself had said above: Hast thou not heard what the kings of the Assyrians have done to all lands, which they have subverted? therefore neither shalt thou be able to be delivered. And that which he adds: I have digged and drunk water, and with the sole of my foot have I dried up all the rivers of the besieged places, can be understood according to the history as follows: that because of the multitude of his army, he dried up all the streams, so that he was compelled to dig wells for himself. According to the translation: that he laid waste with his army all the peoples, who are sometimes described under the names of waters. For which the Septuagint alone translated: and I have placed a bridge, and have made the waters desert, and every gathering of waters: namely, that no nation was impassable to him, but he trod with his foot upon all the waters of the peoples.

(Verses 26 and following) Hast thou not heard what I have done to him of old? from the days of antiquity I have formed it, and now I have brought it to pass: and it is done for the eradication of competing hills, and of fortified cities. Their inhabitants, with a shortened hand, have trembled and been confounded: they have become like the grass of the field, and the herb of the pasture, and the grass of the housetops, which withered before it came to maturity. I have known thy habitation, and thy going out, and thy coming in, and thy madness against me, when thou didst rage against me. Thy pride hath ascended into my ears; therefore I will put a ring in thy nostrils, and a bit in thy lips: and I will lead thee back into the way by which thou camest.

These things are to be understood from the person of God against the words of the Assyrian, that the Lord replied thus to his blasphemy: Art thou ignorant that these things which thou hast done, thou hast done by my will, and that I foretold these future things, and commanded them to be done through thee? Therefore, what I once decreed, this has been fulfilled in time, so that the hills, that is, the princes who were formerly fighting among themselves, and the most fortified cities, when I withdrew my hand and did not offer the accustomed help, should be eradicated and tremble and perish:

et compararentur, non olivae et vineae, fructuosisque arboribus, sed feno et gramini, herbisque domatum, quae frugibus impedimento sunt et ante marcescunt, quam ad maturitatem perveniant. Itaque et sessionem, et egressum, et introitum tuum ante cognovi, et insaniam qua contra me debacchaturus eras, Prophetis vaticinantibus, sum locutus (Sap. ad cap. XIII, 4): per quos olim dicturum esse te noveram: In coelum ascendam: super sidera coeli ponam thronum meum, eroque similis Altissimo. Itaque furor tuus, et superbia tua pervenit in aures meas, et nequaquam ultra te portabo, ut intelligas quod potuisti non tuis potuisse te viribus, sed meo arbitrio. Merebantur enim impiae gentes, et infructuosae arbores, ut per te, quasi securim et serram meam, succiderentur et caderent. Itaque ponam circulum, sive chamum in naribus tuis, ut blasphemantia [Al. blasphemantiam] ora constringam, et nequaquam ultra talia loqui audeas: frenumque injiciam labiis tuis, quod tuam ferociam domet, et te reducat in Assyrios. Qua translatione et in Psalmis contra impios Scriptura abutitur: In freno et chamo maxillas eorum constringe, qui non appropinquant tibi (Ps. XXXI, 12).

(Vers. 30 seqq.) Tibi autem hoc erit signum: Comede hoc 465 anno quae sponte nascuntur, et in anno secundo pomis vescere: in anno autem tertio seminate, et metite, et plantate vineas, et comedite fructum earum. Et mittet id quod salvatum fuerit de domo Juda, et quod reliquum est, radicem deorsum, et faciet fructum sursum, quia de Jerusalem exibunt reliquiae, et salvatio de monte Sion. Zelus Domini exercituum faciet istud.

Omnia haec Propheta per nuntios ad Ezechiam loquitur, quid Sennacherib dixerit, quid ei Dominus responderit: nunc ad ipsum sermonem facit, ne forsitan dubitet ventura quae dicta sunt. Et idcirco vel maxime Prophetae apud populum sermonum suorum habebant fidem: quia non solum de his quae multa post saecula futura erant, sed etiam quae in continenti, et post non grande temporis spatium essent implenda, memorabant: et quod intra biennium, et rex Assyrius interiret, et urbi Jerusalem securitas redderetur. Hoc erit, inquit, signum eorum quae futura praenuntio, quod hoc anno ea comedas, quae sponte nascuntur. Sive juxta LXX quae prius severas. Anno autem secundo, juxta Symmachum, pomis vescere: sive juxta eosdem, quae de praeteritis segetibus, et cadente in terram semine, pullulaverint. In anno autem tertio, fugato jam Assyrio et obsidione laxata, seminate, et metite, et plantate vineas, et fructus earum comedite.

and they should be compared, not to olive trees and vineyards and fruitful trees, but to hay and grass, and the herbs of the houses, which are an impediment to crops and wither before they come to maturity. Therefore I knew before both thy sitting down, and thy going out, and thy coming in, and the madness with which thou wast about to rave against me, I have spoken by the foretelling Prophets: through whom I knew that thou wouldst once say: 'I will ascend into heaven: above the stars of heaven I will place my throne, and I will be like the Most High.' Therefore thy fury and thy pride have reached my ears, and I will by no means bear thee further, so that thou mayest understand that thou wast able, not by thy own strength, but by my judgment. For the impious nations and the unfruitful trees deserved that through thee, as my axe and my saw, they should be cut down and fall. Therefore I will put a ring, or a muzzle (chamum), in thy nostrils, so that I may bind thy blaspheming mouth, and that thou mayest by no means dare to speak such things further: and I will cast a bridle upon thy lips, which may tame thy ferocity and lead thee back to the Assyrians. Which figure the Scripture also uses in the Psalms against the impious: 'Bind their jaws with bit and muzzle (chamo), who do not draw near to thee' (Ps. 31:12).

(Verses 30 and following) And this shall be a sign unto thee: Eat this year such things as spring up of themselves, and in the second year eat fruits: and in the third year sow, and reap, and plant vineyards, and eat the fruit thereof. And that which shall be saved of the house of Judah, and which is left, shall send root downward, and shall bear fruit upward: for out of Jerusalem shall go forth a remnant, and salvation out of mount Zion. The zeal of the Lord of hosts shall do this.

The Prophet speaks all these things by messengers to Hezekiah: what Sennacherib said, and what the Lord answered him. Now he directs his speech to Hezekiah himself, lest perhaps he should doubt that the things which were spoken would come to pass. And for this reason especially, the Prophets held the trust of the people in their words: because they mentioned not only things that would be many centuries in the future, but also those that were to be fulfilled immediately, and after no great space of time: namely, that within two years both the Assyrian king would perish and security would be restored to the city of Jerusalem. "This," he says, "shall be a sign of those things which I foretell: that this year thou shalt eat those things which spring up of themselves." Or according to the Septuagint: "those things which thou hast sown before." "But in the second year," according to Symmachus, "eat fruits"; or according to the same, "those things which have sprouted from past harvests, and from the seed falling into the ground." "But in the third year," the Assyrian having now been put to flight and the siege lifted, "sow, and reap, and plant vineyards, and eat the fruit thereof."

Siquidem parvae urbis hujus reliquiae, quae nunc hostili vallantur exercitu, et evasuras se esse non credunt, tantam recipient rerum omnium abundantiam ac felicitatem, ut instar arboris alta radice fundatae pomis densissimis impleantur. De Jerusalem enim, et de monte Sion egredientur reliquiae, et implebunt terram Judaeam, non suo merito, sed Dei misericordia, immo zelo quod adversus impios zelatus est populum suum.

(Vers. 33, 34.) Propterea haec dicit Dominus de rege Assyriorum. Non introibit civitatem hanc, et non jaciet ibi sagittam, nec occupabit eam clypeus, et non mittet in circuitu ejus aggerem. In via qua veniet, per eam revertetur, et urbem hanc non ingredietur, dicit Dominus: protegamque civitatem istam, et salvabo eam propter me, et propter David servum meum. Revertitur ad propositum, et post futurorum spem praesentem excutit metum. Non enim erat tanta laetitia super his quae longo post tempore ventura promiserat, quanta cura de imminentibus. Quod autem dicit Assyrium recessurum, nec levaturum 466 contra Jerusalem clypeum, nec jacula missurum, neque urbem munitionibus et aggere esse vallandam, adversariumque per viam qua venerat reversurum, et liberandam civitatem obsidione praesenti, et ad extremum infert: propter me et propter David servum meum, illud significat, quod non merito suo, sed Dei clementia conserventur, immo patris eorum David memoria. In quo admonentur et suae negligentiae, et illius fidei atque justitiae, quod in tantum justitiam diligat Deus, ut etiam posteros sanctorum hominum, non suo merito, sed majorum virtute tueatur.

(Vers. 36 seqq.) Egressus est autem Angelus Dei, et percussit in castris Assyriorum centum octoginta quinque millia: et surrexerunt mane, et ecce omnia cadavera mortuorum. Et egressus est et abiit, et reversus est Sennacherib rex Assyriorum, et habitavit in Ninive. Et factum est cum adoraret in templo Nesrach Deum suum, Adramelech et Sarasar, filii ejus, percusserunt eum gladio: fugeruntque in terram Ararat; et regnavit Asaraddon filius ejus pro eo.

Centum octoginta quinque millia fortissimorum virorum ab uno Angelo, una nocte caeduntur, et absque vulneribus occisorum mors saeva discurrit, excludens a corporibus animas, Dei voluntate. Super quo in Paralipomenis legitur: Et misit Dominus Angelum, qui percussit omnem virum robustum, et bellatorem, et principem exercitus regis Assyriorum: reversusque est cum ignominia in terram suam (II Paral. XXXII, 24). Qui idcirco servatus est, ut sciret potentiam Dei, et blasphemantia ora comprimeret: fieretque testis illius majestatis, quem paulo ante contempserat.

Since the remnants of this small city, which are now surrounded by a hostile army and do not believe they will escape, will receive such abundance and happiness in all things, that like a tree established with a deep root they shall be filled with the thickest fruits. For out of Jerusalem and out of mount Zion shall the remnants go forth, and they shall fill the land of Judea, not by their own merit, but by the mercy of God; indeed, by the zeal with which He was zealous for His people against the impious.

(Verses 33, 34) "Therefore thus saith the Lord concerning the king of the Assyrians." "He shall not enter into this city, nor shoot an arrow there, nor shall a shield occupy it, nor shall he cast a mound around it." "By the way that he came, by the same shall he return, and he shall not enter into this city, saith the Lord: and I will protect this city, and I will save it for my own sake, and for my servant David's sake." He returns to the purpose, and after the hope of future things, he shakes off the present fear. For there was not so much joy over those things which He had promised would come after a long time, as there was care concerning the imminent things. But that which he says, that the Assyrian shall depart, and shall not lift up a shield against Jerusalem, nor shoot arrows, nor is the city to be surrounded by fortifications and a mound, and that the adversary shall return by the way he came, and that the city is to be delivered from the present siege; and at the end he adds: "for my own sake and for my servant David's sake," this signifies that they are preserved not by their own merit, but by the clemency of God, indeed, by the memory of their father David. In which they are admonished both of their own negligence and of his faith and justice: that God loves justice to such an extent that He protects even the descendants of holy men, not by their own merit, but by the virtue of their ancestors.

(Verses 36 and following) And the Angel of God went out, and smote in the camp of the Assyrians a hundred and eighty-five thousand: and they arose in the morning, and behold, all were corpses of the dead. And Sennacherib king of the Assyrians departed and went and returned, and dwelt in Nineveh. And it came to pass, as he was worshipping in the temple of Nisroch his god, that Adrammelech and Sharezer, his sons, smote him with the sword: and they fled into the land of Ararat; and Esarhaddon his son reigned in his stead.

A hundred and eighty-five thousand of the strongest men are slain by one Angel in one night; and without wounds to the slain, a cruel death runs through them, excluding the souls from the bodies, by the will of God. Concerning which it is read in Chronicles: "And the Lord sent an Angel, who smote every mighty man of valor, and the leaders, and the princes of the army of the king of the Assyrians: and he returned with ignominy to his own land" (2 Chron. 32:21). He was preserved for this reason: so that he might know the power of God, and might compress his blaspheming mouth: and might become a witness of that majesty which he had shortly before despised.

Quod autem intulit: Et surrexerunt mane, vel Israelitas, vel reliquos exercitus ejus accipiamus: licet in Regum scriptum sit volumine, quod cum ipse rex diluculo surrexisset, vidit omnia corpora mortuorum (III Reg. XIX). Pharao quoque in decem Aegypti servatur plagis, ut novissimus pereat: quod et iste passus [Al. passurus] est. Cum enim reversus esset in Niniven urbem primam regni sui, et adoraret in templo Nesrach Deum suum, quasi victoriam de hostibus reportaret, et delubrum idoli sui triumphans et gratulabundus incederet, contemptor veri Dei in fano falsi [Al. sui] numinis trucidatur: nec Angeli perit gladio, quod erat commune cum pluribus, sed parricidio filiorum. Qui cum fugissent in terram Ararat, quod intelligitur Armenia, successit in patris locum Asaraddon, quem 467 Scriptura testatur misisse habitatores Samariam; ne terra maneret inculta. Ararat autem regio in Armenia campestris est, per quam Araxes fluit, incredibilis ubertatis, ad radices Tauri montis, qui usque illuc extenditur. Ergo et Arca in qua liberatus est Noe cum liberis suis, cessante Diluvio, non ad montes generaliter Armeniae delata [Al. deleta] est, quae appellatur Ararat, sed ad montes Tauri altissimos, qui Ararat imminent campis.

(Cap. XXXVIII.---Vers. 1 seqq.) In diebus illis aegrotavit Ezechias usque ad mortem: et intravit ad eum Isaias filius Amos Propheta, et dixit ei: Haec dicit Dominus: Dispone domui tuae, quia morieris tu et non vives. Et convertit Ezechias faciem suam ad parietem, et oravit ad Dominum, et dixit: Obsecro, Domine, memento, quaeso, quomodo ambulaverim coram te in veritate, et in corde perfecto, et quod bonum est in oculis tuis fecerim: flevitque Ezechias fletu magno.

Quem diligit Dominus, corripit, et castigat omnem filium quem recipit (Prov. III). Ne elevaretur cor Ezechiae post incredibiles triumphos, et de media captivitate victoriam, infirmitate corporis sui visitatur, et audit se esse moriturum, ut conversus ad Dominum flectat sententiam ejus. Quod quidem et in Jona propheta legimus, et in comminationibus contra David quae dicuntur futura, nec facta sunt, non Deo mutante sententiam, sed provocante humanum genus ad notitiam sui. Dominus enim poenitens est super malitiis. Convertitque Ezechias faciem suam ad parietem, quia ad Templum ire non poterat.

But that which he added: "And they arose in the morning," let us take to mean either the Israelites, or the rest of his army: although it is written in the book of Kings that when the king himself had arisen at dawn, he saw all the bodies of the dead (2 Kings 19). Pharaoh also was preserved in the ten plagues of Egypt, so that he might perish last: which this man also suffered. For when he had returned to Nineveh, the primary city of his kingdom, and was worshipping in the temple of Nisroch his god, as if he were bringing back a victory from his enemies, and was entering the shrine of his idol triumphing and rejoicing, the contemner of the true God is slaughtered in the temple of a false deity: nor does he perish by the sword of the Angel, which was common to many, but by the parricide of his sons. When they had fled into the land of Ararat, which is understood as Armenia, Esarhaddon succeeded into the father's place, whom the Scripture testifies to have sent inhabitants to Samaria, lest the land should remain uncultivated. But Ararat is a plain region in Armenia through which the Araxes flows, of incredible fertility, at the roots of Mount Taurus, which extends that far. Therefore also the Ark in which Noah was delivered with his children, when the Flood ceased, was not carried to the mountains of Armenia in general, which is called Ararat, but to the highest mountains of Taurus, which hang over the plains of Ararat.

(Chapter 38, Verses 1 and following) In those days Hezekiah was sick unto death: and Isaiah the Prophet the son of Amoz came unto him, and said unto him: Thus saith the Lord: Set thy house in order, for thou shalt die and not live. And Hezekiah turned his face to the wall, and prayed to the Lord, and said: I beseech thee, O Lord, remember, I pray thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept with a great weeping.

Whom the Lord loveth, He chastiseth, and scourgeth every son whom He receiveth (Prov. 3:12). Lest the heart of Hezekiah should be lifted up after incredible triumphs and victory from the midst of captivity, he is visited with the infirmity of his body, and hears that he is about to die, so that turning to the Lord he might bend His sentence. Which indeed we read also in the prophet Jonah, and in the threats against David which were said to be about to happen but did not, not with God changing His mind, but provoking the human race to the knowledge of Himself. For the Lord is repentant over evils. And Hezekiah turned his face to the wall because he was not able to go to the Temple.

Ad parietem autem Templi, juxta quod Salomon palatium exstruxerat. Vel absolute ad parietem, ne lacrymas suas assidentibus ostentare videretur. Aut certe juxta Jeremiam, ad cor suum; qui CIR (), id est parietem, cor appellat, ut tota mente Dominum deprecaretur. Et ait: Obsecro, Domine, memento, quaeso, quomodo ambulaverim coram te in veritate, et in corde perfecto, et quod bonum est in oculis tuis fecerim. Audiensque se esse moriturum, non precatur vitam et annos plurimos, sed in Dei judicio quid velit praestare, dimittit. Noverat enim idcirco Deo placuisse Salomonem, quod annos vitae non petierit ampliores; sed iturus ad Dominum, narrat opera sua, quomodo ambulaverit coram eo in veritate et in corde perfecto. Felix conscientia, quae afflictionis tempore bonorum operum recordatur: Beati enim mundo corde, quoniam ipsi Deum videbunt (Matth V, 8). Et quando alibi scribitur: Quis gloriabitur purum habere se cor (Prov. XX, 9)? Quod ita solvitur: perfectionem cordis in eo nunc dici, quod idola destruxerit, templi Baal vasa perverterit, serpentem aeneum comminuerit, et caetera fecerit quae Scriptura commemorat. Flevit autem fletu magno, propter promissionem Domini ad David, quam videbat in sua morte perituram. Eo enim tempore Ezechias filios non habebat; nam post mortem ejus Manasses, cum duodecim esset annorum, regnare coepit in Judaea. Ex quo perspicuum est, post tertium annum concessae vitae Manassen esse generatum. Ergo iste omnis est fletus, quod desperabat Christum de suo semine nasciturum. Alii asserunt, quamvis sanctos viros morte terreri, propter incertum judicii, et ignorationem sententiae Dei, quam sedem habituri sint. Simulque fati quaestio solvitur, ac necessitatis vincula atque causarum, quod nequaquam dies mortis singulis praestituta sit, sed voluntate Dei et ignotis mortalibus causis, vel vivat aliquis, vel moriatur: praesertim cum et statuta nunc mortis necessitas differatur, et post mortem resuscitatos plurimos legerimus.

(Vers. 4 seqq.) Et factum est verbum Domini ad Isaiam dicens: Vade et dic Ezechiae: Haec dicit Dominus Deus David patris tui: Audivi orationem tuam vidi lacrymas tuas. Ecce ego adjiciam super dies tuos quindecim annos, et de manu regis Assyriorum eruam te et civitatem istam, et protegam eam. Hoc autem tibi erit signum a Domino: quia faciet Dominus verbum hoc quod locutus est: Ecce ego reverti faciam umbram linearum per quas descenderat in horologio Achaz in sole retrorsum decem lineis: et reversus est sol decem lineis per gradus quos descenderat.

Either to the wall of the Temple, next to which Solomon had built the palace. Or absolutely to the wall, lest he should seem to show off his tears to those sitting by. Or certainly, according to Jeremiah, to his own heart; for he calls Kir, that is, the wall, the heart, so that he might pray to the Lord with his whole mind. And he says: "I beseech thee, O Lord, remember, I pray thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight." And hearing that he was about to die, he does not pray for life and many years, but leaves it to the judgment of God what He wishes to provide. For he knew that Solomon had pleased God for this reason, that he did not ask for longer years of life; but about to go to the Lord, he recounts his works, how he had walked before Him in truth and with a perfect heart. Happy is the conscience which at the time of affliction remembers good works: for blessed are the pure in heart, for they shall see God (Matt. 5:8). And when it is written elsewhere: "Who shall boast that he has a pure heart?" (Prov. 20:9)? This is solved thus: that the perfection of the heart is spoken of in him now because he destroyed idols, overturned the vessels of the temple of Baal, crushed the bronze serpent, and did the other things which the Scripture records. But he wept with a great weeping on account of the promise of the Lord to David, which he saw was about to perish in his death. For at that time Hezekiah did not have sons; for after his death Manasseh, when he was twelve years old, began to reign in Judea. From which it is clear that Manasseh was begotten after the third year of the granted life. Therefore all this weeping is because he despaired that Christ would be born of his seed. Others assert that although holy men are terrified by death on account of the uncertainty of judgment and the ignorance of God's sentence as to what seat they will have. At the same time the question of fate is solved, and the bonds of necessity and of causes, that by no means is the day of death predetermined for individuals, but by the will of God and causes unknown to mortals, one either lives or dies: especially since even the now decreed necessity of death is deferred, and we have read of many raised after death.

(Verses 4 and following) And the word of the Lord came to Isaiah, saying: Go and say to Hezekiah: Thus saith the Lord the God of David thy father: I have heard thy prayer, I have seen thy tears. Behold, I will add unto thy days fifteen years, and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it. And this shall be a sign unto thee from the Lord, that the Lord will do this word that he hath spoken: Behold, I will make the shadow of the lines, by which it hath gone down in the sundial of Ahaz with the sun, to return backward ten lines: and the sun returned ten lines by the degrees by which it had gone down.

Praepostero ordine quasi in prophetia hic refertur historia, quae in Regum 469 volumine consequentius legitur. Flente Ezechia fletu magno, priusquam egrederetur Isaias mediam partem atrii, factus est sermo Domini ad eum, dicens: Revertere, et dic Ezechiae duci populi mei: Audivi orationem tuam, et vidi lacrymam tuam: Ecce sanavi te. Dixitque Ezechias ad Isaiam: Quod erit signum, quia Dominus me sanabit (IV Reg. XX, 4 et 5)? Cui Propheta respondit: Hoc erit signum a Domino quod facturus sit Dominus sermonem quem locutus est: Vis ut accedat umbra tot lineis, an ut revertatur totidem gradibus? Cui dixit Ezechias: Facile est umbram crescere decem lineis, nec hoc volo ut fiat; sed ut revertatur retrorsum decem gradibus. Cumque invocante Isaia potentiam Domini, signum esset effectum, praecepit Isaias afferri massam ficorum recentium: quam cum attulissent, et posuissent super vulnus ejus, curatus est. Revertitur autem ad regem Propheta Domini jussione, ut ipse sanaret qui percusserat; et vocatur Ezechias dux populi ejus, et filius David, cujus opera sectabatur, fecerat enim rectum juxta omnia quae fecit David pater ejus: et auditur ejus oratio, videnturque lacrymae, quoniam ambulaverat coram Domino in veritate et in corde perfecto, et fleverat fletu magno; et quod placitum erat in oculis ejus fecerat. Adjiciuntur quindecim anni ad vitam, quos ille non postulaverat, et insuper vivente eo, regni securitas repromittitur. Sin autem, ut quidam putant, in corpore vivere condemnatio est, et juxta illud quod dicitur: Revertere, anima mea, in requiem tuam (Ps. CXIV, 7). Et in alio loco: Educ de carcere animam meam (Ps. CXLI, 8), optanda est mors ut de carcere liberemur: quomodo nunc Dominus donat pro beneficio, ut qui liberandus erat, adhuc quindecim annis vivat in carcere? Datur autem signum, ut sol decem gradibus revertatur, quos nos juxta Symmachum in lineas et horologium vertimus, qui gradus intellexit in lineis, ut manifestiorem sensum legentibus faceret. Sive ita exstructi erant gradus arte mechanica, ut per singulos umbra descendens, horarum spatia terminaret. Quod signum et praesentis temporis et futuri typus erat; ut quomodo sol reverteretur ad exordium sui; ita et Ezechiae vita ad detextos annos rediret; nobisque in hebdomade et ogdoade viventibus, per resurrectionem Christi, vitae spatia protelentur. Solent sanctorum Locorum in hac provincia monstratores intra conseptum Templi ostendere gradus domus Ezechiae, vel Achaz, quod sol per eos descenderit. Sed numquam ego credam, non dico Achaz, qui rex impius fuit; sed cujuslibet regis justi domum fuisse in Templo Dei: cum Salomon idcirco Deum inter caetera offendisse dicatur, quod in sublime aedificaverit Mello, unde atrium Templi, deambulans in turre palatii, despicere solitus sit (III Reg. IX).

In an inverted order, as if in prophecy, the history is related here, which is read more consecutively in the book of Kings. While Hezekiah was weeping with a great weeping, before Isaiah had gone out of the middle part of the court, the word of the Lord came to him, saying: "Return, and tell Hezekiah the leader of my people: I have heard thy prayer, and I have seen thy tear: behold, I have healed thee." And Hezekiah said to Isaiah: "What shall be the sign that the Lord will heal me?" (2 Kings 20:4-5). To whom the Prophet replied: "This shall be a sign from the Lord that the Lord will do the word which he has spoken: wilt thou that the shadow go forward so many lines, or that it return backward as many degrees?" To whom Hezekiah said: "It is an easy thing for the shadow to grow ten lines, nor do I wish this to be done; but that it return backward ten degrees." And when, at Isaiah's invocation of the power of the Lord, the sign had been effected, Isaiah commanded a lump of fresh figs to be brought; which when they had brought and laid upon his wound, he was cured. But the Prophet returns to the king by the command of the Lord, so that he himself might heal who had struck; and Hezekiah is called the leader of His people, and the son of David, whose works he followed, for he had done right according to all that his father David did: and his prayer is heard, and his tears are seen, because he had walked before the Lord in truth and with a perfect heart, and had wept with a great weeping; and he had done what was pleasing in His eyes. Fifteen years are added to his life, which he had not asked for, and moreover, while he lived, the security of the kingdom is promised again. But if, as some think, to live in the body is a condemnation, and according to that which is said: "Return, O my soul, into thy rest" (Ps. 114:7); and in another place: "Bring my soul out of prison" (Ps. 141:8), death is to be hoped for so that we may be delivered from prison: how then does the Lord grant it as a benefit, that he who was to be delivered should live yet fifteen years in prison? But the sign is given that the sun should return ten degrees, which we, according to Symmachus, translated as "lines" and "sundial," who understood degrees in lines, so that he might make the sense clearer to readers. Or the degrees were so constructed by mechanical art that the shadow descending through each one would mark the spaces of the hours. Which sign was a type of both the present time and the future; so that as the sun returned to its beginning, so also Hezekiah's life might return to the years already woven; and for us living in the seven and the eight, the spans of life are prolonged through the resurrection of Christ. The guides of the Holy Places in this province are accustomed to show within the precinct of the Temple the steps of the house of Hezekiah, or of Ahaz, because the sun went down through them. But I will never believe—I do not say of Ahaz, who was an impious king, but of any just king—that his house was in the Temple of God: since Solomon is said to have offended God among other things because he built Millo on high, from where he was accustomed to look down on the court of the Temple while walking in the tower of the palace (1 Kings 9).

(Vers. 9.) Scriptura Ezechiae regis Judae cum aegrotasset et convaluisset de infirmitate sua. LXX. Oratio Ezechiae regis Judae quando languit, et surrexit de infirmitate sua. Miror quomodo soli Septuaginta pro scriptura, orationem posuerint, cum oratio THEPHELLATH () dicatur, et non MACHTHAR (). quae in praesenti loco scribitur; alioquin consequenter diceretur oratio, si de praesenti esset tempore, et non de praeterito. Manifestum est enim, quod post redditam sanitatem, de infirmitate consurgens ista conscripserit, ex quo non oratio est, sed gratiarum actio pro beneficio quod acceperat.

(Vers. 10 seqq.) Ego dixi in dimidio dierum meorum, vadam ad portas inferi: quaesivi residuum annorum meorum. Dixi, non videbo Dominum Deum in terra viventium: non aspiciam hominem ultra et habitatorem quietis. Cessavit generatio mea: ablata est et convoluta est a me quasi tabernaculum pastorum. Praecisa est velut a texente vita mea: dum adhuc ordirer succidit me: de mane usque ad vesperum finies me. Sperabam usque mane: quasi leo sic contrivit omnia ossa mea. De mane usque ad vesperum finies me.

LXX Ego dixi in excelso dierum meorum, vadam ad portas inferi: relinquam annos residuos: dixi, nequaquam ultra videbo salutare Dei in terra viventium, nec videbo hominem adhuc cum habitantibus: defici a cognatione mea. Exivit et recessit a me, sicut 471 tabernaculum solvit qui fixerat: sicut tela spiritus meus recessit, cum a texente succiditur. In illa die traditus sum usque mane: sicut leo, sic contrivit omnia ossa mea. A die usque ad noctem traditus sum.

Narrat quid tempore prementis angustiae imminentisque languoris, tacitus cogitarit; Dixi, inquit, in corde meo, in dimidio dierum meorum, sive ut Aquila et Symmachus et Theodotio interpretati sunt, in infirmitate et silence dierum meorum, pro quo LXX excelsum interpretati sunt, ob litterae similitudinem, RAME () pro DAME () legentes: licet quidam DAME, sanguinem verterint, ut sit sensus, In sanguine dierum meorum, quando meus cruor, meusque expetebatur [Al. exspectabatur] interitus. Itaque desperatione dixi: Vadam ad portas inferi, vel communi lege naturae, vel illas portas, de quibus quod liberatus sit, Psalmista decantat, Qui exaltas me de portis mortis, ut annuntiem omnes laudationes tuas in portis filiae Sion (Ps. IX, 15). Has portas inferni reor, quae adversum Petrum non praevalent (Matth. XVI), quia dormivit in plenitudine dierum suorum. Sancti implent dies suos, qualis fuit Abraham, qui mortuus est plenus dierum in senectute bona (Gen. XXV).

(Verse 9) "The writing (scriptura) of Hezekiah king of Judah, when he had been sick and was recovered of his infirmity." LXX: The prayer of Hezekiah king of Judah when he was weak and arose from his infirmity. I wonder how the Septuagint alone put "prayer" instead of "writing," since a prayer is called THEPHELLATH (Tefillah), and not MACHTHAR (Mikhtav), which is written in the present place; otherwise it would consequently be called "prayer" if it were about the present time, and not about the past. For it is manifest that after health was restored, rising from his infirmity, he wrote these things; from which it is not a prayer, but a thanksgiving for the benefit which he had received.

(Verses 10 and following) I said: In the midst of my days I shall go to the gates of hell: I have sought the residue of my years. I said: I shall not see the Lord God in the land of the living: I shall behold man no more, nor the inhabitant of rest. My generation is at an end: it is taken away, and folded up from me as a shepherd's tent. My life is cut off, as by a weaver: whilst I was yet but beginning, he cut me off: from morning even to night thou wilt make an end of me. I hoped until morning: as a lion so hath he broken all my bones: from morning even to night thou wilt make an end of me.

LXX: "I said: In the height of my days I shall go to the gates of hell: I shall leave the residue of my years: I said: By no means shall I see the salvation of God in the land of the living, nor shall I see man any more with the inhabitants: I fail from my kindred." It has gone out and departed from me, as he who has fixed a tent loosens it: my spirit has departed like a web, when it is cut off by the weaver. On that day I was delivered until morning: as a lion, so has he broken all my bones. From day even unto night I was delivered.

He recounts what he thought silently at the time of pressing distress and imminent sickness. "I said," he says, "in my heart: In the midst of my days," or as Aquila and Symmachus and Theodotion have interpreted: "in the infirmity and silence of my days," for which the Septuagint interpreted "height," on account of the similarity of the letter, reading RAME instead of DAME: although some have translated DAME as "blood," so that the sense is: "In the blood of my days," when my blood and my destruction were sought. Therefore in desperation I said: "I shall go to the gates of hell," either by the common law of nature, or those gates from which the Psalmist sings that he was delivered: "Who liftest me up from the gates of death, that I may declare all thy praises in the gates of the daughter of Zion" (Ps. 9:14-15). I think these are the gates of hell which do not prevail against Peter (Matt. 16), because he slept in the fullness of his days. The holy ones fill their days, such as was Abraham, who died full of days in a good old age (Gen. 25:8).

Peccatores vero et impii in dimidio dierum suorum moriuntur, de quibus et Psalmista loquitur: Viri sanguinum et dolosi non dimidiabunt dies suos (Ps. LIV, 25). Non enim implent opera virtutum, nec student poenitentia emendare delicta. Unde in medio vitae cursu, et in errorum tenebris ducentur ad tartarum.

Quaesivi, inquit, residuum annorum meorum, non me putans ultra esse victurum. Dixi, non videbo Dominum Dominum in terra viventium. Pro Domino et Domino, bis in Hebraeo ponitur IA (), quod in extrema syllaba ALLELUIA () sonat, pro quo LXX transtulerunt Nequaquam ultra videbo salutare Dei in terra viventium. De qua in alio loco scriptum est: Placebo Domino in regione viventium (Ps. CXIV 9). Et rursum: Placebo Domino in lumine viventium (Ps. LV, 9). Regio ergo Sanctorum ipsa est, quae appellatur lux viventium. Non est enim Deus mortuorum, sed vivorum (Matth. XXII). Hoc autem est omne quod metuit, ne salutare Dei, ductus ad inferos, 472 nequaquam mereatur aspicere.

Sequitur: Non aspiciam hominem ultra et habitatorem quietis. Quod nos olim propter verbi ambiguitatem sequenti versiculo junxeramus; sermo enim Hebraicus HOLED, si legatur , aut scribatur ELED (), requiem: si EDEL (), Occidentem sonat. Timet ergo ne cum sanctis et hominibus Dei non habitet in quiete, ne non videat Dominum in terra viventium, ne generatio illius instar tabernaculi dissolvatur, ne in telae similitudinem in ipso lucis exordio praecidatur, et nequaquam de semine ejus Christus oriatur. Quod autem corpus nostrum appelletur tabernaculum, et Apostolus instruit dicens: Nos qui sumus in hoc tabernaculo, ingemiscimus aggravati (II Cor. V, 4). De mane, ait, usque ad vesperum finies me: sperabam usque mane: quod et Job in angustia sua atque in tormentis corporis sustinuisse se dicit (Job. IV), quando in die exspectabat noctem, et lucem praestolabatur in tenebris, mutatione temporum putans mutari posse supplicia. Hoc verum esse novit qui magnis febribus aestuat, cujus ignis internus in similitudinem leonis omnia ossa consumit, nec se putat prae doloris magnitudine ultra esse victurum.

(Vers. 15.) Sicut pullus hirundinis, sic elamabo: meditabor ut columba: attenuati sunt oculi mei suspicientes in excelsum. Domine, vim patior; responde pro me: quid dicam aut quid respondebit mihi cum ipse fecerit?

LXX Quasi hirundo sic clamabo: quasi columba sic meditabor. Defecerunt enim oculi mei aspiciendo in excelsum coeli ad Dominum: qui eruit me, abstulit dolorem animae meae, et ipse fecit.

But sinners and the impious die in the midst of their days, of whom the Psalmist also speaks: "Men of blood and deceitful men shall not live out half their days" (Ps. 55:23). For they do not fulfill works of virtue, nor do they study to amend their faults by penance. Whence in the middle of life's course, and in the darkness of errors, they shall be led to Tartarus.

"I sought," he says, "the residue of my years," not thinking that I would live any longer. "I said: I shall not see the Lord Lord in the land of the living." For "Lord and Lord," IA is put twice in the Hebrew, which sounds like ALLELUIA in the last syllable; for which the Septuagint translated: "By no means shall I see the salvation of God in the land of the living." Of which it is written in another place: "I will please the Lord in the region of the living" (Ps. 116:9). And again: "I will please the Lord in the light of the living" (Ps. 56:13). Therefore the region of the Saints itself is that which is called the light of the living. For God is not the God of the dead, but of the living (Matt. 22:32). But this is everything that he feared: lest, being led to the underworld, he should by no means deserve to behold the salvation of God.

It follows: "I shall behold man no more, nor the inhabitant of rest." Which we had formerly joined to the following verse on account of the ambiguity of the word; for the Hebrew word HOLED, if it is read or written ELED, sounds like "rest"; if EDEL, it sounds like "West." He fears, therefore, lest he should not dwell in rest with the holy ones and men of God, lest he should not see the Lord in the land of the living, lest his generation should be dissolved like a tent, lest like a web it should be cut off in the very beginning of light, and by no means should Christ arise from his seed. But that our body is called a "tent" (tabernaculum), the Apostle also instructs, saying: "For we who are in this tent groan, being burdened" (2 Cor. 5:4). "From morning," he says, "even to night thou wilt make an end of me: I hoped until morning": which Job also says he sustained in his distress and in the torments of his body (Job 4), when by day he expected the night, and in the darkness he waited for the light, thinking that the punishments could be changed by the change of times. He who burns with great fevers knows this to be true, whose internal fire consumes all the bones in the likeness of a lion, nor does he think that he will live any longer on account of the magnitude of the pain.

(Verse 15) As a young swallow, so will I cry: I will meditate as a dove: my eyes are weakened looking upward. Lord, I suffer violence; answer for me: what shall I say, or what shall He answer me, when He Himself hath done it?

LXX: "Like a swallow, so will I cry: like a dove, so will I meditate." For my eyes have failed looking into the height of heaven to the Lord: who has delivered me, has taken away the sorrow of my soul, and He Himself has done it.

Mors imminens, et languoris incumbens dolor, quasi leo ita omnia corporis mei ossa frangebat; sed ego in similitudinem hirundinis et columbae, fletibus et gemitibus dies noctesque jungebam; et a Deo solo qui poterat subvenire, elevatis in altum oculis, auxilium praestolabar. Dicebamque ad eum: plus patior quam mea poscunt merita; sed et si quid erravi, convertar ad melius; tu responde pro me: Non est enim volentis neque currentis, sed miserentis Dei (Rom. IX, 16). Rursumque in se revertitur: 473 Quid dicam, quidve causabor contra te factorem meum? aut quid mihi respondebit qui fecit ipse quod voluit? Sustinenda ergo sunt quaecumque decreverit.

Pro pullo hirundinis, sive hirundine, ut LXX transtulerunt, in Hebraico scriptum est, SUS AGOR (), quod interpretatus est Aquila, equus Agor: Theodotio, SIS AGUR (); media enim vocalis littera vau, si ponatur inter duas Samec, legitur sus, et appellatur equus; si jod, legitur sis, et hirundo dicitur. Symmachus autem ita transtulit: Sicut hirundo inclusa, sic cantabo. Quod verbum agor et in Jeremia legitur, ubi scriptum est: Milvus in coelo cognovit tempus suum: turtur et hirundo, et ciconia custodierunt tempora sua (Jerem. VIII, 7).

(Vers. 16 seqq.) Reputabo omnes annos meos in amaritudine animae meae. Domine, si sic vivitur, et in talibus vita spiritus mei, corripies me, et vivificabis me. Ecce in pace amaritudo mea amarissima. Tu autem eruisti animam meam, ut non periret: projecisti post tergum tuum omnia peccata mea. Quia non infernus confitebitur tibi, neque mors laudabit te: non exspectabunt qui descendunt in lacum, veritatem tuam. Vivens, vivens ipse confitebitur tibi, sicut et ego hodie. Pater filiis notam faciet veritatem tuam. Domine, salvum me fac, et psalmos nostros cantabimus cunctis diebus vitae nostrae in domo Domini.

LXX. Domine, de ipsa annuntiatum est tibi: et suscitasti spiritum meum, et consolatus vivificasti. Ecce in pace amaritudo mea: liberasti enim animam meam, ut non periret, et projecisti post me omnia peccata mea. Neque enim in inferno laudabunt te, neque mortui benedicent tibi. Neque sperabunt qui apud inferos sunt misericordiam tuam: viventes benedicent tibi, sicut et ego. Ab hodie enim filios faciam, qui annuntiabunt justitiam tuam, Domine salutis meae, et non requiescam, benedicens tibi cum Psalterio, omnibus diebus vitae meae in conspectu domus Dei.

Nulla res longa mortalium est, omnisque felicitas saeculi dum tenetur, amittitur. Cum enim tribulationis tempus advenerit, omne quod praeteritum est nihil adjuvat sustinentem. Unde stulta Epicuri sententia est, qui asserit recordatione praeteritorum bonorum, mala praesentia mitigari. Ergo Ezechias reputare se dicit omnes annos regni sui, et praeteritae, ut putabat, beatitudinis in praesenti amaritudine.

Imminent death and the incumbent pain of sickness were breaking all the bones of my body like a lion; but I, in the likeness of a swallow and a dove, joined days and nights with weepings and groanings; and from God alone who was able to help, with eyes raised on high, I waited for aid. And I said to Him: "I suffer more than my merits demand; but even if I have erred in anything, I will be converted to better things; do Thou answer for me: for it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16). And again he returns to himself: "What shall I say, or what shall I plead against Thee my maker? or what will He answer me who Himself has done what He willed?" Therefore whatever He has decreed must be sustained.

For "young swallow," or "swallow," as the Septuagint translated, it is written in Hebrew SUS AGOR, which Aquila interpreted as "the horse Agor"; Theodotion as SIS AGUR; for the middle vocal letter *vau*, if it is placed between two *Samekhs*, is read *sus* and is called "horse"; if *yod*, it is read *sis* and is called "swallow." But Symmachus translated it thus: "As a swallow shut up, so will I sing." Which word *agor* is read also in Jeremiah, where it is written: "The kite in the heaven has known her time: the turtle-dove and the swallow and the stork have observed their times" (Jer. 8:7).

(Verses 16 and following) I will recount all my years in the bitterness of my soul. Lord, if by such things men live, and in such things is the life of my spirit, thou shalt chastise me and quicken me. Behold, in peace is my bitterness most bitter. But thou hast delivered my soul that it should not perish: thou hast cast all my sins behind thy back. For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit expect thy truth. The living, the living, he shall confess to thee, as I do this day. The father shall make thy truth known to the children. Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

LXX: "Lord, concerning this it was announced to thee: and thou hast raised up my spirit, and having been comforted thou hast quickened me." Behold, in peace is my bitterness: for thou hast delivered my soul, that it should not perish, and thou hast cast all my sins behind me. For neither in hell shall they praise thee, nor shall the dead bless thee. Nor shall they that are in the underworld hope for thy mercy: the living shall bless thee, as I also do. For from this day I will make children, who shall announce thy justice, O Lord of my salvation, and I will not rest, blessing thee with the Psaltery, all the days of my life in the sight of the house of God.

Nothing of mortals is long, and all the happiness of the world is lost while it is held. For when the time of tribulation arrives, all that is past helps the one enduring nothing. Whence the opinion of Epicurus is foolish, who asserts that by the recollection of past goods, present evils are mitigated. Therefore Hezekiah says that he recounts all the years of his reign, and of past happiness, as he thought, in present bitterness.

Et quia jam securus est, nec patitur quae refert, de humano 474 statu philosophatur, et dicit: Domine, si sic vivitur: et tali sumus conditione generati, corripuisti me, sed vivificasti me, pacemque tribuisti, fugato Assyrio; sed pax mea omni mihi amaritudine fuit amarior, quia tranquillitate populis reddita, et urbe secura, ego solus limina mortis intravi. Sed tu eruisti animam meam, ut non periret, vel praesenti vitae vel futurae. Projecisti enim post tergum omnia peccata mea, ne illa tristis aspicerem, sed tuam misericordiam contemplarer. Infernus enim et mors non confitebuntur, neque laudabunt te, juxta illud quod scriptum est: In inferno autem quis confitebitur tibi (Psal. VI, 6)? Confessioque in hoc loco, non pro poenitentia, sed pro gloria et laude accipitur, sicut et in Evangelio legimus, Confitebor [Al. confiteor] tibi, Domine, Pater coeli et terrae (Mat. XI, 25). Non exspectabunt, inquit, qui descendunt in lacum, veritatem tuam: melius quam in LXX misericordiam. Qui enim in inferno est, non exspectat judicii veritatem, sed misericordiam Dei: maxime cum Salvator ad inferna descenderit, ut vinctos de inferis liberaret. Pro lacu manifestius iidem inferos transtulerunt. Vivens, vivens ipse confitebitur tibi, sicut et ego hodie. Et hic confessio pro laudatione ponitur. Neque enim sua scelera confitetur; sed gratias agit Deo: et non est pulchra laudatio in ore peccatoris (Eccli. XV). Cumque infernus et mors non confiteantur nec laudent Deum, e contrario vita atque viventes Dominum glorificant. Quodque sequitur: Pater filiis notam faciet veritatem tuam, hoc significat, quod in Deuteronomio dicitur: Interroga patrem tuum, et annuntiabit tibi; seniores tuos, et dicent tibi (Deut. XXXII, 7), ut per successiones et singulas generationes Dei in posteros clementia praedicetur. Pro quo LXX posuerunt: Ab hodie enim filios faciam, qui annuntiabunt justitiam tuam. Causalisque conjunctio sequentia cum superioribus copulat: quod videlicet idcirco viventes et ipse vivens benedicant Deo, quia ab hac die facturus sit filios, qui annuntient veritatem ejus, quod certe suae non erat potestatis. Neque enim per Prophetam illi liberi repromissi sunt: sed praesens vita concessa. Praesertim cum impiissimum filium genuerit Manassen, qui repleverit Jerusalem sanguine, a porta usque ad portam, et non benedixit, sed maledixit Deo persequens sanctos ejus. Possumus ergo juxta LXX 475 hoc dicere, quod non dixerit, filios faciam: sed paidia, quos vel parvulos, vel pueros, sive infantulos et posteros intelligimus, ut ex eo quod ipse misericordiam consecutus est, omnis ventura posteritas hoc cognoscens, laudet ejus incredibilem clementiam. Salvum ergo me fac, Domine; et omnes qui in te credimus, tuoque sumus auxilio liberati, cunctis diebus vitae nostrae te canemus in Templo.

And because he is now secure, nor suffers the things which he relates, he philosophizes about the human state, and says: "Lord, if by such things men live": and we are begotten in such a condition, thou hast chastised me, but thou hast quickened me, and granted peace, the Assyrian having been put to flight; but my peace was more bitter to me than all bitterness, because, tranquility having been restored to the peoples, and the city being secure, I alone entered the thresholds of death. But thou hast delivered my soul that it should not perish, either for the present life or for the future. For thou hast cast all my sins behind thy back, lest I should look upon them sadly, but might contemplate thy mercy. For hell and death shall not confess, nor shall they praise thee, according to that which is written: "But in hell who shall confess to thee?" (Ps. 6:5). And "confession" in this place is taken not for penance, but for glory and praise, as we read also in the Gospel: "I confess to thee, O Lord, Father of heaven and earth" (Matt. 11:25). "They shall not expect," he says, "who go down into the pit, thy truth": better than in the LXX "mercy." For he who is in hell does not expect the truth of judgment, but the mercy of God: especially since the Savior descended into the lower regions, that He might deliver the bound from the underworld. For "pit" the same ones more clearly translated "underworld" (inferos). "The living, the living, he shall confess to thee, as I do today." And here confession is put for praise. For he does not confess his crimes; but gives thanks to God: and "praise is not seemly in the mouth of a sinner" (Ecclus. 15:9). And since hell and death do not confess nor praise God, on the contrary life and the living glorify the Lord. And that which follows: "The father shall make thy truth known to the children," this signifies what is said in Deuteronomy: "Ask thy father, and he will declare to thee; thy elders, and they will tell thee" (Deut. 32:7), so that through successions and individual generations the clemency of God might be preached to posterity. For which the Septuagint put: "For from today I will make children, who shall announce thy justice." And the causal conjunction joins the following with the preceding: namely, that therefore the living and he himself being alive bless God, because from this day he is to make children, who may announce His truth, which certainly was not in his power. For children were not promised to him by the Prophet: but present life was granted. Especially since he begat a most impious son, Manasseh, who filled Jerusalem with blood, from gate even to gate, and did not bless, but cursed God, persecuting His saints. We can therefore say this according to the Septuagint, that he did not say "I will make children" (filios faciam), but paidia, whom we understand either as little ones, or boys, or infants and posterity, so that from the fact that he himself obtained mercy, all future posterity knowing this, might praise His incredible clemency. "Save me therefore, O Lord; and all we who believe in thee, and have been delivered by thy help, will sing to thee all the days of our life in the Temple."

(Vers. 21, 22.) Et jussit Isaias ut sumerent massam de ficis, et cataplasmarent super vulnus, et sanaretur. Et dixit Ezechias, quod erit signum, quia ascendam in domum Domini.

Hoc prius legendum est quam oratio Ezechiae, sive Scriptura, quam nunc interpretati sumus: ante enim cataplasma vulneri impositum est, et prius signum ab eo petitum futurae sanitatis, quam gratias ageret Domino, quod dicitur fecisse sanatus. Aiunt Hebraei verbum SIIN (), quod praetermisere LXX, ulcus sonare, non vulnus. Nam et Aquila Symmachusque et Theodotio helkos interpretati sunt, per quod morbum regium intelligi volunt, cui contraria putantur, vel sumpta in cibo, vel apposita corpori quaecumque sunt dulcia. Ergo ut Dei potentia monstraretur, per res noxias et adversas sanitas restituta est. Alii SIIN, non ulcus, sed apostema suspicantur: quando tumens corpus cocto et putrescente pure completur. Et juxta artem medicorum, omnis sanies siccioribus ficis atque contusis, in cutis superficiem provocatur: ac per hoc non spernendam esse medicinam, quae usu constet et experimento: quia et hanc fecerit Deus. Oratio igitur ac gratiarum actio hucusque conscripta est. Caeterum quod signum datum sit, superior historiae ordo narravit.

(Cap. XXXIX.---Vers. 1 seqq.) In tempore illo misit Merodach Baladan, filius Baladan, rex Babylonis, libros et munera ad Ezechiam: audierat enim quod aegrotasset et convaluisset. Laetatusque est super eis Ezechias: et ostendit eis cellam aromatum, et argenti, et auri, et odoramentorum, et unguenti optimi, et omnes apothecas supellectilis suae et universa quae inventa sunt in thesauris ejus: non fuit verbum quod non ostenderit eis Ezechias in domo sua, et in omni potestate sua.

Supra legimus, quarto decimo 476 anno regis Ezechiae ascendisse Sennacherib regem Assyriorum super omnes civitates Judae munitas, et cepisse eas, et postea obsedisse Lachis, transisse Lobnam, misisse Jerusalem partem exercitus sui, caesaque per Angelum centum octoginta quinque millia exercitus ejus, et ipsum fugisse Niniven, interfectumque a filiis in fano Dei sui, et regnasse pro eo Assaraddon filium ejus: aegrotasse Ezechiam, et recepisse Prophetae nuntio sospitatem; factum signum incredibile, ut sol decem horarum spatiis reverteretur ad ortum suum, et pene duplex dies fieret.

(Verses 21, 22) And Isaiah commanded that they should take a lump of figs, and lay it as a poultice upon the wound, and he should be healed. And Hezekiah said: What shall be the sign, that I shall go up into the house of the Lord?

This is to be read before the prayer of Hezekiah, or the Writing, which we have just interpreted: for first the poultice was laid upon the wound, and first the sign of future health was asked by him, before he gave thanks to the Lord, which he is said to have done when healed. The Hebrews say that the word SIIN (Shehin), which the Septuagint omitted, sounds like "ulcer," not "wound." For Aquila and Symmachus and Theodotion also interpreted it as *helkos*, by which they want "the royal disease" to be understood, to which whatever things are sweet, whether taken in food or applied to the body, are thought to be contrary. Therefore, so that the power of God might be shown, health was restored through noxious and adverse things. Others suspect SIIN to be not an ulcer, but an abscess (apostema): when the swelling body is filled with cooked and putrefying pus. And according to the art of physicians, all corrupt matter (sanies) is drawn out to the surface of the skin by drier and crushed figs: and by this, that medicine is not to be despised which consists in use and experiment: because God also made this. The prayer, therefore, and the thanksgiving has been written thus far. But as for what sign was given, the previous order of the history has related.

(Chapter 39, Verses 1 and following) At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and presents to Hezekiah: for he had heard that he had been sick and was recovered. And Hezekiah was glad of them: and showed them the spice cellar, and the silver, and the gold, and the perfumes, and the best ointment, and all the storehouses of his furniture, and all that was found in his treasures: there was nothing which Hezekiah did not show them in his house, and in all his power.

We read above that in the fourteenth year of king Hezekiah, Sennacherib king of the Assyrians came up against all the fortified cities of Judah and took them, and afterwards besieged Lachish, passed over to Libnah, sent part of his army to Jerusalem, and a hundred and eighty-five thousand of his army were slain by the Angel, and he himself fled to Nineveh and was killed by his sons in the temple of his god, and Esarhaddon his son reigned in his stead: that Hezekiah fell sick and received health by the messenger of the Prophet; an incredible sign was performed, so that the sun returned ten hours' space to its rising, and it became almost a double day.

Nunc legimus quod in tempore illo, hoc est, in eodem anno quo haec gesta sunt omnia, miserit Merodach Baladan, filius Baladan, rex Babylonis, libros et munera ad Ezechiam; non Assaraddon, qui Sennacherib patri apud Assyrios in regnum successerat, de cujus seu morte, seu vita Scriptura conticuit. Ex quo perspicuum est aliud fuisse tunc regnum Assyriorum, et aliud Babyloniorum. Denique Samariam, id est, decem tribus cepere Assyrii. Judam autem et Jerusalem postea legimus cepisse Chaldaeos, quorum rex Nabuchodonosor fuit.

Et quia apud eos astrorum observantia est, stellarumque cursus longo usu et exercitatione cognitus, quod et in Domini nativitate monstratur: intellexerunt solem reversum, diei spatia duplicata, servire ei quem solum Deum putant. Cumque causas hujus miraculi rationemque perquirerent, fama per omnes gentes volitante, didicerunt propter aegrotationem regis Judae, etiam cursum signi clarissimi commutatum. Quam non esse opinationem meam, sed Scripturae sanctae fidem, Dierum verba testantur, quae dixere post alia: Ipse est Ezechias, qui obturavit superiorem fontem aquarum Gion: et avertit eas subter ad occidentem urbis David. In omnibus operibus suis fecit prospere quae voluit; attamen in legatione principum Babylonis, qui missi fuerant ad eum, ut interrogarent de portento quod acciderat super terram, reliquit eum Deus ut tentaretur: et nota fierent omnia quae erant in corde ejus (II Paral. XXXII, 30, 31).

Idcirco autem tentationi relictus est, quia post tantam victoriam, et solis regressum, et congratulationem regni potentissimi, cor illius elevatum est. Denique 477 in eodem volumine scribitur: Multi deferebant hostias, et sacrificia Domino in Jerusalem, et munera Ezechiae regi Juda: et exaltatus est coram cunctis gentibus. In diebus illis aegrotavit usque ad mortem, et oravit Dominum; et exaudivit eum, et dedit ei signum; sed non juxta beneficia quae acceperat, retribuit: quia exaltatum est cor ejus, et facta est contra eum ira, et contra Judam et Jerusalem (II Par. XXXII, 23, 24). Rursumque Scriptura sancta elationem cordis ejus dicit poenitentia mitigatam, inferens: Et humiliatus est postea, eo quod exaltatum esset cor ejus, tam ipse quam habitatores Jerusalem: et idcirco non venit super eos ira Domini in diebus Ezechiae.

Now we read that at that time, that is, in the same year in which all these things were done, Merodach-baladan, the son of Baladan, king of Babylon, sent letters and presents to Hezekiah; not Esarhaddon, who had succeeded his father Sennacherib in the kingdom among the Assyrians, concerning whose death or life the Scripture is silent. From which it is manifest that there was then one kingdom of the Assyrians, and another of the Babylonians. Finally, the Assyrians took Samaria, that is, the ten tribes. But we read that afterwards the Chaldeans, whose king was Nebuchadnezzar, took Judah and Jerusalem.

And because among them there is the observation of the stars, and the course of the stars is known by long use and exercise, which is shown also in the birth of the Lord: they understood that the sun having returned, and the spaces of the day having been doubled, it was serving Him whom alone they thought to be God. And when they sought the causes and reason of this miracle, the fame flying through all nations, they learned that on account of the sickness of the king of Judah, even the course of the clearest sign had been changed. That this is not my opinion but the faith of holy Scripture, the words of the Chronicles testify, which said after other things: "He is that Hezekiah who stopped the upper source of the waters of Gihon, and turned them away underneath to the west of the city of David." "In all his works he did prosperously what he willed; yet in the embassy of the princes of Babylon, who had been sent to him to inquire concerning the portent which had happened upon the earth, God left him that he might be tempted: and that all things might be known which were in his heart" (2 Chron. 32:30-31).

But he was left to temptation for this reason: because after such a great victory, and the return of the sun, and the congratulation of a most powerful kingdom, his heart was lifted up. Finally, in the same book it is written: "Many brought victims and sacrifices to the Lord in Jerusalem, and presents to Hezekiah king of Judah: and he was exalted in the sight of all nations." "In those days he was sick unto death, and prayed to the Lord; and He heard him, and gave him a sign; but he did not render according to the benefits which he had received: for his heart was exalted, and wrath was made against him, and against Judah and Jerusalem" (2 Chron. 32:23-25). And again holy Scripture says that the elation of his heart was mitigated by penance, adding: "And he was humbled afterwards, because his heart had been exalted, both he and the inhabitants of Jerusalem: and therefore the wrath of the Lord did not come upon them in the days of Hezekiah."

Laetatus est ergo in adventu legatorum Merodach, quem patrem fuisse Nabuchodonosor Hebraei autumant; et in oblatione munerum, et congratulatione sanitatis suae. Ostenditque eis juxta Septuaginta domum NECHOTHA (), pro qua Symmachus transtulit aromatum suorum; et thesauros argenti, et auri et odoramentorum et unguenti optimi: quod in Hebraico scribitur, olei boni; et omnes thesauros vasorum gazae, sive, ut ibi legitur, vasorum suorum. Gaza autem lingua Persarum divitiae nuncupantur: nec est Hebraeus sermo, sed Barbarus. Non fuit, inquit, verbum (quod juxta Hebraicam consuetudinem pro re frequenter accipitur), quod non ostenderit eis in domo sua et in omni potestate sua. Unde Dei ira justissima, quoniam non solum thesauros suos atque palatii, sed et Templi ostenderit: quod certe fuit potestatis ejus, de cujus valvis auri laminas ante jam tulerat.

(Vers. 3 seqq.) Introivit autem Isaias Propheta ad regem Ezechiam, et dixit ei: Quid dixerunt viri isti: et unde venerunt ad te? Et dixit Ezechias: De terra longinqua venerunt ad me, de Babylone. Et dixit: Quid viderunt in domo tua? Et dixit Ezechias: Omnia quae in domo mea sunt viderunt: non fuit verbum, sive res, quam non ostenderim eis in thesauris meis. Et dixit Isaias ad Ezechiam: audi verbum Domini exercituum. Ecce dies veniet, et auferentur omnia quae in domo tua sunt, et quae thesaurizaverunt patres tui usque ad diem hanc, in Babylonem: non relinquetur quidquam, dixit Dominus. Et de filiis tuis qui egredientur ex te, quos genueris, tollent: et erunt eunuchi in palatio regis Babylonis. Et dixit Ezechias ad Isaiam: Bonum verbum Domini quod locutus est. Et ait: Fiat tantum pax et veritas in diebus meis.

Tradunt Hebraei ideo aegrotasse Ezechiam, quoniam post inauditam [Al. auditam] victoriam Judaeorum, et Assyrii regis interitum, non cecinerit laudes Domino, quas cecinit Moyses Pharaone submerso (Exod. XV), et Debbora interfecto Sisara (Judic. IV), et Anna genito Samuele (I Reg. II). Unde commonitum esse fragilitatis suae. Rursumque post corporis sanitatem, et signi magnitudinem offerri aliam occasionem superbiae, quam, ut prudens et Dei cultor, vitare debuerat; nec monstrare alienigenis divitias suas, quas, Deo tribuente, possederat.

He rejoiced therefore at the arrival of the legates of Merodach, whom the Hebrews assert to have been the father of Nebuchadnezzar; and in the offering of presents, and in the congratulation of his health. And he showed them, according to the Septuagint, the house of NECHOTHA, for which Symmachus translated "of his spices"; and the treasures of silver and gold and perfumes and the best ointment: which in Hebrew is written "good oil"; and all the treasures of the vessels of the gaza, or, as it is read there, of his vessels. But *gaza* in the tongue of the Persians is the name for riches: nor is it a Hebrew word, but a Foreign one. "There was not," he says, "a word" (which according to Hebrew custom is frequently taken for "thing"), "which he did not show them in his house and in all his power." Whence the most just wrath of God, because he showed not only his own treasures and those of the palace, but also those of the Temple: which certainly was in his power, from whose doors he had already before taken the plates of gold.

(Vers. 3 seqq.) The Prophet Isaiah went in to King Hezekiah, and said to him: "What did these men say? And from where did they come to you?" And Hezekiah said: "From a far country they came to me, from Babylon." And he said: "What have they seen in your house?" And Hezekiah said: "All the things that are in my house they have seen: there was not a word, or a thing, which I did not show them in my treasures." And Isaiah said to Hezekiah: "Hear the word of the Lord of hosts." Behold, the days shall come, and all the things that are in your house shall be carried away, and the things which your fathers have laid up in store until this day, into Babylon: nothing shall be left, said the Lord. And of your sons who shall come forth from you, whom you shall beget, they shall take away: and they shall be eunuchs in the palace of the king of Babylon." And Hezekiah said to Isaiah: "The word of the Lord which he has spoken is good." And he said: "Only let there be peace and truth in my days."

The Hebrews hand down that Hezekiah was sick for this reason: because after the unheard-of victory of the Jews, and the destruction of the Assyrian king, he did not sing praises to the Lord, which Moses sang when Pharaoh was submerged (Exod. XV), and Deborah after Sisera was slain (Judic. IV), and Anna after Samuel was born (I Reg. II). Whence he was reminded of his fragility. And again, after the health of his body and the greatness of the sign, another occasion of pride was offered, which, as a prudent man and a worshiper of God, he ought to have avoided; nor should he have shown his riches to foreigners, which he possessed by the gift of God.

Ex quo juxta Leges quoque tropologiae discimus, non mittendas margaritas ante porcos, nec dandum sanctum canibus (Matth. VII). Qui enim fidelis est spiritus, abscondit negotia; et quicumque hoc non fecerit, omnis virtus illius enervatur; peritque posteritas, et amisso virili robore, in muliebrem redigitur mollitudinem (Prov. XI, 13-15). Ingreditur ergo Isaias ad regem, et quasi nescius sciscitatur. Quid dixerunt viri isti, et unde venerunt? Duo interrogat, quid locuti sint, et unde venerint? Ille ad unum respondit, altero praetermisso: quod cum ἐμφάσει, et supercilio legendum est: De terra longinqua venerunt ad me, de Babylone.

(Cap. XL.---Vers. 1 seqq.) Consolamini, consolamini, populus meus, dicit Deus vester: Loquimini ad cor Jerusalem, et advocate eam; quoniam completa est malitia ejus, dimissa est iniquitas illius. Suscepit de manu Domini duplicia pro omnibus peccatis suis.

LXX: Consolamini, consolamini populum meum, dicit Deus ÷ sacerdotes ** loquimini ad cor Jerusalem: consolamini eam: quia repleta est humilitas ejus. Solutum est peccatum illius, quia recepit de manu Domini duplicia peccata sua.

Juxta interpretes caeteros, jubentur alii, ut populum Dei et Jerusalem pariter consolentur: juxta Hebraicum ipsi praecipitur populo, ut consoletur, et loquatur ad cor Jerusalem, et advocet eam.

Loqui autem ad cor Jerusalem, idioma Scripturarum est. Qui enim moerenti loquitur, et blandiens consolator est, ad cor loqui dicitur. Doceat nos Sichem filius Hemor, qui corrupta Dina locutus est ad cor ejus, et consolatus est eam (Genes. XXXIV). Et ubicumque simile quid inveneris, hunc sensum habet. Causaque consolationis, remissio peccatorum est: et causa remissionis, quoniam suscepit de manu Domini duplicia pro omnibus peccatis suis. Qui enim scit voluntatem Domini sui, et peccat, vapulabit multis (Luc. XII).

Omnisque qui habet in se habitatorem Spiritum Sanctum, quem Salvator Apostolis promittebat, dicens: Rogabo Patrem meum, 480 et alium consolatorem dabit vobis, ut sit vobiscum in sempiternum, Spiritum veritatis (Joan. XIV, 16); et iterum: Cum autem venerit consolator Spiritus Sanctus, quem mittet Pater meus in nomine meo, ille vos docebit omnia (Ibid., 26); et rursum: Cum venerit consolator quem ego mittam vobis a Patre, Spiritum veritatis qui a Patre egreditur, ille testificabitur de me (Joan. XV, 26); et: Prodest vobis ut ego vadam: nisi enim ego abiero, consolator non veniet ad vos (Joan. XVI, 7); consolator est, cui et nunc praecipitur, ut consoletur populum Dei. Unde et Apostolus Paulus loquebatur ad credentes: Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra (II Cor. I, 3).

From which, according to the laws of tropology, we also learn that pearls are not to be cast before swine, nor the holy thing given to dogs (Matth. VII). For he who is faithful in spirit hides matters; and whoever does not do this, all his virtue is weakened; and his posterity perishes, and having lost manly strength, is reduced to womanly softness (Prov. XI, 13-15). Isaiah, therefore, enters to the king, and as if ignorant, inquires. "What did these men say, and from where did they come?" He asks two things: what they spoke, and from where they came. He responded to the one, omitting the other: which is to be read with emphasis and pride: "From a far country they came to me, from Babylon."

(Chap. XL. --- Vers. 1 seqq.) "Be comforted, be comforted, my people," says your God: "Speak to the heart of Jerusalem, and call her; because her malice is completed, her iniquity is forgiven." She has received from the hand of the Lord double for all her sins."

The LXX: "Be comforted, be comforted, my people," says God; "O priests, speak to the heart of Jerusalem: comfort her: because her humiliation is fulfilled." Her sin is loosed, because she has received from the hand of the Lord double for her sins."

According to the other interpreters, others are commanded to comfort the people of God and Jerusalem alike: according to the Hebrew, the people itself is commanded to be comforted, and to speak to the heart of Jerusalem, and to call her.

Moreover, to speak to the heart of Jerusalem is an idiom of the Scriptures. For he who speaks to one who is mourning, and is a flattering consoler, is said to "speak to the heart." Let Shechem the son of Hamor teach us, who after Dinah was corrupted, spoke to her heart, and comforted her (Genes. XXXIV). And wherever you find something similar, it has this meaning. And the cause of consolation is the remission of sins: and the cause of remission is that she has received from the hand of the Lord double for all her sins. For he who knows the will of his Lord and sins, shall be beaten with many stripes (Luke XII).

And everyone who has in himself the indwelling Holy Spirit, whom the Savior promised to the Apostles, saying: "I will ask my Father, and he will give you another consoler, that he may be with you forever, the Spirit of truth" (John XIV, 16); and again: "But when the consoler comes, the Holy Spirit, whom my Father will send in my name, he will teach you all things" (Ibid., 26); and again: "When the consoler comes, whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, he will testify of me" (John XV, 26); and: "It is for your good that I go: for unless I go away, the consoler will not come to you" (John XVI, 7); he is a consoler, who is now also commanded to comfort the people of God. Whence also the Apostle Paul spoke to the believers: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation, who comforts us in all our tribulation" (II Cor. I, 3).

(Vers. 3 seqq.) Vox clamantis in deserto, parato viam, Domini, rectas facite in solitudine semitas Dei nostri. Omnis vallis exaltabitur, et omnis mons et collis humiliabitur: et erunt prava in directa, et aspera in vias planas, et revelabitur gloria Domini, et videbit omnis caro variter quod os Domini locutum est.

LXX: Vox clamantis in deserto: parate viam Domini: rectas facite semitas Dei nostri. Omnis vallis implebitur: et omnis mons et collis humiliabitur; et erunt prava in directa, et aspera in campos. Et apparebit gloria Domini: et videbit omnis caro salutare Dei, quia Dominus locutus est.

Hujus vocis memores Scribae et Pharisaei et principes Judaeorum, cum audissent Joannem in solitudine praedicare baptismum poenitentiae, et docere populum, mittunt qui interrogent eum, utrum ipse sit Christus, an Elias, an Propheta. Cumque respondisset nihil se horum esse, rursus interrogant: Dic ergo nobis, quis es? ut responsum demus his qui miserunt nos. Quid dicis de te? Atque ille respondit: Ego sum vox clamantis in deserto: parate viam Domini; sicut dixit Isaias Propheta (Joan. I, 22, 23). In quo animadvertendum, quod rectae viae Domini et semitae Dei nostri: impletio vallium et montium, colliumque humiliatio, et pravorum correctio, et asperorum rupiumque campestria: et gloria Domini et salutare Dei nostri, non praedicetur in Jerusalem, sed in solitudine Ecclesiae, et in deserta gentium multitudine, de qua supra (Ad cap. XXXV, 1) legimus: Laetare deserta sitiens: exsultet solitudo, et floreat quasi lilium. Haec enim deserta erat notitia Dei, et ab idolis tenebatur humilis in confessione, erecta in superbia, aspera et intractabilis in feritate. Sed postquam apparuit gloria Domini; et vidit omnis caro salutare Dei, cuncta repente mutata sunt, et via Domini praeparata, ita ut appareret in solitudine gloria Dei; quando baptizatus est Dominus in Jordane, et aperti sunt coeli, et Spiritus Sanctus in specie columbae descendit, et mansit in eo: voxque Patris desuper intonuit: Hic est Filius meus dilectus, in quo mihi complacui (Matth. III, 17).

(Vers. 6 seqq.) Vox dicentis, clama. Et dixi: Quid clamabo? Omnis caro foenum, et omnis gloria ejus quasi flos agri. Exsiccatum est foenum, cecidit flos; quia spiritus Dei flavit in eo: vere foenum est populus. Exsiccatum est foenum, cecidit flos; verbum autem Domini nostri stabit in aeternum.

LXX: Vox dicentis, clama: et dixi, Quid clamabo? Omnis caro foenum, et omnis gloria hominis quasi flos foeni. Aruit foenum, et cecidit flos + quia spiritus Dei flavit in eo + vere foenum est populus + exsiccatum est foenum, cecidit flos ** verbum autem Dei nostri manet in sempiternum:

(Vers. 3 seqq.) "A voice of one crying in the desert: prepare the way of the Lord, make straight in the wilderness the paths of our God." Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough ways plain, and the glory of the Lord shall be revealed, and all flesh shall see together that the mouth of the Lord has spoken."

The LXX: "A voice of one crying in the desert: prepare the way of the Lord: make straight the paths of our God." Every valley shall be filled: and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough into plains. And the glory of the Lord shall appear: and all flesh shall see the salvation of God, because the Lord has spoken."

Mindful of this voice, the Scribes and Pharisees and princes of the Jews, when they had heard John preaching the baptism of repentance in the wilderness, and teaching the people, sent those who should ask him whether he himself were the Christ, or Elijah, or the Prophet. And when he had responded that he was none of these, they ask again: "Tell us then, who are you? that we may give an answer to those who sent us. What do you say of yourself?" And he responded: "I am the voice of one crying in the desert: prepare the way of the Lord; as said the Prophet Isaiah" (John I, 22, 23). In which it is to be observed, that the straight ways of the Lord and the paths of our God: the filling of valleys and of mountains, and the humiliation of hills, and the correction of crooked things, and the level fields of rough things and rocks: and the glory of the Lord and the salvation of our God, are not preached in Jerusalem, but in the wilderness of the Church, and in the deserted multitude of the nations, of which we read above (On chap. XXXV, 1): "Let the thirsty desert rejoice: let the wilderness exult, and flourish as the lily." For this was the deserted knowledge of God, and it was held by idols, humble in confession, erect in pride, rough and intractable in ferocity. But after the glory of the Lord appeared, and all flesh saw the salvation of God, all things were suddenly changed, and the way of the Lord prepared, so that the glory of God appeared in the wilderness; when the Lord was baptized in the Jordan, and the heavens were opened, and the Holy Spirit in the form of a dove descended and remained upon him: and the voice of the Father thundered from above: "This is my beloved Son, in whom I am well pleased" (Matth. III, 17).

(Vers. 6 seqq.) "A voice of one saying: Cry." And I said: What shall I cry? All flesh is grass, and all its glory is as the flower of the field. The grass is withered, the flower is fallen; because the spirit of God has blown upon it: truly the people is grass. The grass is withered, the flower is fallen; but the word of our Lord shall stand forever."

The LXX: "A voice of one saying: Cry: and I said, What shall I cry? All flesh is grass, and all the glory of man is as the flower of the grass." The grass has withered, and the flower has fallen + because the spirit of God has blown upon it + truly the people is grass + the grass is withered, the flower has fallen ** but the word of our God remains forever."

Hoc quod asteriscis notatur: quia spiritus Dei flavit in eo: vere foenum est populus: aruit foenum, cecidit flos, ex Hebraico et Theodotionis editione additum est. Ex quo manifestum est, vel a LXX praetermissum, vel paulatim scriptorum vitio abolitum: dum et prior et sequens versus finitur in flore.

Supra legimus, Propheta dicente: Et audivi vocem Domini dicentis: Quem mittam, et quis ibit ad populum istum? Et dixi: Ecce ego, mitte me; et ait: Vade et dic populo isti: Aure audietis, et non intelligetis: et videntes videbitis, et non videbitis, et reliqua. Ad quam praedicationem dura perpessus, nunc Domini voce dicente, clama, timens similia, quid clamare debeat sciscitatur; et a generali incipiens, Omnis caro foenum, et omnis gloria ejus quasi flos foeni, pervenit ad speciale, ut nihilominus dicat de populo: Vere foenum est populus.

Et revera si quis fragilitatem carnis aspiciat, et quod per horarum momenta crescimus atque decrescimus, nec in eodem manemus statu: ipsumque quod loquimur, dictamus, et scribimus, de vitae nostrae parte praetervolat: non dubitabit carnem foenum dicere, et gloriam ejus quasi florem foeni, sive prata camporum. Qui dudum infans, subito puer; qui puer, repente juvenis; et usque ad senectutem per spatia mutatur incerta; et ante se senem intelligit, quam juvenem non esse se miretur. Pulchra mulier quae adolescentulorum post se trahebat greges, arata fronte contrahitur in rugas; et quae aliis erat voluptati, jam sibi displicet.

(Vers. 9 seqq.) Super montem excelsum ascende tu quae evangelizas Sion: exalta in fortitudine vocem tuam quae evangelizas Jerusalem: exalta, noli timere, dic civitatibus Judae: Ecce Deus vester: ecce Dominus Deus in fortitudine veniet, et brachium ejus dominabitur. Ecce merces ejus cum eo, et opus illius coram eo. Sicut pastor gregem suum pascet: in brachio suo congregabit agnos, et in sinu suo levabit: foetas ipse portabit.

LXX: Super montem excelsum ascende qui evangelizas Sion: exalta in fortitudine vocem tuam qui evangelizas Jerusalem: exalta, noli timere: dic civitatibus Juda: Ecce Deus vester, ecce Dominus Deus cum virtute veniet, et brachium cum dominatione: ecce merces ejus cum eo, et opus in conspectu illius. Sicut pastor pascet populum suum, et in brachio suo congregabit agnos: et praegnantes consolabitur.

This which is noted with asterisks: "because the spirit of God has blown upon it: truly the people is grass: the grass has withered, the flower has fallen," has been added from the Hebrew and the edition of Theodotion. From which it is manifest, that it was either omitted by the LXX, or gradually abolished by the fault of scribes: since both the prior and the following verse ends in "flower."

Above we read, the Prophet saying: "And I heard the voice of the Lord saying: Whom shall I send, and who will go to this people? And I said: Behold, here am I, send me; and he said: Go and say to this people: With hearing you shall hear, and you shall not understand: and seeing you shall see, and you shall not see," and the rest. Having endured hardships in that preaching, now with the voice of the Lord saying, "Cry," and fearing similar things, he inquires what he ought to cry; and beginning from the general, "All flesh is grass, and all its glory as the flower of the grass," he arrives at the special, so that he nevertheless says of the people: "Truly the people is grass."

And in truth, if anyone should behold the fragility of the flesh, and that we increase and decrease through the moments of hours, nor do we remain in the same state: and that very thing which we speak, dictate, and write, flies away from the part of our life: he will not doubt to call the flesh grass, and its glory as the flower of the grass, or of the meadows of the fields. He who was just now an infant, is suddenly a boy; he who was a boy, is suddenly a young man; and even to old age he is changed through uncertain spaces; and he understands himself to be an old man before he wonders that he is not a young man. The beautiful woman who not long ago drew after her herds of youths, her forehead plowed, is contracted into wrinkles; and she who was a source of pleasure to others, now is a source of displeasure to herself.

(Vers. 9 seqq.) "Go up onto a high mountain, you who evangelize Zion: lift up your voice in strength, you who evangelize Jerusalem: lift it up, do not fear, say to the cities of Judah: Behold your God: behold the Lord God shall come in strength, and his arm shall rule." Behold his reward is with him, and his work before him. As a shepherd he shall feed his flock: in his arm he shall gather the lambs, and in his bosom he shall lift them up: he himself shall carry the young."

The LXX: "Go up onto a high mountain, you who evangelize Zion: lift up your voice in strength, you who evangelize Jerusalem: lift it up, do not fear: say to the cities of Judah: Behold your God, behold the Lord God shall come with power, and his arm with dominion: behold his reward is with him, and his work in his sight." As a shepherd he shall feed his people, and in his arm he shall gather the lambs: and he shall comfort the pregnant."

Praecipitur Apostolorum choro, ut ad praedicationem omnis carnis quae visura sit salutare Dei, excelsa conscendat: de magnisque dicturi, in sublimibus commorentur. Porro Hebraicum et caeteri interpretes ponunt genere feminino, ut dicant, quae evangelizas Sion, et quae evangelizas Jerusalem. Quod verbum juxta Graecos ambiguum est, ut possimus accipere, vel eam quae nuntiat, vel eam cui nuntiatur. Sive igitur nuntiat verbum Dei, et Domini salutare, Sion et Jerusalem: De Sion enim exivit lex: et verbum Domini de Jerusalem (Isai. II, 3); sive nuntiatur eis per Apostolos, debent excelsa conscendere, et ad montana transire. Mirumque in modum cum ipsa Sion mons sit, dicente Scriptura: Mons Sion in quo habitasti (Ps. LXXIII, 3): alium altiorem montem jubetur ascendere, a quo vulneratus est princeps Tyri. Et quia doctrinae Apostolorum erant multa futura contraria; et statuti ante praesides et tribunalia ducebantur, jungitur, exalta, noli timere: dic civitatibus Juda, Synagogis videlicet et populis Judaeorum, de quibus Dominus loquebatur: Non veni nisi ad oves perditas domus Israel (Matth. XV, 24). Et Paulus apostolus: Vobis, inquit, oportebat annuntiari primum verbum Dei; sed quoniam repellitis illud, et indignos vos judicatis aeterna vita, ecce convertimur ad Gentes (Act. XIII, 46).

(Vers. 12 seqq.) Quis mensus est pugillo aquas, et coelum palmo ponderavit? Quis appendit tribus digitis molem terrae, et libravit in pondere montes, et colles in statera? Quis adjuvit spiritum Domini: aut quis consiliarius ejus fuit; et ostendit illi? cum quo iniit consilium, et instruxit eum, et docuit eum semitam justitiae, et erudivit eum scientia, et viam prudentiae ostendit illi? Ecce gentes sicut stilla situlae, et quasi momentum staterae reputatae sunt: ecce insulae quasi pulvis exiguus. Et Libanus non sufficit ad succendendum, et animalia ejus non sufficient ad holocaustum. Omnes gentes quasi non sint, sic sunt coram eo, et quasi nihili et inane reputatae sunt ei.

LXX: Quis mensus est manu aquam, et coelum palmo, et omnem terram pugillo? Quis statuit montes pondere, et rupes statera? Quis cognovit mentem Domini: aut quis consiliarius ejus fuit? Quis docuit eum, cujus accepit consilium, et instruxit illum? Vel quis ostendit ei judicium, et viam intelligentiae quis ostendit illi? Si omnes gentes sicut stilla situlae, et quasi momentum staterae reputatae sunt, et quasi saliva reputatae sunt. Libanus non sufficit ad comburendum, et omnia quadrupedia non sufficiunt ad holocaustum, et cunctae gentes quasi nihili sunt, et in nihili reputatae sunt ei.

The choir of Apostles is commanded to ascend to the heights for the preaching to all flesh which shall see the salvation of God: and being about to speak of great things, they should dwell in lofty places. Furthermore, the Hebrew and the other interpreters use the feminine gender, saying, "you who evangelize Zion, and you who evangelize Jerusalem." This word is ambiguous according to the Greeks, so that we can take it either as her who announces, or her to whom it is announced. Whether therefore Zion and Jerusalem announce the word of God, and the salvation of the Lord: "For out of Zion shall go forth the law: and the word of the Lord from Jerusalem" (Isai. II, 3); or it is announced to them through the Apostles, they ought to ascend the heights, and pass over to the mountains. And in a wondrous manner, since Zion itself is a mountain, the Scripture saying: "Mount Zion in which you have dwelt" (Ps. LXXIII, 3): it is commanded to ascend another higher mountain, from which the prince of Tyre was wounded. And because many things were to be contrary to the doctrine of the Apostles; and they were led before established governors and tribunals, there is added: "lift it up, do not fear: say to the cities of Judah," namely to the Synagogues and peoples of the Jews, of whom the Lord spoke: "I am not sent but to the lost sheep of the house of Israel" (Matth. XV, 24). And the apostle Paul: "To you," he said, "it was necessary that the word of God be announced first; but because you reject it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles" (Acts XIII, 46).

(Vers. 12 seqq.) Who hath measured the waters in the hollow of his hand, and weighed the heavens with a span? Who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance? Who hath helped the spirit of the Lord: or who hath been his counselor; and hath showed to him? with whom hath he consulted, and who hath instructed him, and taught him the path of justice, and educated him with knowledge, and showed to him the way of prudence? Behold the nations are as a drop of a bucket, and are reckoned as the momentum of the balance: behold the islands are as a tiny dust. And Lebanon is not enough to burn, nor the beasts thereof enough for a holocaust. All nations are as if they were not, so are they before him, and are reckoned as nothing and vanity to him.

LXX: Who hath measured the water with his hand, and the heaven with a span, and all the earth in his hollow? Who hath established the mountains by weight, and the rocks by balance? Who hath known the mind of the Lord: or who hath been his counselor? Who hath taught him, whose counsel he received, and instructed him? Or who hath showed to him judgment, and who hath showed to him the way of understanding? If all nations are as a drop of a bucket, and are reckoned as the momentum of a balance, and are reckoned as spittle. Lebanon is not enough for burning, and all quadrupeds are not enough for a holocaust, and all nations are as nothing, and are reckoned as nothing to him.

Ne quis putaret difficilem esse vocationem gentium, et quod omnis caro videret salutare Dei; super montem excelsum juberentur ascendere, qui evangelizant Sion; et ipse Dominus veniret in fortitudine, et redderet unicuique secundum opus suum; instarque pastoris agnos foveret in sinu, et foetas ipse portaret: describitur illius magnitudo, quod nihil ei impossibile sit; et qui universa condiderit, Creatorque sit omnium; etiam haec quae comparatione eorum parva sunt, valeat perpetrare. Quod autem pugillum vocat et palmum, humanae consuetudinis verbis utitur atque mensuris, ut Dei potentiam per nostra verba discamus. In eo ubi LXX transtulerunt: Quis mensus est manu aquam? sive ut nos vertimus: Quis mensus est pugillo aquas? Aquila transtulit: Quis mensus est minimo digito aquas? Hoc enim lichas sonat: ut scilicet non tota manu, sed parvo digito, quem vulgo gustatorem vocant, omnis aquarum vastitas ponderetur: spithame autem, hoc est, palmus, extentam significat manum a pollice usque ad extremum digitum. Sin autem contrahamus manum, pugillus efficitur: ut per palmum et pugillum, extentos coelos et globum terrae noverimus. Pro pugillo quem in comprehensione terrae LXX transtulerunt, in Hebraico scriptum est SALIS (), quem Symmachus triton, Aquila trisomon interpretati sunt: et nos ut manifestius faceremus, in tres digitos vertimus; quod scilicet molem terrae et excelsa montium colliumque quasi tribus digitulis et staterae parvo momento appenderit: per quae Dei majestas et Creatoris potentia demonstratur.

Quis, inquit, adjuvit spiritum Domini, aut quis consiliarius ejus fuit, et ostendit illi? etc. Pro quibus Symmachus interpretatus est: Quis paravit spiritum Domini, et virum consilii ejus quis ostendit ei? cum quo iniit consilium, deditque ei intelligentiam, et docuit eum viam judicii, et instruxit illum scientia, et iter prudentiae monstravit ei? Per quod ostendit manifestius paratum spiritum, sive firmatum illum esse, de quo in Apostolo legitur: Dominus autem Spiritus est. Et, Super quem requievit Spiritus Dei, Spiritus sapientiae, et intelligentiae, et reliqua. Qui dicit in consequentibus: Spiritus Domini super me: propter quod unxit me (Isai. LXI, 1). Ipse est enim spiritus Domini, et vir consilii ejus, in quo habitavit omnis plenitudo divinitatis corporaliter (Coloss. II). Cum illo iniit consilium, de quo supra (Ad cap. XI, 6) diximus: Admirabilis, consiliarius. Et in Proverbiis scriptum est, Deus sapientia fundavit terram: paravit autem coelos prudentia (Prov. III, 19).

Lest anyone should think the calling of the nations difficult, and that 'all flesh should see the salvation of God'; they are commanded to ascend upon a high mountain, those who evangelize Zion; and the Lord himself would come in strength, and render to each according to his work; and like a shepherd he would cherish the lambs in his bosom, and he himself would carry the pregnant ones: his magnitude is described, that nothing is impossible to him; and he who created all things, and is the Creator of all, is also able to accomplish these things which are small in comparison to them. Moreover, in that he speaks of a 'hollow of the hand' and a 'span,' he uses words of human custom and measures, so that we might learn the power of God through our words. In the place where the LXX translated: 'Who hath measured the water with his hand?' or as we translated: 'Who hath measured the waters in the hollow of his hand?' Aquila translated: 'Who hath measured the waters with the little finger?' For this is what lichas sounds like: so that indeed not with the whole hand, but with a small finger, which they commonly call the 'taster,' the entire vastness of the waters is weighed. But spithame, that is, a 'span,' signifies the hand extended from the thumb to the extreme finger. But if we contract the hand, a 'hollow' is formed: so that through the span and the hollow, we might know the extended heavens and the globe of the earth. For the 'hollow' which the LXX translated in the comprehension of the earth, in Hebrew it is written SALIS, which Symmachus interpreted as triton, Aquila as trisomon: and we, to make it more manifest, translated it as 'three fingers'; because indeed he poised the bulk of the earth and the heights of the mountains and hills as if with three little fingers and a small momentum of the balance: through which the majesty of God and the power of the Creator are demonstrated.

'Who,' he says, 'hath helped the spirit of the Lord, or who hath been his counselor, and showed to him?' etc. For which Symmachus translated: 'Who prepared the spirit of the Lord, and who showed him the man of his counsel? with whom did he take counsel, and gave him understanding, and taught him the way of judgment, and instructed him in knowledge, and showed him the path of prudence?' Through which he shows more clearly the spirit prepared, or that he was confirmed, of whom it is read in the Apostle: 'But the Lord is the Spirit.' And, 'Upon whom the Spirit of God rested, the Spirit of wisdom and understanding,' and the rest. Who says in the following parts: 'The Spirit of the Lord is upon me: because he hath anointed me' (Isa. 61:1). For he himself is the spirit of the Lord, and the man of his counsel, in whom all the fullness of the godhead dwelt bodily (Col. 2). With him he took counsel, of whom we have said above (On chap. 11:6): 'Wonderful, counselor.' And in Proverbs it is written, 'God by wisdom founded the earth: but he prepared the heavens by prudence' (Prov. 3:19).

Porro LXX qui dixerunt: Quis novit mentem Domini, et quis consiliarius ejus fuit? hoc intelligi volunt, quod mens et ratio et sensus Dei, per quem facta sunt omnia, et sine quo factum est nihil, ille sit de quo in Psalmis canitur: Verbo Domini coeli firmati sunt, et spiritu oris ejus omnis virtus eorum (Ps. XXXII, 6).

Omnes gentes quae non noverant Creatorem suum, sive universum mortalium genus ad comparationem Dei quasi stilla situlae sunt, et quasi momentum staterae, quod levi pondere in partem alteram declinatur. Et quomodo si de situla stilla modica fluat, a portante negligitur; ita universa gentium multitudo supernis ministeriis comparata et Angelorum multitudini, pro nihilo ducitur. Insulae quoque quasi saliva reputantur, sive ut Symmachus et Theodotio ipsum ponentes Hebraicum, sicut DOC (), quod decidit: pro quo Aquila lepton ballomenon transtulit. Aiunt autem Hebraei hoc verbo significari tenuissimum pulverem, qui vento raptante saepe in oculos mittitur, et sentitur potius quam videtur. Minutissima ergo frusta pulveris et pene invisibilia, hoc verbo appellantur: quas forsitan Democritus cum Epicuro suo atomos vocat. Multaque sunt nomina quae ita leguntur [Al. intelliguntur] in Graeco, ut in Hebraico posita sunt, propter interpretandi difficultatem, et ad comparationem linguae Hebraeae, tam Graeci quam Latini sermonis pauperiem. Simulque ut paulatim homines abstrahat ab idololatria, aufert caeremonias victimarum; et docet quod omnia ligna Libani et armenta quae in eo pascuntur, holocaustis ejus sufficere nequeant. Si autem omnes gentes sic sunt in conspectu illius quasi non sint, et quasi nihil et inane reputantur (in omnibus autem gentibus et Israel est), ergo et ipse sic est quasi non sit, et in nihili atque inane reputatur. Hoc dicimus, ut frangatur ejus superbia, et caeterarum gentium similes esse se noverint.

(Vers. 18 seqq.) Cui ergo similem fecistis Deum: aut quam imaginem ponetis illi? Numquid sculptile conflavit faber, aut aurifex auro figuravit illud, et laminis argenteis argentarius? Forte lignum et imputribile elegit artifex sapiens: et quaeret quomodo statuat simulacrum quod non moveatur.

Descripta Dei magnitudine, et potentia illius ex parte monstrata, gentibus quoque insulisque quasi stilla situlae, et momento staterae reputatis, ac pulvere, et hostiarum caeremoniis refutatis, cur omnes gentes quasi nihili sint in conspectu ejus, et quasi inane reputentur, sequentibus docet: Cui similem fecistis Deum: aut quam imaginem ponetis ei, qui spiritus est, et in omnibus est, et ubique discurrit, et terram quasi pugillo continet?

Furthermore, the LXX who said: 'Who hath known the mind of the Lord, and who hath been his counselor?' wish this to be understood, that the mind and reason and sense of God, through whom all things were made, and without whom nothing was made, is he of whom it is sung in the Psalms: 'By the word of the Lord the heavens were established, and by the spirit of his mouth all their power' (Ps. 32:6).

All the nations which did not know their Creator, or the whole genus of mortals in comparison to God, are as a drop of a bucket, and as the momentum of a balance, which by a light weight is inclined to the other part. And just as if a small drop flows from a bucket, it is neglected by the one carrying it; so the whole multitude of nations compared to the celestial ministries and the multitude of Angels, is led for nothing. The islands also are reckoned as spittle, or as Symmachus and Theodotion placing the Hebrew itself, like DOC, which falls down: for which Aquila translated lepton ballomenon. But the Hebrews say that by this word is signified a very thin dust, which by the snatching wind is often sent into the eyes, and is felt rather than seen. The most minute fragments of dust, therefore, and almost invisible, are called by this word: which perhaps Democritus with his Epicurus calls atoms. And there are many names which are thus read in Greek as they are placed in Hebrew, because of the difficulty of interpreting, and in comparison to the Hebrew tongue, the poverty of both the Greek and Latin speech. And at the same time, that he might gradually abstract men from idolatry, he takes away the ceremonies of victims; and teaches that all the woods of Lebanon and the herds which graze in it, cannot suffice for his holocausts. But if all the nations are so in his sight as if they were not, and are reckoned as nothing and vanity (now in all the nations Israel also is), therefore he himself also is so as if he were not, and is reckoned in nothing and vanity. This we say, that his pride may be broken, and they may know themselves to be like the rest of the nations.

(Vers. 18 seqq.) To whom then have you made God like: or what image will you set for him? Hath the workman cast a sculpture, or hath the goldsmith fashioned it with gold, and the silversmith with plates of silver? Perhaps the wise artisan hath chosen wood that will not rot: and he will seek how to set up an idol that shall not be moved.

Having described the magnitude of God, and shown his power in part, and the nations and islands being reckoned as a drop of a bucket and the momentum of a balance, and dust, and the ceremonies of sacrifices being refuted, he teaches in the following words why all nations are as nothing in his sight, and are reckoned as vanity: 'To whom have you made God like: or what image will you set for him,' who is spirit, and is in all things, and runs through everywhere, and contains the earth as if in a hollow of the hand?

Simulque irridet stultitiam nationum, quod artifex sive faber aerarius, aut aurifex aut argentarius Deum sibi faciant, et laminis clavisque compingant ac fortiter statuant, ne ventorum flatibus detrudatur. Quodque intulit: forte lignum et imputribile elegit artifex sapiens, in Hebraico dicitur AMSUCHAN (); quod genus ligni est imputribile, quo vel maxime idola fiunt. Haec autem dicit, ut idolis reprobatis, Evangelicae doctrinae paret viam, et omnia prava dirigantur in rectum; exaltentur valles, et colles humilientur; et reveletur gloria Domini, ut omnis caro videat salutare Dei.

Juxta tropologiam possumus dicere, quod increpentur principes haereticorum, diversa idola de suo corde fingentes; vel eloquii venustate, quod interpretatur argentum; vel splendore auri, quod refertur ad sensum; vel ligno imputribili, quae viliora sunt dogmata: et perpetua putentur a fingentibus, et dialectica arte firmentur, ne moveantur et corruant, sed solida radice consistant.

(Vers. 21 seqq.) Numquid non scietis? numquid non audietis? numquid non annuntiatum est ab initio vobis? numquid non intellexistis fundamenta terrae? Qui sedet super gyrum terrae: et habitatores ejus quasi locustae. Qui extendit velut nihilum coelos, et expandit eos sicut tabernaculum ad inhabitandum. Qui dat secretorum scrutatores quasi non sint: judices terrae velut inane fecit. Equidem neque plantatus, neque satus, neque radicatus in terra truncus eorum: repente flavit in eos et aruerunt, et turbo quasi stipulam auferet eos. Et cui assimilastis me et adaequastis? dicit Sanctus. Levate in excelsum oculos vestros, et videte quis creavit haec: qui educit in numero militiam eorum, et omnes ex nomine vocat. Prae multitudine fortitudinis et roboris, virtutisque ejus: neque unum reliquum fuit.

LXX: Nonne scietis? nonne audietis? nonne annuntiatum est vobis a principio? Non cognovistis fundamenta terrae? Qui tenet gyrum terrae, et habitatores ejus quasi locustas. Qui statuit quasi cameram coelum, et extendit quasi tabernaculum ad habitandum. Qui dat principes regnare pro nihil, terram autem quasi nihili fecit. Siquidem non plantabuntur, neque serentur, nec solidabitur in terra radix eorum. Flavit super eos, et arefacti sunt, et tempestas assumet illos quasi stipulam. Nunc ergo cui assimilastis me? exaequabor eis? dixit Sanctus. Elevate sursum oculos vestros, et videte quis ostendit haec omnia. Qui educit juxta numerum ornatum suum, omnes in nomine vocabit, a multa gloria et in robore fortitudinis: nihil te latet.

And at the same time he mocks the folly of the nations, that a craftsman or a coppersmith, or a goldsmith or a silversmith, should make a god for themselves, and join it together with plates and nails and set it up strongly, lest it be pushed down by the blasts of the winds. And that which he brought in: 'perhaps the wise artisan hath chosen wood that will not rot,' in Hebrew it is said AMSUCHAN; which is a kind of wood that does not rot, from which idols are especially made. But he says these things so that, idols being reproved, he may prepare the way for the Evangelical doctrine, and all crooked things may be directed into straightness; the valleys may be exalted, and the hills may be humbled; and the glory of the Lord may be revealed, so that all flesh may see the salvation of God.

According to tropology we can say that the princes of the heretics are rebuked, who fashion diverse idols from their own heart; either with the beauty of eloquence, which is interpreted as silver; or with the splendor of gold, which refers to the sense; or with wood that will not rot, which are the viler dogmas: and they are thought to be perpetual by those who fashion them, and are confirmed by dialectical art, lest they be moved and fall, but consist in a solid root.

(Vers. 21 seqq.) Do you not know? have you not heard? has it not been announced to you from the beginning? have you not understood the foundations of the earth? He who sits upon the circle of the earth: and the inhabitants thereof are as locusts. He who stretches out the heavens as nothing, and expands them as a tabernacle to dwell in. He who gives the searchers of secrets as if they were not: he hath made the judges of the earth as vanity. Indeed their trunk is neither planted, nor sown, nor rooted in the earth: suddenly he hath blown upon them and they are withered, and the whirlwind shall take them away as stubble. And to whom have you likened me and made me equal? says the Holy One. Lift up your eyes on high, and see who hath created these things: who brings out their host by number, and calls them all by name. By the multitude of his strength and might, and his power: not even one was left.

LXX: Will you not know? will you not hear? has it not been announced to you from the beginning? Have you not known the foundations of the earth? He who holds the circle of the earth, and the inhabitants thereof as locusts. He who established the heaven as a vault, and stretched it out as a tabernacle to dwell in. He who gives the princes to reign for nothing, and hath made the earth as nothing. Since they shall not be planted, nor shall they be sown, nor shall their root be solidified in the earth. He hath blown upon them, and they are dried up, and the tempest shall take them away as stubble. Now therefore to whom have you likened me? shall I be made equal to them? said the Holy One. Lift up your eyes on high, and see who hath shown all these things. Who brings out his ornament according to number, he shall call them all by name, from much glory and in the strength of might: nothing is hidden from thee.

Ab initio, inquit, naturali lege vos docui, et postea per Moysen scripta Lege testatus sum, quid nihil esset idola, et quod Creator mundi ipse esset Deus, qui tantam molem terrae fundasset super maria, et super flumina collocasset eam: ut elementum gravissimum super tenues aquas Dei penderet arbitrio, qui instar regis sedet super gyrum terrae: ex quo nonnulli quasi punctum et globum eam esse contendunt, et habitatores illius quasi locustas. Si enim in toto orbe consideremus varias nationes, et ab Oceano usque ad Oceanum, id est, ab Indico mari usque ad Britannicum, et ab Atlantico usque ad Septentrionis rigorem, in quo congelascunt aquae, et succina pulchra concrescunt, omne in medio hominum genus quasi locustas habitare cernimus. Quid igitur superbit terra et cinis? quia coelum, immo ut Scripturarum utar auctoritate, coeli extenduntur, quasi camera; sive, ut in Hebraico continetur, quasi DOC, de quo supra diximus: pro quo LXX ibi salivam interpretati sunt: et unum verbum nunc sputum, nunc cameram, id est, fornicem transtulerunt; et tantam eorum latitudinem quasi tabernaculum et papilionem extendit desuper, ut in similitudinem tecti operiret homines, et quasi in domo latissima habitare faceret: quid miremur si parva hominum corpora quasi locustae, et minuta reputentur animantia?

Rursum et in hoc loco á¼¡Î¼Î¹Îºá½»Î¹Î¿Î½ terris imminere coelum [Al. coelorum], et in similitudinem sphaerae coelum esse contendunt, abutuntur nomine fornicis, quod scilicet media pars sphaerae terras operiat: cum in Hebraico non fornicem, sed DOC, id est, tenuissimum pulverem legerimus. Pro quo saliva quae projicitur in terram, et pulveri commiscetur, et deperit, ostendit universam corporum magnitudinem pro nihili reputandam.

Qui autem extendit coelos et expandit eos: ut vel supra habitarent Angelorum multitudines, vel subter homines morarentur, et quasi magnam rationabilibus creaturis fecit domum: ipse pro qualitate temporum principes constituit, sive secretorum scrutatores, ut sint quasi non sint; et judices terrae velut inane fecit. Pro quo LXX transtulerunt, terram autem quasi nihili fecit; siquidem et in principio Geneseos ubi scriptum est: Terra autem invisibilis, et incomposita (Genes. I, 1), caeteri transtulerunt: Terra autem erat inane et nihili. Quantos reges et Graeca et Barbara, Romanaque narrat historia! Ubi est Xerxis innumerabilis ille exercitus? Ubi Israelitica in eremo multitudo? Ubi regum incredibilis potentia? Quid de veteribus loquar? praesentia exempla nos doceant, esse principes quasi nihili, et judice terrae quasi inane reputari.

From the beginning, he says, I have taught you by natural law, and afterwards I have testified by the Law written through Moses, that idols were nothing, and that God himself was the Creator of the world, who had founded such a mass of earth upon the seas, and had placed it upon the rivers: so that the heaviest element should hang over the thin waters by the will of God, who sits like a king upon the circle of the earth: from which some contend that it is like a point and a globe, and the inhabitants thereof as locusts. For if in the whole world we consider the various nations, and from the Ocean even to the Ocean, that is, from the Indian sea even to the British, and from the Atlantic even to the rigor of the North, in which the waters freeze, and beautiful amber congeals, we see the whole genus of men in the midst inhabiting as locusts. Why therefore does earth and ashes boast? because the heaven, or rather that I may use the authority of the Scriptures, the heavens are stretched out, as a vault; or, as it is contained in the Hebrew, as DOC, of which we have spoken above: for which the LXX there translated 'spittle': and they translated one word now as 'spittle,' now as a 'vault,' that is, an 'arch'; and he stretched out such a latitude of them as a tabernacle and a pavilion from above, so that in the likeness of a roof it might cover men, and make them dwell as if in a very wide house: why should we wonder if the small bodies of men are reckoned as locusts, and minute living things?

Again, in this place also they contend that a semi-circle of heaven hangs over the lands, and that the heaven is in the likeness of a sphere, they abuse the name of the arch, because forsooth the middle part of the sphere covers the lands: whereas in Hebrew we read not 'arch,' but DOC, that is, a very thin dust. For which spittle which is cast upon the earth, and is mixed with dust, and perishes, shows that the whole magnitude of bodies is to be reckoned for nothing.

But he who stretches out the heavens and expands them: so that either the multitudes of Angels might dwell above, or men might stay below, and as it were made a great house for rational creatures: he himself according to the quality of the times has established princes, or searchers of secrets, so that they may be as if they were not; and the judges of the earth he hath made as vanity. For which the LXX translated, 'and the earth he hath made as nothing'; indeed also in the beginning of Genesis where it is written: 'And the earth was invisible, and uncomposed' (Gen. 1:1), the others translated: 'And the earth was vanity and nothing.' How many kings does both Greek and Barbarian, and Roman history tell of! Where is that innumerable army of Xerxes? Where is the Israelite multitude in the desert? Where the incredible power of kings? Why should I speak of the ancients? let present examples teach us, that princes are as nothing, and the judges of the earth are reckoned as vanity.

Qui principes et judices terrae (sive, ut alii suspicantur, coeli) nec sati sunt, nec plantati sunt, nec firma radice solidati, et repente jussione Dei ita auferuntur et pereunt, quasi stipula a turbine et tempestate raptatur; juxta illud quod scriptum est: Et transivi, et non erat; et quaesivi eum, et non est inventus locus ejus (Ps. XXXVI, 36).

Cum ergo tanta sit potentia Creatoris atque majestas, cui Deum similitudini comparatis? et non potius ex creaturarum magnitudine intelligitis conditorem? Si non creditis verbis, saltem oculis vestris credite; et ex coelorum elementorumque omnium servitute potestatem Domini cogitate. Qui educit in numero militiam eorum, id est coelorum; et omnes ex nomine vocat, subauditur, stellas. De quibus et in Psalmis canitur: Qui numerat multitudinem stellarum: et omnes eas ex nomine vocat (Ps. XLVI, 4). Sive militiam coeli, Angelos interpretemur, et omnes coelorum exercitus, de quibus et Daniel loquitur: Millia millium ministrabant ei, et decies centena millia assistebant illi (Dan. VII, 10). Unde et Dominus sabaoth appellatur, qui nostra lingua dicitur, Dominus militiae atque exercituum, sive virtutum. Educit autem juxta numerum coelorum militiam: ut et sol, et luna, et astra caetera, quae Abraham numerare non potuit, illi numerata sint, et serviant officio delegato (Gen. XV): dum eumdem coeli cursum sol uno anno, lucifer vesperque biennio, luna singulis explet mensibus, omnesque stellae certis temporibus peragunt, et quaedam ex iis vocantur errantes, atque inaequales earum motus oculis, non mente conspicimus, nec tam intelligimus, quam miramur. Magnitudo enim fortitudinis Dei suo facit ordine cuncta servire. Sive juxta Septuaginta a multitudine gloriae et potentiae virtutis ejus, nihil eum latere potest: sed omnium vias rationesque et cursus Creatoris majestate cognoscit.

Which princes and judges of the earth (or, as others suspect, of heaven) are neither sown, nor planted, nor solidified with a firm root, and suddenly by the command of God they are so taken away and perish, as stubble is snatched by a whirlwind and tempest; according to that which is written: 'And I passed by, and he was not; and I sought him, and his place was not found' (Ps. 36:36).

Since therefore such is the power of the Creator and his majesty, to what likeness do you compare God? and do you not rather understand the founder from the magnitude of the creatures? If you do not believe the words, at least believe your eyes; and from the service of the heavens and of all elements, think upon the power of the Lord. 'Who brings out their host by number,' that is, of the heavens; 'and calls them all by name,' it is understood, the 'stars.' Of which it is also sung in the Psalms: 'Who numbers the multitude of the stars: and calls them all by their names' (Ps. 146:4). Or if we interpret the host of heaven as the Angels, and all the armies of the heavens, of which also Daniel speaks: 'Thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him' (Dan. 7:10). Whence also he is called 'the Lord of sabaoth,' which in our language is said, 'the Lord of the host' and 'of armies,' or 'of powers.' But he brings out the host of the heavens according to number: so that both the sun, and the moon, and the rest of the stars, which Abraham could not number, are numbered to him, and serve in the delegated office (Gen. 15): while the sun completes the same course of heaven in one year, the morning and evening star in two years, the moon in each month, and all the stars finish in certain times, and some of them are called 'wandering,' and we see their unequal motions with our eyes, not with our mind, nor do we understand them so much as we wonder at them. For the magnitude of the strength of God makes all things serve in his own order. Or according to the Septuagint, from the multitude of his glory and the power of his virtue, nothing can be hidden from him: but he knows the ways and reasons and courses of all by the majesty of the Creator.

Liber D

UODECIMUS.

Nullus tam imperitus scriptor est, qui lectorem non inveniat similem sui: multoque pars major est Milesias fabellas revolventium, quam Platonis libros. In altero enim ludus et oblectatio est, in altero difficultas et sudor mixtus labori. Denique Timaeum de mundi harmonia astrorumque cursu et numeris disputantem, ipse qui interpretatus est Tullius, se non intelligere confitetur. Testamentum autem Grunnii Corocottae Porcelli decantant in scholis puerorum agmina cachinnantium. Igitur et noster Luscius Lanuinus fruatur testibus, immo fautoribus suis; vincatque multitudine, quia forsitan vincit ingenio. Mihi sufficit paucorum testimonium, et amicorum laude contentus sum, qui in expetendis opusculis meis, amore nostri labuntur, et studio Scripturarum; ac nonnullos fore arbitror qui hoc ipsum quod ad te, Eustochium, sermonem facio, obtrectationi patere contendant, non considerantes, Holdam et Annam ac Debboram, viris tacentibus, prophetasse: et in servitute Christi nequaquam differentiam sexuum valere, sed mentium. Duodecimus ergo in Isaiam explanationum liber hoc habebit exordium.

(Vers. 27 seqq.) Quare dicis, Jacob, et loqueris, Israel, abscondita est via mea a Domino: et Deo meo judicium meum transibit? Numquid nescis, aut non audisti? Deus sempiternus, Dominus qui creavit terminos terrae, non deficiet, neque laborabit, nec est investigatio sapientiae ejus. Qui dat lasso virtutem: et his qui non habent fortitudinem, robur multiplicat. Deficient pueri et laborabunt, et juvenes in infirmitate cadent. Qui autem sperant in Domino, mutabunt fortitudinem, assument pennas sicut aquilae, current, et non laborabunt; ambulabunt, et non deficient.

LXX: Non enim dicas, Jacob: et quid locutus es, Israel: Abscondita est via mea a Deo, et Deus meus judicium meum abstulit, et recessit: et nunc nescis, et non audisti? Deus aeternus, Deus qui creavit terminos terrae: non esuriet, nec laborabit, nec est inventio prudentiae ejus. Qui dat esurientibus fortitudinem: et non dolentibus moerorem. Esurient enim juvenes, et laborabunt adolescentes, et electi infirmi erunt. Qui autem exspectant Deum, mutabunt fortitudinem. Assument alas quasi aquilae: current, et non laborabunt: gradientur, et non esurient.

BOOK TWELVE.

There is no writer so unskilled that he does not find a reader similar to himself: and much greater is the part of those who unroll the Milesian fables than the books of Plato. For in the one there is play and delight, in the other difficulty and sweat mixed with labor. Finally, the Timaeus disputing about the harmony of the world and the course and numbers of the stars, Cicero himself who interpreted it confesses that he does not understand. But the Testament of Grunnius Corocotta Porcellus the crowds of cackling boys chant in the schools. Therefore let our Luscius Lanuinus enjoy his witnesses, or rather his favorers; and let him conquer by multitude, because perhaps he conquers by genius. For me the testimony of a few suffices, and I am content with the praise of friends, who in seeking out my little works, are led by love for us, and by the study of the Scriptures; and I think there will be some who will contend that this very thing, that I am making a discourse to you, Eustochium, is open to detraction, not considering that Huldah and Anna and Deborah, while the men were silent, prophesied: and in the service of Christ the difference of sexes by no means prevails, but of minds. The twelfth book, therefore, on the explanations of Isaiah will have this beginning.

(Vers. 27 seqq.) Why sayest thou, Jacob, and speakest, Israel: My way is hidden from the Lord, and my judgment shall pass over from my God? Knowest thou not, or hast thou not heard? The everlasting God, the Lord who created the ends of the earth, shall not faint, nor shall he labor, nor is there any searching out of his wisdom. He gives strength to the weary: and to those who have no might, he multiplies force. Children shall faint and labor, and young men shall fall in infirmity. But those who hope in the Lord shall change their strength, they shall take wings as eagles, they shall run and not labor; they shall walk and not faint.

LXX: For do not say, Jacob: and why hast thou spoken, Israel: My way is hidden from God, and my God hath taken away my judgment, and it hath departed: and now knowest thou not, and hast thou not heard? The eternal God, the God who created the ends of the earth: he shall not hunger, nor shall he labor, nor is there any finding of his prudence. He gives strength to the hungry: and to those not in pain, sorrow. For young men shall hunger, and adolescents shall labor, and the chosen shall be weak. But those who expect God shall change their strength. They shall take wings as eagles: they shall run, and not labor: they shall walk, and not hunger.

Cum Omnipotentis Dei tanta sit magnitudo, ut nihil eum lateat, et omnia illius arbitrio gubernentur, quare dicis Jacob, id est, duae tribus quae appellabantur Juda; et loqueris Israel, decem aliae tribus in Samaria, quae jam captivae ductae estis in Assyrios: Abscondita est via mea a Domino: et a Deo meo judicium meum transibit? Et est sensus: Dicitis, ad Deum terrena non pertinent, nec considerat quid unusquisque nostrum gerat. Unde et nos ab hostibus injuste opprimimur, et in jumentorum et piscium similitudinem, juxta Abacuc, absque ullo rectore disperdimur (Abac. I). Quibus respondit Deus: Numquid nescis; nec praecedentium Scripturarum te verba docuerunt, sive juxta LXX ignoras, quia non audisti, quod aeternus Deus et Creator omnium Dominus omnia novit, omnia continet, omnia sua majestate dispensat? Nec aliquando deficit, nec laborat; ut tuum judicium non intelligat, et absconditae sint ab eo viae tuae? Nec est, inquit, investigatio sapientiae ejus, de quo loco illud Apostoli sumptum reor: Incomprehensibilia judicia ejus, et investigabiles viae illius (Rom. XI, 33); sive, ut LXX transtulerunt, non esuriet, et non laborabit. Ubi enim cibus, ibi frequenter esuries, si cibum detraxeris: et ubi esuries, ibi et labor. Cum autem in Deo haec non sint, cur ei humanas jungitis passiones? quin potius ipse esurientibus et lassis dat fortitudinem, et qui videntur in saeculo esse quasi nihili, virtutem roburque multiplicat, sive juxta LXX, qui tribuit non dolentibus moerorem, est enim tristitia quae ducit ad mortem, et est tristitia quae ducit ad vitam. Unde his qui habent cor impoenitens, dat tristitiam ut peccata sua intelligant. Et quia multi gaudent in corporis sanitate, et adolescentiam atque pueritiam putant esse perpetuam, jungit et dicit, quod florens aetas cito concidat, et corpora robusta marcescant. Qui autem non in suis viribus, sed in Deo habeant fiduciam, et ejus semper misericordiam praestolentur, mutent fortitudinem, et vadant de virtute in virtutem: et assumant pennas sicut aquilae, et audiant: Renovabitur sicut aquilae juventus tua (Ps. CII, 5); currant ad Dominum, et ejus desiderio non laborent; ambulent, et numquam deficiant. Crebro diximus, aquilarum senectutem revirescere mutatione pennarum, et solas esse quae jubar solis aspiciant et splendorem radiorum ejus possint micantibus oculis intueri: pullosque suos an generosi sint, hoc experimento probent. Itaque et sanctos repuerascere, et assumpto immortali corpore, laborem non sentire mortalium, sed rapi in nubibus obviam Christo, et nequaquam juxta LXX esurire, quia praesentem Dominum habeant cibum.

Since the magnitude of Almighty God is so great that nothing is hidden from him, and all things are governed by his will, why sayest thou Jacob, that is, the two tribes which were called Judah; and speakest Israel, the ten other tribes in Samaria, who have already been led captive to the Assyrians: 'My way is hidden from the Lord: and from my God my judgment shall pass over?' And the sense is: You say, earthly things do not pertain to God, nor does he consider what each of us does. Whence also we are unjustly oppressed by enemies, and in the likeness of beasts and fishes, according to Habakkuk, we are dispersed without any ruler (Hab. 1). To whom God responded: 'Knowest thou not'; nor have the words of the preceding Scriptures taught thee, or according to the LXX thou art ignorant because thou hast not heard, that the eternal God and the Lord Creator of all knows all things, contains all things, dispenses all things by his majesty? Nor does he ever faint, nor labor; so that he should not understand thy judgment, and thy ways should be hidden from him? Nor is there, he says, a searching out of his wisdom, from which place I think that saying of the Apostle was taken: 'Incomprehensible are his judgments, and unsearchable his ways' (Rom. 11:33); or, as the LXX translated, 'he shall not hunger, and he shall not labor.' For where there is food, there is frequently hunger, if thou subtractest the food: and where there is hunger, there also is labor. But since these things are not in God, why do you join human passions to him? rather he himself gives strength to the hungry and the weary, and to those who seem in the world to be as nothing, he multiplies power and force, or according to the LXX, who gives 'sorrow to those not in pain,' for there is a sadness which leads to death, and there is a sadness which leads to life. Whence to those who have an impenitent heart, he gives sadness so that they may understand their sins. And because many rejoice in the health of the body, and think that adolescence and childhood are perpetual, he joins and says that the flourishing age quickly falls, and robust bodies wither. But those who have confidence not in their own strengths, but in God, and always wait for his mercy, let them change their strength, and go from virtue to virtue: and let them take wings as eagles, and hear: 'Thy youth shall be renewed as the eagle's' (Ps. 102:5); let them run to the Lord, and by the desire of him let them not labor; let them walk, and never faint. We have often said that the old age of eagles turns green again by the change of feathers, and they are the only ones who look upon the brightness of the sun and can gaze at the splendor of its rays with twinkling eyes: and let them prove their chicks, whether they be noble, by this experiment. Thus also the saints grow young again, and having assumed an immortal body, they do not feel the labor of mortals, but are snatched up in the clouds to meet Christ, and by no means according to the LXX hunger, because they have the present Lord as food.

(Cap. XLI.---Vers. 1 seqq.) Taceant ad me insulae, et gentes mutent fortitudinem: accedant, et tunc loquantur: simul ad judicium propinquemus. Quis suscitavit ab Oriente Justum: vocavit eum ut sequeretur se? Dabit in conspectu ejus gentes, et reges obtinebit. Dabit quasi pulverem gladio ejus, sicut stipulam vento raptam arcui illius. Persequetur eos: transibit in pace, semita in pedibus ejus non apparebit. Quis haec operatus est et fecit: vocans generationes ab exordio? Ego Dominus, primus et novissimus ego sum. Viderunt insulae, et timuerunt: extrema terrae obstupuerunt, appropinquaverunt et accesserunt. Unusquisque proximo suo auxiliabitur: et fratri suo dicet [Al. dicit], Confortare. Confortavit [Al. confortabit] faber aerarius percutiens malleo eum qui cudebat tunc temporis, dicens, glutino bonum est: et confortavit eum in clavis, ut non moveatur [Al. moveretur]. LXX: Innovamini ad me insulae, principes enim mutabunt virtutem: appropinquent et loquantur simul: tunc judicium annuntient: Quis suscitavit de Oriente justitiam: vocavit eam ad pedes suos et vadet? Dabit in conspectu gentium: et reges in stuporem mittet, et dabit in terram gladios eorum: et sicut stipulam projectam arcus eorum: et persequetur eos, transibit in pace via pedum ejus. Quis operatus est et fecit haec? vocabit eam, qui vocat eam a generationum principio. Ego Deus primus, et in haec quae ventura sunt ego sum. Viderunt gentes et timuerunt: termini terrae obstupuerunt 496 et accesserunt: venerunt simul, judicans unusquisque proximo suo auxiliari et fratri: et dicet: praevaluit vir artifex et aerarius percutiens malleo simul producens: aliquando quidem dicit, solidatio bona est. Confortaverunt ea, in clavis ponent ea: et non movebuntur.

Gentes, id est, insulae, quae falsis amarisque hujus saeculi tunduntur fluctibus, jubentur audire et ora concludere, et illud nosse quod ad Israel dictum est: Audi, Israel, et tace; et mutare fortitudinem, ne per imbecillitatem pristinam, Dei non possint audire sermonem, ut accedant prius ad Dominum, et quod non sint propria salute contentae; sed quod didicerint, caeteros doceant, et cum Domino disputent, utrum omnium Deus justa servaverit. Sic autem interrogat eos, et ad respondendum provocat, ut interrogatione doceat quod ignorant: Quis suscitavit ab Oriente justum, sive justitiam?

(Chap. XLI.---Vers. 1 seqq.) Let the islands be silent before me, and let the nations change their strength: let them draw near, and then speak: let us come near together to judgment. Who hath raised up the Just One from the East: and called him to follow him? He shall give the nations in his sight, and he shall obtain the kings. He shall give them as dust to his sword, as stubble driven by the wind to his bow. He shall pursue them: he shall pass in peace, the path in his feet shall not appear. Who hath wrought and done these things: calling the generations from the beginning? I the Lord, I am the first and the last. The islands saw, and feared: the ends of the earth were astonished, they drew near and came. Every one shall help his neighbour: and shall say to his brother [Al. says]: Be of good courage. The coppersmith striking with the hammer encouraged him that forged at that time, saying: It is good for soldering: and he strengthened it with nails, that it should not be moved [Al. should be moved]. LXX: Be renewed before me, O islands, for the princes shall change their virtue: let them draw near and speak together: then let them announce judgment: Who hath raised up justice from the East: called it to his feet and it shall go? He shall give in the sight of the nations: and shall send the kings into astonishment, and shall give their swords to the earth: and as stubble cast away their bows: and he shall pursue them, he shall pass in peace by the way of his feet. Who hath wrought and done these things? he shall call it, who calleth it from the beginning of the generations. I God am the first, and in these things that are to come I am. The nations saw and feared: the ends of the earth were astonished 496 and drew near: they came together, every one judging to help his neighbour and brother: and he shall say: the craftsman and the coppersmith prevailed, striking with the hammer while producing at the same time: sometimes indeed he says, the soldering is good. They strengthened them, they shall place them with nails: and they shall not be moved.

The nations, that is, the islands, which are beaten by the false and bitter waves of this age, are commanded to hear and close their mouths, and to know that which was said to Israel: Hear, O Israel, and be silent; and to change their strength, lest through their former weakness they should not be able to hear the word of God, that they may first draw near to the Lord, and that they may not be content with their own salvation; but that what they have learned, they may teach others, and dispute with the Lord, whether the God of all has preserved just things. Thus he interrogates them, and provokes them to answer, that by interrogation he may teach what they are ignorant of: Who hath raised up the Just One, or justice, from the East?

Neque enim Judaeorum tantum Deus, sed et gentium, qui vocavit Christum Dominum Salvatorem, qui factus est nobis sapientia a Deo, justitia et sanctitas, et redemptio (I Cor. I). In quo juxta eumdem Apostolum Dei justitia revelatur (Ibid.). Vocavit autem eum, ut se in omnibus sequeretur, et opera Patris faceret; et illud impleret dicens: Deus, ut facerem voluntatem tuam volui (Ps. XXXIX, 9). In hujus conspectu reges et gentes colla submittent, et gladio illius ac sagittis adversariae potestates, quasi stipula subjicientur, et pulvis. Persequetur eos, reges videlicet et principes gentium singularum: Et pertransibit in pace, ad pacem cunctos vocans, ut reconcilientur Deo. Semita in pedibus illius non apparebit, id est, viae laborem non sentiet, nec aliquam imbecillitatis humanae lassitudinem; sed de torrente bibet in via, et propterea levabit caput (Ps. CIX). Quis, inquit, haec operatus est et fecit? Quis suscitavit justum, sive justitiam? Quis ei gentes et reges tradidit? Quis gladio ejus et arcui universa subjecit? utique ille, qui ab initio mundi haec futura praedixit, qui omnium conditor est. Et quia dixerat sciscitantis affectu: Quis suscitavit ab Oriente justum, etc., cunctis tacentibus sibi ipse respondit: Ego sum Dominus, primus et novissimus ego sum. Ipse est qui et in Apocalypsi Joannis 497 loquitur: Ego sum alpha et ω, principium et finis (Apoc. I, 8; et XXII, 13). Viderunt insulae, id est, gentes, sive Ecclesiae de gentibus congregatae, quae mundi hujus sustinent tempestates; et timuerunt Dominum: Principium enim sapientiae timor Domini (Prov. IX, 10). Omnes terrarum termini ad Apostolorum verba tremuerunt, appropinquantes, et ad Christi Evangelium pariter accedentes. Cumque seipsos cernerent esse salvatos, id quod supra audierant: accedant, et tunc loquantur, opere compleverunt; ut auxiliarentur proximis suis, et fratres suos vellent in Domino confortare, et dicerent eis: Recedite ab idolis, simulacra daemonum antiqua contemnite, quae humana finxit manus, quae malleo cudente producta sunt, quae compacta glutino, quae stabilita clavis, ut non moveantur; et cum steterint, ambulare non valeant.

Quae nos super persona Christi et vocatione gentium et praedicatione Evangelii atque idolorum condemnatione interpretati sumus, quidam ad Cyrum regem Persarum referunt, quod suscitaverit eum adversum Babylonios de Oriente, et parere suae fecerit jussioni, prosternens ei gentes plurimas, et gladio illius et arcui cuncta subjiciens: et caetera quae sequuntur ad ejus personam referunt, quod scilicet Babyloniis idola sua non profuerint, quae humano facta sunt studio, et arte aerarii suscitata.

For he is not the God of the Jews only, but also of the Gentiles, who called Christ the Lord Savior, who was made for us wisdom from God, justice and holiness, and redemption (1 Cor. 1). In whom, according to the same Apostle, the justice of God is revealed (Ibid.). And he called him, that he might follow him in all things, and do the works of the Father; and might fulfill that saying: O God, I desired to do thy will (Ps. 39, 9). In his sight kings and nations shall submit their necks, and by his sword and arrows the adversary powers shall be subjected, as stubble and dust. He shall pursue them, namely the kings and princes of the individual nations: And he shall pass through in peace, calling all to peace, that they may be reconciled to God. The path in his feet shall not appear, that is, he shall not feel the labor of the way, nor any weariness of human weakness; but he shall drink of the torrent in the way, and therefore he shall lift up his head (Ps. 109). Who, he says, hath wrought and done these things? Who hath raised up the Just One, or justice? Who hath delivered the nations and kings to him? Who hath subjected all things to his sword and bow? surely he, who from the beginning of the world foretold these future things, who is the creator of all. And because he had spoken with the feeling of one inquiring: Who hath raised up the Just One from the East, etc., while all were silent he answered himself: I am the Lord, I am the first and the last. It is he himself who also speaks in the Apocalypse of John 497: I am the alpha and the omega, the beginning and the end (Apoc. 1, 8; and 22, 13). The islands saw, that is, the nations, or the Churches gathered from the nations, which sustain the tempests of this world; and they feared the Lord: For the fear of the Lord is the beginning of wisdom (Prov. 9, 10). All the ends of the earth trembled at the words of the Apostles, drawing near, and likewise approaching the Gospel of Christ. And when they saw themselves saved, that which they had heard above: let them draw near, and then speak, they fulfilled in deed; that they might help their neighbours, and might wish to comfort their brothers in the Lord, and might say to them: Depart from idols, despise the ancient simulacra of demons, which the human hand fashioned, which were produced by the striking hammer, which were joined together with glue, which were established with nails, that they might not be moved; and when they stand, they are not able to walk.

Those things which we have interpreted concerning the person of Christ and the calling of the nations and the preaching of the Gospel and the condemnation of idols, some refer to Cyrus king of the Persians, that he raised him up against the Babylonians from the East, and made him obey his command, prostrating many nations before him, and subjecting all things to his sword and bow: and the rest which follow they refer to his person, namely, that their idols did not profit the Babylonians, which were made by human study, and raised up by the art of the coppersmith.

Nonnulli Hebraeorum de Abraham dictum putant, qui vocatus sit justus ab Oriente, id est, de Chaldaeis, eo quod solus justus inventus est; et secutus est eum, egrediens de patria sua in terram quam nesciebat, et tradiderit reges in manu ejus, qui adversum Sodomam et Gomorram venerant; et ante gladium ejus et arcum fecerit eos esse quasi stipulam et pulverem; persecutusque sit illos, et reversus in pace, et longi itineris cursum non senserit, et hoc non suis viribus, sed Domini fecerit misericordia, qui ab initio haec futura cognoverit. Viderunt, ait, insulae, id est, gentes in circuitu, et illius virtute perterritae sunt: et extrema terrae. Sem videlicet filius Noe, qui tempore extremo terrarum cum patre et cum fratribus de Diluvio evaserat; et usque ad tempus illud fuerat reservatus (Genes. XIV): quem Melchisedec intelligi volunt, 498 et venisse obviam Abraham de praelio revertenti, et accepisse, et benedixisse ei, et eum Dei benedictionibus corroborasse: ipsumque esse fabrum aerarium qui Abraham conflaverit, et malleo suae artis ad meliora produxerit: et dixisse ei, Bonum est, ut timore Domini glutineris et jungaris ei. Et confortavit eum, sive solidavit in clavis praeceptorum Domini, ut non moveretur, sed in timore illius permaneret.

(Vers. 8 seqq.) Et tu, Israel serve meus, Jacob quem elegi, semen Abraham amici mei. In quo apprehendi te ab extremis terrae, et a longinquis ejus vocavi te, et dixi tibi: Servus meus es tu: elegi te, et non abjeci te. Ne timeas, quia tecum sum ego: ne declines, quia ego Deus tuus, confortavi te, et auxiliatus sum tui [Al. tibi]: et suscepit te dextera justi mei. Ecce confundentur et erubescent omnes qui pugnant adversum te: erunt quasi non sint: et peribunt viri qui contradicunt tibi. Quaeres eos, et non invenies: viri rebelles tui erunt quasi non sint: et veluti consumptio homines bellantes adversum te. Quia ego Dominus Deus tuus apprehendi manum tuam, dicens tibi: Ne timeas, ego adjuvi te. Noli timere vermis Jacob, qui mortui estis ex Israel. Ego auxiliatus sum tui, dicit Dominus: et redemptor tuus Sanctus Israel. Ego posui te quasi plaustrum triturans novum, habens rostra serrantia. Triturabis montes et comminues; et colles quasi pulverem pones. Ventilabis eos, et ventus tollet, et turbo disperget eos: et tu exsultabis in Domino, in Sancto Israel laetaberis.

Some of the Hebrews think it was said concerning Abraham, who was called just from the East, that is, from the Chaldeans, because he alone was found just; and he followed him, going out from his country into a land which he did not know, and he delivered kings into his hand, who had come against Sodom and Gomorrah; and before his sword and bow he made them to be as stubble and dust; and he pursued them, and returned in peace, and did not feel the course of the long journey, and he did this not by his own strength, but by the mercy of the Lord, who from the beginning knew these future things. The islands, he says, saw, that is, the nations round about, and were terrified by his power: and the ends of the earth. Namely Shem the son of Noah, who at the end time of the lands had escaped from the Flood with his father and with his brothers; and had been reserved until that time (Gen. 14): whom they wish to be understood as Melchizedek, 498 and that he came to meet Abraham returning from the battle, and received him, and blessed him, and corroborated him with the blessings of God: and that he himself is the coppersmith who forged Abraham, and by the hammer of his art produced him to better things: and said to him, It is good, that you should be glued and joined to him by the fear of the Lord. And he comforted him, or solidified him in the nails of the precepts of the Lord, that he should not be moved, but should remain in his fear.

(Vers. 8 seqq.) And thou, Israel my servant, Jacob whom I have chosen, the seed of Abraham my friend. In whom I have taken thee from the ends of the earth, and from the remote parts thereof have called thee, and said to thee: Thou art my servant: I have chosen thee, and have not cast thee away. Fear not, for I am with thee: turn not aside, for I am thy God, I have strengthened thee, and have helped thee: and the right hand of my just one hath upheld thee. Behold all that fight against thee shall be confounded and ashamed: they shall be as nothing: and the men shall perish that contradict thee. Thou shalt seek them, and shalt not find them: the men that rebel against thee shall be as nothing: and as consumption the men that war against thee. For I am the Lord thy God, who have taken thee by the hand, and say to thee: Fear not, I have helped thee. Fear not, thou worm Jacob, you that are dead of Israel. I have helped thee, saith the Lord: and thy redeemer the Holy One of Israel. I have made thee as a new threshing wain, with teeth like a saw. Thou shalt thresh the mountains, and break them in pieces: and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.

LXX: Tu autem Israel puer meus, Jacob, quem elegi, semen Abraham quem dilexi, quem assumpsi ab extremis terrae, et a summitatibus ejus vocavi te, et dixi tibi: Puer meus es: elegi te, et non dereliqui te. Noli timere, tecum enim sum ne erres; ego enim sum Deus tuus qui confortavi te, et auxiliatus sum tui, et roboravi te dextera justa mea. Ecce confundentur, et erubescent omnes adversarii tui: erunt enim quasi non sint: et peribunt omnes inimici tui. Quaeres eos, et non invenies, homines qui insanient in te. Erunt enim quasi non sint, et non erunt pugnantes adversum te. Quia ego Dominus Deus tuus qui teneo dexteram tuam: qui dico tibi, ne timeas Jacob, parvule Israel. Ego auxiliatus sum tui, dicit Deus: qui redimo te Sanctus Israel. Ecce feci te quasi rotas plaustri triturantis novas 499 in serrarum modum: et triturabis montes, et comminues colles: et ut pulverem pones et ventilabis, et ventus auferet eos, et tempestas disperget illos. Tu autem laetaberis in Domino et in Sanctis Israel.

Jacob et Israel esse carnalem et esse spiritualem, Paulus Apostolus docet: Videte Israel secundum carnem (I Cor. X). Ex quo intelligimus esse et alterum juxta spiritum; et ad carnalem dici Israel: Si filii essetis Abraham, opera Abraham faceretis. Quibus et supra (Ad cap. XL, 27) dicitur: Quare dicis, Jacob, et loqueris, Israel: Abscondita est via mea a Domino: et a Deo meo judicium meum transivit? E contrario nunc ad spiritualem Deus loquitur Israel, qui Domini sui suscepit adventum, quem primum servum, dein electum, ad extremum semen Abraham vocat. Ante enim accepimus spiritum servitutis in timore (Rom. VIII); et postea electi, in amicitiam Dei jungimur. Post vocationem igitur gentium, quando viderunt insulae et timuerunt, extrema terrae obstupuerunt; appropinquaverunt et accesserunt, vocantur reliquiae, juxta electionem gratiae, de quibus scribit et Evangelium: Istos duodecim elegit Jesus, quos et Apostolos nominavit (Luc. VI), qui post servitutem paedagogae Legis, electi sunt in Evangelio; et semen Abraham amici Dei esse meruerunt. In illo enim apprehendit eos ab extremo terrae, et a longinquis ejus finibus vocavit Israel de universis nationibus, congregans primum populum Judaeorum, de quibus et Paulus Apostolus dicit: Vobis oportebat primum praedicari sermonem: quoniam autem avertitis nos, imus ad gentes (Act. XIII, 46). Tibi ergo, qui et servus meus, et electus meus, qui praedicaturus in gentibus es, et persecutiones plurimas perpessurus, dico ne timeas, quia tecum sum, cui loquor in Evangelio: Ecce ego vobiscum sum omnes dies, usque ad consummationem saeculi (Matth. ult., 20).

LXX: But thou Israel my servant, Jacob, whom I have chosen, the seed of Abraham whom I have loved, whom I have taken from the ends of the earth, and from the summits thereof have called thee, and said to thee: Thou art my servant: I have chosen thee, and have not forsaken thee. Fear not, for I am with thee, that thou mayest not err; for I am thy God who have strengthened thee, and have helped thee, and have reinforced thee with my just right hand. Behold all thy adversaries shall be confounded, and ashamed: for they shall be as if they were not: and all thy enemies shall perish. Thou shalt seek them, and shalt not find them, the men that shall rave against thee. For they shall be as if they were not, and they that fight against thee shall not be. Because I am the Lord thy God who hold thy right hand: who say to thee, fear not Jacob, little Israel. I have helped thee, saith God: who redeem thee, the Holy One of Israel. Behold I have made thee as new wheels of a threshing wain 499 in the manner of saws: and thou shalt thresh the mountains, and break the hills: and shalt make them as dust and fan them, and the wind shall carry them away, and the storm shall scatter them. But thou shalt rejoice in the Lord and in the Saints of Israel.

The Apostle Paul teaches that Jacob and Israel are both carnal and spiritual: Behold Israel according to the flesh (1 Cor. 10). From which we understand that there is also another according to the spirit; and to the carnal it is said, Israel: If you were the children of Abraham, you would do the works of Abraham. To whom also above (On chap. 40, 27) it is said: Why sayest thou, Jacob, and speakest, Israel: My way is hid from the Lord: and my judgment is passed over from my God? On the contrary, God now speaks to the spiritual Israel, which received the coming of its Lord, whom he calls first a servant, then chosen, and finally the seed of Abraham. For before we received the spirit of bondage in fear (Rom. 8); and afterwards, having been chosen, we are joined in the friendship of God. After the calling of the nations, therefore, when the islands saw and feared, the ends of the earth were astonished; they drew near and approached, the remnants are called, according to the election of grace, of which the Gospel also writes: These twelve Jesus chose, whom he also named Apostles (Luke 6), who after the bondage of the pedagogue Law, were chosen in the Gospel; and they merited to be the seed of Abraham the friend of God. For in him he took them from the end of the earth, and from its far-off borders he called Israel from all nations, gathering first the people of the Jews, of whom also the Apostle Paul says: To you it behooved us first to preach the word: but because you reject us, we go to the nations (Acts 13, 46). To thee therefore, who art both my servant and my chosen one, who art to preach among the nations, and to suffer very many persecutions, I say, fear not, for I am with thee, to whom I speak in the Gospel: Behold, I am with you all days, even to the consummation of the world (Matt. last, 20).

Non erres, neque a veritate declines, nec te falsa persuasione decipias, quod tuis viribus imperitus et nudus, silvam gentium penetres, et ferocissimas nationes ad mansuetudinem voces. Ego sum qui confortavi te, et auxiliatus tui sum; et suscepit te, sive protexit, dextera justi mei, id est, Domini Salvatoris, sive dextera mea, ut LXX transtulerunt. Ecce enim adversarii tui, populus Judaeorum 500 et omnes qui pugnant adversum te, et persecutores tui vertentur in nihili, quaeresque adversarios tuos, et non invenies. Causaque redditur quare non inveniat adversarios suos: Quia erunt quasi non sint. Qui adversarii insanire dicuntur contra Apostolos, vel juxta Hebraicum, esse consumpti.

Idcirco autem timere non debes, quia ego apprehendi manum tuam, qui dico tibi, Ne timeas: ego adjuvi te; noli timere vermis Jacob, qui mortui estis ex Israel, sive ut LXX, paucissimi ex Israel. Hoc quod posuimus, ego adjuvi te: noli timere vermis Jacob, in LXX non habetur. Vermis autem qui Hebraice dicitur, THOLATH (תּוֹלָע), propter humilitatem atque contemptum vocatur Apostolorum chorus, imitans Salvatorem, qui loquitur in psalmo: Ego sum vermis, et non homo: opprobrium hominum, et abjectio plebis (Psal. XXI, 7). Sicut enim vermis terram penetrat: ita sermo apostolicus penetravit gentium civitates, et ingressus est prius corda durissima. Et recte pauci appellantur ex Israel, quia ad comparationem totius orbis, gentis Judaicae paucissimi crediderunt, quibus in Evangelio Dominus loquitur: Noli timere grex parvulus (Luc. XII, 32). Sive juxta Hebraicum, mortui ex Israel, qui cum Apostolo dicunt: Quotidie morior (II Cor. XV, 31). Et alibi: Cum Christo crucifixus sum. Vivo autem, non ego; vivit vero in me Christus (Galat. II, 20). Quodque sequitur: Ego posui te quasi plaustrum triturans novum, habens rostra serrantia, hoc significat, quod praedicatio Evangelica conterat adversarias potestates, et spiritualem nequitiam elevantem se contra scientiam Dei: quae pro varietate superbiae montes appellantur et colles. Illisque sublatis, et turbinis more dispersis, exsultet Israel atque laetetur in Domino Sancto Israel. Possumus quoque dicere, quod ecclesiasticus vir habens evangelicae praedicationis rostra serrantia in plaustro novo, quod nequaquam operatur in vetustate litterae, sed in novitate spiritus, conterat incredulorum corda durissima: separans triticum a paleis, et montes collesque comminuens, id est, omnes haereticorum principes, qui comminuti atque contriti, redigantur in pulverem, et nihil esse doceantur, ut qui male fuerant congregati, dividantur in bonum suum.

Err not, nor turn aside from the truth, nor deceive thyself with a false persuasion, that by thy own strength, unskillful and naked, thou shouldst penetrate the forest of the nations, and call the most fierce nations to tameness. I am he who strengthened thee, and helped thee; and the right hand of my just one, that is, of the Lord Savior, or my right hand, as the LXX translated, has upheld thee, or protected thee. For behold thy adversaries, the people of the Jews 500 and all who fight against thee, and thy persecutors shall be turned to nothing, and thou shalt seek thy adversaries, and shalt not find them. And the reason is given why he should not find his adversaries: Because they shall be as if they were not. Which adversaries are said to rave against the Apostles, or according to the Hebrew, to have been consumed.

Therefore thou oughtest not to fear, because I have taken thy hand, who say to thee, Fear not: I have helped thee; fear not, thou worm Jacob, you who are dead of Israel, or as the LXX, the very few of Israel. This which we have put, I have helped thee: fear not, thou worm Jacob, is not found in the LXX. But the worm which in Hebrew is called THOLATH (תּוֹלָע), is so called for humility and contempt the chorus of the Apostles, imitating the Savior, who speaks in the psalm: I am a worm, and no man: the reproach of men, and the outcast of the people (Ps. 21, 7). For as a worm penetrates the earth: so the apostolic word penetrated the cities of the nations, and entered first into the hardest hearts. And rightly they are called few from Israel, because in comparison with the whole world, very few of the Jewish nation believed, to whom the Lord speaks in the Gospel: Fear not, little flock (Luke 12, 32). Or according to the Hebrew, the dead from Israel, who say with the Apostle: I die daily (1 Cor. 15, 31). And elsewhere: With Christ I am crucified. But I live, yet not I; but Christ liveth in me (Gal. 2, 20). And that which follows: I have made thee as a new threshing wain, with teeth like a saw, this signifies that the Evangelical preaching breaks the adversary powers, and the spiritual wickedness raising itself against the knowledge of God: which for the variety of pride are called mountains and hills. And these being taken away, and scattered in the manner of a whirlwind, let Israel exult and rejoice in the Lord the Holy One of Israel. We can also say that the ecclesiastical man having the serrated beaks of evangelical preaching in a new wagon, which by no means works in the oldness of the letter, but in the newness of the spirit, breaks the hardest hearts of the unbelieving: separating the wheat from the chaff, and crushing the mountains and hills, that is, all the princes of the heretics, who being crushed and contrite, are reduced to dust, and are shown to be nothing, so that they who had been badly gathered together, might be divided for their own good.

(Vers. 17 seqq.) Egeni et pauperes quaerunt aquas, et non sunt: lingua eorum siti aruit. Ego Dominus exaudiam eos: Deus Israel non derelinquam illos. Aperiam in supinis collibus flumina: et in medio camporum fontes. Ponam desertum in stagnum aquarum et terram inviam in rivos aquarum. Dabo in solitudine cedrum et spinam, et myrtum, et lignum olivae. Ponam in deserto abietem, ulmum, et buxum simul: ut videant, et sciant, et recogitent, et intelligant pariter, quia manus Domini fecit hoc, et Sanctus Israel creavit illud. LXX: Et exsultabunt pauperes et inopes: quaerent enim aquam, et non erit: lingua eorum prae siti exaruit. Ego Dominus Deus exaudiam ipsos Deus Israel: et non derelinquam eos: sed aperiam in montibus flumina, et in medio camporum fontes: faciam desertum in paludes, et sitientem terram in aquaeductus. Ponam in terram absque aqua cedrum, et buxum, et myrtum, et cyparissum, et populum: ut videant, et sciant, et cogitent, et noverint simul quia manus Domini fecit haec, et Sanctus Israel ostendit.

Gentium populus pauper et tenuis, qui non habebat scientiam veritatis, quaerit per diversos magistros, et varia Philosophorum dogmata aquas salubres: et non invenit, quia non sunt; lingua eorum siti aruit, sine Lege ac Prophetis. Omnem enim juxta Evangelii fidem, substantiam suam in medicos comsumpserat (Luc. VIII); et a cruore idololatriae, et sanguine victimarum non poterat liberari. Propterea Dominus Deus Israel non eos penitus dereliquit, nec in aeternum perire passus est; sed aperuit in supinis collibus, sive in montibus flumina, et in medio camporum fontes. Quae flumina ex illo fluvio duxere principium, qui in Psalmis legitur: Fluminis impetus laetificat civitatem Dei (Ps. XLV, 4). Et in alio loco: Fluvius Dei repletus est aquis. Quae aquae et fontes de illo fonte manarunt, qui per Jeremiam loquitur: Me dereliquerunt fontem aquae vivae (Jerem. II, 13). Et supra in hoc eodem Propheta dicitur: Bibent aquas de fontibus Salvatoris. De quibus et in Psalmis canitur: Benedicite Dominum Deum de fontibus Israel (Ps. LXVII, 27). Et posuit, inquit, desertum in stagnum aquarum, et terram inviam in rivos aquarum. De quibus aquis et Salvator in Evangelio mystico sermone dicebat (Joan. IV, 13, 14): Qui biberit de 502 aqua, quam ego dabo ei, non sitiet in aeternum: sed aqua quam ego dedero ei, fiet in eo fons aquae salientis in vitam aeternam. Et iterum: Si quis sitit, veniat ad me et bibat. Qui biberit de aqua quam ego dabo ei, flumina de ventre ejus fluent aquae vivae (Idem. VII, 37, 38, 39). Hoc autem, inquit Evangelista, dicebat de Spiritu Sancto, quem credentes in eo accepturi erant.

(Vers. 17 seqq.) The needy and the poor seek waters, and there are none: their tongue hath been dry with thirst. I the Lord will hear them: I the God of Israel will not forsake them. I will open rivers in the high hills: and fountains in the midst of the plains. I will make the desert a pool of waters, and the impassable land streams of waters. I will plant in the wilderness the cedar and the thorn, and the myrtle, and the olive tree. I will set in the desert the fir tree, the elm, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it. LXX: And the poor and needy shall exult: for they shall seek water, and there shall be none: their tongue hath been parched with thirst. I the Lord God will hear them, the God of Israel: and I will not forsake them: but I will open rivers in the mountains, and fountains in the midst of the plains: I will make the desert into marshes, and the thirsty land into aqueducts. I will set in the land without water the cedar, and the box tree, and the myrtle, and the cypress, and the poplar: that they may see, and know, and consider, and understand together that the hand of the Lord hath done these things, and the Holy One of Israel hath shown them.

The people of the Gentiles, poor and thin, who had not the knowledge of the truth, seeks through various teachers and various dogmas of the Philosophers for healthful waters: and finds them not, because they are not; their tongue was dry with thirst, without the Law and the Prophets. For according to the faith of the Gospel, she had consumed all her substance on physicians (Luke 8); and from the gore of idolatry and the blood of victims she could not be delivered. Therefore the Lord God of Israel did not utterly forsake them, nor suffer them to perish forever; but opened rivers in the high hills, or in the mountains, and fountains in the midst of the plains. Which rivers took their beginning from that stream which is read in the Psalms: The impetus of the river maketh glad the city of God (Ps. 45, 4). And in another place: The river of God is filled with waters. Which waters and fountains flowed from that fountain which speaks through Jeremiah: They have forsaken me, the fountain of living water (Jer. 2, 13). And above in this same Prophet it is said: They shall drink waters from the fountains of the Savior. Of which also it is sung in the Psalms: Bless the Lord God from the fountains of Israel (Ps. 67, 27). And he made, he says, the desert a pool of waters, and the impassable land streams of waters. Of which waters also the Savior in the Gospel spoke in mystical discourse (John 4, 13, 14): He that shall drink of the 502 water which I will give him, shall not thirst for ever: but the water which I will give him, shall become in him a fountain of water springing up into life everlasting. And again: If any man thirst, let him come to me, and drink. He that drinketh of the water that I shall give him, rivers of living water shall flow from his belly (Ibid. 7, 37, 38, 39). But this, says the Evangelist, he said of the Holy Spirit, whom they that believed in him were to receive.

Quia igitur deserta quondam Ecclesiae multitudo, aquis vitalibus fuerat irrigata, propterea juxta LXX nascuntur in ea cedrus, et buxus, et myrtus, et cyparissus, et populus: juxta Hebraicum, et caeteros Interpretes, cedrus, setta, et myrtus, et lignum olivae, et abies, et ulmus et buxum simul. Quae varietates arborum, diversitatem significant gratiae spiritualis. Et quia omnibus natura earum nota est, de SETTA (שִׁטָּה) tantum Hebraico edisseramus, quam spinam Theodotio transtulit. Est autem genus arboris nascentis in eremo, spinae albae habens similitudinem; unde omnia ligna arcae, et tabernaculi facta sunt instrumenta, quae appellantur Settim (Exod. XXXVII): quod lignum imputribile et levissimum, omnium lignorum, tam in fortitudine quam in nitore, soliditatem superat et pulchritudinem. Cedrus autem et cyparissus, et myrtus, odoris optimi sunt, et imputribiles. Ulmus quoque et populus, sive buxus, vel maritandis vitibus junguntur, vel ad diversa opera aptissimae sunt. Haec autem omnia pariter ponuntur in solitudine, ne saltem una chorda de cithara Domini, et aliqua virtus gratiarum Ecclesiae deesse videatur. Ut omnes intelligant, et pariter mente cognoscant, quia manus Domini haec universa perfecerit, ut in ariditate gentium invenirentur fluenta virtutum, et in terra quondam deserta plenaque salsuginis, cedrus et cyparissus, et aliae arbores nascerentur, quarum sublimitatem et verticem ad coelestia festinantem, illuminaret lignum olivae, quod nutrimentum lucis est, et laborantium requies.

(Vers. 21 seqq.) Prope facite judicium vestrum, dicit Dominus: afferte si quid forte habetis, dixit rex Jacob. Accedant, et nuntient nobis quaecumque ventura sunt: priora quae fuerunt, nuntiate: et ponemus cor nostrum, et sciemus novissima eorum: et [Al. haec] quae ventura sunt, indicate nobis. Annuntiate quae ventura sunt in futurum: et sciemus quia dii estis vos. Bene quoque aut male si potestis, facite, et loquamur, et videamus simul. Ecce vos estis pro nihili [Vulg. ex nihilo]: et opus vestrum ex eo quod non est: abominatio est qui elegit vos. LXX: Juxta est judicium vestrum, dicit Dominus Deus: venerunt et appropinquaverunt consilia vestra, dicit rex Jacob. Appropinquent [Al. accedant] et annuntient nobis quae ventura sunt: aut priora quae erant dicite: et apponemus sensum: et sciemus quae sunt novissima. Ventura quoque dicite nobis, et annuntiate quae ventura sunt in novissimo: et sciemus quoniam dii estis. Bene facite et male, et admirabimur: et videbimus simul unde sitis vos, et unde sit opus vestrum: de terra abominationum elegerunt vos.

Because therefore the once desert multitude of the Church had been irrigated with vital waters, therefore according to the LXX there grow in it the cedar, and the box tree, and the myrtle, and the cypress, and the poplar: according to the Hebrew and the other Interpreters, the cedar, the acacia (setta), and the myrtle, and the olive tree, and the fir, and the elm, and the box tree together. Which varieties of trees signify the diversity of spiritual grace. And because their nature is known to all, let us discuss only SETTA (שִׁטָּה) from the Hebrew, which Theodotion translated as thorn. For it is a kind of tree growing in the desert, having a resemblance to the white thorn; from which all the wood of the ark and the instruments of the tabernacle were made, which are called Shittim (Exod. 37): which wood, imputrescible and very light, surpasses the solidity and beauty of all woods, both in strength and in brightness. But the cedar and cypress and myrtle are of the best odor and imputrescible. The elm also and the poplar, or the box tree, are either joined for wedding the vines, or are most fit for various works. But all these are placed together in the wilderness, lest at least one string from the lyre of the Lord, and some virtue of the graces of the Church should seem to be lacking. That all may understand, and together recognize in mind, that the hand of the Lord has performed all these things, so that in the aridity of the nations streams of virtues might be found, and in the land once desert and full of saltiness, the cedar and cypress and other trees might grow, whose height and top hastening to the heavens, the olive tree might illuminate, which is the nourishment of light and the rest of those who labor.

(Vers. 21 seqq.) Bring your cause near, saith the Lord: bring hither if you have any thing to say, said the king of Jacob. Let them come near, and tell us all things that are to come: tell us the former things that were: and we will set our heart upon them, and shall know the latter end of them: and tell us the things that are to come. Show the things that are to come hereafter: and we shall know that you are gods. Do also good or evil, if you can: and let us speak, and see together. Behold, you are of nothing: and your work of that which hath no being: he that hath chosen you is an abomination. LXX: Your judgment is near, saith the Lord God: your counsels have come and drawn near, saith the king of Jacob. Let them draw near and tell us the things that are to come: or tell the former things that were: and we will apply our sense: and shall know which are the latest. Tell us also the things to come, and show the things that are to come in the end: and we shall know that you are gods. Do good and evil, and we will wonder: and we shall see together whence you are, and whence is your work: they have chosen you from the land of abominations.

Quomodo supra diximus, duplicem esse Jacob et Israel, non credentium atque credentium in Dominum Salvatorem: ita vocatis gentibus, et in deserto quondam Ecclesiae erumpentibus fluviis fontibusque, et mirum in modum comante varietate arborum, cunctis ubertate plenissimis, qui in Christum ex gentibus credere noluerunt, provocantur ad judicium, ut respondeant cur videre, et scire et recogitare, et intelligere noluerint, quia manus Domini ista fecerit, et Sanctus Israel creaverit universa. Accedant, inquit, idola vestra, quae putatis esse fortissima. Vel afferte, si quid forte habetis in vobis; et vestra aperite consilia, qua ratione, quo sensu nolueritis apertam suscipere veritatem. Simulque fit apostropha ad ipsa idola, quae insensibilia sunt, et nec audiendi, nec respondendi possident facultatem. Dicite, inquit, nobis vel praeterita, vel futura, et ex rerum eventibus vestram potentiam demonstrate. Hoc autem significat, quod post adventum Christi omnia idola conticuerint: ubi Apollo Delphicus, et Loxias, Deliusque, et Clarius, et caetera idola, futurorum scientiam pollicentia, quae reges potentissimos deceperunt? Cur de Christo nihil potuere praedicere; nihil de Apostolis ejus; nihil de ruinis et abolitione templorum? Si ergo suum interitum non potuere praedicere, quomodo aliena, vel mala, vel bona potuerunt [Al. potuerint] nuntiare? Quod si aliquis dixerit, multa ab idolis esse praedicta, hoc sciendum quod semper mendacium junxerint veritati, et sic sententias temperarint, ut seu boni seu mali quid accidisset, utrumque posset intelligi. Ut est illud Pyrrhi regis Epirotarum: Aio te, Aeacida, Romanos vincere posse. Et Croesi: Craesus transgressus Halym maxima regna perdet.

Aliud quoque signum est, idola deos non esse, quod nec bene possint facere, nec male. Non quo idola, vel daemones assidentes idolis, mala saepe non fecerint; sed quo nisi concessa eis fuerit potestas a Domino, hoc facere non possint. Denique in Evangelio deprecantur, ut habeant potestatem in porcorum gregem (Matth. VIII). Et in Job legimus, absque Domini jussione eum (Diabolum) viri sancti ne jumenta quidem et possessiones valuisse disperdere (Job. I). Nec mirum hoc de Deo, cum etiam Apostolus Paulus tradat quosdam Satanae, ut discant non blasphemare (I Tim. I). Sive hoc dicendum, quod muta simulacra hominum et insensibilia, nec bene possint facere, nec male, nec praeterita nosse, nec futura, quia ex nihilo sint, et ex eo quod non est, et non tam ipsa, quam ille qui ea colat, abominatione condignus sit. Idola enim gentium, argentum et aurum, opera manuum hominum. Os habent, et non loquentur (Ps. CXIII, 13). Quomodo ergo possunt scire et nuntiare ventura, aut narrare praeterita, et bene facere, vel male, quae nec hominum sensum habent, nec brutorum animantium? Nec interest, de qua materia facta videantur, cum universa terrena sint.

As we said above, that Jacob and Israel are twofold, of those not believing and of those believing in the Lord Savior: so the nations having been called, and rivers and fountains breaking forth in the once desert of the Church, and the variety of trees blooming in a wonderful manner, all most full of richness, those from the nations who would not believe in Christ are provoked to judgment, that they may answer why they would not see, and know, and consider, and understand, that the hand of the Lord has done these things, and the Holy One of Israel has created all things. Let your idols draw near, he says, which you think to be most strong. Or bring hither, if by chance you have anything in you; and open your counsels, by what reason, by what sense you would not receive the open truth. And at the same time an apostrophe is made to the idols themselves, which are insensible, and possess neither the faculty of hearing nor of answering. Tell us, he says, either the past or the future, and demonstrate your power from the events of things. But this signifies that after the coming of Christ all idols fell silent: where is the Delphic Apollo, and Loxias, and the Delian, and the Clarian, and the other idols, promising knowledge of the future, which deceived most powerful kings? Why could they predict nothing of Christ; nothing of his Apostles; nothing of the ruins and abolition of the temples? If therefore they could not predict their own destruction, how could they announce other things, either bad or good? But if anyone should say that many things were predicted by idols, this must be known, that they always joined a lie to the truth, and so tempered their sentences that whether something good or bad happened, both could be understood. As is that of Pyrrhus king of the Epirotes: I say that thou, son of Aeacus, canst conquer the Romans. And of Croesus: Croesus having crossed the Halys shall destroy great kingdoms.

There is also another sign that idols are not gods, because they can neither do good nor evil. Not that idols, or the demons sitting by the idols, have not often done evils; but that unless power has been granted to them by the Lord, they cannot do this. Finally in the Gospel they entreat that they may have power over the herd of swine (Matt. 8). And in Job we read, that without the Lord's command he (the Devil) was not able to destroy even the beasts of burden and the possessions of the holy man (Job 1). Nor is this a wonder concerning God, when even the Apostle Paul delivers some to Satan, that they may learn not to blaspheme (1 Tim. 1). Or this must be said, that the mute and insensible simulacra of men can neither do good nor evil, nor know past things nor future things, because they are of nothing and of that which is not, and not so much themselves as he who worships them is worthy of abomination. For the idols of the Gentiles are silver and gold, the works of the hands of men. They have a mouth, and will not speak (Ps. 113, 13). How therefore can they know and announce things to come, or relate past things, and do good or evil, which have neither the sense of men nor of brute animals? Nor does it matter of what material they seem to be made, since all things are earthly.

(Vers. 25 seq.) Suscitavit ab Aquilone, et veniet ab ortu solis: vocabit [Al. vocavit] nomen meum, et adducet magistratus quasi lutum: et velut figulus conculcans [Al. conculcavit] humum. Quis annuntiavit ab exordio, ut sciamus: et a principio, ut dicamus: Justus es. Non est neque annuntians, neque praedicens, neque audiens sermones vestros. Primus ad Sion dicet: Ecce adsunt, et Jerusalem evangelistam dabo. Et vidi, et non erat neque ex istis quisquam qui iniret consilium: et interrogatus responderet verbum. Ecce 505 omnes injusti, et vana opera eorum: ventus et inania simulacra eorum. LXX: Ego autem suscitavi eum qui ab Aquilone est, et qui ab ortu solis: vocabuntur nomine meo. Veniant principes et sicut lutum figuli: et sicut figulus conculcans lutum, sic conculcabimini. Quis enim annuntiabit vobis ea quae a principio sunt, ut cognoscamus ea quae in futuro: et dicemus quia verum sit: non est qui praedicet [Al. praedicat], neque qui audiat verba vestra. Principium Sion dabo: et Jerusalem consolabor in via: nam de gentibus nullus est, et de simulacris ipsorum non erat qui annuntiaret: et si interrogavero eos, unde estis, non respondebunt mihi: sunt enim factores vestri, et frustra seducunt vos.

Adhuc contra idola loquitur, et eos qui post adventum Christi, ea relinquere noluerunt. Illisque permanentibus in errore, ipse ab Aquilone suscitasse se dicit populum nationum. Ab Aquilone enim exardescent mala super omnes habitatores terrae. Et ad Jeremiam dicitur: Quid tu vides, Jeremia? Et ille respondit: Ollam succensam: et faciem ejus a facie Aquilonis (Jer. I, 13). Suscitantur autem ab Aquilone, ut credant in eum qui venerit ab ortu solis. De quo supra legimus: Quis suscitavit ab Oriente justum, sive justitiam? Et in alio loco: Ecce vir Oriens nomen ejus (Zach. VI, 12). Qui vocabit [Al. vocavit] eos nomine meo, ut derelictis simulacris, unum colant Deum. Ipse enim loquitur in Evangelio: Ego veni in nomine Patris mei, et non suscepistis me: alius veniet in nomine suo, et suscipietis eum (Joan. V, 43). Ipse principes et magistratus, et omnem mundi superbiam conculcabit, et subjicientur ei quasi lutum figulo, ut faciat ex eis aliud vas in honorem, aliud in contumeliam (Rom. IX). Haec quae ego juxta consuetudinem prophetalem fecisse me dico, quasi jam praeterita sint, vel juxta Symmachum, futura polliceor, nullus daemonum et idolorum potest praedicere. Unde oracula cuncta tacuerunt, quia nemo est qui annuntiet, nemo qui audiat, dum bruta prius corda gentilium intellexerunt errorem suum, et falsa vaticinia reliquerunt.

(Vers. 25 seq.) He hath raised up one from the North, and he shall come from the rising of the sun: he shall call upon my name, and shall bring the magistrates as clay: and as a potter treading the ground. Who hath declared from the beginning, that we may know: and from the exordium, that we may say: Thou art just. There is none that showeth, nor that foretelleth, nor that heareth your words. The first shall say to Sion: Behold they are here, and to Jerusalem I will give an evangelist. And I saw, and there was no one even of these that could take counsel: and being asked, could answer a word. Behold 505 they are all unjust, and their works are vain: their idols are wind and vanity. LXX: But I have raised him up that is from the North, and him that is from the rising of the sun: they shall be called by my name. Let the princes come as the potter's clay: and as a potter treading clay, so shall you be trodden down. For who shall declare to you the things that are from the beginning, that we may know the things that are in the future: and we will say that it is true: there is none that preacheth [Al. preacheth], nor that heareth your words. I will give the beginning to Sion: and I will comfort Jerusalem in the way: for of the Gentiles there is no one, and of their idols there was none that could declare: and if I shall ask them, whence are you, they will not answer me: for they are your makers, and in vain do they seduce you.

Still he speaks against idols, and those who after the coming of Christ, would not leave them. And while they remained in error, he says that he raised up from the North the people of the nations. For from the North shall evils break forth upon all the inhabitants of the earth. And it is said to Jeremiah: What seest thou, Jeremiah? And he answered: A boiling cauldron: and the face thereof from the face of the North (Jer. 1, 13). They are raised up from the North, therefore, that they may believe in him who came from the rising of the sun. Of whom we read above: Who hath raised up the Just One from the East, or justice? And in another place: Behold a man, the Orient is his name (Zech. 6, 12). Who shall call them [Al. called] by my name, that having left their simulacra, they may worship one God. For he himself speaks in the Gospel: I am come in the name of my Father, and you receive me not: another shall come in his own name, and him you will receive (John 5, 43). He himself shall tread down the princes and magistrates and all the pride of the world, and they shall be subjected to him as clay to the potter, that he may make of them one vessel unto honor, another unto dishonor (Rom. 9). These things which I, according to prophetic custom, say that I have done, as if they were already past, or according to Symmachus, I promise as future, none of the demons and idols can predict. Wherefore all the oracles fell silent, because there is no one who announces, no one who hears, while the formerly brute hearts of the Gentiles understood their error, and left the false prophecies.

Primusque Dominus loquetur ad Sion, id est, ad Ecclesiam suam et dicet ei: Ecce adsunt filii tui, quos tibi per meam donavi fidem. Significat autem Apostolos, qui in toto orbe Evangelium 506 praedicarunt. Sion et Jerusalem nominibus differunt; caeterum ut una urbs, sic et una Ecclesia est. Omnes igitur gentes, quae idolorum sequuntur errorem, interrogentur a nobis, ut respondeant unde sint. Et haec erit universarum responsio, quod omnes vanitatem sequantur et ventos, et adorent opera manuum suarum. Quidquid de idolis et gentibus diximus, referamus ad dogmata pravitatis; et ad principes eorum haeresiarchas, quod Christo pacem Ecclesiae nuntiante, et monstrante eis veritatis viam, ipsi sequantur errorem; et vento ac turbini comparentur. Hebraei, suscitatum ab Aquilone, et venire ab ortu solis, Assyrium interpretantur et Persam, qui venerint Jerusalem, et omnes principes illius conculcaverint; nullumque idolorum quae colebant, hoc scierit esse venturum, nisi solus Dominus, qui ultus est eos pro peccatis suis.

(Cap. XLII.---Vers. 1 seq.) Ecce servus meus, suscipiam eum: electus meus, complacuit sibi in illo anima mea. Dedi spiritum meum super eum: judicium gentibus proferet. Non clamabit, neque accipiet personam: nec audietur foris vox ejus. Calamum quassatum non conteret: et linum fumigans non exstinguet: in veritate educet judicium. Non erit tristis neque turbulentus, donec ponat in terra judicium: et legem ejus insulae exspectabunt. LXX: Jacob puer meus, assumam eum: Israel electus meus, suscepit eum anima mea. Dedi spiritum meum super eum: judicium gentibus educet: non clamabit, neque dimittet: nec audietur foris vox ejus. Calamum fractum non conteret, et linum fumigans non exstinguet: sed in veritate educet judicium: splendebit, et non conteretur, donec ponat super terram judicium: et in nomine ejus gentes sperabunt. Jacob et Israel in praesenti capitulo non habentur, quod nec Matthaeus Evangelista posuit, secutus Hebraicam veritatem. Hoc dicimus in suggillationem eorum, qui nostra contemnunt. De quo plenius in Matthaei Commentariolis, et in libro quem ad Algasiam nuper scripsimus, disputatum est. Et interim notandum, quod ubi de Apostolorum scribitur choro, et Jacob et Israel, et semen 507 appellantur Abraham: quibus quasi hominibus ac servis consequenter dicitur: Noli timere vermis Jacob, et parvulus numero Israel. Ubi autem de Christo est vaticinium, absque Jacob et Israel legitur: Ecce servus meus, suscipiam eum; electus meus, complacuit sibi in illo anima mea. Et in consequentibus: Dedi te in testamentum generis, in lucem nationum: aperire oculos caecorum, et educere de vinculis alligatos, et de domo carceris habitantes in tenebris.

And the Lord first shall speak to Sion, that is, to his Church, and shall say to her: Behold thy sons are present, whom I have given to thee through my faith. But he means the Apostles, who preached the Gospel in the whole world 506. Sion and Jerusalem differ in names; but as it is one city, so also it is one Church. All the nations therefore, which follow the error of idols, let them be interrogated by us, that they may answer whence they are. And this shall be the response of all of them, that they all follow vanity and the winds, and adore the works of their hands. Whatever we have said of idols and nations, let us refer to the dogmas of depravity; and to their princes the heresiarchs, that while Christ announces the peace of the Church and shows them the way of truth, they themselves follow error; and are compared to the wind and the whirlwind. The Hebrews interpret the one raised up from the North, and coming from the rising of the sun, as the Assyrian and the Persian, who came to Jerusalem and trod down all its princes; and none of the idols which they worshipped knew that this would come, but only the Lord, who took vengeance on them for their sins.

(Isa. 42:1 seq.) Behold my servant, I will uphold him: my elect, my soul is well pleased in him. I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor accept persons: neither shall his voice be heard abroad. The bruised reed he shall not break: and the smoking flax he shall not quench: he shall bring forth judgment in truth. He shall not be sad nor turbulent, until he set judgment in the earth: and the islands shall wait for his law. LXX: Jacob my servant, I will uphold him: Israel my elect, my soul has accepted him. I have put my spirit upon him: he shall bring forth judgment to the Gentiles: he shall not cry, nor let go: neither shall his voice be heard abroad. The broken reed he shall not break, and the smoking flax he shall not quench: but in truth he shall bring forth judgment: he shall shine, and shall not be broken, until he set judgment upon the earth: and in his name the Gentiles shall hope. 'Jacob' and 'Israel' are not contained in the present passage, which also the Evangelist Matthew did not place there, following the Hebrew truth. We say this as a rebuke to those who despise our work. This was discussed more fully in the Short Commentaries on Matthew, and in the book which we recently wrote to Algasia. And meanwhile, it should be noted that where it is written about the choir of the Apostles, they are called both 'Jacob' and 'Israel,' and the 'seed of Abraham': to whom, as to men and servants, it is consequently said: 'Fear not, thou worm Jacob, and thou little number of Israel.' But where there is a prophecy concerning Christ, it is read without 'Jacob' and 'Israel': 'Behold my servant, I will uphold him; my elect, my soul is well pleased in him.' And in the consequences: 'I have given thee for a covenant of the people, for a light of the nations: to open the eyes of the blind, and to lead out from bonds those who are bound, and from the house of the prison those that sit in darkness.'

Nec mirum si servus vocetur, factus ex muliere, factusque sub lege (Galat. IV; qui cum in forma Dei esset, humiliavit se, formam servi accipiens, et habitu inventus ut homo (Philipp. II). In quo complacuit sibi anima Dei, cernens in illo omnes esse virtutes: immo ipsum esse Dei virtutem atque sapientiam. Dedi, inquit, spiritum meum super eum: qui descendit in specie columbae.

Judicium gentibus proferet, quod antea nesciebant. Non clamabit: erit enim mitis atque mansuetus; et non accipiet personam in judicio, sive non levabit, subauditur, in altum vocem suam. Vel juxta Symmachum, non decipietur; omnes insidias diaboli intelligens: aut, secundum LXX, non relinquet, populum scilicet Judaeorum: vocans eum ad poenitentiam. Nec audietur foris vox ejus, neque enim extra Galilaeam atque Judaeam in aliis gentibus Evangelium praedicavit. Quod si legimus fuisse eum in terminis Tyri et Sidonis (Matt. XV), sive in confinio Caesareae Philippi, quae nunc vocatur Paneas: tamen sciendum non esse scriptum, quod ipsas ingressus sit civitates. Calamum quassatum, sive confractum non conteret. Cunctis enim placabilis erit, et veniam dabit peccatoribus, dicens ad mulierem: Confide, filia, dimittuntur tibi peccata (Luc. VII, 48). Et linum fumigans, sive ut caeteri transtulerunt, obscurum atque tenebrosum, non exstinguet: qui vicini erant exstinctioni, Domini clementia servabantur (quae super Judaeis et nationibus in supradictis opusculis disseruimus); sed cum veritate omnia judicabit; nequaquam metuens Scribas et Pharisaeos, quos confidenter hypocritas appellabat (Mat. VII, XV, XXII, XXIII per totum, et Luc. VI, XII): Quod autem sequitur: Splendebit, et non conteretur, donec ponat super terram judicium, Matthaeus Evangelista non posuit (Mat. XII): sive inter judicium et judicium media, scriptoris errore, sublata sunt. Significat autem quod resurgens ex mortuis, cunctos 508 illuminaverit, nec morte contritus sit, donec poneret super terram judicium: qui loquebatur in Evangelio: In judicium ego veni in mundum istum: ut non videntes videant, et videntes caeci fiant (Joan. IX, 39). Pro quo nos interpretati sumus: Non erit tristis, neque turbulentus; sed aequalitatem vultus omni tempore conservabit: quod falso de Socrate Philosophi gloriantur, nunquam eum, plus solito, nec tristem fuisse, nec laetum. Pro quo Aquila et Theodotio interpretati sunt: Non obscurabit, et non curret, donec ponat in terra judicium.

Nor is it a wonder if he be called a 'servant,' being made of a woman, and made under the law (Gal. 4); who, when he was in the form of God, humbled himself, taking the form of a servant, and in habit was found as a man (Phil. 2). In whom the soul of God was well pleased, seeing in him all virtues: or rather, that he himself is the power of God and the wisdom of God. 'I have put,' he says, 'my spirit upon him': which descended in the likeness of a dove.

'He shall bring forth judgment to the Gentiles,' which they previously did not know. 'He shall not cry': for he shall be mild and gentle; 'and he shall not accept persons in judgment,' or rather, it is understood 'he shall not lift up his voice on high.' Or according to Symmachus, 'he shall not be deceived,' understanding all the snares of the devil: or, according to the LXX, 'he shall not leave,' namely, the people of the Jews, calling them to repentance. 'Neither shall his voice be heard abroad,' for neither outside of Galilee and Judea did he preach the Gospel among other nations. For if we read that he was in the borders of Tyre and Sidon (Matt. 15), or in the boundary of Caesarea Philippi, which is now called Paneas: yet it should be known that it is not written that he entered those cities. 'The bruised reed,' or 'broken, he shall not break.' For he shall be placable to all, and will give pardon to sinners, saying to the woman: 'Confide, daughter, thy sins are forgiven thee' (Luke 7:48). 'And the smoking flax,' or as others have translated, 'dark' and 'shadowy, he shall not quench': those who were near to extinction were preserved by the clemency of the Lord (which things we have discussed concerning the Jews and the nations in the aforementioned works); but he shall judge all things with truth, in no way fearing the Scribes and Pharisees, whom he confidently called hypocrites (Matt. 7, 15, 22, 23 throughout, and Luke 6, 12). But what follows: 'He shall shine, and shall not be broken, until he set judgment upon the earth,' the Evangelist Matthew did not place (Matt. 12): or else between one 'judgment' and the other 'judgment,' the middle parts were removed by the error of a scribe. But it signifies that rising from the dead, he enlightened all, and was not crushed by death, until he set judgment upon the earth: who spoke in the Gospel: 'For judgment I am come into this world: that they who see not may see, and they who see may become blind' (John 9:39). For which we have translated: 'He shall not be sad, nor turbulent'; but he shall preserve an equality of countenance at all times: which the philosophers falsely boast of concerning Socrates, that he was never, more than usual, either sad or joyful. For which Aquila and Theodotion translated: 'He shall not darken, and he shall not run, until he set judgment in the earth.'

Et est sensus: nullum vultus tristitia deterrebit, nec festinabit ad poenam, qui judicii veritatem ultimo tempori reservavit. Quodque sequitur: et legem illius insulae exspectabunt, manifestius posuere LXX in nomine ejus gentes sperabunt: quae in Scripturis appellantur insulae, quia ex omni parte persecutorum incursionibus patent. Legem autem ejus, non quae per Moysen data est, sed Evangelium sentiamus: De Sion enim egredietur lex, et verbum Domini de Jerusalem (Supra, II). De qua lege et Jeremias vaticinatur: Ecce dies veniunt, dicit Dominus: et ponam testamentum novum, non juxta testamentum, quod olim pepigi cum patribus eorum (Jerem. XXXI, 31, 32).

(Vers. 5, 6 seq.) Haec dicit Dominus Deus: Creans coelos, et extendens eos: firmans terram, et quae germinantur ex ea: dans flatum populo qui est super eam, et spiritum calcantibus illam. Ego Dominus vocavi te in justitia, et apprehendi manum tuam, et servavi te: et dedi te in foedus populi, in lucem gentium. Ut aperires oculos caecorum, et educeres de conclusione vinctum, de domo carceris sedentes in tenebris. Ego Dominus, hoc est nomen meum; gloriam meam alteri non dabo, et laudem meam sculptilibus. Quae prima fuerant, ecce venerunt, nova quoque ego annuntio: antequam oriantur, audita vobis faciam: Incertum erat quis ante dixisset: Ecce servus meus, suscipiam eum: electus meus, complacuit sibi in illo anima mea. Dedi spiritum meum super eum: judicium gentibus proferet. Post condemnationem enim idolorum subitus sermo proruperat. Ecce servus meus, et reliqua, quae nos ex persona Patris super Christo interpretati sumus. Itaque ne relinqueret ambiguum, quis superiora dixisset, adjungit et dicit: Haec dicit Dominus Deus, creans coelos, et extendens 509 eos. Sive ut LXX transtulerunt: Qui fecit coelum, et defixit illud. Universitatis igitur Creator et Dominus, ipse Christi sui promisit adventum, qui non solum extendit coelos atque defixit; sed terram quoque alta mole firmavit, et omnia quae nascuntur ex ea: ut et invisibilia ejus ex his quae facta sunt, intellecta conspiciantur (Rom. I); sempiterna quoque virtus illius et divinitas.

Qui spiramen omnibus dedit qui versantur in terra, lege prima mortalium. Insufflavit enim Deus in faciem Adam, spiritum vitae, et factus est in animam viventem (Genes. II). Spiritum autem his proprie qui calcant terram; et sapientiam carnis, suae subjiciunt potestati. Ille igitur cujus tanta praeconia sunt, haec ad eum locutus est, cujus legem insulae praestolantur et gentes: Ego Dominus vocavi te in justitia: de quo ipse loquitur in Evangelio, Pater juste, mundus te ignorat (Joan. XVII, 25); ut esset non solum Judaeorum, sed et gentium Deus.

And the sense is: the sadness of no countenance shall deter him, nor shall he hasten to punishment, who has reserved the truth of judgment for the final time. And what follows: 'and the islands shall wait for his law,' the LXX placed more clearly: 'in his name the Gentiles shall hope': which in the Scriptures are called 'islands,' because they lie open on every side to the incursions of persecutors. But let us understand his 'law,' not that which was given through Moses, but the Gospel: 'For out of Sion shall go forth the law, and the word of the Lord from Jerusalem' (Supra, 2). Concerning which law Jeremiah also prophesies: 'Behold the days come, saith the Lord: and I will set a new covenant, not according to the covenant which I formerly made with their fathers' (Jer. 31:31, 32).

(Verses 5, 6 seq.) Thus saith the Lord God: He that created the heavens, and stretched them out: he that established the earth, and the things that spring out of it: that giveth breath to the people upon it, and spirit to them that tread upon it. I the Lord have called thee in justice, and have taken thee by the hand, and preserved thee: and I have given thee for a covenant of the people, for a light of the Gentiles. That thou mightest open the eyes of the blind, and bring forth the prisoner out of the enclosure, them that sit in darkness out of the prison house. I am the Lord, this is my name; I will not give my glory to another, nor my praise to graven images. Behold, the things that were first are come, and new things do I declare: before they spring forth, I will make you hear them. It was uncertain who had said before: 'Behold my servant, I will uphold him: my elect, my soul is well pleased in him.' 'I have put my spirit upon him: he shall bring forth judgment to the Gentiles.' For after the condemnation of the idols, a sudden discourse had burst forth. 'Behold my servant,' and the rest, which we interpreted concerning Christ from the person of the Father. Therefore, lest he should leave it ambiguous who had said the previous things, he adds and says: 'Thus saith the Lord God, who created the heavens, and stretched them out.' Or as the LXX translated: 'Who made the heaven, and fixed it.' The Creator and Lord of the universe, therefore, himself promised the advent of his Christ, who not only stretched out the heavens and fixed them; but also established the earth with a high mass, and all things that are born from it: so that 'his invisible things from the things that are made, being understood, may be seen' (Rom. 1); his eternal power also and divinity.

Who gave breath to all who dwell on the earth, by the first law of mortals. For 'God breathed into the face of Adam the breath of life, and he became a living soul' (Gen. 2). But 'spirit' properly to those who tread the earth; and subject the wisdom of the flesh to their own power. He, therefore, whose heralds are so great, spoke these things to him whose law the islands and the nations expect: 'I the Lord have called thee in justice': concerning which he himself speaks in the Gospel, 'Just Father, the world hath not known thee' (John 17:25); that he might be the God not only of the Jews, but also of the Gentiles.

Et apprehendi manum tuam, quia quidquid operatur Filius, operatur Pater. Et servavi te, qui omnia ipse conservas. Et dedi te in foedus populi Israel, cui te venturum ante promiseram. Et in lucem gentium, quae sedebant in tenebris et in umbra mortis, ut aperires oculos caecorum qui Deum antea non videbant. Et educeres de conclusione vinctum (Prov. V); funibus enim peccatorum suorum unusquisque constringitur. Et in Evangelio quem Satanas vinxerat, solvit Dominus (Mat. VIII). De domo carceris sedentes in tenebris, qui in erroris nocte et caligine versabantur. Quodque infert: Ego Dominus, hoc est nomen meum; gloriam meum alteri non dabo, non excludit Filium, cui dicenti in Evangelio: Pater, glorifica me gloria quam apud te habui priusquam mundus esset (Joan. XVII, 5), ipse respondit; Et glorificavi, et glorificabo. Neque enim dixit: Gloriam meam nulli dabo, quod si dixisset, exclusisset et Filium, sed gloriam meam alteri non dabo, praeter te, cui dedi, cui daturus sum. Unde proprietatem sanctae Scripturae vehementer admiror, quod verbum AHER () omnes Interpretes voce consona transtulerunt, alterum, qui in multis aliis soliti sunt discrepare. Ut autem sciamus per hanc sententiam non excludi Filium, sed idola, sequentia verba testantur: Et laudem meam sculptilibus. Pro quo LXX: nec virtutes meas simulacris. Cum enim Christus Dei virtus sit, Deique sapientia, omnes in se virtutes continet Patris. Sequitur, Quae prima fuerunt, ecce venerunt. Et est sensus: Quae locutus sum, quae per Moysen, Prophetasque pollicitus sum, universa completa sunt. Nunc autem annuntio vobis Evangelium, vocationem gentium, passionem Christi, novitatem fidei: ut quomodo priora cernitis rebus expleta, sic et ea quae nunc polliceor, credatis esse ventura.

(Vers. 10, 11 seq.) Canite Deo canticum novum: laus ejus ab extremis terrae: qui descenditis in mare, et plenitudo ejus; insulae et habitatores earum. Levet desertum et civitates ejus: in domibus habitabit Cedar, laudate habitatores Petrae, de vertice montium clamabunt. Ponent Domino gloriam, et laudem ejus in insulis nuntiabunt. Dominus sicut fortis egredietur, sicut vir praeliator suscitabit zelum: vociferabitur et clamabit: super inimicos suos confortabitur. Tacui semper, silui, patiens fui: sicut pariens loquar: dissipabo et absorbebo simul.

'And I have taken thy hand,' because whatever the Son works, the Father works. 'And I have preserved thee,' who thyself preservest all things. 'And I have given thee for a covenant of the people' of Israel, to whom I had previously promised that thou wouldst come. 'And for a light of the Gentiles,' who sat in darkness and in the shadow of death, 'that thou mightest open the eyes of the blind' who previously did not see God. 'And thou mightest bring forth the prisoner out of the enclosure' (Prov. 5); for each one is bound by the cords of his own sins. And in the Gospel, the Lord loosed him whom Satan had bound (Matt. 8). 'From the prison house those sitting in darkness,' who were involved in the night and gloom of error. And what he brings in: 'I am the Lord, this is my name; I will not give my glory to another,' does not exclude the Son, to whom, when he said in the Gospel: 'Father, glorify me with the glory which I had with thee before the world was' (John 17:5), he himself responded: 'I have both glorified it, and will glorify it.' For he did not say: 'I will give my glory to no one,' which if he had said, he would have excluded also the Son; but 'I will not give my glory to another,' besides thee, to whom I have given, to whom I am about to give. Wherefore I greatly admire the property of the holy Scripture, that the word AHER all the Interpreters translated with a consonant voice as 'another,' who in many other things are accustomed to disagree. But that we may know that the Son is not excluded by this sentence, but idols, the following words testify: 'And my praise to graven images.' For which the LXX: 'nor my powers to idols.' For since Christ is the power of God, and the wisdom of God, he contains in himself all the powers of the Father. It follows: 'Behold, the things that were first are come.' And the sense is: The things which I spoke, which I promised through Moses and the Prophets, all are completed. But now I announce to you the Gospel, the calling of the nations, the passion of Christ, the novelty of faith: so that as you see the former things fulfilled by events, so also you may believe that those things which I now promise are to come.

(Verses 10, 11 seq.) Sing to God a new song: his praise is from the ends of the earth: you that go down to the sea, and the fullness thereof; the islands, and the inhabitants thereof. Let the desert and the cities thereof be lifted up: Cedar shall dwell in houses, praise, ye inhabitants of Petra, they shall cry from the top of the mountains. They shall give glory to the Lord, and shall declare his praise in the islands. The Lord shall go forth as a mighty man, as a man of war shall he stir up zeal: he shall shout and cry: he shall prevail against his enemies. I have always held my peace, I have been silent, I have been patient: I will speak now as a woman in travail: I will destroy and swallow up at once.

Desertos faciam montes et colles, et omne gramen eorum exsiccabo, et ponam flumina in insulas, et stagna arefaciam. Et educam caecos in viam quam nesciunt, et in semitis quas ignorant ambulare eos faciam. Ponam tenebras coram eis in lucem, et prava in recta: haec verba feci eis, et non dereliqui eos. Conversi sunt retrorsum: confundantur confusione, qui confidunt in sculptili, qui dicunt conflatili: vos dii nostri.

LXX: Cantate Domino canticum novum: principatus ejus glorificatur, et nomen illius a summitate terrae: qui descendunt in mare et navigant illud, insulae et habitatores earum: laetare desertum et vici ejus: villae et habitatores Cedar. Laetabuntur qui habitant in Petra: de summitate montium clamabunt. Dabunt Deo gloriam, virtutes ejus in insulis nuntiabunt. Dominus Deus virtutum egredietur et conteret bellum, suscitabit zelum, et clamabit super inimicos suos cum fortitudine. Tacui a principio, num semper tacebo et sustinebo? sicut pariens patienter egi, erumpam et arefaciam simul, vastabo montes et colles, et omne fenum eorum arefaciam. Et ponam flumina in insulas, et paludes siccabo. Et adducam caecos per viam quam nesciunt, et semitas quas ignoraverunt, calcare eos faciam; faciam eis tenebras in lucem, et prava in recta. Haec verba faciam illis, et non derelinquam eos, ipsi vero conversi sunt retrorsum; confundamini 511 confusione, qui confiditis super sculptilibus, qui dicitis conflatis, vos estis dii nostri.

Qui prius dixerat: quae prima fuerunt, ecce venerunt; nova quoque ego annuntio: antequam oriantur, audita faciam vobis; et se promiserat, quod ignorabant esse dicturum: quae sint illa nova, sequenti sermone testatur, Apostolis praecipiens, et Apostolicis viris, ut canant canticum novum, nequaquam in vetustate litterae; sed in novitate spiritus. Nec solum in veteri Instrumento, sed in novo; et laus ejus penetret usque ad extrema terrae. A summo enim coelo egressus ejus et usque ad summum illius occursus ejus (Psal. XVIII). In omnem terram exiit Apostolorum sonus, et in terminos orbis verba eorum. Sive juxta LXX: Glorificate nomen ejus in terminis terrae: ut in universo mundo Christi nomen annuntietur gentibus. Qui sint autem isti qui canere debeant canticum novum, sequentia verba testantur: Qui descendiis, inquit, in mare, et navigatis illud, sive plenitudo maris.

I will make the mountains and hills desolate, and will dry up all their grass, and I will set the rivers into islands, and I will dry up the standing pools. And I will lead the blind into the way that they know not, and in the paths which they are ignorant of I will make them walk. I will make darkness light before them, and crooked things straight: these words have I done to them, and I have not forsaken them. They are turned backward: let them be confounded with confusion, that trust in a graven thing, that say to a molten thing: You are our gods.

LXX: Sing to the Lord a new song: his principality is glorified, and his name from the summit of the earth: they who go down to the sea and sail it, the islands and the inhabitants thereof: let the desert be glad and its villages: the villas and the inhabitants of Cedar. They who inhabit Petra shall be glad: from the summit of the mountains they shall cry. They shall give glory to God, his powers they shall declare in the islands. The Lord God of powers shall go forth and shall crush war, he shall stir up zeal, and shall cry over his enemies with strength. I have held my peace from the beginning, shall I always be silent and sustain? as one in travail I have acted patiently, I will break forth and dry up at once, I will lay waste the mountains and hills, and all their hay I will dry up. And I will set the rivers into islands, and the marshes I will dry. And I will lead the blind by the way which they know not, and the paths which they have not known, I will make them tread; I will make darkness for them into light, and crooked things into straight. These words I will do for them, and I will not forsake them, but they themselves are turned backward; be ye confounded with confusion, you who trust upon graven things, you who say to molten things, you are our gods.

He who had said before: 'The things that were first, behold they are come; new things also do I declare: before they spring forth, I will make you hear them'; and had promised himself that he would say what they were ignorant of: what those new things are, he testifies in the following discourse, commanding the Apostles and Apostolic men to sing a new song, in no way in the oldness of the letter, but in the newness of the spirit. And not only in the old Instrument, but in the new; and let his praise penetrate even to the ends of the earth. 'For from the highest heaven is his going forth, and his meeting even to its summit' (Ps. 18). 'Their sound hath gone forth into all the earth, and their words unto the ends of the world.' Or according to the LXX: 'Glorify his name in the ends of the earth': so that in the whole world the name of Christ may be announced to the nations. But who these are who ought to sing the new song, the following words testify: 'You that go down,' he says, 'into the sea, and sail it,' or 'the fullness of the sea.'

Apostolos enim videns Jesus in littore juxta mare Genezaret reficientes retia sua, vocavit et misit in magnum mare (Luc. V); ut de piscatoribus piscium faceret hominum piscatores, qui de Jerusalem usque ad Illyricum et Hispanias Evangelium praedicarunt: capientes in brevi tempore ipsam quoque Romanae urbis potentiam. Vel certe descenderunt in mare et navigaverunt illud; tempestates et persecutiones istius saeculi sustinentes. Insulas quoque et habitatores earum, vel diversitatem gentium intellige, vel Ecclesiarum multitudinem. Levet, inquit, desertum et civitates ejus vocem suam, de qua et supra diximus. Sive laetetur desertum et vici ejus, et Cedar, quae quondam inhabitabilis fuit regio trans Arabiam Saracenorum. Et habitatores Petrae, quae et ipsa urbs Palaestinae est. Hoc autem significat, quod gentium populus desertus prius notitia Dei, et idololatriae erroribus obligatus, ad laudes Domini convertatur. Sive quia Cedar interpretatur tenebrae, et juxta Apostolum (I Cor. X) petra Christus, praecipitur cunctis credentibus, ut qui ante erant in tenebris, et nunc credunt in Dominum Salvatorem, de vertice montium clamitient, et aperte praedicent Christum, 512 quibus et supra (Ad cap. XL, 9) dictum est: In montem excelsum ascende, qui evangelizas Sion. Eleva in fortitudine vocem tuam, qui evangelizas Jerusalem. Et ponam gloriam ejus in insulis, de quibus prius diximus. Describitque sermo propheticus gloriosum Salvatoris adventum, de quo et Paulos Apostolus loquitur: Secundum illuminationem gloriae magni Dei et Salvatoris nostri Jesu Christi (II Cor. IV; II Tim. I, 10); et eum viro fortissimo comparat, qui pugnaturus sit contra adversarios suos, suscitaturus zelum. De quo et in Cantico Deuteronomii prophetatum est: Ipsi me zelare fecerunt in eo qui non erat Deus, et irritaverunt me in idolis suis; et ego zelare eos faciam in gente quae non est, et in gente stultissima irritabo illos (Deut. XXXII, 21). Vociferabitur quoque et clamabit contra inimicos suos, aperte eorum infidelitatem reprobans, et cum clamore pronuntians: Tacui, semper silui, patiens fui, sive ut LXX transtulerunt: Tacui, numquid semper tacebo (Eccles. III, 7)? Ut impleatur illud quod per Salomonem dicitur: Tempus tacendi, et tempus loquendi. Et est sensus: Diu vos delinquentes saepe portavi; sed quia ante tacueram, nequaquam ultra reticebo.

For Jesus, seeing the Apostles on the shore by the sea of Gennesaret repairing their nets, called and sent them into the great sea (Luke 5); that from fishers of fish he might make fishers of men, who preached the Gospel from Jerusalem even to Illyricum and the Spains: capturing in a short time even the power of the Roman city itself. Or certainly they went down into the sea and sailed it, sustaining the tempests and persecutions of this world. By the 'islands' and their 'inhabitants,' understand either the diversity of nations or the multitude of Churches. 'Let the desert,' he says, 'and its cities lift up their voice,' of which we have also spoken above. Or 'let the desert be glad and its villages, and Cedar,' which was once an uninhabitable region across Arabia of the Saracens. And the inhabitants of Petra, which is also a city of Palestine. But this signifies that the people of the nations, previously deserted of the knowledge of God and bound by the errors of idolatry, are converted to the praises of the Lord. Or because 'Cedar' is interpreted as 'darkness,' and according to the Apostle (1 Cor. 10) 'the rock is Christ,' it is commanded to all believers, that those who were previously in darkness and now believe in the Lord Savior, should shout from the top of the mountains and openly preach Christ, to whom it was also said above (Ad cap. 40:9): 'Get thee up upon a high mountain, thou that evangelizest Sion.' 'Lift up thy voice with strength, thou that evangelizest Jerusalem.' 'And I will set his glory in the islands,' of which we have spoken before. And the prophetic discourse describes the glorious advent of the Savior, of which also the Apostle Paul speaks: 'According to the illumination of the glory of the great God and our Savior Jesus Christ' (2 Cor. 4; 2 Tim. 1:10); and he compares him to a most strong man, who is to fight against his adversaries, and to stir up zeal. Concerning which also it was prophesied in the Song of Deuteronomy: 'They have moved me to zeal in that which was not God, and have provoked me in their idols; and I will move them to zeal in a nation which is not, and in a most foolish nation I will provoke them' (Deut. 32:21). He shall also shout and cry against his enemies, openly reproving their infidelity, and pronouncing with a shout: 'I have always held my peace, I have been silent, I have been patient,' or as the LXX translated: 'I have held my peace, shall I always be silent?' (Eccl. 3:7). That that may be fulfilled which is said through Solomon: 'A time of keeping silence, and a time of speaking.' And the sense is: Long have I often borne with you in your transgressions; but because I had previously held my peace, I will by no means be silent any longer.

Et quomodo pariens in lucem profundit infantem, et apertum facit esse quod prius clausum in visceribus tenebatur: sic ego dolorem meum et dissimulationem quam semper habui super sceleribus vestris, nunc proferam, et dissipabo vestra consilia: unoque tempore absorbebo universam gentem, et omnem superbiam montium tumoremque collium vestrorum. Et fenum, de quo supra dictum est: Vere fenum est populus, id est, tam principes quam vulgus ignobile, in desertum redigam. Quod in LXX de Theodotionis editione additum est, qui haec verba tacuerat (Vide supra, cap. IV, 7). Cumque vos a capite usque ad pedes exsiccavero atque delevero, tunc flumina doctrinae meae in insulis gentium currere faciam, et stagna vestra sive paludes redigam in ariditatem, ut in gentibus sit scientia Scripturarum, et in vobis doctrinae ariditas. Ducamque caecos per viam, quam ante nesciebant, de quibus et supra legimus: Dedi te in foedus populi, in lucem gentium, ut aperires oculos caecorum. Hi ducentur per viam de qua Christus loquitur. Ego sum via, sive via 513 scientiae Dei, et per semitas prophetales ambulare eos faciam. Tunc tenebrae eorum mutabuntur in lucem, et prava vertentur in recta, ut intelligant quae legunt, et cordis oculis clarum in veteri Testamento Christi lumen aspiciant. Simulque infert: Haec verba quae feci, sive faciam eis, nequaquam ultra futura promittens; sed quae ante promiseram, reddens. Me autem ista dicente, conversus est retrorsum populus Judaeorum, ut non crederet promittenti, et in suis confunderetur erroribus, et negligeret sponsionem Dei, qui idolis ante crediderat. Sive cum intraverit plenitudo gentium, tunc etiam Israel populus convertetur (Rom. II), et poenitebit eum erroris sui, per quem idolis ante servierat. Aut certe post vocationem gentium revertetur ad principium: ut dicat, omnes gentes, quae Evangelio credere noluerunt, in suis idolis confundendas.

(Vers. 18, 19 seqq.) Surdi, audite, et caeci, intuemini ad videndum. Quis caecus, nisi servus meus? et surdus, nisi ad quem nuntios meos misi? Quis caecus, nisi qui venundatus est? et quis caecus, nisi servus Domini? Qui vides multa, nonne custodies? qui apertas habes aures, nonne audies? Et Dominus voluit ut sanctificaret eum, et magnificaret legem, et extolleret. Ipse autem populus direptus atque vastatus: laqueus juvenum omnes, et in domibus carcerum absconditi sunt: facti sunt in rapinam, nec est qui eruat: in direptionem, et non est qui dicat: Redde.

And as a woman in travail brings forth the infant to the light, and makes open what was previously held closed in the womb: so I will now bring forth my grief and the dissimulation which I have always had over your crimes, and I will destroy your counsels: and at one time I will swallow up the whole nation, and all the pride of the mountains and the swelling of your hills. And the grass, of which it was said above: 'Truly the people is grass,' that is, both the princes and the ignoble common people, I will reduce to a desert. Which in the LXX was added from the edition of Theodotion, who had been silent on these words (See above, cap. 4:7). And when I shall have dried up and destroyed you from head to foot, then I will make the rivers of my doctrine to run in the islands of the nations, and I will reduce your standing pools or marshes into dryness, so that in the nations there may be the knowledge of the Scriptures, and in you the dryness of doctrine. And I will lead the blind through a way which they previously did not know, concerning whom we also read above: 'I have given thee for a covenant of the people, for a light of the nations, that thou mightest open the eyes of the blind.' These shall be led through the way of which Christ speaks. 'I am the way,' or rather the way of the knowledge of God, and I will make them walk through the prophetic paths. Then their darkness shall be changed into light, and crooked things shall be turned into straight, so that they may understand what they read, and with the eyes of the heart may behold the clear light of Christ in the Old Testament. And at the same time he brings in: 'These words which I have done,' or 'I will do for them,' no longer promising future things, but rendering what I had previously promised. But as I say these things, the people of the Jews is turned backward, so as not to believe the one promising, and to be confounded in its errors, and to neglect the promise of God, who had previously believed in idols. Or when the fullness of the nations shall have entered, then also the people of Israel shall be converted (Rom. 11), and shall repent of its error, through which it had previously served idols. Or certainly after the calling of the nations it shall return to the beginning: so that he says all nations which have refused to believe the Gospel are to be confounded in their idols.

(Verses 18, 19 seqq.) Hear, ye deaf, and, ye blind, behold that you may see. Who is blind, but my servant? or deaf, but he to whom I have sent my messengers? Who is blind, but he that is sold? and who is blind, but the servant of the Lord? Thou that seest many things, wilt thou not observe them? thou that hast ears open, wilt thou not hear? And the Lord willed that he should sanctify him, and magnify the law, and exalt it. But this is a people robbed and wasted: they are all the snare of young men, and they are hid in the houses of prisons: they are made a prey, and there is none to deliver them: a spoil, and there is none that saith: Restore.

Quis est in vobis qui audiat hoc, attendat et auscultet futura? Quis dedit in direptionem Jacob, et Israel vastantibus? Nonne Dominus ipse, cui peccavimus? Et noluerunt in viis ejus ambulare, et non audierunt legem ejus. Et effudit super eum indignationem furoris sui, et forte bellum: et combussit eum in circuitu, et non cognovit: et succendit eum, et non intellexit.

LXX: Surdi, audite, et caeci, suspicite, ut videatis. Quis est caecus, nisi pueri mei: et surdi, nisi qui dominantur eorum? Quis caecus (Juxta Complut. edition. *τῶν* LXX) nisi qui recepit: et excaecati sunt servi Dei. Vidistis saepe, et non custodistis: apertae sunt aures, et non audistis. Dominus Deus voluit ut justificaretur, et magnificaret laudem. Et vidi, et erat populus vastatus atque direptus. Laqueus enim in cubilibus ubique, et in domibus simul, in quibus absconderunt eos. Facti sunt in direptionem: et non erat qui erueret praedam: et non erat qui diceret: Redde. Quis est in vobis qui haec audiat, et futura cognoscat? Quis dedit in direptionem Jacob, et Israel 514 vastantibus? Nonne Deus, cui peccaverunt? et noluistis in viis illius ambulare, neque audire legem ejus. Et induxit super eos iram furoris sui: et praevaluit adversus eos bellum, et qui comburebant eos per circuitum: et non cognovit unusquisque, nec posuerunt super animam.

Lest anyone should think that what is said: Surdi, audite, et caeci, intuemini ad videndum, ad gentium populum pertinere, qui prius surdus et caecus fuerat (ut Judaei stulta interpretatione approbare contendunt), ipse propheticus sermo demonstrat, qui surdi et caeci intelligi debeant. Quis, inquit, caecus, nisi servus meus: et surdus, nisi ad quem nuntios meos misi? haud dubium quin Prophetas significet. Quis caecus, nisi qui venundatus est peccatis suis? Quis caecus, nisi qui prius servus fuit Domini? Cui dicitur: O Israel qui vides multa, et habes Prophetas plurimos, per quos Dei mandata cognoscas, nonne custodies quae tibi praecepta sunt? Qui apertas habes aures, nonne audies quae dicuntur, de quo et supra legimus: Auditu audietis, et non intelligetis: et videntes aspicietis, et non videbitis: incrassatum est enim cor populi hujus (Isa. VI, 9). Dominus, inquit, voluit ut sanctificaret eum, et magnificaret Legem suam, et populum jacentem extolleret ac levaret.

Who is there among you that will give ear to this, that will attend and hearken for times to come? Who hath given Jacob for a spoil, and Israel to robbers? Hath not the Lord himself, against whom we have sinned? And they would not walk in his ways, and they have not hearkened to his law. And he hath poured out upon him the indignation of his fury, and a strong battle: and hath burnt him round about, and he knew not: and set him on fire, and he understood not.

LXX: Hear, ye deaf, and, ye blind, look up, that you may see. Who is blind, but my children? and deaf, but they who rule over them? Who is blind (According to the Complutensian edition of the LXX) but he who has received: and the servants of God are blinded. You have seen often, and have not observed: ears are opened, and you have not heard. The Lord God willed that he should be justified, and should magnify praise. And I saw, and the people was wasted and robbed. For there is a snare in the bedchambers everywhere, and in the houses together, in which they hid them. They are made into a spoil: and there was none who would deliver the prey: and there was none who would say: Restore. Who is there among you who would hear these things, and know the future? Who gave Jacob for a spoil, and Israel to those who waste? Was it not God, against whom they have sinned? and you would not walk in his ways, nor hear his law. And he brought upon them the wrath of his fury: and battle prevailed against them, and they who burnt them round about: and each one knew not, nor did they lay it to heart.

Lest anyone should think that what is said: 'Hear, ye deaf, and, ye blind, behold that you may see,' pertains to the people of the nations, who previously had been deaf and blind (as the Jews strive to prove by a foolish interpretation), the prophetic discourse itself demonstrates who are to be understood as deaf and blind. 'Who,' he says, 'is blind, but my servant: and deaf, but he to whom I have sent my messengers?' It is no doubt that he means the Prophets. Who is blind, but he that is sold to his sins? Who is blind, but he who previously was the servant of the Lord? To whom it is said: 'O Israel who seest many things, and hast very many Prophets through whom thou mightest know the commands of God, wilt thou not observe what has been commanded thee?' Thou who hast ears open, wilt thou not hear what things are said, concerning which also we read above: 'By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive: for the heart of this people is grown fat' (Isa. 6:9). The Lord, he says, willed that he should sanctify him, and magnify his Law, and exalt and lift up the prostrate people.

Sed ille Dei facere noluit voluntatem: et idcirco ab adversariis suis direptus est atque vastatus, quos vel daemones, vel hostes intelligere debemus. Laqueus juvenum omnes, et in domibus carcerum absconditi sunt. Sive ut LXX transtulerunt, Laqueus in cubilibus ubique: et in domibus simul, in quibus absconderunt eos: Scribas significans et Pharisaeos, qui plebem miserabilem deceperunt, et ubique posuerunt insidias contra Dominum Salvatorem et Apostolos ejus (Luc. XI): habentes clavem scientiae, nec ipsi intrantes, et alios volentes introire prohibentes. Pulchreque pectora eorum in quibus habitabant cogitationes pessimae, carceres appellavit. Ideo facti sunt in rapinam, et in direptionem: nec fuit qui liberaret eos, et pro eis sermonem faceret. Simulque Propheta cohortatur eos, ut si omnes audire non possint, saltem pauci futura cognoscant et intelligant, a quo ista perpessi sint. Causasque suae vastitatis agnoscant, qui nec audire nec facere voluerunt quae Lege praecepta sunt. Ideo effudit Dominus super eos totam iram suam et indignationem furoris plenam, ut 515 qui prius tacuerat, nequaquam ultra reticeberet, nec sermonibus eos, sed poenis tormentisque corriperet, et comprehenderet eos bellum fortissimum, quod nequaquam possint evadere, ostendens ferociam Romanorum. Cumque ex omni parte combustus sit, et nihil in se habeat sanitatis, tamen non intelligit causam poenae suae quod idcirco punitus sit, quia Dei Filium non receperit.

(Cap. XLIII.---Vers. 1 seqq.) Et nunc haec dicit Dominus creans te, Jacob, et formans te, Israel: Noli timere, quia redemi te, et vocavi te nomine tuo: meus es tu. Cum transieris per aquam (Vulg. aquas), tecum ero, et flumina non operient te. Cum ambulaveris in ignem, non combureris, et flamma non ardebit in te: quia ego Dominus Deus tuus, Sanctus Israel Salvator tuus, dedi propitiationem tuam Aegyptum, Aethiopiam, et Saba pro te. Ex quo honorabilis factus es in oculis meis et gloriosus: ego dilexi te, et dabo homines pro te, et populos pro anima tua. Noli timere, quoniam tecum ego sum: ab Oriente adducam semen tuum, et ab Occidente congregabo te. Dicam Aquiloni, da: et Austro, noli prohibere: adduc filios meos de longinquo, et filias meas ab extremo terrae. Et omnem qui invocat nomen meum, in gloriam meam creavi eum, et formavi eum, et feci eum. Educ foras populum caecum, et oculos habentem: surdum, et aures ei sunt. Omnes gentes congregatae sunt simul, et collectae sunt tribus.

But that people refused to do the will of God: and therefore it has been robbed and wasted by its adversaries, whom we ought to understand either as demons or as enemies. 'They are all the snare of young men, and they are hid in the houses of prisons.' Or as the LXX translated: 'A snare in the bedchambers everywhere: and in the houses together, in which they hid them': signifying the Scribes and Pharisees, who deceived the miserable common people, and everywhere placed snares against the Lord Savior and his Apostles (Luke 11): having the key of knowledge, yet neither entering themselves, and prohibiting others who wished to enter. And beautifully he called their hearts, in which the worst thoughts dwelt, 'prisons.' Therefore they were made a prey, and a spoil: nor was there anyone who would free them, and make a discourse for them. And at the same time the Prophet exhorts them, that if all cannot hear, at least a few should know and understand the future things, and from whom they have suffered these things. And let them recognize the causes of their devastation, who wished neither to hear nor to do what things have been commanded by the Law. Therefore the Lord poured out upon them all his wrath and full indignation of fury, so that he who previously had held his peace, would by no means be silent any longer, nor would he correct them with words, but with punishments and torments, and a most strong battle should seize them, which they could in no way escape, showing the ferocity of the Romans. And when he is burnt on every side, and has nothing of health in himself, yet he does not understand the cause of his punishment, that he has been punished for this reason, because he did not receive the Son of God.

(Isa. 43:1 seqq.) And now thus saith the Lord that created thee, O Jacob, and formed thee, O Israel: Fear not, for I have redeemed thee, and called thee by thy name: thou art mine. When thou shalt pass through the water [Vulg. waters], I will be with thee, and the rivers shall not cover thee. When thou shalt walk in the fire, thou shalt not be burnt, and the flame shall not burn in thee: for I am the Lord thy God, the Holy One of Israel, thy Savior, I have given Egypt for thy propitiation, Ethiopia and Saba for thee. Since thou becamest honorable in my eyes and glorious: I have loved thee, and I will give men for thee, and people for thy soul. Fear not, for I am with thee: I will bring thy seed from the East, and gather thee from the West. I will say to the North: Give up: and to the South: Keep not back: bring my sons from afar, and my daughters from the ends of the earth. And every one that calleth upon my name, I have created him for my glory, I have formed him, and made him. Bring forth the blind people, and them that have eyes: the deaf, and they have ears. All the nations are assembled together, and the tribes are gathered.

Quis in vobis annuntiabit istud, et quae prima sunt, audire nos faciet? dent testes eorum, et justificentur: et audiant, et dicant: Vere vos testes mei, dicit Dominus, et servus meus quem elegi, ut sciatis et credatis mihi, et intelligatis, quia ego ipse sum. Ante me non est formatus Deus: et post me non erit. Ego sum, ego sum Dominus, et non est absque me salvator. Ego annuntiavi, et salvavi: auditum feci, et non fuit in vobis alienus. Vos testes mei, dicit Dominus, et ego Deus, et ab initio ego ipse, et non est qui de manu mea eruat: operabor, et quis avertet illud?

LXX; Et nunc sic dicit Dominus qui fecit te, Jacob, et creavit te, Israel, Noli timere, quoniam redemi te: vocavi te nomine tuo, meus es tu: et si transieris per aquam, tecum sum, et flumina non cooperient te. Et si transieris per ignem, non combureris: flamma non exuret te: quia ego Dominus Deus tuus Sanctus Israel, salvator tuus. Feci commutationem tuam 516 Aegyptum, et Aethiopiam, et Syenen pro te. Ex quo honorabilis factus es, et in conspectu meo glorificatus es: et ego dilexi te, et dabo homines pro te, et principes pro sapite tuo. Noli timere, quoniam tecum sum: ab Oriente adducam semen tuum, et ab Occidente congregabo te. Dicam Aquiloni, adduc: et Africo, noli prohibere: adduc filios meos de terra longinqua, et filias meas a terminis terrae, omnes qui vocantur nomine meo: in gloria enim mea creavi illum, et plasmavi eum, et feci illum: et eduxi populum caecum, qui habent oculos, et sunt caeci, et surdae sunt aures ejus. Omnes gentes congregatae sunt simul, et convenerunt principes earum. Quis annuntiabit haec? aut quae a principio sunt, quis annuntiatibit vobis? adducant testes suos, et justificentur, et audiant et loquantur vera. Estote mihi testes, et ego testis, dicit Lord God, et puer meus quem elegi, ut sciatis et credatis et intelligatis, quia ego sum: Ante me non fuit alius Deus et post me non erit. Ego Deus, et non est praeter me Salvator. Ego annuntiavi, et salvos feci: exprobravi et non erat in vobis alienus. Vos mei testes, et ego Dominus Deus ab initio, et non est qui de manibus meis eruat. Faciam, et quis avertet illud?

Who among you shall declare this, and shall make us hear the former things? let them bring their witnesses, and be justified: and let them hear, and say: It is truth. You are my witnesses, saith the Lord, and my servant whom I have chosen, that you may know and believe me, and understand that I myself am he. Before me there was no God formed: and after me there shall be none. I am, I am the Lord, and without me there is no savior. I have declared, and have saved: I have made it heard, and there was no strange one among you. You are my witnesses, saith the Lord, and I am God, and from the beginning I am he, and there is none that can deliver out of my hand: I will work, and who shall turn it away?

LXX: And now thus saith the Lord who made thee, O Jacob, and created thee, O Israel, Fear not, for I have redeemed thee: I have called thee by thy name, thou art mine: and if thou shalt pass through the water, I am with thee, and the rivers shall not cover thee. And if thou shalt pass through the fire, thou shalt not be burnt: the flame shall not burn thee: for I am the Lord thy God the Holy One of Israel, thy savior. I have made Egypt thy exchange, and Ethiopia and Syene for thee. Since thou becamest honorable, and in my sight thou hast been glorified: and I have loved thee, and I will give men for thee, and princes for thy head. Fear not, for I am with thee: I will bring thy seed from the East, and gather thee from the West. I will say to the North: Bring: and to the South [Africo], Keep not back: bring my sons from a far land, and my daughters from the ends of the earth, all who are called by my name: for in my glory I have created him, and fashioned him, and made him: and I have led forth the blind people, who have eyes, and are blind, and his ears are deaf. All the nations are assembled together, and their princes have come together. Who shall declare these things? or who shall declare to you the things from the beginning? let them bring their witnesses, and be justified, and let them hear and speak the truth. Be ye witnesses to me, and I a witness, saith the Lord God, and my servant whom I have chosen, that you may know and believe and understand that I am: Before me there was no other God and after me there shall be none. I am God, and besides me there is no Savior. I have declared, and have saved: I have reproached and there was no strange one among you. You are my witnesses, and I the Lord God from the beginning, and there is none who can deliver out of my hands. I will do, and who shall turn it away?

Hebraei de secundo Salvatoris haec interpretantur adventu, quando post plenitudinem gentium omnis salvandus sit Israel. Nos autem nequaquam putamus ad eos fieri repromissionem, quibus supra dictum est: Quis caecus, nisi pueri mei, et qui surdi, nisi qui dominantur eorum? et excaecati sunt servi Dei. Et rursum: Factus est populus vastatus atque direptus, et his similia. Denique infert: Effudit super eum indignationem furoris sui, et forte bellum: et combussit eum in circuitu, et non cognovit, et succendit eum, et non intellexit. Ergo quod supra diximus, duos esse Jacob, et duos Israel, unum carnalem, et alterum spiritualem, eorum qui in Salvatorem credere noluerunt, et eorum qui receperunt Filium Dei: hoc etiam nunc intelligendum, quod provocetur Apostolorum chorus, et prima Christi Ecclesia de Judaeorum populo congregata, ut intelligat Creatorem et factorem suum, qui et animae et corporis ejus sit conditor. Nec timeat persecutores quia redemptus sit Christi sanguine, qui vocaverit eum nomine suo: et ob familiaritatem specialiter appellet populum 517 suum; sed praedicet incunctanter, et nulla pericula reformidet. Quodque infert: aquas et flumina, et ignem et flammas, persecutorum impetum furoremque describit, qui saluti gentium invideant, et nolint sermonem evangelicum praedicari. Quamquam Judaei, in aquis Aegyptios, in fluminibus Babylonios, in igne Macedonas, in flamma Romanos intelligi velint. Idcirco autem praecipit eis ne timeant, quia Dominus Deus Salvator eorum, et sanctus Israel sit cum eis, qui fecerit eos Aegypto, Aethiopiae, et Syenae, et extremis mundi terminis praedicare. Pro Syene, reliqui Interpretes posuerunt SABA (), unde fuit regina Austri, quae venit sapientiam audire Salomonis (III Reg. X). Quamobrem honorabilis factus est Apostolorum chorus in conspectu Dei, et dilectus ab eo: et cunctorum hominum salus atque populorum, qui per eos ad Evangelium sunt vocati, et reputabuntur in salutem animarum eorum. Unde jungit et dicit: Noli timere, ego tecum sum, qui vobis in Evangelio loquor: Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi (Matth. ult. 20). Ab Oriente enim et ab Occidente adducam filios tuos, qui requiescant in sinu Abraham, et de cunctis mundi partibus filiorum meorum et filiarum populus congregabitur, qui vel invocent nomen meum, vel meo vocentur nomine, ut appellentur Christiani in gloriam conditoris sui. Quodque sequitur: Educ foras populum caecum, et oculos habentem; surdum, et aures ei sunt, multi putant dici de populo gentium, qui per Apostolorum doctrinam audire coeperunt et videre.

The Hebrews interpret these things concerning the second advent of the Savior, when after the fullness of the Gentiles all Israel is to be saved. But we by no means think that the promise is made to those to whom it was said above: 'Who is blind, but my children, and who deaf, but they who rule over them? and the servants of God are blinded.' And again: 'A people is made wasted and robbed,' and similar things. Finally he brings in: 'He hath poured out upon him the indignation of his fury, and a strong battle: and hath burnt him round about, and he knew not, and set him on fire, and he understood not.' Therefore, what we said above, that there are two Jacobs and two Israels, one carnal and the other spiritual, of those who refused to believe in the Savior, and of those who received the Son of God: this also now is to be understood, that the choir of the Apostles is called forth, and the first Church of Christ gathered from the people of the Jews, that it may understand its Creator and maker, who is the fashioner of both its soul and body. Nor should it fear persecutors because it has been redeemed by the blood of Christ, who has called it by his name: and on account of familiarity he especially calls it his people; but let it preach without hesitation, and dread no dangers. And what he brings in: waters and rivers, and fire and flames, describes the onset and fury of persecutors, who envy the salvation of the nations, and do not want the evangelical word to be preached. Although the Jews want Egyptians to be understood in the waters, Babylonians in the rivers, Macedonians in the fire, and Romans in the flame. But for this reason he commands them not to fear, because the Lord God is their Savior, and the Holy One of Israel is with them, who has made them preach to Egypt, Ethiopia, and Syene, and to the furthest ends of the world. For Syene, the remaining Interpreters placed SABA, whence was the queen of the South, who came to hear the wisdom of Solomon (3 Kings 10). Wherefore the choir of the Apostles has become honorable in the sight of God, and beloved by him: and the salvation of all men and nations, who through them have been called to the Gospel, and they shall be accounted for the salvation of their souls. Wherefore he joins and says: 'Fear not, I am with thee,' who speak to you in the Gospel: 'Behold I am with you all days even to the consummation of the world' (Matt. last, 20). For from the East and from the West I will bring thy sons, who may rest in the bosom of Abraham, and from all parts of the world the people of my sons and daughters shall be gathered, who either invoke my name, or are called by my name, that they may be named Christians unto the glory of their founder. And what follows: 'Bring forth the blind people, and them that have eyes; the deaf, and they have ears,' many think is said of the people of the nations, who through the doctrine of the Apostles began to hear and see.

Sed nos etiam haec de disperso intelligamus Israel, qui vocatus sit per Apostolos, primusque crediderit; quibus loquitur et Paulus: Vobis primum oportuit praedicari sermonem Dei (Act. XIII, 46). Et ipse Dominus in Evangelio: Ite ad oves perditas domus Israel (Matth. X, 6). Denique sequitur: Omnes gentes congregatae sunt simul, et collectae sunt tribus, id est, cum populo qui credidit ex Judaeis, ut duplex vocatio sit, circumcisionis et praeputii. Quod autem dicitur, Educ, ad Filium sermo est. Sive, juxta LXX, Pater de Filio loquitur, quod eduxerit populum suum caecum et surdum, et gentibus copularit, et fecerit ex eis multos Ecclesiae principes. 518 Miraturque propheta quod nullus in gentibus haec praescire potuerit, nec Dei nosse consilia; sed tantum populus ejus qui Legem acceperit, et prophetas habuerit: Notus enim in Judaea Deus; in Israel magnum nomen ejus (Ps. LXXV, 1). Sive ipse Deus testis suorum sermonum sit, et patrator, et puer ejus ac servus quem elegit. Haud dubium quin Christum significet, cui et supra dicit: Magnum tibi est vocari te puerum meum. Et haec omnia fient, ut veritas mundo praedicetur, et sciant, et credant, et intelligant, quorum mens prius bruta erat et insensibilis, quod praeter unum Deum, nullus alius Deus sit, nec ante, nec postea. Neque enim temporum conditor habet aliquando principium, cum hoc ipsum, aliquando, sit temporis. Et quomodo nunc locutus est: Ego testis, dicit Dominus Deus; et puer quem elegi, dicente hoc ipsum Domino in Evangelio: Duorum hominum testimonium verum est. Ego sum qui testimonium perhibeo de me, et qui misit me Pater (Joan. VIII, 17, 18). Sic et de divinitate illius sentiendum est, quod nullus sit Deus, nisi ipse qui loquitur, et puer ejus quem elegit. Pulchreque praeter Deum Patrem alter nullus est Deus: quia Christus Dei virtus est, et Dei sapientia (I Cor. I), qui loquitur in Evangelio: Ego in Patre, et Pater in me est (Joan. XIV, 11). Sicut enim unus Christus Dominus non aufert Patri ne Dominus sit: sic unus Deus Pater, non aufert Filio ne Deus sit: qui in principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum: hoc erat in principio apud Deum (Joan. I, 1, 2). Quodque sequitur: Et non est absque me Salvator, ostendit in Patre Filium cuncta salvare. De quo idem propheta testatur: Et dimittet eis Dominus Salvatorem, qui salvos eos faciet (Isai. IX). Neque enim Deus sapiens et fortis, sine sua potest esse sapientia atque virtute. Cum ergo ab initio ego haec futura praedixerim, nullus erit qui meae renuat voluntati: immo quae ego fecero, posset irrita facere. Haec dicuntur quidem ad Jacob et Israel, sed referuntur ad apostolicum chorum et omnes qui de populo Judaeorum in Christum voluerint credere.

But let us understand these things also concerning the dispersed Israel, which was called through the Apostles, and first believed; to whom also Paul speaks: 'To you first it behooved the word of God to be preached' (Acts 13:46). And the Lord himself in the Gospel: 'Go to the lost sheep of the house of Israel' (Matt. 10:6). Finally it follows: 'All the nations are assembled together, and the tribes are gathered,' that is, with the people who believed from the Jews, so that there may be a twofold calling, of the circumcision and of the uncircumcision. But what is said, 'Bring forth,' the discourse is to the Son. Or, according to the LXX, the Father speaks of the Son, that he has led forth his blind and deaf people, and coupled them to the nations, and made from them many princes of the Church. And the prophet wonders that no one among the nations could foreknow these things, nor know the counsels of God; but only his people who received the Law and had the prophets: 'For God is known in Judea; in Israel his name is great' (Ps. 75:1). Or God himself is the witness of his words, and the performer, and his child and servant whom he has chosen. There is no doubt that he means Christ, to whom also he says above: 'It is a great thing for thee to be called my child.' And all these things shall be done, that the truth may be preached to the world, and they may know, and believe, and understand, whose mind was previously brute and insensible, that besides one God there is no other God, neither before nor afterward. For the founder of times never has a beginning, since this very thing, 'ever,' belongs to time. And just as he has now spoken: 'I am a witness, saith the Lord God; and the child whom I have chosen,' the Lord saying this very thing in the Gospel: 'The testimony of two men is true.' 'I am he that give testimony of myself, and the Father who sent me' (John 8:17, 18). So also it is to be understood of his divinity, that there is no God except he who speaks, and his child whom he has chosen. And beautifully besides God the Father there is no other God: because Christ is the power of God and the wisdom of God (1 Cor. 1), who speaks in the Gospel: 'I am in the Father, and the Father is in me' (John 14:11). For as one Christ the Lord does not take away from the Father that he should be Lord: so one God the Father does not take away from the Son that he should be God: who 'in the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God' (John 1:1, 2). And what follows: 'And there is no Savior without me,' shows that in the Father the Son saves all things. Concerning whom the same prophet testifies: 'And the Lord shall send them a Savior, who shall save them' (Isa. 19). For God, wise and strong, cannot be without his wisdom and power. Since therefore from the beginning I have foretold these future things, there shall be no one who may refuse my will: or rather, what I shall have done, could he make void. These things are said indeed to Jacob and Israel, but are referred to the apostolic choir and all who from the people of the Jews have willed to believe in Christ.

(Vers. 14.) Haec dicit Dominus redemptor vester, sanctus Israel. Propter vos misi in Babylonem, et detraxi vectes universos, et Chaldaeos in navibus suis gloriantes: ego Dominus sanctus 519 vester creans, Israel rex vester. LXX: Sic dicit Dominus Deus, qui redemit vos sanctus Israel: Propter vos mittam in Babylonem, et suscitabo fugientes universos, et Chaldaei in navibus vincientur. Ego Dominus Deus sanctus Israel, qui ostendi Israel regem vestrum. Juxta Hebraicum adhuc ad Israel propheticus sermo dirigitur, quod redemptor eorum Dominus et sanctus Israel, haec ad eos locutus sit: Propter vos qui mecum Evangelium praedicatis, quibus supra dixi: Noli timere, quoniam ego tecum sum, qui estis testes voluntatis meae, et puerum meum alterum testem mundo incredulo nuntiatis, misi Filium meum in Babylonem et confusionem hujus saeculi. Et detraxi omnes vectes ejus, qui Hebraice appellantur BARIHIM [Al. barichim] , et quos Theodotio fortes interpretatus est. Et Chaldaeos, inquit, subauditur á¼€Ï€á½, ÎºÎ¿Î¹Î½Î¿á¿¦, detraxi, qui in suis gloriabantur navibus: in his videlicet, qui instar navium inter idola fluctuabant. De Chaldaeis nullus ambigit, quin daemones sonent. Ego Dominus haec futura praedixi, qui sum Creator vester et rex Israel. Porro juxta LXX multo alter est sensus: Ego Dominus qui te de periculis liberavi, et sanctus Israel: propter vos mittam in Babylonem regem Medorum atque Persarum, et habitatores ejus fugere faciam: et Chaldaei qui vos ceperant, vincti per mare Caspium ad gentes alias transferentur. Ego Dominus haec futura decrevi, qui ostendi Israel regem credentium fore.

(Vers. 16, 17 seqq.) Haec dicit Dominus, qui dedit in mari viam, et in aquis torrentibus semitam. Qui eduxit quadrigam et equum, agmen et robustum: simul obdormierunt, nec resurgent; contriti sunt, quasi linum, exstincti sunt. Ne memineritis priorum, et antiqua ne intueamini. Ecce ego facio nova, nunc orientur; utique cognoscetis ea. Ponam in deserto viam, et in invio flumina. Glorificabit me bestia agri, dracones et struthiones; quia dedi in deserto aquas, flumina in invio, ut darem potum populo, electo meo. Populum istum formavi mihi; laudem meam narrabunt.

(Verse 14.) Thus says the Lord your Redeemer, the Holy One of Israel. For your sake I have sent to Babylon, and have brought down all the bars, and the Chaldeans glorying in their ships: I am the Lord your Holy One, the Creator, the King of Israel. LXX: Thus says the Lord God, who redeemed you, the Holy One of Israel: For your sake I will send to Babylon, and I will raise up all the fugitives, and the Chaldeans shall be bound in ships. I am the Lord God, the Holy One of Israel, who showed Israel your King. According to the Hebrew, the prophetic word is still directed to Israel, because the Lord their Redeemer and the Holy One of Israel has spoken these things to them: For your sake, you who preach the Gospel with me, to whom I said above: 'Fear not, for I am with you,' you who are witnesses of my will, and who announce my Child as another witness to the unbelieving world, I have sent my Son into Babylon and the confusion of this world. And I have pulled down all its bars, which in Hebrew are called BARIHIM, and which Theodotion translated as 'strong.' And the Chaldeans, he saysâ€"it is understood in common (apo koinou)â€"I have pulled down, who were glorying in their ships: namely, in those who, like ships, were tossing among idols. Concerning the Chaldeans, no one doubts that they signify 'demons.' I, the Lord, have foretold these future things, I who am your Creator and the King of Israel. Furthermore, according to the LXX, the sense is much different: I am the Lord who delivered you from dangers, and the Holy One of Israel: for your sake I will send the king of the Medes and Persians into Babylon, and I will cause its inhabitants to flee: and the Chaldeans who had taken you, being bound, shall be transferred through the Caspian Sea to other nations. I, the Lord, have decreed these future things, who showed that Israel would be the King of those who believe.

(Verses 16, 17 ff.) Thus says the Lord, who made a way in the sea, and a path in the rushing waters. Who brought forth the chariot and the horse, the army and the strong: they have slept together, and they shall not rise again; they are crushed like flax, they are extinguished. Remember not the former things, and look not upon the things of old. Behold, I do new things, now they shall spring forth; certainly you shall know them. I will make a way in the desert, and rivers in the pathless land. The beast of the field shall glorify me, the dragons and the ostriches; because I have given waters in the desert, rivers in the pathless land, that I might give drink to my people, my chosen. This people I have formed for myself; they shall tell my praise.

LXX: Quia sic dicit Dominus, qui dat in mari viam, et in aqua vehementi semitam. Qui educit currus, et equos, et multitudinem robustissimam. Sed dormierunt, et non resurgent: exstincti sunt quasi linum exstinctum. Nolite meminisse priorum, et vetera ne recogitetis. Ecce ego faciam nova, quae nunc orientur, et cognoscetis ea, et faciam in deserto viam, et in inaquoso flumina. Benedicent me bestiae agri, sirenes et filiae struthionum, quia dedi in deserto aquam, et flumina in inaquoso, ut bibere faciam genus meum electum, populum meum, quem acquisivi, ut virtutes meas narret. Dominus qui destruxit et abjecit Babylonem, et fortissimos illius detraxit de potentia omnesque Chaldaeos qui in fluctibus hujus saeculi feliciter navigabant, fecit esse captivos: ipse in aquis torrentibus maris Rubri reperit viam, ut transiret populus ejus de Aegypto liberatus. Sive qui dedit in mari Rubro viam, ipse et in aquis torrentibus Jordanis fluvii reperit semitam, ut et egressio ex Aegypto, et introitus in terram repromissionis haberet miraculum. Ipse currus et equos et omnem exercitum Pharaonis demersit in profundum, qui dormierunt somno perpetuo. Contriti sunt et exstincti, quasi linum in brevi temporis spatio, et in puncto atque momento. Linum enim necdum igne correptum, pro levitate substantiae statim exstinctum, in favillam dissolvitur. Igitur hoc praecipio vobis, ut inter signa mea atque miracula, quibus Babylon urbs potentissima diruta est, et quibus in mari Rubro atque Jordane populo meo aperta est via, nequaquam memineritis veterum, quoniam in Evangelio multo sum majora facturus; quorum comparatione, praeterita sileri debeant. Nequaquam enim ultra in mari Rubro, sed in deserto totius mundi reperiam viam. Nec unus fluvius, sive fons erumpet de petra, sed multa flumina, quae non corpora ut prius, sed animas sitientes reficiant, et impleatur illud quod supra legimus: Bibetis aquas de fontibus Salvatoris (Ad cap. XII, 3). Tunc quod numquam factum est, fiet, ut omnes bestiae et dracones, et struthiones qui in solitudine gentium morabantur, et idololatriae sanguine, morumque feritate bestiarum similes erant, glorificent me 521 atque collaudent. Pro draconibus, quos solus Theodotio, ut in Hebraico scriptum est, appellavit THANNIM [Al. THENNIM] (), reliqui Sirenas interpretati sunt, animalia portentosa, quae dulci carmine atque mortifero navigantes Scyllaeis canibus lacerandos praecipitabant. Hocque significat, quod voluptati prius et luxuriae dediti, ad servitutem Domini convertantur: licet melius sit dracones intelligi, quia junguntur et struthiones, ut quia semel de bestiis solitudinis loquebatur, haec animantia poneret, quae deserto familiaria sunt.

LXX: Because thus says the Lord, who gives a way in the sea, and a path in the vehement water. Who leads out chariots, and horses, and a most strong multitude. But they have slept, and they shall not rise again: they are extinguished like extinguished flax. Do not remember the former things, and do not reconsider the old things. Behold, I will do new things, which shall now spring forth, and you shall know them, and I will make a way in the desert, and rivers in the waterless land. The beasts of the field shall bless me, the sirens and the daughters of the ostriches, because I have given water in the desert, and rivers in the waterless land, that I might make my chosen race drink, my people, whom I have acquired, that they may tell my virtues. The Lord who destroyed and cast down Babylon, and pulled down its strongest from power, and made all the Chaldeans captives who were successfully sailing in the waves of this world: he himself found a way in the rushing waters of the Red Sea, so that his people, delivered from Egypt, might pass through. Or he who gave a way in the Red Sea, himself also found a path in the rushing waters of the Jordan river, so that both the departure from Egypt and the entrance into the land of promise might have a miracle. He himself submerged the chariots and horses and the whole army of Pharaoh into the deep, who slept a perpetual sleep. They were crushed and extinguished, like flax in a short space of time, and in a point and moment. For flax not yet seized by fire, because of the lightness of its substance, is immediately extinguished and dissolved into ash. Therefore I command this to you, so that among my signs and miracles, by which the city of Babylon, most powerful, was demolished, and by which a way was opened to my people in the Red Sea and the Jordan, you may by no means remember the former things, since in the Gospel I am about to do much greater things; in comparison with which, the past things ought to be silent. For by no means shall I find a way further in the Red Sea, but in the desert of the whole world. Nor shall one river or fountain break forth from the rock, but many rivers, which shall refresh not bodies as before, but thirsty souls, and that which we read above may be fulfilled: 'You shall drink waters from the fountains of the Savior' (At chapter 12:3). Then that which was never done shall be done, so that all the beasts and dragons, and ostriches who were dwelling in the solitude of the nations, and were like beasts in the blood of idolatry and the ferocity of manners, may glorify and praise me together. For 'dragons,' which Theodotion alone called THANNIM, as it is written in Hebrew, the others interpreted as 'Sirens,' portentous animals, which with a sweet and deadly song were casting headlong those sailing to be torn by Scyllaean dogs. And this signifies that those previously given to pleasure and luxury are converted to the servitude of the Lord: although it is better that 'dragons' be understood, because 'ostriches' are also joined, so that since he was speaking once of the beasts of the solitude, he might place these living things which are familiar to the desert.

Laudabunt autem, inquit, me, et glorificabunt bestiae agri, et dracones, et struthiones, quia dedi in deserto gentium aquas, et in ariditate nationum flumina, ut biberet populus meus, quem elegi mihi, sive genus meum electum, et populus quem acquisivi sanguine meo, ut laudes meas virtutesque narraret.

(Vers. 22, 23 seqq.) Non me invocasti, Jacob: nec laborasti in me, Israel. Non obtulisti mihi arietem holocausti tui, et victimis tuis non glorificasti me. Non te servire feci in oblatione, nec laborem tibi praebui in thure. Non emisti mihi argento calamum, et adipe victimarum tuarum non inebriasti me. Verumtamen servire me fecisti in peccatis tuis: praebuisti mihi laborem in iniquitatibus tuis. LXX: Non nunc vocavi te, Jacob, neque laborare te feci, Israel. Non attulisti mihi oves holocausti tui: neque in victimis tuis magnificasti me: nec servire te feci in hostiis, nec laborem tibi praebui in thure, nec emisti mihi argento thymiama, nec adipem hostiarum tuarum concupivi, sed in peccatis tuis defendi te, et in iniquitatibus tuis.

Bestiis agri, draconibus et struthionibus laudantibus me, tu Jacob, nequaquam me invocare voluisti, nec postea laborare, ut peccatum emendares poenitentia. Quod autem arbitraris obtulisse te mihi victimas, et arietes immolasse, scias eos a me non esse susceptos, quia mihi et idolis communes erant. Illumque sensum repetit, de quo supra dixerat: Ut quid mihi multitudinem victimarum vestrarum, dicit Dominus? Plenus sum holocausto arietum, et adipe agnorum, et sanguinem taurorum et hircorum nolo. Neque enim, ait, pretiosum a te quippiam requisivi: ut in parandis eis, laborare te facerem. Non exegi a te oblationes, nec thura quaesivi: non calamum, neque incensum, et diverse pigmenta generis, quorum fumo inebriares me atque satiares. Sed obedientiam, quae est supra sacrificium: et sacrificium, de quo in Psalmis David dicit: Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum Deus non despicit (Ps. L, 15), illa volui, illa quaesivi.

Tu autem me servire et laborare fecisti in peccatis tuis, ut cogerer dicere: Laboravi sustinens; et nequaquam ultra ferre te possum. Unde et per Osee idem loquitur Deus: Quid tibi faciam, Ephraim: protegam te, Israel (Ose. XI, 8)? Quid tibi faciam? quasi Adamam ponam te, et quasi Seboim? Quod autem LXX posuerunt, sed in peccatis tuis defendi te, et iniquitatibus tuis, sic potest superioribus copulari, ut labor sit Dei, et lassitudo defendere peccatores.

Moreover, he says, the beasts of the field, and the dragons, and the ostriches shall praise and glorify me, because I have given waters in the desert of the nations, and rivers in the aridity of the peoples, so that my people might drink, whom I have chosen for myself, or my chosen race, and the people whom I have acquired with my blood, that they might tell my praises and virtues.

(Vers. 22, 23 ff.) But thou hast not called upon me, O Jacob: neither hast thou labored in me, O Israel. Thou hast not offered me the ram of thy holocaust, and with thy victims thou hast not glorified me. I have not made thee to serve with an offering, nor have I provided thee with labor in incense. Thou hast not bought me sweet cane with silver, and with the fat of thy victims thou hast not inebriated me. But thou hast made me to serve in thy sins: thou hast provided me with labor in thy iniquities. LXX: I have not called thee now, O Jacob, nor have I made thee to labor, O Israel. Thou hast not brought me the sheep of thy holocaust: neither in thy victims hast thou magnified me: nor have I made thee to serve in sacrifices, nor have I provided thee with labor in incense, nor hast thou bought me incense with silver, nor have I desired the fat of thy sacrifices, but in thy sins I have defended thee, and in thy iniquities.

While the beasts of the field, the dragons and the ostriches, were praising me, thou, Jacob, hast by no means wished to invoke me, nor afterwards to labor, so that thou mightest emend thy sin with penance. Moreover, that which thou thinkest thou hast offered to me as victims, and hast immolated rams, know that they were not received by me, because they were common to me and to idols. And he repeats that sense of which he had said above: 'To what purpose do you offer me the multitude of your victims, saith the Lord? I am full of the holocaust of rams, and of the fat of lambs, and I will not have the blood of bulls and of goats.' For neither, He says, did I require anything precious from thee: so that in preparing them, I might make thee to labor. I did not exact offerings from thee, nor did I seek incense: not the sweet cane, nor the incense, and various pigments of the kind, with whose smoke thou mightest inebriate and satisfy me. But obedience, which is above sacrifice: and the sacrifice of which David says in the Psalms: 'A troubled spirit is a sacrifice to God: a contrite and humbled heart, O God, thou wilt not despise' (Ps. 51:17); those things I willed, those things I sought.

But thou hast made me to serve and to labor in thy sins, so that I was compelled to say: 'I have labored sustaining them'; and by no means can I bear thee further. Whence also through Hosea the same God speaks: 'What shall I do to thee, Ephraim? shall I protect thee, Israel?' (Hos. 11:8). 'What shall I do to thee? shall I set thee as Admah, and as Zeboiim?' Moreover, that which the LXX put, 'but in thy sins I have defended thee, and in thy iniquities,' can be so coupled with the preceding things, that it is the labor of God, and a weariness to defend sinners.

(Vers. 25, 26 seqq.) Ego sum, ego sum ipse, qui deleo iniquitates tuas propter me, et peccatorum tuorum non recordabor. Reduc me in memoriam, ut judicemur simul: narra si quid habes ut justificeris. Pater tuus primus peccavit, et interpretes tui praevaricati sunt in me. Et contaminavi principes sanctos, dedi ad internecionem Jacob, et Israel in blasphemiam.

LXX: Ego sum, ego sum qui deleo iniquitates tuas, et non recordabor. Tu vero memento, et judicemur. Dic tu iniquitates tuas primus, ut justificeris. Patres vestri peccaverunt, et principes vestri inique egerunt in me, et contaminaverunt principes sancta mea. Et dedi ut perderem Jacob, et Israel in opprobrium.

Tu me, inquit, Jacob et Israel, laborare fecisti in peccatis tuis, et onera iniquitatum tuarum portare vix potui, quos nequaquam servos meos nec pueros voco, sed simplici appello nomine Jacob et Israel, ut ostendam et arguam peccatores. Ego autem propter me, quia misericors sum et patiens, et multarum miserationum, delebo omnes iniquitates tuas in aspersione et sanguine novi Testamenti: delebo vetus chirographum, quod adversum te scriptum erat; et peccatorum tuorum ultra non recordabor, quae tibi, si credere volueris, in baptismate dimissurus sum. Reduc ergo me in memoriam: si quid habes justi quod respondeas mihi, libenter accipiam: ut judicemur simul, et arguas me non fecisse tibi quod facere debui. Quem sensum in Michaea plenius legimus: Populus meus quid feci tibi, et quid molestus fui tibi? responde mihi: quia eduxi te de terra Aegypti et de domo servitutis liberavi te, et misi ante faciem tuam Moysen et Aaron et Mariam. Et in quinquagesimo psalmo David loquitur ad Deum: Ut justificeris in sermonibus tuis, et vincas cum fueris judicatus (Ps. L, 5). Narra ergo si quid habes, ut justificeris.

Et est sensus: Ego non loquar prior contra te, ne oppressum esse te dicas multiplicatione sermonum; sed ut si quid justi habes, ipse pro te loquere; ut videaris ista quae pateris, immerito sustinere. Et ut scias me misereri tui, non ob meritum tuum, sed propter meam clementiam, a patribus tuis repetam atque majoribus, ut intelligas te a peccatoribus esse generatum: Pater tuus primus peccavit in solitudine: omnis videlicet populus Israel. Sive auctor generis tui Abraham peccasse convincitur, quando Domino terram repromissionis semini illius pollicente, respondit: In quo sciam quia possidebo eam? Et interpretes, inquit, tui praevaricati sunt in me (Genes. XV, 8): Aaron et Moyses ad aquam contradictionis, qui inter me et te medii loquebantur (Exod. XVII).

(Vers. 25, 26 ff.) I am, I am he, who blot out thy iniquities for my own sake, and I will not remember thy sins. Put me in remembrance, that we may be judged together: tell if thou hast anything, that thou mayest be justified. Thy first father sinned, and thy interpreters have prevaricated against me. And I have profaned the holy princes, I have given Jacob to slaughter, and Israel to blasphemy.

LXX: I am, I am he who blot out thy iniquities, and I will not remember. But do thou remember, and let us be judged. Speak thou thy iniquities first, that thou mayest be justified. Your fathers sinned, and your princes acted iniquitously against me, and profaned the princes of my holy things. And I have given Jacob to perish, and Israel to reproach.

Thou, He says, O Jacob and Israel, hast made me to labor in thy sins, and I could scarcely bear the burdens of thy iniquities, whom I by no means call my servants or my children, but I address you by the simple name of Jacob and Israel, so that I may show and convict the sinners. But I, for my own sake, because I am merciful and patient, and of many mercies, will blot out all thy iniquities in the sprinkling and blood of the New Testament: I will blot out the old bond (chirographum) which was written against thee; and I will no longer remember thy sins, which, if thou wilt believe, I am about to forgive thee in baptism. Put me in remembrance, therefore: if thou hast anything just which thou mayest respond to me, I will gladly receive it: that we may be judged together, and thou mayest argue that I have not done for thee what I ought to have done. Which sense we read more fully in Micah: 'My people, what have I done to thee, and how have I been troublesome to thee? answer me: because I brought thee out of the land of Egypt and delivered thee from the house of servitude, and I sent before thy face Moses and Aaron and Miriam.' And in the fiftieth Psalm, David speaks to God: 'That thou mayest be justified in thy words, and overcome when thou art judged' (Ps. 51:4). Tell, therefore, if thou hast anything, that thou mayest be justified.

And the sense is: I will not speak first against thee, lest thou say thou hast been oppressed by the multiplication of words; but so that if thou hast anything just, speak it for thyself; that thou mayest seem to sustain these things which thou sufferest undeservedly. And that thou mayest know that I have mercy on thee, not for thy merit, but for my own clemency, I will repeat from thy fathers and ancestors, that thou mayest understand that thou wast generated from sinners: 'Thy first father sinned' in the solitude: that is, all the people of Israel. Or the author of thy race, Abraham, is convinced of having sinned, when, to the Lord promising the land of promise to his seed, he responded: 'Whereby shall I know that I shall possess it?' (Gen. 15:8). And 'thy interpreters,' He says, 'have prevaricated against me': Aaron and Moses at the water of contradiction, who were speaking as mediators between me and thee (Exod. 17).

Et ut intelligamus non esse violentem expositionem, sequitur: Et contaminavi principes sanctos, de quibus et in psalmo canitur: Absorpti sunt juxta petram judices eorum (Ps. CXL, 6). Quos idcirco contaminasse se dicit, quod terram repromissionis non intraverint. Dedique ad internecionem Jacob, et Israel in blasphemiam; ut nullus, praeter duos ex his qui de Aegypto egressi erant, intraret in Judaeam: sed cadavera eorum jacerent in solitudine.

Juxta LXX, qui addiderunt de suo: Dic tu prior iniquitates tuas, ut justificeris, ad poenitentiam eos provocat Deus, ut intelligant scelera sua atque peccata, et veniam consequantur. Scriptum est enim et in alio loco: Justus accusator sui est in principio sermonis (Prov. XVIII, 17). Principesque eorum et patres dicuntur Domini sancta violasse, non servientes Legi Dei: sed traditiones et mandata hominum requirentes: propter quos periit Jacob, et in opprobrium datus est Israel, ejectus de sua provincia, et totius orbis exul atque peregrinus.

(Cap. XLIV.---Vers. 1 seq.) Et nunc audi, Jacob serve meus, et Israel, quem elegi. Haec dicit Dominus, faciens et formans te ab utero auxiliator tuus. Noli timere, serve [Al. servus] meus Jacob, et Rectissime quem elegi. Effundam enim aquas super sitientem, et fluenta super aridam: effundam spiritum meum super semen tuum, et benedictionem meam super stirpem tuam. Et germinabunt inter herbas, quasi salices juxta praeterfluentes aquas. Iste dicet, Domini ego sum: et ille vocabit in nomine Jacob, et hic scribet manu sua, Domino: et in nomine Israel assimilabitur.

LXX: Nunc autem audi, Jacob puer meus, et Israel quem elegi. Ego Dominus Deus, qui feci te, et plasmavi te de ventre, adhuc habebis auxilium. Noli timere, puer meus Jacob, et dilecte Israel quem elegi, adhuc ego dabo aquam in siti qui ambulant in inaquoso: ponam spiritum meum super semen tuum, et benedictiones meas super filios tuos. Et orientur ut in medio aquae fenum, et sicut salix juxta praeterfluentes aquas. Iste dicet Dei sum: iste clamabit in nomine Jacob. Et alius scribet in manu sua, Dei sum ego, et in nomine Israel clamabit.

Ubi accusatur populus Judaeorum ob incredulitatem atque blasphemiam, absque ulla nominis dignitate, puris appellatur vocabulis: Non me invocasti, Jacob, nec laborasti in me, Israel; et iterum: Dedi ad internecionem Jacob, et Israel in blasphemiam (Supra, XLIII, 22, 28). Ubi autem ad Apostolorum chorum, qui ex Judaeis est, sermonem facit, junguntur et nominum privilegia. Audi, Jacob serve meus, et Israel quem elegi: ut prima sit servitus, secunda electio.

And so that we may understand that it is not a violent exposition, there follows: 'And I have profaned the holy princes,' of whom it is also sung in the Psalm: 'Their judges were swallowed up near the rock' (Ps. 141:6). Whom He says He profaned for this reason, because they did not enter the land of promise. And I have given Jacob to slaughter, and Israel to blasphemy; so that no one, except two of those who had gone out from Egypt, should enter into Judea: but their carcasses should lie in the solitude.

According to the LXX, who added of their own: 'Speak thou first thy iniquities, that thou mayest be justified,' God provokes them to penance, that they may understand their crimes and sins, and obtain pardon. For it is written in another place: 'The just man is the accuser of himself in the beginning of his speech' (Prov. 18:17). And their princes and fathers are said to have violated the holy things of the Lord, not serving the Law of God: but seeking the traditions and commandments of men: for whose sake Jacob perished, and Israel was given to reproach, cast out from his province, and an exile and wanderer of the whole world.

(Chapter 44.---Vers. 1 seq.) And now hear, O Jacob my servant, and Israel, whom I have chosen. Thus saith the Lord who made thee and formed thee from the womb, thy helper. Fear not, my servant Jacob, and thou Most Upright (Rectissime) whom I have chosen. For I will pour out waters upon the thirsty, and streams upon the dry land: I will pour out my spirit upon thy seed, and my blessing upon thy stock. And they shall spring up among the herbs, as willows beside the flowing waters. This one shall say, I am the Lord's: and that one shall call in the name of Jacob, and this one shall write with his hand, 'To the Lord': and in the name of Israel he shall be likened.

LXX: But now hear, Jacob my child, and Israel whom I have chosen. I am the Lord God, who made thee, and fashioned thee from the belly, thou shalt yet have help. Fear not, my child Jacob, and beloved Israel whom I have chosen, I will yet give water in thirst to those who walk in the waterless land: I will place my spirit upon thy seed, and my blessings upon thy children. And they shall spring up as grass in the midst of water, and as a willow beside the flowing waters. This one shall say I am God's: this one shall cry in the name of Jacob. And another shall write in his hand, I am God's, and in the name of Israel he shall cry.

Where the people of the Jews are accused because of unbelief and blasphemy, without any dignity of name, they are called by simple terms: 'Thou hast not called upon me, O Jacob, nor hast thou labored in me, O Israel'; and again: 'I have given Jacob to slaughter, and Israel to blasphemy' (Above, 43:22, 28). But where He makes an address to the choir of the Apostles, which is from the Jews, the privileges of names are joined. Hear, O Jacob my servant, and Israel whom I have chosen: so that the first is servitude, the second election.

Haec dicit Dominus, factor et formator tuus, qui ab utero auxiliatus est tui (Genes. XXV): ut adhuc in ventre matris plantam fratris arriperes. Sive qui in principio nascentis Ecclesiae te de persecutoribus conservavit.

Noli timere crudelitatem eorum, serve meus Jacob, et Rectissime quem elegi. Alio nomine Israelem vocat; ISURUN () enim verbum Hebraicum, caeteri εὐθύτατον, sive εὐθῆ, id est, rectissimum, et rectum interpretati sunt: soli LXX dilectissimum, jungentes de suo, Israel. Proprie enim juxta Hebraeos et litterarum fidem, ISRAEL (), rectus Dei dicitur. Vir autem videns Deum non in elementis, sed in sono vocis est. Unde et liber Geneseos appellatur εὐtheis id est, justorum, Abraham, Isaac, et Israel.

Noli igitur timere, Jacob et Israel, quia effundam aquas super sitientem et aridam, de qua saepe dictum est: Et effundam, sive ponam spiritum meum super semen tuum, et benedictionem meam super stirpem tuam, quae ex aqua et Spiritu Sancto in baptismate renascetur. Quam et in Evangelio Salvator promisit, dicens: Qui sitit, veniat ad me, et bibat. Statimque infertur: Hoc autem dicebat de Spiritu Sancto, quem credentes accepturi erant (Joan. VII).

Comparat quoque in baptismate renascentes herbis virentibus, et salici quae juxta fluentes aquas oritur: et contra rerum naturam affert fructus, quae prius sterilis erat, vel cujus semen in cibo sumptum, steriles facit. Quod quidem in primo psalmo legitur: Et erit sicut lignum quod plantatum est secus decursus aquarum, quod fructus suos dabit in tempore suo, et folium ejus non decidet. Alii inter herbas et renascentes salices duplicem vocationem intelligunt: ut in herbis populus nationum sit; in salicibus, hi qui ex Israel crediderunt.

Simulque describit varietatem credentium: Alius dicet, Domini ego sum, qui justitiae opera in se esse confidit: alius vocabit, subauditur, peccatores ad poenitentiam in nomine Jacob; ut et ipsi supplantent vitia atque peccata. Alius scribet manu sua, Dei sum. Sive ut LXX transtulerunt, scribet in manu sua, Dei sum: ut novo tyrocinio servitutis Christi se militem glorietur. Et in nomine Israel assimilabitur. Non enim omnes ex Israel, sed magna pars ex gentium multitudine, in nomine Israel assimilabitur: ut recipiat Legem et Prophetas, omnesque gratias Spiritus Sancti, quae Israel populo repromissae sunt.

Thus saith the Lord, thy maker and fashioner, who from the womb has helped thee (Gen. 25): so that while yet in the mother's womb thou shouldst seize the heel of thy brother. Or He who in the beginning of the nascent Church preserved thee from persecutors.

Fear not their cruelty, my servant Jacob, and Most Upright (Rectissime) whom I have chosen. He calls Israel by another name; for ISURUN (Jeshurun) is the Hebrew word, which the others have interpreted as euthytaton or euthe, that is, 'most upright' and 'upright': the LXX alone translated it as 'most beloved,' joining of their own, 'Israel.' For properly according to the Hebrews and the faith of the letters, ISRAEL is said to be 'the upright of God.' Moreover, 'a man seeing God' is not in the elements of the word, but in the sound of the voice. Whence also the book of Genesis is called eutheis, that is, 'of the just,' namely Abraham, Isaac, and Israel.

Fear not, therefore, Jacob and Israel, because I will pour out waters upon the thirsty and the dry land, of which it has often been said: 'And I will pour,' or 'I will place my spirit upon thy seed, and my blessing upon thy stock,' which shall be born again from water and the Holy Spirit in baptism. Which also in the Gospel the Savior promised, saying: 'He that thirsteth, let him come to me and drink.' And immediately it is added: 'But this he said of the Holy Spirit, whom those believing were to receive' (John 7:37, 39).

He also compares those born again in baptism to green herbs, and to the willow which springs up beside flowing waters: and against the nature of things it brings forth fruits, which previously was sterile, or whose seed taken in food makes one sterile. Which indeed is read in the first Psalm: 'And he shall be as a tree that is planted near the courses of waters, which shall yield its fruit in its season, and its leaf shall not fall off.' Others understand a double vocation between the herbs and the born-again willows: so that in the herbs may be the people of the nations; in the willows, those who believed from Israel.

And at the same time He describes the variety of believers: One shall say, 'I am the Lord's,' who trusts that the works of justice are in himself: another shall call—it is understood, sinners to penance—in the name of Jacob; so that they themselves also may supplant vices and sins. Another shall write with his hand, 'I am God's.' Or as the LXX translated, 'he shall write in his hand, I am God's': so that he may glory that he is a soldier in the new recruitment (tyrocinio) of the servitude of Christ. 'And in the name of Israel he shall be likened.' For not all are from Israel, but a great part from the multitude of the nations shall be likened in the name of Israel: so that it may receive the Law and the Prophets, and all the graces of the Holy Spirit, which were promised to the people of Israel.

(Vers. 6 seqq.) Haec dicit Dominus rex Israel, et redemptor ejus Dominus exercituum: Ego primus et ego novissimus, et absque me non est Deus. Quis similis mei? vocet et annuntiet, et ordinem exponat mihi, ex quo constitui populum antiquum: ventura et quae futura sunt annuntient eis. Nolite timere, neque conturbemini: ex tunc audire te feci, et annuntiavi: vos estis testes mei. Numquid est Deus absque me, et formator quem ego non noverim? Plastae idoli omnes nihil sunt, et amantissima eorum non proderunt eis. Ipsi sunt testes eorum, quia non vident, neque intelligunt, 526 ut confundantur. Quis formavit Deum, et sculptile conflavit ad nihil utile? Ecce omnes participes ejus confundentur: fabri enim sunt ex hominibus: convenient omnes, stabunt, et pavebunt, et confundentur simul. Faber ferrarius lima operatus est: in prunis et in malleis formavit illud, et operatus est in brachio fortitudinis suae. Esuriet, et deficiet, non bibet aquam, et lassescet. Artifex lignarius extendit normam [Al. formam], formavit illud in runcina: fecit illud in angularibus, et circino tornavit illud: et fecit imaginem viri, quasi speciosum hominem habitantem in domo. Succidit cedros, tulit ilicem, et quercum, quae steterat inter ligna saltus. Plantavit pinum, quam pluvia nutrivit: et facta est hominibus in focum: sumpsit ex eis, et calefactus est: succendit, et coxit panes. De reliquo autem operatus est Deum, et adoravit: fecit sculptile, et curvatus est ante illud. Medium ejus combussit igni, et de medio ejus carnes comedit. Coxit pulmentum, et saturatus est, et calefactus est, et dixit: Vah! calefactus sum, vidi focum. Reliquum autem ejus Deum fecit, et sculptile sibi: curvatur ante illud, et adorat illud, et obsecrat, dicens: Libera me, quia Deus meus es tu. Nescierunt, neque intellexerunt: obliti enim sunt, ne videant oculi eorum, ne intelligant corde suo. Non recogitant in mente sua, neque cognoscunt, neque sentiunt ut dicant: Medium ejus combussi igni, et coxi super carbones ejus p...

Olim truncus eram ficulnus, inutile lignum: Cum faber incertus scamnum faceretne Priapum. Maluit esse deum: deus inde ego, furum aviumque, Maxima formido. . . . . .

Quidquid autem de idolis dictum est, potest referri, et ad hereseÏ‰n principes, qui simulacra dogmatum suorum atque mendacii, artifici corde componunt, et venerantur ea quae a se sciunt esse simulata. Nec sufficit eis error proprius, nisi simplices quosque eorum adoratione deceperint.

(Verse 6 ff.) Thus says the Lord, the King of Israel, and his Redeemer, the Lord of hosts: I am the first and I am the last, and besides me there is no God. Who is like me? let him call and announce, and set the order before me, from the time that I appointed the ancient people: the things that are coming, and the things that shall be, let them announce to them. Fear not, nor be troubled: from that time I have made you hear, and have announced it: you are my witnesses. Is there a God besides me, and a former whom I have not known? All the fashioners of an idol are nothing, and their most beloved things shall not profit them. They themselves are their witnesses, that they do not see, nor understand, that they may be confounded. Who has formed a God, and cast a sculpture for nothing useful? Behold, all its participants shall be confounded: for the smiths are of men: they shall all assemble, they shall stand, and they shall fear, and they shall be confounded together. The ironsmith has worked with a file: he fashioned it in coals and with hammers, and worked it with the arm of his strength. He shall be hungry, and faint, he shall not drink water, and he shall be weary. The woodworker stretched the rule, he fashioned it with a plane: he made it in the corners, and turned it with a compass: and he made the image of a man, as a beautiful man dwelling in a house. He cut down cedars, took the holm-oak, and the oak, which had stood among the trees of the forest. He planted a pine, which the rain nourished: and it became fuel for men: he took from them, and was warmed: he kindled it, and baked bread. But from the rest he worked a God, and adored it: he made a sculpture, and bowed down before it. He burned half of it with fire, and from the half of it he ate flesh. He cooked a pottage, and was satiated, and was warmed, and said: Vah! I am warmed, I have seen the fire. But the remainder of it he made a God, and a sculpture for himself: he bows down before it, and adores it, and beseeches it, saying: Deliver me, because you are my God. They have not known, nor understood: for they have forgotten, lest their eyes see, lest they understand with their heart. They do not reconsider in their mind, nor do they know, nor feel so as to say: I have burned half of it with fire, and have baked bread upon its coals...

'Once I was a fig-tree trunk, a useless log: When the uncertain craftsman would make a bench or a Priapus. He preferred it to be a god: thence I am a god, of thieves and birds, The greatest dread...'

Moreover, whatever has been said about idols can also be referred to the princes of heresies, who with a crafty heart compose the simulacra of their doctrines and of a lie, and venerate those things which they know were fashioned by themselves. Nor is their own error sufficient for them, unless they deceive whatever simple people by their adoration.

Qui quaestum putant esse pietatem, et devorant domos viduarum (I Tim. VI), abutentesque vulgi imperitia, ita arte dialectica, quasi ascia et terebro, lima et runcina formant Deum suum, et cudunt malleo, atque inaurant sermonis rhetorici venustate: quorum Deus venter est, et gloria in confusione eorum (Philipp. III).

(Vers. 21 seqq.) Memento horum Jacob, et Israel, quoniam servus meus es tu: formavi te, servus meus es tu, Israel, ne obliviscaris mei. Delevi ut nubem iniquitates tuas, et quasi nebulam peccata tua. Revertere ad me: quoniam redemi te. Laudate, coeli, quoniam [Vulg. addit misericordiam] fecit Dominus: jubilate, extrema terrae, resonate, montes, laudationem, saltus, et omne lignum ejus: quoniam redemit Dominus Jacob, et Israel gloriabitur [Al. glorificabitur].

LXX: Memento horum, Jacob et Israel; quoniam puer meus es tu: formavi te puerum meum: et tu, Israel, ne obliviscaris mei. Ecce enim delevi sicut nubem iniquitates tuas: et sicut caliginem peccata tua. Revertere ad me, et redimam te. Laetamini, coeli, quoniam misertus est Deus Israelis. Canite tuba, fundamenta terrae, clamate, montes, laetitiam: colles et omnia ligna quae in eis sunt, quoniam redemit Deus Jacob: et Israel inclytus erit.

Cum haec se ita habeant, et idola hominum scias esse figmenta, o Jacob, et puer meus Israel, ne obliviscaris Creatoris tui, tibique ipsi injuriam facias, ut incurveris operi manuum tuarum. Quae quia in adventu pueri mei, quem elegi, penitus destruenda sunt; propterea tota mentis aviditate cognosce, quod sicut nubes et caligo, et nebula, vel solis calore dissolvitur, vel vento raptante tenuatur: ita iniquitates tuas, et universa peccata, quibus prius me offenderas, dissolvi faciam. Tu tantum revertere ad me, et age poenitenta, quia redimendus es pretioso sanguine. Quod si feceris, scias in salute tua coelos terramque laetari, et omnia elementa concinere.

Sive angelos qui morantur in coelis, et alias potestates, quibus terrae fundamenta portantur. Vel certe Apostolos et Prophetas, de quibus loquebatur et Apostolus: Aedificati super fundamentum Apostolorum et Prophetarum (Ephes. II, 20). Montes quoque et silvae, sive colles, qui pro varietate virtutum prima et media loca et ultima possederunt, jubentur jubilare, et tuba canere, scientes quod redemerit Dominus Jacob, et in Israel conversione laetetur, sive ipse Israel ab errore conversus, inclytus fiat.

Who think that gain is godliness, and devour the houses of widows (1 Tim. 6), and abusing the unskilfulness of the common people, thus by the dialectic art, as if with an adze and a drill, a file and a plane, they form their God, and forge him with a hammer, and gild him with the beauty of rhetorical discourse: 'whose God is the belly, and glory in their confusion' (Phil. 3:19).

(Vers. 21 ff.) Remember these things, O Jacob, and Israel, for thou art my servant: I have formed thee, thou art my servant, O Israel, forget me not. I have blotted out thy iniquities as a cloud, and thy sins as a mist. Return to me, for I have redeemed thee. Praise, O ye heavens, for the Lord hath done [Vulg. adds mercy]: shout, ye ends of the earth: resound, ye mountains, with praise, thou forest, and every tree thereof: for the Lord hath redeemed Jacob, and Israel shall be glorified.

LXX: Remember these things, Jacob and Israel; for thou art my child: I have formed thee my child: and thou, Israel, forget me not. For behold I have blotted out thy iniquities as a cloud: and thy sins as a fog (caliginem). Return to me, and I will redeem thee. Be glad, ye heavens, for God hath had mercy on Israel. Sing with a trumpet, ye foundations of the earth: cry, ye mountains, with joy: ye hills and all the trees that are in them, for God hath redeemed Jacob: and Israel shall be illustrious (inclytus).

Since these things are so, and thou knowest that the idols of men are figments, O Jacob, and my child Israel, forget not thy Creator, nor do injury to thyself, so that thou shouldst bow down to the work of thy hands. Which things, because they are to be utterly destroyed at the coming of my child, whom I have chosen; therefore with all eagerness of mind know, that just as a cloud and darkness and mist is dissolved either by the heat of the sun or thinned by the snatching wind: so I will cause thy iniquities and all thy sins, with which thou hadst previously offended me, to be dissolved. Only return to me, and do penance, because thou art to be redeemed with precious blood. If thou shalt do this, know that the heavens and the earth rejoice in thy salvation, and all the elements sing together.

Or the angels who dwell in the heavens, and other powers by which the foundations of the earth are carried. Or certainly the Apostles and Prophets, of whom the Apostle also spoke: 'Built upon the foundation of the Apostles and Prophets' (Eph. 2:20). The mountains also and forests, or hills, which for the variety of virtues possessed the first, middle, and last places, are ordered to shout and to sing with a trumpet, knowing that the Lord has redeemed Jacob, and rejoices in the conversion of Israel, or Israel himself, converted from error, may become illustrious.

(Vers. 24 seqq.) Haec dicit Dominus redemptor tuus, et formator tuus ex utero: Ego sum Dominus faciens omnia, extendens coelos solus, stabiliens terram, et nullus mecum. Irrita faciens signa divinorum, et hariolos in furorem vertens: convertens sapientes retrorsum, et scientiam eorum stultam faciens. Suscitans verbum servi sui, et consilium nuntiorum suorum complens. Qui dico Jerusalem: habitaberis [Al. aedificaberis], et civitatibus Judae: aedificabimini, et deserta ejus suscitabo. Qui dico profundo: desolare, et flumina tua arefaciam. Qui dico Cyro: pastor meus es, et omnem voluntatem meam complebis. Qui dico Jerusalem: aedificaberis; et templo: fundaberis.

LXX: Sic dicit Dominus qui redemit te, et formans te ex utero. Ego Dominus, qui compleo omnia: extendi coelum solus, et firmavi terram. Quis alius dissipavit signa pythonum, et divinationes de corde? qui averto prudentes retrorsum, et consilium eorum stultum facio. Et statuo verbum pueri mei, et consilium Angelorum ejus verum probo. Qui dico Jerusalem, habitaberis: et civitatibus Judae: aedificabimini, et deserta illius orientur. Qui dico abysso, desolaberis, et flumina tua arefaciam. Qui dico Cyro, ut sapiat, et omnes voluntates meas faciat; qui dico Jerusalem, aedificaberis: et domum sanctam meam fundabo.

Destructis idolis et iniquitatibus Israel, peccatisque deletis, quando omnis simul creatura gaudebit; et juxta Evangelii fidem (Luc. XV), super poenitentia peccatorum Angeli laetabuntur in coelis, describitur potentia Dei, quod nequaquam ei grande sit redimere Jacob, et Israel instaurare cor rectum, quem formavit ex utero. Et si hoc alicui non parvum videatur, non sit illi difficile qui extenderit coelos solus. Juxta quod alibi legitur: Qui extendit coelum quasi pellem (Ps. CIII, 2). Non quo Filius excludatur ab extensione coelorum: Omnia enim per ipsum facta sunt: et sine ipso factum est nihil, quod factum est (Joan. I, 3), sed quo, ut saepe diximus, per hanc sententiam excludantur idola. Nam et in Proverbiis Salomonis ex persona Christi Dei virtutis [Al. virtus] Deique sapientiae [Al. sapientia] dicitur: Quando parabat coelum, ego eram cum eo (Prov. VIII, 27). Ipse enim dixit, et facta sunt, ipse mandavit, et creata sunt (Ps. CXLVIII, ps. XXXII, 9); et: Verbo Domini coeli firmati sunt, et spiritu oris ejus virtus eorum (Psal. XXXII, 6). Haec frequenter ingerimus, ne ulla blasphemandi Christum haereticis occasio relinquatur. In stabilitate quoque terrae, quando illius fundamenta solidabat, nullus erat cum Deo, praeter eum qui erat in eo.

(Vers. 24 ff.) Thus saith the Lord thy redeemer, and thy maker from the womb: I am the Lord, that make all things, that stretch forth the heavens alone, that establish the earth, and there is none with me. That make void the tokens of diviners, and make the soothsayers mad: that turn the wise backward, and make their knowledge foolish. That raise up the word of his servant, and perform the counsel of his messengers. That say to Jerusalem: Thou shalt be inhabited [or built], and to the cities of Judah: You shall be built, and I will raise up the desert places thereof. That say to the deep: Be thou desolate, and I will dry up thy rivers. That say to Cyrus: Thou art my shepherd, and thou shalt perform all my pleasure. That say to Jerusalem: Thou shalt be built; and to the temple: Thy foundations shall be laid.

LXX: Thus saith the Lord who redeemed thee, and forming thee from the womb. I am the Lord, who complete all things: I stretched out the heaven alone, and I confirmed the earth. Who else dissipated the signs of the pythons, and divinations from the heart? who turn the prudent backward, and make their counsel foolish. And I establish the word of my child, and I prove the counsel of his Angels true. Who say to Jerusalem, Thou shalt be inhabited: and to the cities of Judah: You shall be built, and its deserts shall arise. Who say to the abyss, Thou shalt be desolated, and I will dry up thy rivers. Who say to Cyrus, that he may be wise, and do all my wills; who say to Jerusalem, Thou shalt be built: and I will found my holy house.

The idols and iniquities of Israel having been destroyed, and sins blotted out, when all creation together shall rejoice; and according to the faith of the Gospel (Luke 15), the Angels in the heavens shall rejoice over the penance of sinners, the power of God is described, that it is by no means a great thing for Him to redeem Jacob, and to restore a right heart in Israel, whom He formed from the womb. And if this should seem no small thing to anyone, let it not be difficult for Him who stretched out the heavens alone. According to what is read elsewhere: 'Who stretchest out the heaven like a skin' (Ps. 104:2). Not that the Son is excluded from the extension of the heavens: 'For all things were made by him: and without him was made nothing that was made' (John 1:3), but so that, as we have often said, the idols may be excluded by this sentence. For also in the Proverbs of Solomon, from the person of Christ, the power of God and the wisdom of God, it is said: 'When he prepared the heaven, I was with him' (Prov. 8:27). For 'he spoke, and they were made; he commanded, and they were created' (Ps. 148:5; Ps. 33:9); and: 'By the word of the Lord the heavens were established, and all the power of them by the spirit of his mouth' (Ps. 33:6). We frequently bring these things in, lest any occasion of blaspheming Christ be left to the heretics. In the stability also of the earth, when He was solidifying its foundations, no one was with God, except Him who was in Him.

Iste igitur tantus ac talis, cum praefiniti mysterii tempus advenerit, ut cuncta idola destruantur, et Dei solius notitia praedicetur in mundo, omnia vaticinia divinorum, et pythonum, et hariolorum signa atque portenta, quibus humanum deceperunt genus, destruet atque subvertet; et sapientiam philosophorum, quae et ipsa erroris pars maxima est, stultam esse monstrabit: dum nequaquam humanis cogitationibus, Dei probantur comprehendisse sapientiam. Qui etiam verbum pueri, sive servi sui, de quo supra diximus, et consilium nuntiorum ejus, rebus explebit: Apostolorum scilicet omniumque doctorum, qui voluntatem magistri sui gentibus nuntiabunt.

Ipse ergo qui est tanta facturus, cujus potentiam brevi sermone descripsi, etiam ad Jerusalem, quae destruenda erit a Babyloniis, nunc dicit antequam destruatur, quod rursum habitetur a populis: et civitatibus Judaeae, quod instaurentur [Al. instaurarentur], qui et solitudines illius suscitabit, ut omnia cultoribus impleantur. Qui igitur dicit Jerusalem et Judaeae et desertis ejus, quod habitetur et aedificetur et suscitetur, hic dicit profundo sive abysso, id est, Babyloni, desolare et flumina tua arefaciam, omnem regum potentiam. Sive quia profundum et abyssum dixerat, recte per translationem, et flumina posuit, de quibus et Psalmista decantat: Super flumina Babylonis ibi sedimus et flevimus (Ps. CXXXVI, 1). Et qui Jerusalem instaurat, et Babylonem destruit.

Dicit quoque Cyro regi Persarum, qui primus destruxit Babylonem atque Chaldaeos: pastor meus es, sive ut Septuaginta transtulerunt, ut sapiat. Cujus differentiae causa manifesta est. Verbum enim Hebraicum ROI si per RES litteram legamus (), intelligitur pastor meus; si per DALETH (), sciens vel intelligens meus, quarum similitudo parvo apice distinguitur, ac per hoc saepe confunditur. Scriptum est in Esdrae principio, quod ad edictum Cyri regis Persarum atque Medorum, populi Israel sit laxata captivitas, et remissi in Jerusalem, qui redire voluerunt sub Zorobabel filio Slathiel, et Jesu filio Josedec sacerdote magno. Huic enim Dominus inspiravit ut suam faceret voluntatem, et illius praecepta compleret. Signanterque addidit, qui dico Jerusalem, aedificaberis, et Templo, fundaberis. Sub Cyro enim jussum est, ut aedificaretur Jerusalem et Templum, cujus tantum illo vivente jacta sunt fundamenta. Caeterum sub Dario, anno illius secundo, prophetantibus Aggaeo et Zacharia, Templum aedificari coeptum est.

This one, therefore, so great and such as He is, when the time of the predefined mystery shall have come, so that all idols are destroyed, and the knowledge of God alone is preached in the world, He will destroy and subvert all the prophecies of diviners, and the signs and portents of pythons and soothsayers, with which they deceived the human race; and He will show the wisdom of philosophers, which itself is the greatest part of error, to be foolish: since they are proved by no means to have comprehended the wisdom of God by human thoughts. He who also will fulfill the word of His child or servant, of whom we spoke above, and the counsel of His messengers, with realities: namely of the Apostles and of all the teachers who shall announce the will of their master to the nations.

He himself, therefore, who is about to do such great things, whose power I have described in a brief discourse, even to Jerusalem, which was to be destroyed by the Babylonians, now says before it is destroyed, that it shall again be inhabited by peoples: and to the cities of Judea, that they shall be restored, who also will raise up its solitudes, so that all places may be filled with cultivators. Therefore He who says to Jerusalem and Judea and its deserts, that it should be inhabited and built and raised up, here says to the deep or the abyss, that is, to Babylon: 'be thou desolate, and I will dry up thy rivers,' namely all the power of kings. Or because He had said 'the deep' and 'the abyss,' rightly by a figure (translationem) He also placed 'rivers,' concerning which the Psalmist also sings: 'Upon the rivers of Babylon there we sat and wept' (Ps. 137:1). And He who restores Jerusalem, also destroys Babylon.

He also says to Cyrus, king of the Persians, who first destroyed Babylon and the Chaldeans: 'thou art my shepherd,' or as the Seventy translated, 'that he may be wise.' The cause of this difference is manifest. For the Hebrew word ROI, if we read it with the letter RES, is understood as 'my shepherd'; if with the letter DALETH, 'my knowing' or 'understanding' one, whose similarity is distinguished by a small point, and because of this it is often confounded. It is written in the beginning of Ezra, that at the edict of Cyrus king of the Persians and Medes, the captivity of the people of Israel was released, and they were sent back into Jerusalem, those who wished to return under Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak the high priest. For to him the Lord inspired that he should do His will, and fulfill His precepts. And He significantly added, 'who say to Jerusalem, Thou shalt be built, and to the Temple, Thy foundations shall be laid.' For under Cyrus it was ordered that Jerusalem and the Temple should be built, of which only the foundations were laid while he was living. Otherwise under Darius, in his second year, with Haggai and Zechariah prophesying, the Temple began to be built.

(Cap. XLV.---Vers. 1 seqq.) Haec dicit Dominus Christo meo Cyro, cujus apprehendi dexteram, ut subjiciam ante faciem ejus gentes, et dorsa regum vertam, et aperiam coram eo januas: et portae non claudentur. Ego ante te ibo, et gloriosos terrae humiliabo: portas aereas conteram, et vectes ferreos confringam. Et dabo tibi thesauros absconditos, et arcana secretorum: ut scias quia ego Dominus, qui voco nomen tuum, Deus Israel. Propter servum meum Jacob, et Israel electum meum, et vocavi te nomine tuo: assimilavi te, et non cognovisti me. Ego Dominus, et non est amplius: extra me non est Deus: accinxi te, et non cognovisti me. Ut sciant hi, qui ab ortu solis, et qui ab occidente, quoniam absque me non est [Antea addebatur Deus]. Ego Dominus, et non est alter. Formans lucem, et creans tenebras: faciens pacem, et creans malum. Ego Dominus faciens omnia haec.

Scio in hoc capitulo non solum Latinorum, sed Graecorum plurimos vehementer errare, existimantium scriptum esse: Sic dicit Dominus Christo meo, Domino; ut intelligatur, juxta illud quod alibi legimus: Pluit Dominus a Domino (Genes. II). Et: Dixit Dominus Domino meo (Ps. CIX, 1). Neque enim κυρίῳ, quod Dominum sonat, sed Cyro dicitur, qui Hebraice appellatur CHORES (), regi Persarum, qui Babylonem Chaldaeosque superavit. Et junctis Medis, agitator bigae, id est, cameli et asini, supra legimus.

Iste appellatus est Christus, id est, unctus Domini, quod erat insigne apud Hebraeos regiae potestatis, ut quomodo apud nos diadema et purpura solis Imperatoribus datur: sic apud Hebraeos regnaturi perfundebantur unguento. Unde et Saul Christus Domini dicitur (I Reg. VI). Et in Psalmis legimus: Nolite tangere Christos meos: et in Prophetis meis nolite malignari (Ps. CIV, 15). Hujus dexteram apprehendit et tenuit, ut nullus fortitudini ejus valeret resistere. Legamus Xenophontis octo librorum Cyri majoris historiam, et prophetiam Isaiae cernemus expletam. Quae enim civitas illi non patuit? quae non regum terga subjecit? Qui muri prius inexpugnabiles, non illius obsidione subversi sunt?

Unde ad ipsum Cyrum Deus apostropham facit: Dedi tibi thesauros, et absconditas opes cunctarum urbium; ut qui prius colebas idola, beneficiis unum sentires Deum, praesertim cum scias, multo antequam nascereris tuum nomen esse praedictum. Quod quidem et Josephus in undecimo Judaicae Antiquitatis volumine refert, legisse Cyrum ab Isaia de se certo vaticinatum nomine, et idcirco Judaeos quasi Dei familiares plurimum dilexisse.

(Chapter 45.---Vers. 1 ff.) Thus saith the Lord to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the backs of kings, and to open the doors before him: and the gates shall not be shut. I will go before thee, and will humble the glorious ones of the earth: I will break in pieces the gates of brass, and will burst the bars of iron. And I will give thee hidden treasures, and the secrets of secret places: that thou mayest know that I am the Lord, who call thy name, the God of Israel. For the sake of my servant Jacob, and Israel my chosen, I have even called thee by thy name: I have likened thee, and thou hast not known me. I am the Lord, and there is none else: there is no God besides me: I girded thee, and thou hast not known me. That they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is no other. Forming light, and creating darkness: making peace, and creating evil. I the Lord do all these things.

I know that in this chapter many, not only of the Latins but of the Greeks, err vehemently, thinking it is written: 'Thus saith the Lord to my Christ, the Lord' (Christo meo Domino); so that it may be understood according to that which we read elsewhere: 'The Lord rained from the Lord' (Gen. 19:24). And: 'The Lord said to my Lord' (Ps. 110:1). For it is not said Kyriō, which sounds like 'to the Lord,' but to 'Cyrus,' who in Hebrew is called CHORES, king of the Persians, who overcame Babylon and the Chaldeans. And with the Medes joined, he is the driver of the team, that is, of the camel and the ass, as we read above.

He is called 'Anointed' (Christus), that is, the anointed of the Lord, which was a mark of royal power among the Hebrews, so that just as among us the diadem and purple are given to the Emperors alone: so among the Hebrews those about to reign were drenched with ointment. Whence also Saul is called the anointed (Christus) of the Lord (1 Sam. 24:7). And we read in the Psalms: 'Touch not my anointed ones (Christos meos): and do no evil to my prophets' (Ps. 105:15). His right hand He took hold of and held, so that no one might be able to resist his strength. Let us read the eight books of Xenophon's history of Cyrus the Great, and we shall see the prophecy of Isaiah fulfilled. For what city was not open to him? what backs of kings did he not subdue? What walls previously impregnable were not subverted by his siege?

Whence God makes an apostrophe to Cyrus himself: 'I have given thee treasures, and the hidden riches of all cities'; so that thou who previously didst worship idols, mightest by benefits perceive the one God, especially since thou knowest that thy name was predicted long before thou wast born. Which indeed Josephus also relates in the eleventh volume of the Antiquities of the Jews, that Cyrus had read that he was certainly foretold by name by Isaiah, and for that reason he loved the Jews very much as familiars of God.

Haec autem, inquit, tribui tibi propter Jacob servum meum, et Israel electum meum, et vocavi te nomine tuo, sicut vocavi Abraham, Isaac, et Jacob; et multo ante praedixi, ut Isaac et Josiam: ne putareris ille esse Christus, cui assimilatus es, et in cujus typum et imaginem praecessisti. Tu autem non cognovisti me, id est, simulacra coluisti, non Deum. Accinxi te fortitudine; multarum gentium feci esse victorem, et non cognovisti auxiliatorem tuum.

In quo loco satis mirari nequeo, quae stultitia sit legentium; ut haec ad Christum referant, per quem mundus reconciliatus est Deo. Ego, ait, Dominus, et non est amplius extra me. Praeter sermonem quippe atque rationem virtutemque meam et sapientiam, quae in me est, nullus est alter Deus. Et haec feci, ut ab Oriente et Occidente omnis orbis agnoscat, nullum esse alium absque me Deum. Ego Dominus, et non est alter. Pater enim in Filio, et Filius in Patre. Qui loquitur in Evangelio: Ego et Pater unum sumus (Joan. X, 30).

Et in Esdrae volumine positum est, scripsisse Cyrum ad omnes gentes, nullum esse Deum, nisi solum Deum Israel. Sive ita intelligendum, quod captivorum laxatio, et Dei in populum suum clementia, cunctis gentibus Deum fecerit notiorem.

Qui igitur tibi dedi fortitudinem, et solus Deus sum, ipse res inter se contrarias facio, lucem et tenebras, id est, diem et noctem: pacem et malum, hoc est, otium et bellum, per quae significat et iratum fuisse se populo suo, quando tenebras captivitatis, malaque sustinuit servitutis. Et rursum misertum, quando remissi in patriam, pacem et gaudium receperunt. Quomodo enim luci contrariae tenebrae sunt: ita paci contrarium bellum est. Unde confundatur haeresis, quae malorum arbitratur conditorem Deum. Cum hic malum non contrarium bono, sed pro afflictione ponatur et bello, secundum illud quod in Evangelio scriptum est: Sufficit diei malitia sua (Matth. VI, 34).

Possumus juxta tropologiam haec et de ecclesiastico viro dicere, cui Deus dedit sermonem atque sapientiam, ut omnes sectas contrarias veritati sua disputatione subvertat. Sicut et de Stephano sancta Scriptura commemorat (Act. VI), quod nullus potuerit resistere sapientiae ejus, et ut reges, id est, patriarchas singularum haereseωn, suae subjiciat potestati: et aperiat atque confringat, quod prius videbatur dialectica arte conclusum: et in medium proferat arcana haereticorum, superans eos atque convincens, ut Christi secreta cognoscant, in quo sunt omnes thesauri sapientiae et scientiae absconditi (Coloss. II). Istiusmodi virum vocat Deus ex nomine suo, quia defensor est pueri ejus Jacob, et electi illius Israel.

Moreover, He says, I have bestowed these things upon thee 'for the sake of Jacob my servant, and Israel my chosen, and I have called thee by thy name,' just as I called Abraham, Isaac, and Jacob; and I predicted long before, as Isaac and Josiah: lest thou shouldst be thought to be that Christ to whom thou art likened, and in whose type and image thou hast preceded. But thou hast not known me, that is, thou hast worshipped simulacra, not God. I have girded thee with strength; I have made thee to be the victor of many nations, and thou hast not known thy helper.

In which place I cannot wonder enough what the foolishness of readers is; that they refer these things to Christ, through whom the world has been reconciled to God. 'I am,' He says, 'the Lord, and there is no more besides me.' For besides my Word and reason and power and the wisdom which is in me, there is no other God. And I have done these things so that from the East and the West the whole world may acknowledge that there is no other God besides me. 'I am the Lord, and there is no other.' For the Father is in the Son, and the Son in the Father. Who speaks in the Gospel: 'I and the Father are one' (John 10:30).

And in the volume of Ezra it is placed, that Cyrus wrote to all nations, that there is no God, except the God of Israel alone. Or it is to be understood thus, that the release of the captives, and the clemency of God toward His people, made God better known to all nations.

I therefore who gave thee strength, and am the only God, myself make things contrary to each other, light and darkness, that is, day and night: peace and evil, that is, rest and war, through which He signifies both that He was angry with His people, when they sustained the darkness of captivity and the evils of servitude. And again He had mercy, when sent back to their country, they received peace and joy. For just as darkness is contrary to light: so war is contrary to peace. Whence let the heresy be confounded, which thinks God is the creator of evils. Since here 'evil' is not placed as the contrary to good, but for affliction and war, according to that which is written in the Gospel: 'Sufficient for the day is its own evil' (Matt. 6:34).

We can also say these things according to tropology concerning an ecclesiastical man, to whom God has given discourse and wisdom, so that he may subvert all sects contrary to the truth by his disputation. Just as the holy Scripture commemorates concerning Stephen (Acts 6), that no one could resist his wisdom, and so that he may subdue kings, that is, the patriarchs of individual heresies, to his power: and open and break that which previously seemed closed by the dialectic art: and bring forth into the midst the secrets of heretics, overcoming and convicting them, so that they may know the secrets of Christ, in whom are all the treasures of wisdom and knowledge hidden (Col. 2:3). God calls a man of this kind by his name, because he is the defender of His child Jacob, and of His chosen Israel.

Hunc suscipit, et assimilat sermoni suo, qui cavere debet ne suum putet esse quod loquitur, sed omnia ad datoris referat gloriam; ne et ipse mereatur audire: Accinxi te, et non cognovisti me. Cum enim instructus armatura Apostoli, omnes docuerit non esse alium Deum nisi unum, qui sit Jacob et Israel Deus: confundetur Marcion, duos deos intelligens, unum bonum, et alium justum; alterum invisibilium, alterum visibilium conditorem. E quibus prior lucem faciat, secundus tenebras; ille pacem, hic malum: cum utrumque pro diversitate meritorum unus Deus idemque condiderit.

He receives him, and likens him to His own Word, who ought to be careful lest he think that what he speaks is his own, but should refer all things to the glory of the getter; lest he also deserve to hear: 'I girded thee, and thou hast not known me.' For when, instructed with the armor of the Apostle, he shall have taught all that there is no other God but one, who is the God of Jacob and Israel: Marcion shall be confounded, understanding two gods, one good and another just; the one the creator of invisible things, the other of visible things. Of whom the first makes light, the second darkness; the one peace, this one evil: since one and the same God created both for the diversity of merits.