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Commentarium in Isaiam

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Liber D

ECIMUS TERTIUS.

Multi casus opprimunt navigantes. Si vehementior flaverit ventus, tempestas formidini est. Si aura moderatior summa jacentis elementi terga crispaverit, piratarum insidias pertimescunt. Atque ita fit, ut fragili animae ligno creditae, aut metuant periculum, aut sustineant: quorum utrumque altero gravius est, vel mortem timere perpetuo, vel quam timueris sustinere. Hoc mihi in Isaiae pelago naviganti accidere video; dum enim inoffenso cursu vela tenduntur, et securis naturarum manibus, sulcans aequoris campos carina delabitur, subitus languoris turbo consurgens, tantis undarum molibus et collisorum inter se fluctuum fragore resonante, pavida amicorum corda perterruit, ut dicere cogerentur: Magister, salvos nos fac, perimus (Matth. VIII, 25). Quamobrem, Eustochium, in toto orbe terrarum unicum nobilitatis et virginitatis exemplum, non sileat pupilla oculi tui; clamaque in corde: Abba pater (Rom. VIII, 15). Et cum Psalmista loquere: Exsurge, ut quid dormis, Domine (Ps. XLIII, 23)? ut injunctum in Isaiam opus, te orante, et Christo miserante perficiam. Jam enim tertius decimus Explanationum liber cuditur, qui necdum pervenit ad calcem. Et interim donec misericors et miserator Dominus, patiens et multarum miserationum (Ps. CLXXXV et CXLIV), reddat pristinam sanitatem, hanc Praefatiunculam tumultuario sermone dictavi; ut quae habentur, in schedulis describantur; et plena emendatio lectoris judicio reservetur.

(Cap. XLV.---Vers. 8.) Rorate, coeli, desuper, et nubes pluant justum: aperiatur terra, et germinet Salvatorem, et justitia oriatur simul: ego Dominus creavi eum. LXX: Laetetur coelum desuper, et nubes spargant justitiam: germinet terra, et oriatur misericordia, et justitiam germinet simul: ego Dominus qui creavi te. Duplex hujus loci interpretatio est. Quidam enim putant haerere superioribus quae dicuntur, et Cyro rege laxante captivos, coelum terramque laetari: Î¼ÎµÏ„Ï‰Î½Ï…Î¼Î¹Îºá¿¶Ï„, pro eo quod est, illos qui in coelo morantur et terra.

BOOK THIRTEENTH.

Many accidents oppress those who sail. If the wind blows more vehemently, the storm is a source of dread. If a more moderate breeze ripples the surface of the lying element, they fear the snares of pirates. And so it happens that fragile souls entrusted to wood either fear danger or sustain it: each of which is more grievous than the other, either to fear death perpetually, or to sustain what you have feared. I see this happening to me as I sail in the sea of Isaiah; for while the sails are stretched in an unoffended course, and the keel glides along, furrowing the fields of the sea with the safe hands of natures, a sudden whirlwind of languor rising up, with such masses of waves and with the sound of the crashing waves resonating among themselves, has terrified the fearful hearts of friends, so that they were compelled to say: 'Master, save us, we perish' (Matt. 8:25). Wherefore, Eustochium, a unique example of nobility and virginity in the whole world, let not the pupil of your eye be silent; and cry out in your heart: 'Abba Father' (Rom. 8:15). And speak with the Psalmist: 'Arise, why do you sleep, O Lord?' (Ps. 43:23); that I may perform the work enjoined upon Isaiah, with you praying and Christ having mercy. For now the thirteenth book of the Explanations is being forged, which has not yet reached the end. And meanwhile, until the merciful and compassionate Lord, patient and of many mercies (Ps. 85 and 144), restores my former health, I have dictated this little Preface in a hurried discourse; so that those things which are held may be described in schedules; and full emendation may be reserved for the judgment of the reader.

(Chapter 45.---Verse 8.) 'Drop down, O heavens, from above, and let the clouds rain the Just One: let the earth be opened and bud forth the Savior, and let justice spring up together: I the Lord have created him.' LXX: 'Let the heaven be glad from above, and let the clouds sprinkle justice: let the earth bud forth, and let mercy spring up, and let it bud forth justice together: I am the Lord who created you.' There is a twofold interpretation of this place. For some think that these things which are said adhere to the preceding, and with king Cyrus releasing the captives, heaven and earth rejoice: metonymically, for those who dwell in heaven and earth.

Alii a superioribus separant et proprium capituli hujus volunt esse principium, ac de adventu Domini prophetari, quod imperetur nubibus, de quibus supra (Ad cap. V, 6) scriptum est: Mandabo nubibus ne pluant super eam imbrem, id est, vineam Israel: et ad quas pervenit veritas Dei, ut pluant mundo justum sive justitiam; terraque aperiatur et germinet Salvatorem. De qua in Psalmis canitur: Veritas de terra orta est, et justitia de coelo prospexit (Ps. LXXXIV, 12): sive juxta LXX: Terra misericordiam et justitiam pariter germinavit, ut et peccatores misericordiam, et justi praemia consequantur. Quodque sequitur: Ego Dominus creavi eum, vel, ego Dominus qui creavi te, non scandalizabitur ad nomen creaturae, qui illum vermem ac servum et germinatum legerit esse de terra.

(Vers. 9 seqq.) Vae qui contradicit fictori suo: testa de Samiis terrae. Numquid dicit lutum figulo suo, quid facis: et opus tuum absque manibus est? Vae qui dicit patri, quid generas: et mulieri, quid parturis? Haec dicit Dominus, Sanctus Israel plastes ejus: Ventura interrogate me super filios meos, et super opus manuum mearum mandate mihi. Ego feci terram, et hominem super eam creavi ego: manus meae tetenderunt coelos: et omni militiae eorum mandavi. Ego suscitavi eum ad justitiam: et omnes vias ejus dirigam. Ipse aedificabit civitatem meam: et captivitatem meam dimittet, non in pretio neque in muneribus, dicit Dominus exercituum.

LXX: Quid melius feci quam lutum figuli? Numquid arans arabit terram? Numquid dicet lutum figulo, quid facis: quoniam non operaris, nec habes manus? Vae qui dicit patri, quid generas: et matri, quid parturis? Sic enim dicit Dominus Deus, Sanctus Israel, qui fecit ventura. Interrogate me de filiis meis, et de operibus manuum mearum mandate mihi. Ego feci terram, et hominem super eam. Ego manu mea firmavi coelum: ego omnibus stellis mandavi. Ego suscitavi eum cum justitia regem: omnes viae illius rectae. Ipse aedificabit civitatem meam, et captivitatem populi mei convertet: non cum pretio neque cum muneribus, dixit Dominus Deus sabaoth.

Qui ad Cyri personam volunt referre quae dicta sunt, sic locum istum interpretantur. Me ingentia pollicente, quod propter reversionem populi mei in Judaeam, omnia Cyro regna substernam: Vae ei qui incredulus est, et non putat ventura quae dico, quasi si lutum et testa confracta calumnietur figulum suum, quare facta, vel cur ita facta sit; et opus contra artificis loquatur manus; et patrem ac matrem calumnietur filius, cur in terram naturae lege profusus sit.

Others separate it from the preceding and will it to be the proper beginning of this chapter, and to prophesy concerning the coming of the Lord, which is commanded to the clouds, concerning which it was written above (At chapter 5:6): 'I will command the clouds that they rain no rain upon it,' that is, the vineyard of Israel: and to which the truth of God has reached, so that they rain the Just One or justice upon the world; and the earth may be opened and bud forth the Savior. Of which it is sung in the Psalms: 'Truth has sprung out of the earth, and justice has looked down from heaven' (Ps. 84:12): or according to the LXX: 'The earth budded forth mercy and justice together,' so that both sinners may attain mercy, and the just their rewards. And that which follows: 'I the Lord have created him,' or, 'I the Lord who created you,' he who has read that that worm and servant was budded from the earth will not be scandalized at the name of creature.

(Vers. 9 seqq.) Woe to him that gainsayeth his maker: a sherd of the Samian earths. Shall the clay say to its potter: What art thou making? and thy work is without hands? Woe to him that saith to his father: Why dost thou beget? and to the woman: Why dost thou bring forth? Thus saith the Lord, the Holy One of Israel, his maker: Ask me of things to come concerning my sons, and concerning the work of my hands give ye charge to me. I made the earth, and created man upon it; I, my hands stretched out the heavens, and I gave charge to all their host. I have raised him up unto justice, and I will direct all his ways. He shall build my city, and he shall let go my captivity, not for price nor for presents, saith the Lord of hosts.

LXX: What better thing have I made than the clay of the potter? Shall he that ploweth plow the earth? Shall the clay say to the potter: What art thou making? for thou workest not, nor hast thou hands? Woe to him that saith to his father: Why dost thou beget? and to the mother: Why dost thou bring forth? For thus saith the Lord God, the Holy One of Israel, who made things to come. Ask me concerning my sons, and concerning the works of my hands give ye charge to me. I made the earth, and man upon it. I with my hand established the heaven: I gave charge to all the stars. I have raised him up with justice as a king: all his ways are right. He shall build my city, and he shall turn back the captivity of my people: not with price nor with presents, said the Lord God of sabaoth.

Those who wish to refer what has been said to the person of Cyrus interpret this place thus: Since I am promising great things—that for the sake of the return of my people into Judea, I will subject all kingdoms to Cyrus—woe to him who is incredulous, and does not think that the things I say will come to pass; as if the clay and the broken sherd should calumniate its potter, as to why it was made, or why it was made so; and the work should speak against the hands of the artisan; and the son should calumniate the father and mother, as to why he was poured forth into the earth by the law of nature.

Cum igitur ego Dominus Sanctus Israel plasmaverim Cyrum, et mea jussione generatus sit, superfluum facitis ambigere de futuris; quin potius nosse debetis, quod filios meos, populum Israel, et opus manuum mearum, non vestro arbitrio, sed mea voluntate dispensem: ut qui prius eis tenebras et malum creavi, nunc lucem et pacem tribuam. Ego enim sum Deus, qui non in vacuum creavi terram; ut esset deserta et squalida, sed ut homines habitarent in ea. Ego extendi sive firmavi coelos, ut Angelorum essent habitaculum. Stellarumque eos varietate distinxi; et imperavi singulis quo currerent ordine, et dierum ac mensium annorumque diversa spatia complerent. Qui igitur coelum feci et terram, quid magnum est, si unum regem creaverim, qui mea mandata conservet; et omnes vias illius dirigam? Ipse enim jussurus est, ut aedificetur civitas mea Jerusalem, et captivi redeant in Judaeam. Non ob pretium, neque munera, sed ob meam voluntatem, dicit Dominus Deus exercituum.

Qui autem coeptam ad Christum refert intelligentiam, sic explanationis suae verba moderatur: Vae eis qui contradicunt Deo, et Christum non putant esse venturum; quasi lutum et testa de testis contradicat figulo suo. Vae qui dicit Omnipotenti Patri, quare tu generas filium, et mulieri sanctae Mariae, quid parturis? De qua scribit et Apostolus (Galat. IV): Quod Christus factus sit de muliere, factusque sub lege. Haec ergo dicit Dominus Sanctus Israel, qui plasmavit in virginali utero Salvatorem, dicens per Gabrielem: Spiritus sanctus veniet super te: et virtus Altissimi obumbrabit tibi (Luc. I, 35): quod autem nascetur in te sanctum, vocabitur Filius Dei: interroget me testa, et futurorum secreta perquirat. Et praecipiat mihi, quomodo adoptivos filios, qui in meum Filium crediturí sunt, debeam regenerare. Dicit et evangelista Joannes: Quotquot eum receperunt, dedit eis potestatem filios Dei fieri (Joan. I, 12). Sin autem ego feci terram, ut habitaretur ab hominibus, et coelos extendi desuper, et eos astrorum varietate decoravi, ut morarentur in terra cultores Dei: quid mirum si Filium meum, justum regem miserim mundo, sive ab inferis suscitaverim, cujus omnes viae rectae sunt? Peccatum enim non fecit, nec dolus inventus est in ore ejus (I Pet. XII). Qui aedificet civitatem meam super petram, adversum quam portae inferi non praevaleant (Matth. XVI); et quae in monte posita, latere non possit (Ibid., V): daemoniacisque prius vinculis alligatos, omnes dimittat liberos, non in pretio neque in muneribus: gratis enim salvi facti sumus, audientibus Apostolis atque facientibus: Gratis accepistis, gratis date (Matth. X, 8).

Since therefore I the Lord, the Holy One of Israel, have fashioned Cyrus, and he was begotten by my command, you do superfluously to doubt concerning things to come; but rather you ought to know that I dispense my sons, the people of Israel, and the work of my hands, not by your free will, but by my own: so that I who previously created darkness and evil for them, may now grant light and peace. For I am God, who did not create the earth in vain, that it should be deserted and squalid, but that men should dwell in it. I stretched out or established the heavens, that they might be the dwelling-place of Angels. And I distinguished them with a variety of stars; and I commanded each in what order they should run, and complete the diverse spaces of days and months and years. Since therefore I made heaven and earth, what great thing is it if I have created one king who may keep my commands, and I should direct all his ways? For he himself is about to command that my city Jerusalem be built, and the captives return to Judea. Not for price, nor presents, but for my own will, saith the Lord God of hosts.

But he who refers the understanding begun to Christ, thus moderates the words of his explanation: Woe to those who gainsay God, and do not think that Christ is to come; as if clay and a sherd of sherds should gainsay its potter. Woe to him who says to the Almighty Father: Why dost thou beget a son? and to the holy woman Mary: Why dost thou bring forth? Concerning whom the Apostle also writes (Galat. 4): That Christ was made of a woman, and made under the law. These things therefore saith the Lord, the Holy One of Israel, who fashioned the Savior in the virginal womb, saying through Gabriel: The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee (Luke 1:35): and that holy thing which shall be born in thee shall be called the Son of God. Let the sherd ask me, and search out the secrets of things to come. And let him give charge to me, how I ought to regenerate the adopted sons who are to believe in my Son. The evangelist John also says: As many as received him, to them gave he power to become the sons of God (John 1:12). But if I made the earth, that it might be inhabited by men, and stretched out the heavens from above, and adorned them with a variety of stars, that the worshipers of God might dwell on the earth: what wonder if I have sent my Son, a just king, to the world, or raised him up from the dead, whose ways are all right? For he did no sin, neither was guile found in his mouth (1 Pet. 2). That he may build my city upon a rock, against which the gates of hell may not prevail (Matth. 16); and which, being set on a mountain, cannot be hid (Ibid., 5): and all those previously bound with demoniac chains, he may let go free, not for price nor for presents: for we were saved for nothing, the Apostles hearing and doing: Freely you have received, freely give (Matth. 10:8).

Nonnulli haec ad Zorobabel referunt, qui eduxit captivos de Babylone, et aedificavit civitatem, et exstruxit templum, prophetantibus Aggaeo et Zacharia, atque dicentibus: Manus Zorobabel fundaverunt domum istam, et manus ejus complebunt eam (Zach. IV, 9). Sed nos rectius dicimus et verius, nec Cyrum aedificasse civitatem quae postea exstructa est sub Neemia, nec omnes vias ejus fuisse directas. Cui supra dictum est: Assumpsi, et accinxi te: et non cognovisti me; et Zorobabel statum, qui sub nutu ac potestate Medorum fuit atque Persarum, omnia quae dicuntur excedere. Neque enim Zorobabel exstruxit civitatem, nec captivitatem dimisit, nec rex appellari potest, qui sub aliis vivens regibus, hoc nomine caruit.

Quid sibi autem velint Septuaginta, qui in principio hujus capituli transtulerunt: Quid melius feci quam lutum figuli? Numquid qui arat, arabit terram? Scire non valeo: nisi forte Theodotionis sequar editionem, qui pro hoc posuit: Vae ei qui contendit contra factorem suum, arans arantes terram: quod scilicet vulneret in poenitentia corda mortalium, et in morem sulcorum ea subruat atque subvertat. Sed et haec frivola interpretatio est. Porro quod figulus, hoc est, Creator noster et factor appelletur Deus, et apostolus Paulus in Epistola loquitur ad Romanos: Numquid dicit figmentum ei qui se finxit: quid me fecisti sic? Annon habet potestatem figulus luti, ex eadem massa facere, aliud quidem vas in honorem, aliud vero in contumeliam (Rom. IX, 20)? Et in Jeremia prolixius scribitur, qui narrat post caetera: Descendi in domum figuli, et ecce ipse faciebat opus in rota, et dissipatum est vas quod faciebat in manibus suis. Rursumque fecit ex eodem luto aliud vas, sicut placuit in conspectu ejus. Et factus est sermo Domini ad me dicens: Si non possum sicut iste figulus facere vos domus Israel, dicit Dominus? Ecce sicut lutum in manu figuli: sic vos estis in manibus meis domus Israel (Jer. XVIII, 3, 4).

Illudque quod scriptum est: ego omnibus stellis praecepi, occasionem quibusdam tribuit, quod astra rationalia sint, et animam sensumque habeant. Neque enim, aiunt, praeciperet, nisi intelligentibus: non recordantes quod in Jona scriptum sit: Praecepit Dominus spiritui comburenti (Jonae, IV, 8). Et rursum: Praecepit vermi matutino (Ibid., VII). Et quod in Evangelio Salvator ventos et mare increpaverit (Luc. VIII), in quibus sensum atque rationem non esse, perspicuum est.

Some refer these things to Zerubbabel, who led out the captives from Babylon, and built the city, and constructed the temple, Haggai and Zechariah prophesying and saying: The hands of Zerubbabel have laid the foundation of this house, and his hands shall finish it (Zech. 4:9). But we say more rightly and more truly, that neither did Cyrus build the city which was afterwards constructed under Nehemiah, nor were all his ways directed. To whom it was said above: I have taken hold of thee, and girded thee: and thou hast not known me. And that the state of Zerubbabel, who was under the nod and power of the Medes and Persians, exceeds all things that are said. For neither did Zerubbabel construct the city, nor did he let go the captivity, nor can he be called king, who, living under other kings, lacked this name.

But what the Seventy mean, who translated at the beginning of this chapter: What better thing have I made than the clay of the potter? Shall he that ploweth, plow the earth? I am not able to know: unless perhaps I should follow the edition of Theodotion, who put for this: Woe to him who contends against his maker, plowing the earth-plowers: that he should namely wound the hearts of mortals in repentance, and subvert and overthrow them in the manner of furrows. But this too is a frivolous interpretation. Furthermore, that God is called potter, that is, our Creator and maker, the apostle Paul also speaks in the Epistle to the Romans: 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)? And in Jeremiah it is written more at length, who relates after other things: I went down into the house of the potter, and behold he was doing a work upon the wheel, and the vessel was broken which he was making in his hands. And again he made of the same clay another vessel, as it pleased in his sight. And the word of the Lord came to me saying: Can I not do as this potter to you, O house of Israel, saith the Lord? Behold as clay in the hand of the potter: so are you in my hands, O house of Israel (Jer. 18:3, 4).

And that which is written: I gave charge to all the stars, gave occasion to some to think that the stars are rational, and have a soul and sense. For they would not be commanded, they say, unless they were intelligent: not remembering that it is written in Jonah: The Lord commanded a parching wind (Jonah 4:8). And again: He commanded a worm in the morning (Ibid., 7). And that in the Gospel the Savior rebuked the winds and the sea (Luke 8), in which it is clear there is no sense and reason.

(Vers. 14, seqq.) Haec dicit Dominus: Labor Aegypti, et negotiatio Aethiopiae, et Sabaim viri sublimes ad te transibunt, et tui erunt: post te ambulabunt, vincti manicis pergent: et te adorabunt, teque deprecabuntur: tantum in te est Deus, et non est absque te Deus. Vere tu es Deus absconditus, Deus Israel, Salvator. Confusi sunt, et erubuerunt omnes: simul abierunt in confusionem fabricatores errorum. Israel salvatus est in Domino salute aeterna: non confundemini, et non erubescetis usque in saeculum saeculi.

LXX: Sic dicit Dominus Sabaoth: Laboravit Aegyptus, et negotiatio Aethiopum et Sabaim: viri excelsi ad te transibunt, et tui erunt servi, et te sequentur vincti manicis, et transibunt ad te, et adorabunt te, et in te orabunt: quoniam in te Deus est, et non est Deus absque te. Tu enim Deus es, et nesciebamus: Deus Israel Salvator: confundantur et erubescant omnes adversarii ejus, et ambulent in confusione. Innovamini ad me insulae Israel salvatur a Domino salute aeterna: non confundentur neque erubescent usque in aeternum.

Et in hoc loco qui sequuntur historiam, dicunt Aegyptum, et Aethiopes gentesque Sabaim, quae trans Aethiopiam sunt, servisse Cyro, et ei gentes ultimas fuisse subjectas: atque ex mirabili intellexisse victory, quod in eo esset Dominus, et non esset alius praeter eum qui in illo habitaret Deus. Sed hoc quod sequitur: Vere tu es Deus absconditus, Deus Israel Salvator, quomodo possit Cyri personae convenire, non intelligo. Nisi forte Theodotionis utantur editione, qui transtulit, In te est fortis, et non est alius praeter eum Deus: propterea tu fortis absconditus Deus Israel Salvator. Quodcumque se verterint, non valebunt laqueos veritatis effugere. Fac enim esse in Cyro Deum, et non esse alius praeter eum qui sit in Cyro Deus, quomodo Cyri personae dici conveniet, Vere tu es Deus absconditus, Deus Israel Salvator? Ergo Deus in quo est Deus, Dominus noster Jesus Christus rectius intelligitur et verius, qui in Evangelio loquitur: Ego et Pater unus sumus (Joan. X, 30). Qui Deus appellatur absconditus propter assumpti corporis sacramentum, et Deus Israel Salvator, quod interpretatur Jesus. Hic enim juxta Angelum Gabrielem salvabit populum suum (Luc I). Confusi sunt et erubuerunt omnes simul. Scribae videlicet et Pharisaei. Et abierunt in confusione fabricatores erroris, qui in toto mundo disseminavere mendacium, ut eum dicerent ab Apostolis furto esse sublatum (Matth. XXVIII). Israel autem salvatus in Domino salute aeterna, Apostolorum intelligitur chorus, et hi qui per Apostolos crediderunt. Unde dicitur ad eos: Non confundemini neque erubescetis, non solum in praesenti saeculo, sed et in futuro.

(Vers. 14, seqq.) Thus saith the Lord: The labor of Egypt, and the merchandise of Ethiopia, and of Sabaim, men of stature shall pass over to thee, and shall be thine: they shall walk after thee, they shall go bound with manacles: and they shall adore thee, and shall make supplication to thee: only in thee is God, and there is no God without thee. Truly thou art a hidden God, the God of Israel, the Savior. They are all confounded and ashamed: the fabricators of errors have gone together into confusion. Israel is saved in the Lord with an eternal salvation: you shall not be confounded, and you shall not be ashamed even for ever and ever.

LXX: Thus saith the Lord of Sabaoth: Egypt has labored, and the merchandise of the Ethiopians and of Sabaim: men of high stature shall pass over to thee, and shall be thy servants, and shall follow thee bound with manacles, and shall pass over to thee, and shall adore thee, and in thee shall they pray: because in thee is God, and there is no God without thee. For thou art God, and we knew it not: the God of Israel the Savior: let all his adversaries be confounded and ashamed, and walk in confusion. Be renewed to me, ye islands. Israel is saved by the Lord with an eternal salvation: they shall not be confounded nor ashamed even for ever.

And in this place those who follow the history say that Egypt, and the Ethiopians, and the nations of Sabaim, which are beyond Ethiopia, served Cyrus, and the farthest nations were subjected to him: and from the wonderful victory they understood that in him was the Lord, and there was no other God besides him who dwelt in him. But that which follows: Truly thou art a hidden God, the God of Israel the Savior, how it can befit the person of Cyrus, I do not understand. Unless perhaps they use the edition of Theodotion, who translated: In thee is the strong one, and there is no other God besides him: therefore thou art the strong hidden God of Israel the Savior. Whithersoever they turn themselves, they will not be able to escape the snares of truth. For grant that God is in Cyrus, and there is no other God besides him who is in Cyrus, how will it befit to be said to the person of Cyrus: Truly thou art a hidden God, the God of Israel the Savior? Therefore the God in whom is God, our Lord Jesus Christ, is more rightly and more truly understood, who speaks in the Gospel: I and the Father are one (John 10:30). Who is called a hidden God because of the sacrament of the assumed body, and the God of Israel the Savior, which is interpreted as Jesus. For he, according to the Angel Gabriel, shall save his people (Luke 1). They are all confounded and ashamed together. Namely the Scribes and Pharisees. And the fabricators of error have gone into confusion, who disseminated a lie in the whole world, so that they said he was taken away by theft by the Apostles (Matth. 28). But Israel saved in the Lord with an eternal salvation is understood as the choir of the Apostles, and those who believed through the Apostles. Whence it is said to them: You shall not be confounded nor ashamed, not only in the present age, but also in the future.

Servisse autem ei Aegyptum, et Aethiopas, et Sabaim, excelsos viros atque sublimes, nemo dubitat, cum ei mundum videat esse subjectum, et ex paucarum nomine nationum, quae habitant in extremis finibus terrae, cunctos coelorum cardines, et omnia terrae littora ei creditura perspiciat. Unde pulchre quasi laborantibus in errore idololatriae, cessare labor Aegypti nominatur. Nulla enim gens ita idololatriae dedita fuit, et tam innumerabilia portenta venerata est, quam Aegyptus, de qua supra (XIX, 1) legimus: Ecce Dominus ascendet super nubem levem, et ingredietur Aegyptum, et movebuntur simulacra Aegypti a facie ejus, et cor Aegypti tabescet in medio ejus.

Porro quod in Septuaginta additum est: Innovamini ad me, insulae, sic exponere possumus, ut dicamus Ecclesias de gentibus congregatas innovari in Christo, appellari insulas, quod persecutorum rabiem procellasque sustineant, et fundatae supra petram, nulla turbinum mole quatiantur. Hebraei stulta contentione nituntur asserere, usque ad eum locum ubi legitur: Tantum in te est, Deus, et non est absque te, Deus, vel ad Jerusalem, vel ad Cyrum dici. Hoc autem quod sequitur: Vere tu es Deus absconditus, Deus Israel salvator, subito ad omnipotentem Deum apostropham fieri, cum etiam stultis perspicuum sit, unum contextum esse sermonis, nec posse sensum dividi qui in ipso narrationis ordine et ratione conjunctus est.

(Vers. 18 seqq.) Quia haec dicit Dominus, creans coelos, ipse Deus formans terram, et faciens eam, ipse plastes ejus: non in vanum creavit eam, ut habitetur formavit illam: ego Dominus, et non est alius. Non in abscondito locutus sum, in loco terrae tenebroso. Non dixi semini Jacob: frustra quaerite me. Ego Dominus loquens justitiam, annuntians recta. Congregamini, et venite, et accedite simul, qui salvati estis ex gentibus: nescierunt qui levant lignum sculpturae suae; et rogant Deum non salvantem. Annuntiate, et venite, et consiliamini simul: quis auditum fecit hoc ab initio, ex tunc praedixit illud? Numquid non ego Dominus, et non est ultra Deus absque me? Deus justus et salvans non est praeter me. Convertimini ad me, et salvi eritis, omnes fines terrae: quia ego Deus, et non est alius. In memetipso juravi: egredietur de ore meo justitiae verbum, et non revertetur: quia mihi curvabitur omne genu, et jurabit omnis lingua. Ergo in Domino dicet: Meae sunt justitiae et imperium: ad eum venient, et confundentur omnes qui repugnant ei. In Domino justificabitur, et laudabitur omne semen Israel:

Moreover, that Egypt, and the Ethiopians, and Sabaim, tall and sublime men, served him, no one doubts, since he sees the world subjected to him, and from the name of a few nations, which dwell in the extreme ends of the earth, he perceives all the quarters of the heavens, and all the shores of the earth about to believe in him. Whence beautifully, as if to those laboring in the error of idolatry, the labor of Egypt is named as ceasing. For no nation was so given to idolatry, and venerated such innumerable portents, as Egypt, concerning which we read above (19:1): Behold the Lord shall ascend upon a light cloud, and shall enter into Egypt, and the idols of Egypt shall be moved at his face, and the heart of Egypt shall melt in the midst thereof.

Furthermore, what is added in the Seventy: Be renewed to me, ye islands, we can so explain as to say that the Churches gathered from the nations are renewed in Christ, and are called islands because they sustain the rage and tempests of persecutors, and being founded upon a rock, are shaken by no mass of whirlwinds. The Jews strive with foolish contention to assert that up to that place where it is read: Only in thee is God, and there is no God besides thee, it is said either to Jerusalem or to Cyrus. But that this which follows: Truly thou art a hidden God, the God of Israel the savior, an apostrophe is suddenly made to the almighty God, when it is clear even to the foolish that it is one context of speech, nor can the sense be divided which is joined in the very order and reason of the narration.

(Vers. 18 seqq.) For thus saith the Lord that created the heavens, God himself that formed the earth, and made it, the maker thereof: he did not create it in vain: he formed it to be inhabited: I am the Lord, and there is no other. I have not spoken in secret, in a dark place of the earth. I have not said to the seed of Jacob: Seek me in vain. I am the Lord that speak to justice, that declare right things. Assemble yourselves, and come, and draw near together, ye that are saved from the Gentiles: they have no knowledge that set up the wood of their graven work; and pray to a god that cannot save. Tell ye, and come, and consult together: who hath declared this from the beginning, who hath foretold it from that time? Have not I the Lord, and there is no God besides me? A just God and a savior, there is none besides me. Be converted to me, and you shall be saved, all ye ends of the earth: for I am God, and there is no other. I have sworn by myself, the word of justice shall go out of my mouth, and shall not return: for every knee shall be bowed to me, and every tongue shall swear. Therefore shall he say in the Lord: Justice and empire are mine: to him shall they come, and all that resist him shall be confounded. In the Lord shall all the seed of Israel be justified and praised.

LXX: Sic dicit Dominus qui fecit coelum: iste Deus qui ostendit terram, et fecit eam, ipse paravit eam: non in vacuum fecit eam, sed ut habitaretur plasmavit eam. Ego sum Dominus, et non est ultra. Non in abscondito locutus sum, neque in loco terrae tenebroso. Non dixi semini Jacob, vanum quaerite: ego sum Dominus qui loquor justitiam, annuntio veritatem. Congregamini et venite, et consulite simul qui salvamini de gentibus; non cognoverunt qui portant lignum sculpturae suae: orant deos non salvantes. Si annuntiant, appropinquent ut sciant simul, quis audita fecit haec ab initio, tunc annuntiatum est vobis. Nonne ego Dominus Deus, et non est alius absque me: justus et salvans non est praeter me. Convertimini ad me, et salvi eritis ab extremis terrae. Ego sum Deus, et non est alius. Per memetipsum juro: nisi egredietur de ore meo justitia: sermones mei non avertentur, quia mihi incurvabit omne genu, et jurabit et confitebitur omnis lingua Deo dicens: Justitia, et gloria ad eum veniet, et confundentur omnes qui separant se a Domino: justificabitur et in Deo glorificabitur omne semen filiorum Israel.

Vocatis Aegypto, et Aethiopia, et Sabaim viris excelsis, per quae monstratur salus universarum gentium barbararum, et totius mundi ad Deum conversio, ostendit Deus justitiam suam; quod non solum Judaeorum sit Dominus, sed et gentium. Ipse enim coeli factor et terrae aequaliter omnium Deus est, et non ob aliam causam creavit terram, nisi ut hominum esset habitaculum, qui suum adorarent et intelligerent Creatorem, et idola universa contemnerent. Nam et in monte Sina, de excelso ejus vertice haec audientibus populis est locutus: Non erunt tibi dii alieni absque me, nec facies tibi idolum (Exod. XX, 3, 4). Sed melius, ut hoc dictum de Evangelica praedicatione credamus: Moyses enim in abscondita solitudine uni tantum locutus est populo. Apostolorum autem sonus, in universum orbem exiit, et verba eorum usque ad terrae terminos pervenerunt (Psal. XVIII). Non dixi, inquit, semini Jacob, frustra quaerite me. Coelorum enim illis regna promisi, et primum ad eos locutus sum: Non veni nisi ad oves perditas domus Israel (Matth. XXV, 24). Et idcirco locutus sum justitiam et annuntiavi recta, sive veritatem, ut imaginibus Legis et caeremoniis derelictis, sequerentur Evangelii veritatem. Sed quia illi credere noluerunt, et indignos se judicaverunt salute; propterea dico gentibus: Congregamini de toto orbe; et venite et accedite ad me simul qui salvati estis ex gentibus. Per quod ostendit, non statim omnes gentes esse credituras, sed paulatim et per partes. Denique corripit eos qui in errore pristino permanserunt, dicens: Nescierunt qui levant lignum sculpturae suae, et rogant Deum non salvantem.

LXX: Thus saith the Lord who made the heaven: this God who showed the earth, and made it, he prepared it: he made it not in vain, but he fashioned it to be inhabited. I am the Lord, and there is no other. I have not spoken in secret, nor in a dark place of the earth. I have not said to the seed of Jacob: Seek what is vain: I am the Lord who speak justice, I declare truth. Assemble yourselves and come, and consult together, ye that are saved from the nations; they have not known who carry the wood of their graven work: they pray to gods that do not save. If they tell, let them draw near that they may know together, who hath made these things heard from the beginning, then it was declared to you. Am not I the Lord God, and there is no other besides me: a just one and a savior there is none besides me. Be converted to me, and you shall be saved from the ends of the earth. I am God, and there is no other. By myself I swear: unless justice shall go out of my mouth: my words shall not be turned away, because every knee shall bow to me, and every tongue shall swear and confess to God saying: Justice and glory shall come to him, and all who separate themselves from the Lord shall be confounded: all the seed of the sons of Israel shall be justified and glorified in God.

Egypt, and Ethiopia, and the men of stature of Sabaim having been called, through which the salvation of all barbarian nations is shown, and the conversion of the whole world to God, God shows his justice; that he is not only the Lord of the Jews, but also of the Gentiles. For the maker of heaven and earth is equally the God of all, and he created the earth for no other cause but that it should be a dwelling-place for men, who should adore and understand their Creator, and despise all idols. For also on Mount Sinai, from its high summit, he spoke these things to the people hearing: There shall be no strange gods to thee besides me, nor shalt thou make to thyself an idol (Exod. 20:3, 4). But it is better that we believe this was said concerning the Evangelical preaching: for Moses spoke to only one people in a hidden solitude. But the sound of the Apostles went forth into all the world, and their words reached even to the ends of the earth (Psal. 18). I have not said, he says, to the seed of Jacob: Seek me in vain. For I promised them the kingdoms of heaven, and first I spoke to them: I am not come but to the lost sheep of the house of Israel (Matth. 15:24). And therefore I spoke justice and declared right things, or truth, so that, the images of the Law and ceremonies being left behind, they might follow the truth of the Gospel. But because they willed not to believe, and judged themselves unworthy of salvation; therefore I say to the nations: Assemble yourselves from the whole world; and come and draw near to me together, ye that are saved from the nations. By which he shows that not all nations would believe immediately, but gradually and by parts. Then he rebukes those who remained in their former error, saying: They have not known who lift up the wood of their graven work, and pray to a god that cannot save.

Et est sensus: Non intellexerunt sermones meos, simulacrorum suorum onere praegravati, et sperantes in eis, in quibus nulla est salus. Unde Apostolis praecipitur, ut opportune, importune annuntient veritatem (II Tim. IV), et ineant consilium salutis gentium. Hoc autem, id est, ut congregarentur et venirent ex gentibus plurimi qui salvarentur, ab initio locutus est Deus, et cunctorum Prophetarum ora cecinerunt, qui sermone Domini loquebantur, praeter quem nullus est alius. Filius enim non absque eo, sed in eo Deus est. Pulchreque jungit: Deus justus, nequaquam unius gentis, sed universi mundi, cui loquitur: Convertimini ad me, et salvi eritis, omnes fines terrae; impleto illo quod Pater Filio repromisit: Postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae (Psal. II, 8). Juratque per semetipsum, quoniam sententia oris sui, et verbum quod protulit semel super salute gentium, nequaquam irritum fiat; sed repromissio ejus opere compleatur, dicentis supra: Convertimini ad me, et salvi eritis, omnes fines terrae. Jurat autem secundum Apostolum (Hebr. VI), ut per duas res immobiles, in quibus impossibile est mentiri Deum, firmam consolationem habeamus; sed et hoc jurat, quod idolis derelictis, omne genu ei flectatur, coelestium, terrestrium, et infernorum, et omnis per illum juret lingua mortalium (Philipp. II). In quo perspicue significatur populus christianus. Moris est enim ecclesiastici Christo genu flectere: quod Judaei, mentis superbiam demonstrantes, omnino non faciunt. Sed et omnis lingua cunctarum gentium barbararum, not in synagogis, sed in Christi Ecclesiis confitetur Deum. Omnis autem lingua Christum confitens, in Domino loquetur, et dicet: Meae sunt justitiae, et meum est imperium, non populi Judaeorum. Ad eum cunctae gentes venient, et confundentur qui prius illius Evangelio repugnabant; et justificabitur atque laudabitur omne semen Israel, quorum praedicatio et sementis fertilissima in toto orbe uberrimos attulit fructus. Sive juxta Septuaginta omnis lingua jurans et confitens Deum, dicet quod justitia et gloria totius orbis ad eum veniat, et confundantur Judaei, qui se ab eo separant. Hi autem qui de stirpe filiorum Israel orti sunt, et qui de Apostolorum semine pullulaverunt, et crediderunt in Christo, habeant justitiam et gloriam sempiternam.

(Cap. XLVI.---Vers. 1, 2.) Confractus est Bel, contritus est Nabo: facta sunt simulacra eorum bestiis et jumentis, onera vestra gravi pondere usque ad lassitudinem. Contabuerunt, et contrita sunt simul: non potuerunt salvare portantem, et anima eorum in captivitatem ibit.

And the sense is: They have not understood my words, being weighed down by the burden of their idols, and hoping in those in whom there is no salvation. Whence it is commanded to the Apostles that they announce the truth in season and out of season (2 Tim. 4), and enter into the counsel of the salvation of the nations. But this, that is, that very many should be assembled and come from the nations who should be saved, God spoke from the beginning, and the mouths of all the Prophets sang, who spoke by the word of the Lord, besides whom there is no other. For the Son is not God without him, but in him. And beautifully he joins: A just God, not of one nation, but of the whole world, to which he speaks: Be converted to me, and you shall be saved, all ye ends of the earth; that being fulfilled which the Father promised back to the Son: Ask of me, and I will give thee the nations for thy inheritance, and the ends of the earth for thy possession (Psal. 2:8). And he swears by himself, because the sentence of his mouth, and the word which he brought forth once concerning the salvation of the nations, shall by no means be made void; but his promise should be fulfilled in work, saying above: Be converted to me, and you shall be saved, all ye ends of the earth. Moreover, he swears according to the Apostle (Hebr. 6), that by two immutable things, in which it is impossible for God to lie, we may have a firm consolation; but he also swears this, that idols being left behind, every knee should be bowed to him, of things in heaven, on earth, and under the earth, and every tongue of mortals should swear by him (Philipp. 2). In which the Christian people is clearly signified. For it is of ecclesiastical custom to bow the knee to Christ: which the Jews, demonstrating the pride of their mind, do not do at all. But also every tongue of all barbarian nations, not in synagogues, but in the Churches of Christ, confesses God. But every tongue confessing Christ shall speak in the Lord, and shall say: Justice is mine, and empire is mine, not of the people of the Jews. To him all nations shall come, and they shall be confounded who previously resisted his Gospel; and all the seed of Israel shall be justified and praised, whose preaching and most fertile sowing brought forth most abundant fruits in the whole world. Or according to the Seventy, every tongue swearing and confessing God shall say that justice and glory of the whole world shall come to him, and the Jews, who separate themselves from him, shall be confounded. But those who are sprung from the stock of the sons of Israel, and who have budded from the seed of the Apostles, and have believed in Christ, let them have justice and eternal glory.

(Chap. 46.—Vers. 1, 2.) Bel is broken, Nebo is crushed: their idols are made for beasts and cattle, your burdens with a heavy weight even unto weariness. They have fainted, and are crushed together: they could not save him that carried them, and their soul shall go into captivity.

LXX: Cecidit Bel, contritus est Dagon: facta sunt sculptilia eorum in bestias et jumenta, portatis ea colligata quasi onus laboranti, et deficienti, et esurienti, nec praevalenti simul, qui non poterunt salvare de bello: ipsi autem captivi ducti sunt.

Post vocationem gentium, et electionem credentium ex Israel, idola corruisse testatur. Cecidit, cecidit, sive confractus est Bel: quem Graeci Belum, Latini Saturnum vocant. Cujus tanta fuit apud veteres religio, ut ei non solum humanas hostias captivorum ignobiliumque mortalium, sed et suos liberos immolarent. Nabo autem et ipsum idolum est, quod interpretatur prophetia et divinatio, quam post Evangelii veritatem in toto orbe conticuisse significat. Sive, juxta LXX, Dagon, qui tamen in Hebraico non habetur. Et est idolum Ascalonis, Gazae, et reliquarum urbium Philisthiim. Et a speciali transit ad generale: Facta sunt simulacra eorum bestiis et jumentis. Non quo simulacra gentilium in praedam bestiarum et jumentorum exposures sint: sed quo religio nationum, simulacra sint bestiarum, et brutorum animantium, quae maxime in Aegypto divino cultui consecrata sunt. De quibus Virgilius (Aeneid. VIII, 698): Omnigenumque deum monstra, et latrator Anubis. Nam et pleraque oppida eorum ex bestiis et jumentis habent nomina, κυνῶν a cane, λέων a leone: θμοῦϊς lingua Aegyptia ab hirco, λύκων a lupo, ut taceam de formidoloso et horribili cepe, et crepitu ventris inflati, quae Pelusiaca religio est. Haec, inquit, simulacra quae non possunt salvare portantes, nihil sunt aliud nisi onera sacerdotum, deprimientia eos usque ad lassitudinem. Quae cum captivitas venerit, pro pretio metallorum, de quibus facta sunt, ducuntur prima captiva, et animam suam sive portantium, liberare non possunt. Non quo muta simulacra habeant animam et aliquem sensum doloris, quae insensibilia sunt; sed quo καταχρηστικῶς vocetur anima, et membra earum rerum quae absque sensu et membris sunt. Alioquin et in Proverbiis legitur: In manu linguae, mors et vita. Vel hoc dicendum, quod gravissimum onus in gentibus, error fuerit idololatriae, quae cultores suos deprimebat ad terram, et salvare non poterat, animasque eorum faciebat diabolo et daemonibus esse captivas.

(Vers. 1, 3 seqq.) Audite me, domus Jacob, et omne residuum domus Israel, qui portamini a meo utero, qui gestamini a mea vulva. Usque ad senectam ego ipse, et usque ad canos ego portabo: ego feci, et ego feram: ego portabo, et salvabo. Cui assimilastis me, et adaequastis et comparastis me, et fecistis similem? Qui confertis aurum de sacculo, et argentum statera ponderatis, conducentes aurificem, ut faciat Deum: et procidunt et adorant. Portant illum in humeris, gestantes et ponentes in loco suo, et stabit, ac de loco suo non movebitur.

LXX: Bel has fallen, Dagon is crushed: their graven things are made for beasts and cattle, ye carry them bound as a burden to one laboring, and failing, and hungering, and not prevailing together, who will not be able to save from war: but they themselves are led away captive.

After the calling of the nations, and the election of believers from Israel, he testifies that the idols have fallen. Bel has fallen, has fallen, or is broken: whom the Greeks call Belus, the Latins Saturn. Whose religion was so great among the ancients, that they immolated to him not only human victims of ignoble captives and mortals, but even their own children. Moreover, Nebo itself is an idol, which is interpreted as prophecy and divination, which he signifies to have been silenced in the whole world after the truth of the Gospel. Or, according to the LXX, Dagon, who however is not found in the Hebrew. And it is the idol of Ashkelon, Gaza, and the rest of the cities of the Philistines. And he passes from the special to the general: Their idols are made for beasts and cattle. Not that the idols of the Gentiles were exposed as prey for beasts and cattle: but that the religion of the nations consists in idols of beasts, and of brute animals, which were especially consecrated to divine worship in Egypt. Concerning which Virgil says (Aeneid 8, 698): Monsters of gods of every kind, and barking Anubis. For also many of their towns have names from beasts and cattle: kynon from dog, leon from lion: Thmouis in the Egyptian tongue from goat, lykon from wolf; to say nothing of the fearful and horrible onion, and the noise of an inflated belly, which is the Pelusian religion. These idols, he says, which cannot save those carrying them, are nothing else but burdens of the priests, weighing them down even unto weariness. Which when captivity shall come, for the price of the metals of which they were made, are led away as the first captives, and cannot free their own soul or that of those carrying them. Not that mute idols have a soul and some sense of pain, which are insensible; but that by catachresis they are called soul, and the members of those things which are without sense and members. Otherwise also in Proverbs it is read: Death and life are in the hand of the tongue. Or this should be said, that the heaviest burden among the nations was the error of idolatry, which weighed down its worshipers to the earth, and could not save them, and made their souls captive to the devil and demons.

(Vers. 1, 3 seqq.) Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, who are carried by my womb, who are borne by my vulva. Even to your old age I am the same, and even to gray hairs I will carry you: I have made, and I will bear: I will carry, and will save. To whom have you likened me, and made me equal, and compared me, and made me like? Who contribute gold out of the bag, and weigh out silver in the balance, hiring a goldsmith to make a god: and they fall down and adore. They carry him upon their shoulders, bearing him and setting him in his place, and he shall stand, and shall not be moved from his place.

Sed cum clamaverint ad eum, non audiet: de tribulatione non salvabit eos.

LXX: Audite me, domus Jacob, et omnes reliquiae Israel qui portamini de utero, et erudimini a parvulo usque ad senectutem. Ego sum, et donec senescatis ego sum: ego sustineo vos: ego feci, et ego portabo: ego suscipiam, et salvos vos faciam. Cui assimilastis me? Videte, excogitate qui erratis et confertis aurum de sacculo, et argentum in statera appenditis, et conducitis aurificem: fecerunt opera manuum, et incurvati adoraverunt: portant illud in humeris, et vadunt. Si autem posuerint illud in loco suo, manet, et non movebitur: et qui clamaverit ad illud, non audiet, et de malis non liberabit eum.

Nequaquam eum appellat Jacob, nec Israel, quod et ipsum absque conjunctione servi et pueri et electi in sugillationem populi dici supra exposuimus: sed multo vilius, domus Jacob, et reliquias Israel, ob propinquitatem carnis et sanguinis, et quasi faeces reliquiarum Israel. Docetque eos instar puerorum atque lactentium, ita a Deo, quasi matris utero, et vulva praegnantis, ex Aegypto esse portatos. Non quo ineffabilis Dei incomprehensibilisque majestas, aut uterum habeat, aut vulvam, pedesque, et manus, et caetera corporis membra; sed quo nos affectum Dei per nostra verba discamus. Alioquin et in centesimo nono psalmo ex persona Dei hoc idem canitur. In eo enim loco ubi Septuaginta transtulerunt, ex utero ante luciferum genui te, in Hebraeo scriptum habet, MEREHEM quod interpretatur, de vulva. In praesentiarum vero non solum de utero, et de vulva scriptum est, hoc est, MEBETEN et MEREHEM sed MENNI quae praepositio significat ex meo utero, sive ex mea vulva. Et est sensus: Qui vos genui ab infantia, et meo utero vulvaque gestavi, ipse usque ad senectutem protegam, non meam, sed vestram, ut eos doceat divina misericordia esse salvandos. Creator enim omnium parcit creaturae suae, et pastor bonus ponit animam suam pro ovibus suis (Joan. X). Qui autem mercenarius est, cujus non sunt oves, cum viderit lupum, fugit. Quia igitur feci et genui liberos, ego feram et ipse portabo. Juxta Septuaginta qui dixerunt: Qui portamini ex utero, et erudimini ab infantia usque ad senectutem, hoc significat, quod frustra legem Dei die ac nocte meditentur, non habentes notitiam Dei, sed hominum ac bestiarum simulacra venerantes: intantum ut correptione indigeant prophetali, per quam loquitur ad eos Deus: Cui assimilastis me, et adaequastis? et reliqua: quod aurum argentumque contulerint, et conducto statuario fecerint idola, et adoraverint opera manuum suarum, quae portentur humeris, et confixa atque stabilita se non valeant commovere, nec prodesse his a quibus coluntur. Manifesta transcurrimus, ut Christi misericordia clausa reseremus.

But when they shall cry to him, he shall not hear: he shall not save them from tribulation.

LXX: Hearken to me, O house of Jacob, and all the remnant of Israel who are carried from the womb, and are instructed from a little child even to old age. I am, and until you grow old I am: I sustain you: I have made, and I will carry: I will receive, and will make you safe. To whom have you likened me? See, consider ye who err and contribute gold out of the bag, and weigh silver in the balance, and hire a goldsmith: they have made the works of hands, and bowing down they have adored: they carry it on their shoulders, and they go. But if they shall set it in its place, it remains, and shall not be moved: and he that shall cry to it, shall not hear, and from evils it shall not deliver him.

By no means does he call him Jacob, nor Israel, which we have explained above to be said without the conjunction of servant and child and elect unto the stinging of the people: but much more vilely, 'house of Jacob,' and 'remnants of Israel,' because of the proximity of flesh and blood, and as it were the dregs of the remnants of Israel. And he teaches them that like children and sucklings, they were thus carried by God, as if from a mother's womb, and the vulva of one pregnant, out of Egypt. Not that the ineffable and incomprehensible majesty of God has either a womb, or a vulva, or feet, and hands, and other members of the body; but that we may learn the affection of God through our words. Otherwise also in the hundred and ninth psalm this same thing is sung from the person of God. For in that place where the Seventy translated, 'from the womb before the day star I begot thee,' in the Hebrew it has written MEREHEM, which is interpreted 'from the vulva.' But at present it is written not only of the womb, and of the vulva, that is, MEBETEN and MEREHEM, but MENNI, which preposition signifies 'from my womb,' or 'from my vulva.' And the sense is: I who begot you from infancy, and carried you in my womb and vulva, I myself will protect you even to old age, not mine, but yours, so that the divine mercy may teach them they are to be saved. For the Creator of all spares his creature, and the good shepherd lays down his life for his sheep (John 10). But he who is a hireling, whose the sheep are not, when he sees the wolf, he flees. Because therefore I made and begot children, I will bear and I myself will carry. According to the Seventy who said: 'Who are carried from the womb, and are instructed from infancy even to old age,' this signifies that in vain they meditate on the law of God day and night, not having the knowledge of God, but venerating the idols of men and beasts: so much so that they need a prophetic rebuke, through which God speaks to them: 'To whom have you likened me, and made me equal?' and the rest: that they contributed gold and silver, and with a hired statuary made idols, and adored the works of their hands, which are carried on shoulders, and being fixed and established are not able to move themselves, nor to benefit those by whom they are worshiped. We run through the manifest things, so that by the mercy of Christ we may unlock the closed things.

(Vers. 8 seqq.) Mementote istud, et fundamini, et redite, praevaricatores, ad cor. Recordamini prioris saeculi, quoniam ego sum Deus, et non est ultra Deus, nec est similis mei. Annuntians ab exordio novissima, et ab initio quae necdum facta sunt, dicens: consilium meum stabit, et omnis voluntas mea fiet. Vocans ab Oriente avem, et de terra longinqua virum voluntatis meae; et locutus sum, et adducam illud, creavi et faciam illud.

LXX: Mementote horum, et ingemiscite: agite poenitentiam qui erratis. Revertimini corde, et mementote priorum a saeculo: quoniam ego sum Deus, et non est ultra praeter me. Qui annuntio prius novissima antequam fiant et compleantur, et dixi, omnis voluntas mea stabit, et cuncta quae cogitavi faciam. Qui voco ab Oriente avem, et de terra longinqua, de quibus cogitavi: locutus sum, et adduxi: creavi et feci.

Quia vos ipse genui, ipse portavi, et ab infantia usque ad senectutem, non vestro merito, sed mea pietate salvamini: deserite idola quae fecistis, et ad unius Dei cultum revertimini. Agite poenitentiam, ingemiscite pro errore qui vos tenuit; immo fundamini, ne rursum subitus idololatriae vos turbo subvertat: et redite ad cor, id est, ad mentem vestram, qui simulacra venerantes velut furiosi in ligna impingebatis et lapides. Ab initio considerate mundi, quod praeter me nullus sit Deus, nec alius potuerit scire ventura, nisi ego qui per Prophetas nuntio quae facturus sum: ut cum praedicta complevero, divinatione probem divinitatem. Ego enim mysterium quod retro cunctis generationibus fuerat ignoratum, immo consilium meum staturum esse nunc dico; ut cum illud videritis effectum, nullum sciatis Deum, nisi eum qui haec futura cognovit, immo praecepit fieri. Ego sum qui ab Oriente voco avem, ut putant Hebraei, Cyrum regem Persarum, sive Darium Medorum principem; et de terra longinqua virum voluntatis meae, qui expleat omnem voluntatem meam contra Babylonem atque Chaldaeos. Sive ut nos verum esse convincimus, Dominum Salvatorem, de quo et Balaam vaticinatur: Orietur stella ex Jacob, et homo ex Israel (Num. XXIV, 17), cujus nomen est Oriens (Zach. VI), quem adoraverunt Magi de Oriente venientes. Hic enim loquitur in Psalmis: Deus, ut faciam voluntatem tuam volui (Psal. XXXIX, 9), de quo locutus est Pater: et sponsionem suam opere comprobavit. LXX, pro eo quod nos de Hebraeo expressimus, virum voluntatis meae, posuerunt, de quibus cogitavi. Ergo juxta eos vocatas de Oriente aves, Angelorum possumus intelligere ministeria, quae ad imperium Domini in toto orbe discurrunt; qui sunt administratorii spiritus, et mittuntur ob salutem credentium. De quibus et in psalmo canitur: Qui facis Angelos tuos spiritus, et ministros tuos ignem urentem (Ps. CIII, 4).

(Vers. 8 seqq.) Remember this, and be founded, and return, ye transgressors, to the heart. Remember the former age, for I am God, and there is no God besides, nor is there any like me. Declaring from the beginning the last things, and from the start the things that are not yet done, saying: my counsel shall stand, and all my will shall be done. Calling from the East a bird, and from a far country the man of my will; and I have spoken, and I will bring it to pass, I have created and I will do it.

LXX: Remember these things, and groan: do penance, ye that err. Return in heart, and remember the former things from the age: for I am God, and there is none besides me. Who declare first the last things before they come to pass and are fulfilled, and I said, all my will shall stand, and all things that I have thought I will do. Who call from the East a bird, and from a far country, concerning whom I have thought: I have spoken, and I have brought: I have created and I have made.

Because I myself begot you, I myself carried you, and from infancy even to old age, not by your merit, but by my piety are you saved: desert the idols which you made, and return to the worship of the one God. Do penance, groan for the error which held you; rather be founded, lest again a sudden whirlwind of idolatry subvert you: and return to the heart, that is, to your mind, who venerating idols as if mad were striking against wood and stones. From the beginning of the world consider, that besides me there is no God, nor could another know things to come, except me who through the Prophets announce what I am about to do: so that when I shall have fulfilled the predicted things, I may prove my divinity by divination. For I now say the mystery which had been unknown to all generations in the past, rather that my counsel shall stand; so that when you shall have seen it effected, you may know no God, except him who knew these future things, rather commanded them to be done. I am he who from the East calls a bird, as the Jews think, Cyrus the king of the Persians, or Darius the prince of the Medes; and from a far country the man of my will, who may fulfill all my will against Babylon and the Chaldeans. Or as we prove to be true, the Lord Savior, concerning whom also Balaam prophesies: A star shall rise out of Jacob, and a man out of Israel (Num. 24:17), whose name is the East [Oriens] (Zech. 6), whom the Magi coming from the East adored. For he speaks in the Psalms: My God, I have willed to do thy will (Psal. 39:9), concerning whom the Father spoke: and he proved his promise by work. The LXX, for that which we expressed from the Hebrew, 'the man of my will,' put 'concerning whom I have thought.' Therefore according to them we can understand the birds called from the East as the ministries of Angels, which run through the whole world at the command of the Lord; who are ministering spirits, and are sent for the salvation of believers. Concerning whom also it is sung in the psalm: Who makest thy Angels spirits, and thy ministers a burning fire (Ps. 103:4).

(Vers. 12, 13.) Audite me, duro corde, qui longe estis a justitia. Prope feci justitiam meam: non elongabitur, et salus mea non morabitur: dabo in Sion salutem, et in Israel gloriam meam.

LXX: Audite me qui perdidistis cor, qui longe estis a justitia. Adduxi justitiam meam, et salutem quae a me est, tardare non faciam. Dedi in Sion salutem et Israeli gloriam.

Quibus supra dixerat: Audite me, domus Jacob, et omne residuum domus Israel. Et iterum: Redite, praevaricatores, ad cor, etiam nunc juxta Hebraicum propter incredulitatem appellat eos duro corde, et juxta Septuaginta, qui cor mentemque perdiderunt. Quod secutus vir eruditissimus, et dignus nomine suo Stephanus martyr in Judaeorum loquitur concione: Dura cervice et incircumcisi cordibus auribusque, vos semper Spiritui sancto restitistis, sicut patres vestri (Act. VII, 51). Hi igitur longe sunt a justitia Dei, quia non crediderunt in eam, quam pro sua clementia Deus fecit esse vicinam, et venire ad terras, nequaquam vult tardare nec procul fieri. Dedit enim Sion salutare suum, et Israeli gloriam suam. Hoc de vaticinio dictum sit futurorum, et de adventu Domini Salvatoris. Caeterum juxta historiam datur Sion salus, et Israel gloria; quoniam Deus prope fecit suam esse justitiam, ut vocaret ab Oriente avem, et de terra longinqua virum voluntatis suae, qui Israelis et subversae Jerusalem ulcisceretur injurias, et Medis Persisque superantibus, Babylonem Chaldaeosque deleret, sicut sequentia Prophetae verba testantur.

(Cap. XLVII.---Vers. 1 seqq.) Descende, sede in pulvere, virgo filia Babylonis: sede in terra, non est solium filiae Chaldaeorum, quia ultra non vocaberis mollis et tenera. Tolle molam, et mole farinam: denuda turpitudinem tuam, discooperi humerum, revela crura, transi flumina. Revelabitur ignominia tua, et videbitur opprobrium tuum: ultionem capiam, et non resistet mihi homo. LXX: Descende, sede super terram, virgo filia Babylonis, sede in terram. Non est solium filiae Chaldaeorum, quoniam nequaquam ultra vocaberis mollis et tenera. Tolle molam, mole farinam. Revela operimentum tuum, denuda canos, discooperi tibias, transi flumina: revelabitur ignominia tua, apparebunt opprobria tua. Quod justum est de te auferam, nequaquam ultra tradam hominibus.

(Vers. 12, 13.) Hearken unto me, ye hard-hearted, who are far from justice. I have brought my justice near: it shall not be far off, and my salvation shall not tarry: I will give salvation in Zion, and my glory in Israel.

LXX: Hearken to me, ye who have lost your heart, who are far from justice. I have brought my justice, and the salvation which is from me I will not make to tarry. I have given salvation in Zion and glory to Israel.

To those to whom he had said above: 'Hearken to me, O house of Jacob, and all the remnant of the house of Israel,' and again: 'Return, ye transgressors, to the heart,' even now according to the Hebrew, because of their incredulity, he calls them hard-hearted, and according to the Seventy, those who have lost their heart and mind. Which that most learned man, and worthy of his name, Stephen the martyr, followed when he spoke in the assembly of the Jews: 'Ye stiff-necked and uncircumcised in hearts and ears, ye do always resist the Holy Spirit, as your fathers did' (Acts 7:51). These therefore are far from the justice of God, because they have not believed in it, which for his clemency God made to be near, and to come to the lands, and by no means does he wish it to tarry nor to be made far off. For he has given his salvation to Zion, and his glory to Israel. Let this be said concerning the prophecy of things to come, and concerning the advent of the Lord Savior. For the rest, according to the history, salvation is given to Zion, and glory to Israel; since God made his justice to be near, so that he might call a bird from the East, and from a far country the man of his will, who might avenge the injuries of Israel and of subverted Jerusalem, and the Medes and Persians overcoming, might destroy Babylon and the Chaldeans, as the following words of the Prophet testify.

(Chapter 47.---Verses 1 ff.) "Come down, sit in the dust, virgin daughter of Babylon: sit on the ground, there is no throne for the daughter of the Chaldeans, because you shall no longer be called soft and tender. Take the millstone, and grind flour: uncover your nakedness, bare your shoulder, reveal your legs, cross the rivers. Your ignominy shall be revealed, and your reproach shall be seen: I will take vengeance, and no man shall resist me." The Septuagint: "Come down, sit upon the earth, virgin daughter of Babylon, sit on the ground. There is no throne for the daughter of the Chaldeans, because you shall by no means any longer be called soft and tender. Take the millstone, grind flour. Reveal your covering, uncover your gray hairs, bare your shins, cross the rivers: your ignominy shall be revealed, your reproaches shall appear. That which is just I will take from you, I will by no means any longer deliver you to men."

Quomodo in Ezechiele sub figura navis et omnis instrumenti ejus, Tyri ornatus exponitur, quae negotiationibus dedita est (Ezech. XXVI), et propter aquarum abundantiam rex Aegypti draco appellatur, et squamae illius juncusque ac papyrus et pisciculi describuntur. Et Jerusalem cum idolis fornicationem scortorum ac lupanaris similitudo testatur: sic in praesenti loco sub persona captivae mulieris, quae quondam regina fuerit, Babylonis servitus indicatur: diciturque ei ut descendat de regni superbia, et in pulvere sedeat. Virgo autem appellatur et filia: vel quia omnes homines creatura Dei sumus; nec est Babylonis juxta haereticos natura damnabilis: vel ob luxuriam et ornatum urbis quondam potentissimae, quae cum senuisset, et vicina esset occasui, virgunculam, et puellam se esse jactabat.

Licet ex eo quod juxta LXX scriptum est, filia Babylonis, non ipsam Babylonem quidam, sed Romanam urbem interpretentur, quae in Apocalypsi Joannis (Apocal. XIV) et in Epistola Petri (II Petr. V), Babylon specialiter appellatur. Et cuncta quae nunc ad Babylonem dicuntur, illius ruinae convenire testentur, contra quem vocanda sit avis, Deique justitia: ut postquam Sion, id est, Ecclesia salvata fuerit, illa pereat in aeternum.

Dicitur ergo Babyloni reginae et filiae Chaldaeorum (a Chaldaeis enim condita est) quod nequaquam ultra vocetur mollis et tenera et deliciis affluens, quae cunctarum gentium manibus portabatur; ita ut terrae plantas vix imprimeret. Praecipiturque ei ut tollat molam, et molat farinam, quod est durae captivitatis, et extremae servitutis indicium; ut quae quondam regina fuerat, postea molendae farinae operi serviat. Sed quia sequitur: Denuda turpitudinem tuam, etiam mola ab Hebraeis figuraliter intelligitur, quod scilicet in morem scorti, victorum libidini pateat. Illudque quod in Judicum libro de Samson scribitur (Judic. XVI), ad molam eum a Philisthiim esse damnatum, hoc significare volunt, quod pro sobole robustissimus virorum, hoc in allophylas mulieres facere sit compulsus.

In eo ubi nos interpretati sumus, denuda turpitudinem tuam, pro quo LXX transtulerunt, revela operimentum; Theodotio ipsum verbum Hebraicum posuit, SAMTHECH (); Aquila SEMMATHECH; Symmachus *τὸ σιωπηλόν σου*: quod nos exprimere possumus taciturnitatem tuam, quod taceri debeat prae verecundia. Quod quidem et in Cantico Canticorum legimus, ubi sponsae pulchritudo describitur: ad extremum infert: Absque taciturnitate tua (Cant. IV): nolentibus qui interpretati sunt transferre nomen, quod in sancta Scriptura sonaret turpitudinem.

Just as in Ezekiel, under the figure of a ship and all its equipment, the adornment of Tyre is explained, which was devoted to commerce (Ezek. 26). And on account of the abundance of waters, the king of Egypt is called a dragon, and his scales and the rush and papyrus and little fish are described. And Jerusalem with idols is attested by the likeness of the fornication of harlots and a brothel: so in the present place, under the person of a captive woman who was formerly a queen, the servitude of Babylon is indicated: and it is said to her that she should come down from the pride of her kingdom, and sit in the dust. Moreover, she is called a virgin and a daughter: either because all we men are creatures of God, nor is the nature of Babylon damnable according to the heretics; or on account of the luxury and adornment of the formerly most powerful city, which when it had grown old and was near its end, used to boast that it was a young virgin and a girl.

Although from what is written according to the Septuagint, "daughter of Babylon," some interpret not Babylon itself, but the city of Rome, which is specifically called Babylon in the Apocalypse of John (Apoc. 14) and in the Epistle of Peter (1 Pet. 5). And all things which are now said to Babylon are attested to befit its ruin, against which the bird and the justice of God is to be called: so that after Zion, that is, the Church, shall have been saved, that city might perish forever.

It is said, therefore, to Babylon the queen and the daughter of the Chaldeans (for it was founded by the Chaldeans) that she shall no longer be called soft and tender and flowing with delights, she who was carried by the hands of all nations, so that she would scarcely press her soles upon the earth. And she is commanded to take the millstone and grind flour, which is a sign of hard captivity and extreme servitude; so that she who was formerly a queen might afterwards serve the work of grinding flour. But because it follows: "Uncover your nakedness," even the mill is understood figuratively by the Hebrews, namely that in the manner of a harlot, she might lie open to the lust of the victors. And that which is written in the book of Judges concerning Samson (Judg. 16), that he was condemned to the mill by the Philistines, they wish this to signify: that for the sake of offspring, the strongest of men was compelled to do this with foreign women.

In that place where we have interpreted, "uncover your nakedness," for which the Septuagint translated, "reveal your covering," Theodotion put the Hebrew word itself, SAMTHECH; Aquila SEMMATHECH; Symmachus "your silence" (τὸ σιωπηλόν σου): which we can express as "your taciturnity," which ought to be silent on account of shame. Indeed, we read this also in the Song of Songs, where the beauty of the bride is described: at the end he adds: "Without your taciturnity" (Cant. 4): those who translated being unwilling to transfer the name which in holy Scripture would sound like nakedness.

Recteque contra Babylonem inverecundis utitur nominibus (licet nulla sit turpitudo, humani corporis membrum vocare nomine suo), cui praecipitur ut nudet pectora, et crura ac femina aperiat, et vadat in captivitatem, videaturque ignominia ejus, et opprobrio pateat sempiterno. Et hoc Dominus fecisse se dicit, ut ultionem caperet de ea, quae oppressit populum suum, et nullum pro ea audiat precatorem, qui iram Domini suo lenire conetur occursu.

Significat autem Angelum gentis Babyloniae praesidem, qui cum caeteris Angelis loquitur: Curavimus Babylonem, et non est curata. Quod autem Septuaginta transtulerunt, quod justum est de te auferam, nequaquam ultra tradam hominibus, subauditur Babylonem: vel certe hoc quod justum est, et ablatum de Babylone. Disputant Stoici, multa re turpia, prava hominum consuetudine, verbis honesta esse, ut parricidium, adulterium, homicidium, incestum, et caetera his similia. Rursumque re honesta, nominibus videri turpia; ut liberos procreare, inflationem ventris crepitu digerere, alvum relevare stercore, vesicam urinae effusione laxare: denique non posse nos, ut dicimus, a ruta rutulam, sic ὑποκοριστικὸν mentae facere. Ergo SEMMATHEC (), quod Aquila posuit, ut diximus, verenda mulieris appellantur. Cujus etymologia apud eos sonat, sitiens tuus; ut inexpletam Babylonis indicet voluptatem.

(Vers. 4 seqq.) Redemptor noster Dominus exercituum, nomen illius. Sanctus Israel. Sede tacens, et intra in tenebras, filia Chaldaeorum; quia non vocaberis ultra domina regnorum, iratus sum super populum meum, contaminavi haereditatem meam, et dedi eos in manu tua: non posuisti eis misericordias. Super senem aggravasti jugum tuum valde, et dixisti, in sempiternum ero domina: non posuisti haec super cor tuum, neque recordata es novissimi tui. LXX: Dixit qui eruit te Dominus sabaoth, nomen ejus, Sanctus Israel. Sede compuncta, ingredere in tenebras, filia Chaldaeorum: nequaquam ultra vocaberis fortitudo regni: iratus sum contra populum meum, contaminavi haereditatem meam. Ego dedi eos in manum tuam, tu vero non dedisti eis misericordiam: seni aggravasti jugum valde, et dixisti, in aeternum ero domina: non intellexisti haec in corde tuo, neque recordata es novissimorum.

And rightly against Babylon he uses shameless names (although there is no nakedness in calling a member of the human body by its name), to whom it is commanded that she should bare her breasts, and open her legs and thighs, and go into captivity, and her ignominy be seen, and she lie open to everlasting reproach. And this the Lord says he has done, so that he might take vengeance on her who oppressed his people, and hear no intercessor for her who might strive to soften the wrath of the Lord by his intervention.

Moreover, he signifies the Angel presiding over the nation of Babylon, who speaks with the other Angels: "We have cured Babylon, and she is not cured." But that which the Septuagint translated, "that which is just I will take from you, I will by no means any longer deliver you to men," "Babylon" is understood: or certainly this which is just, and taken away from Babylon. The Stoics dispute that many things are shameful in reality, but by the wicked custom of men are honest in words, such as parricide, adultery, homicide, incest, and other things similar to these. And again, things honest in reality seem shameful in names; such as procreating children, digesting the inflation of the belly with a sound, relieving the bowels of dung, loosening the bladder by the effusion of urine: finally, that we cannot, as we say, make a "little rue" (rutula) from "rue" (ruta), thus making a diminutive for mint. Therefore SEMMATHEC, which Aquila put, as we said, the shameful parts of a woman are called. Whose etymology among them sounds like "your thirsty one"; so that it might indicate the unquenched pleasure of Babylon.

(Verses 4 ff.) Our redeemer, the Lord of hosts, is his name, the Holy One of Israel. Sit in silence, and enter into darkness, daughter of the Chaldeans; for you shall no longer be called the mistress of kingdoms. I was angry with my people, I have profaned my inheritance, and I gave them into your hand: you showed them no mercy. Upon the aged you have very heavily laid your yoke, and you said, I shall be mistress forever: you did not lay these things upon your heart, nor did you remember your end. The Septuagint: He who delivered you said, the Lord of sabaoth is his name, the Holy One of Israel. Sit in compunction, enter into darkness, daughter of the Chaldeans: you shall by no means any longer be called the strength of the kingdom: I was angry against my people, I have profaned my inheritance. I gave them into your hand, but you indeed gave them no mercy: upon the old man you have very heavily laid the yoke, and you said, I shall be mistress forever: you did not understand these things in your heart, nor did you remember the last things.

Primus versus juxta Septuaginta cum superioribus copulatur, ut sit sensus: Et haec faciet qui eruit te Dominus sabaoth, nomen ejus Sanctus Israel. Porro juxta Hebraicum, ex persona populi Propheta loquitur, quod haec fecerit contra Babylonem Dominus exercituum, cujus nomen sit Sanctus Israel. Rursumque ad ipsam Babylonem sermo dirigitur. Sede tacens, sive compuncta, et tuorum criminum recordare. Ingredere tenebras: quia prae confusione et ignominia lucem ferre non sustines: nequaquam vocaberis, non unius regni, sed nec omnium regnorum domina. Simulque quia occulta quaestio nascebatur: cur irasceretur Deus adversus Chaldaeos, quos ipse misit ad capiendum Israel: respondit, iratum se contra populum suum, corripere eos voluisse, non perdere, verberare, non occidere. Illos autem abusos esse crudelitate sua, et plus imposuisse plagarum quam Dei ultio flagitabat: magnumque Babyloniae crudelitatis indicium est, ne senibus quidem pepercisse, quorum aetas etiam inter hostes venerabilis est. Sed et hoc signum superbiae, quod praesenti felicitate decepta, futurorum non cogitarit ambigua. Ergo semper in prosperis debemus cavere ventura: nec traditos nobis opprimere, qui ad hoc erudiuntur, ut meliores fiant.

(Vers. 8, seqq.) Et nunc audi haec, delicata et habitans confidenter, quae dicis in corde tuo: Ego sum, et non est praeter me amplius: non sedebo vidua, et ignorabo sterilitatem. Et venient tibi duo haec subito in die una, sterilitas et viduitas: universa venerunt super te, propter multitudinem maleficiorum tuorum, et propter duritiam incantatorum tuorum vehementer [Vulg. vehementem]. Et fiduciam habuisti in malitia tua, et dixisti: Non est qui videat me: sapientia tua et scientia tua haec deceperunt te, et dixisti in corde tuo: ego sum, et praeter me non est altera. Veniet super te malum, et nescies ortum ejus, et irruet super te calamitas, quam non poteris expiare, veniet super te repente miseria, quam nescies.

The first verse according to the Septuagint is joined with the preceding ones, so that the sense is: And he who delivered you, the Lord of sabaoth, whose name is the Holy One of Israel, shall do these things. Furthermore, according to the Hebrew, the Prophet speaks from the person of the people, that the Lord of hosts, whose name is the Holy One of Israel, has done these things against Babylon. And again the speech is directed to Babylon herself. "Sit in silence," or "in compunction," and remember your crimes. "Enter into darkness": because on account of confusion and ignominy you cannot endure to bear the light: by no means shall you be called, not merely of one kingdom, but not even of all kingdoms, the mistress. And at the same time, because a hidden question was arising: why should God be angry against the Chaldeans, whom he himself sent to capture Israel? He replied, that being angry against his people, he had wished to correct them, not to destroy them, to whip them, not to kill them. But they had abused their cruelty, and had imposed more blows than the vengeance of God demanded: and it is a great sign of the cruelty of Babylon, that they did not even spare the elderly, whose age is venerable even among enemies. But this also is a sign of pride, that being deceived by present prosperity, she did not consider the uncertainties of the future. Therefore we should always beware of the future in prosperity: nor should we oppress those handed over to us, who are being instructed to this end, that they might become better.

(Verses 8, ff.) "And now hear these things, you who are delicate and dwell confidently, who say in your heart: I am, and there is none else besides me: I shall not sit as a widow, and I shall not know sterility. And these two things shall come to you suddenly in one day, sterility and widowhood: all things have come upon you, on account of the multitude of your sorceries, and on account of the great hardness of your enchantments. And you had confidence in your malice, and you said: There is none who sees me: your wisdom and your science, these have deceived you, and you said in your heart: I am, and besides me there is no other. Evil shall come upon you, and you shall not know its rising, and calamity shall fall upon you, which you shall not be able to expiate, misery shall come upon you suddenly, which you shall not know."

Duo simul venient Babyloni, sterilitas et viduitas, ut nec filios habeat, id est, subjectos sibi populos; nec virum, quem regem possumus intelligere: quae dum non sperat, repente sustinuit. Neque enim poterat arbitrari quod Persae, nullius ante fortitudinis, eam, Cyro regnante, superarent, et suae subjicerent potestati. Quae perpessa es, inquit, non solum propter superbiam et abundantiam cunctarum opum atque delicias, sed et propter multitudinem maleficiorum tuorum, et incantatorum tuorum, in quibus habuisti fiduciam. Et veniet super te malum quod antea nesciebas, et cujus ignorabas ortum. Sive ut Septuaginta transtulerunt: Veniet super te perditio, et nescies: fovea, et incides in eam: ut quae cunctis gentibus parabas captivitatis malum, ipsa incidas in foveam quam parasti. Quae perspicua sunt, cito sermone transcurrimus.

(Vers. 12 seqq.) Sta cum incantatoribus tuis, et cum multitudine maleficiorum tuorum, in quibus laborasti ab adolescentia tua, si forte quid prosit tibi, aut si possis fieri fortior. Defecisti in multitudine consiliorum tuorum: stent et salvent te augures coeli, qui contemplabantur sidera, et supputabant menses, ut ex eis annuntiarent ventura tibi. Ecce facti sunt quasi stipula, ignis combussit eos: non liberabunt animas suas de manu flammae: non sunt prunae quibus calefiant, nec focus ut sedeant ad eum: sic facta sunt tibi in quibuscumque laboraveras: negotiatores tui ab adolescentia tua unusquisque in via sua erraverunt: non est qui salvet te. LXX: Sta nunc in incantationibus tuis et in multis maleficiis tuis, quae discebas ab adolescentia tua, si prodesse tibi possunt: et laborasti in consiliis tuis: stent et salvam te faciant astrologi coeli, qui contemplantur stellas: annuntient tibi quid venturum sit super te. Ecce omnes quasi phrygana in igne comburentur: et non eruent animam suam de flamma; quia habes carbones ignis, sedebis super eos. Hi erunt tibi in adjutorium. Laborasti in commutatione tua ab adolescentia: homo in semetipso erravit: tibi autem non erit salus.

Habuisse Babylonem omnemque Chaldaeam, incantatorum et angurum, et hariolorum et Gazarenorum studium, quos nos aruspices appellamus, Danielis Prophetae lectio probat, qui ad eorum consilium, cuncta reges Babylonios fecisse commemorat. Pro eo quoque quod nos juxta Symmachum et Theodotionem interpretati sumus: Stent et salvent te augures coeli, Septuaginta manifestius transtulerunt, Stent et salvam te faciant astrologi coeli; qui vulgo appellantur mathematici, et ex astrorum cursu lapsuque siderum, res humanas regi arbitrantur.

Two things shall come simultaneously upon Babylon, sterility and widowhood, so that she might have neither children, that is, peoples subject to her; nor a husband, whom we can understand to be the king: which things, while she does not hope for them, she suddenly sustained. For neither could she judge that the Persians, previously of no strength, would overcome her during the reign of Cyrus, and subject her to their power. "The things which you have suffered," he says, "not only on account of pride and the abundance of all wealth and luxuries, but also on account of the multitude of your sorceries, and of your enchantments, in which you had confidence. And evil shall come upon you which you did not know before, and whose rising you were ignorant of." Or as the Septuagint translated: "Destruction shall come upon you, and you shall not know: a pit, and you shall fall into it": so that you who were preparing the evil of captivity for all nations, might yourself fall into the pit which you prepared. Since these things are clear, we run through the discourse quickly.

(Verses 12 ff.) "Stand with your enchanters, and with the multitude of your sorceries, in which you have labored from your youth, if perhaps it might profit you, or if you might become stronger. You have failed in the multitude of your counsels: let the augurs of heaven stand and save you, who contemplated the stars, and computed the months, that from them they might announce things to come to you. Behold they are become as stubble, fire has burnt them: they shall not deliver their souls from the hand of the flame: they are not coals by which they may be warmed, nor a hearth that they may sit by it: so are they become to you in whatever you have labored: your merchants from your youth every one has erred in his own way: there is none who may save you." The Septuagint: "Stand now in your enchantments and in your many sorceries, which you learned from your youth, if they can profit you: and you have labored in your counsels: let the astrologers of heaven stand and make you safe, who contemplate the stars: let them announce to you what is to come upon you. Behold all shall be burnt as brushwood in the fire: and they shall not rescue their soul from the flame; because you have coals of fire, you shall sit upon them. These shall be for a help to you. You have labored in your exchange from youth: a man has erred in himself: for you, however, there shall be no salvation."

That Babylon and all Chaldea had the study of enchanters and augurs, and soothsayers and Gazarenes, whom we call aruspices, the reading of the Prophet Daniel proves, who records that the Babylonian kings did all things according to their counsel. For that which we have interpreted according to Symmachus and Theodotion: "Let the augurs of heaven stand and save you," the Septuagint translated more clearly, "Let the astrologers of heaven stand and make you safe"; who are commonly called mathematicians, and judge that human affairs are ruled by the course of the stars and the falling of the constellations.

Unde et Magi de Oriente venerunt, Domini stellam se vidisse dicentes, vel ex artis scientia, vel ex vaticinio Balaam Prophetae sui, qui in Numeris dixerat: Orietur stella ex Jacob, et homo de Israel (Num. XXIV, 17). Isti igitur qui supputant menses, annosque dinumerant, et horarum momenta librantes, futurorum scientiam pollicentur, dicant tibi quid super te Dominus cogitaverit, illisque tacentibus, quid venturum sit, Propheta respondit: Ecce facti sunt quasi stipula, ignis devoravit eos; ut qui salutem aliis promittebant, sua ignorarent supplicia: nec dubium quin, ardente urbe, habitatores ejus vorax flamma consumpserit.

Quodque sequitur: Non sunt prunae quibus calefiant, nec focus ut sedeant ad eum, sic Hebraei edisserunt. Nullam habent caloris scientiam, nec illuminantem sensum, qui eorum tenebras possit discutere, et frigus erroris expellere. Pro quo nescio quid volentes Septuaginta transtulerunt: Habes carbones ignis, sedebis super eos: hi erunt tibi in adjutorium; nisi forte possumus hoc dicere, quod multo utilior sit ignis et incendium Babyloni, quam fuerunt magi et Gazareni, astrologi et incantatorum. Hic enim eos per poenas atque supplicia ad poenitentiam provocat; illi per errorem ducunt ad superbiam. Omnis labor ejus et negotiatores illius, quos magos intelligimus, hoc profecit, ut unusquisque sua erraret via; et ipse perditus salutem alteri non praeberet.

Interrogemus eos qui diversas asserunt esse naturas, utrum Babylon malae naturae sit, an bonae? Si malae dixerint, quod eos responsuros esse non dubium est, quomodo provocatur ad poenitentiam, et dicitur ei: Sede compuncta, intra in tenebras, filia Chaldaeorum. Ac deinceps post enumerationem peccatorum et criminum, Habes carbones ignis, sedebis super eos: hi erunt tibi in adjutorium? Et quid sibi velit quod infertur juxta eosdem Septuaginta: Laborasti in commutatione ab adolescentia? Quae est ista commutatio? Utique de bono in malum. Ex quo perspicuum est, natura bonos, voluntate malos fieri. Denique infertur: Homo in semetipso erravit, non natura, sed mentis arbitrio.

(Cap. XLVIII.---Vers. 1 seqq.) Audite haec, domus Jacob, qui vocamini nomine Israel, et de aquis Juda existis: qui jurastis [Vulg. juratis] in nomine Domini, et Dei Israel recordamini, non in veritate neque in justitia. De civitate enim sancta vocati sunt: et super Dominum [Vulg. Deus] Israel constabiliti sunt: Dominus exercituum nomen ejus.

Whence also the Magi came from the East, saying that they had seen the star of the Lord, either from the knowledge of their art, or from the prophecy of Balaam their prophet, who had said in Numbers: "A star shall rise out of Jacob, and a man from Israel" (Num. 24:17). Those therefore who compute the months, and number the years, and weighing the moments of the hours, promise the knowledge of future things, let them tell you what the Lord has thought concerning you; and while they are silent, the Prophet replied as to what is to come: "Behold they are become as stubble, fire has devoured them"; so that they who were promising salvation to others, might be ignorant of their own punishments: nor is it doubtful but that, the city being on fire, the devouring flame consumed its inhabitants.

And that which follows: "They are not coals by which they may be warmed, nor a hearth that they may sit by it," the Hebrews explain thus. They have no knowledge of heat, nor an illuminating sense, which can discuss their darkness, and expel the cold of error. For which, desiring I know not what, the Septuagint translated: "You have coals of fire, you shall sit upon them: these shall be for a help to you"; unless perhaps we can say this, that fire and burning is much more useful to Babylon than were the magi and Gazarenes, the astrologers and enchanters. For this provokes them to penance through pains and punishments; those lead to pride through error. All her labor and her merchants, whom we understand to be the magi, has profited this much, that each one should err in his own way; and he himself being lost should not provide salvation to another.

Let us ask those who assert that there are diverse natures, whether Babylon is of an evil nature or a good one? If they should say of an evil one, which it is not doubtful that they will answer, how is she provoked to penance, and it is said to her: "Sit in compunction, enter into darkness, daughter of the Chaldeans." And subsequently after the enumeration of sins and crimes, "You have coals of fire, you shall sit upon them: these shall be for a help to you"? And what does it mean that is added according to the same Septuagint: "You have labored in the exchange from your youth"? What is this exchange? Certainly from good into evil. From which it is clear, that those good by nature become evil by will. Finally it is added: "A man has erred in himself," not by nature, but by the judgment of the mind.

(Chapter 48.---Verses 1 ff.) "Hear these things, house of Jacob, you who are called by the name of Israel, and are come forth out of the waters of Judah: who have sworn in the name of the Lord, and make mention of the God of Israel, not in truth nor in justice. For they are called from the holy city: and are established upon the Lord [Vulg. God] of Israel: the Lord of hosts is his name."

Haec Chaldaeis et Babyloniis ventura praedixi, et necesse est quod per Prophetas meos locutus sum, rebus expleri. Tu autem, domus Jacob, et qui vocamini nomine Israel, et qui de aqua Juda existis, et caetera quae sequuntur, audi attentius quae dicturus sum. Et notandum quod nequaquam eos appellet Jacob, sed domum Jacob; nec Israel, qui hoc falso appellantur nomine, cum opus non habeant nominis. Et de aquis, inquit, Juda existis, σεμνοτερῶς aquas vocans pro semine, ut nequaquam eos virtutum Patriarcharum filios ostenderet esse, sed carnium. Et recte aquas Juda appellavit, quia sola tunc in terra Judaea adhuc permanebat tribus; et semen David illo tempore regium servabatur. Qui, inquit, jurastis in nomine Domini, non ut honoretis Dominum; sed ut assumpto nomine faciatis injuriam, dum eum testem vestri vultis esse mendacii, et requiescitis in sancta civitate, et super Dominum Israel innitimini; ut jactetis habitatores vos esse urbis Jerusalem, et Domini sabaoth habere privilegium, cum cassa Jacob, Israel et urbis sanctae, et Dei omnipotentis assumatis vocabula.

(Vers. 3, 4 seqq.) Priora ex tunc annuntiavi, et ex ore meo exierunt, et audita feci ea: repente operatus sum, et venerunt. Scivi enim quia durus es tu, et nervus ferreus cervix tua, et frons tua aenea. Praedixi tibi ex tunc: antequam venirent, indicavi tibi, ne forte diceres: idola mea fecerunt haec, et sculptilia mea, conflatilia mandaverunt ista. Quae audisti, vide omnia: vos autem non annuntiastis. Audita feci tibi nova ex tunc: et conservata quae nescis: modo creata sunt, et non ex tunc: et ante diem, et non audisti ea, ne forte dicas: ecce cognovi ea. Neque audisti, neque cognovisti, neque ex tunc aperta est auris tua: scio enim, quia praevaricans praevaricaberis, et transgressorem ex ventre vocavi te. Propter nomen meum longe faciam furorem meum: et laude mea infrenabo te, ne intereas. Ecce excoxi te, sed non quasi argentum: elegi te in camino paupertatis. Propter me, propter me faciam, ut non blasphemer: et gloriam meam alteri non dabo.

These things I have foretold were to come upon the Chaldeans and Babylonians, and it is necessary that what I have spoken through my Prophets be fulfilled in reality. But you, house of Jacob, and you who are called by the name of Israel, and who come forth from the water of Judah, and the other things which follow, hear more attentively what I am about to say. And it should be noted that he by no means calls them Jacob, but the house of Jacob; nor Israel, those who are falsely called by this name, since they do not have the work of the name. "And from the waters," he says, "of Judah you come forth," more solemnly calling "waters" for "seed," so that he might show them to be by no means sons of the virtues of the Patriarchs, but of the flesh. And rightly he called them the waters of Judah, because only the tribe of Judah then remained in the land; and the royal seed of David was preserved at that time. "You," he says, "who have sworn in the name of the Lord," not that you might honor the Lord; but that by assuming the name you might do injury, while you wish him to be a witness of your lie, and you rest in the holy city, and you lean upon the Lord of Israel; so that you may boast that you are inhabitants of the city of Jerusalem, and have the privilege of the Lord of sabaoth, when you assume the vain names of Jacob, Israel, and of the holy city, and of the almighty God.

(Verses 3, 4 ff.) "The former things from that time I declared, and they went forth out of my mouth, and I made them to be heard: suddenly I wrought, and they came to pass. For I knew that you are hard, and your neck is an iron sinew, and your forehead is of brass. I foretold you from that time: before they came, I showed them to you, lest perhaps you should say: My idols have done these things, and my graven things, and my molten things have commanded these. See all the things which you have heard: but you indeed have not declared them. I have made you hear new things from that time: and preserved things which you know not: they are created now, and not from that time: and before the day, and you heard them not, lest perhaps you should say: Behold I knew them. Neither have you heard, nor have you known, nor from that time was your ear opened: for I know that prevaricating you will prevaricate, and I have called you a transgressor from the womb. For my name's sake I will remove my fury far off: and with my praise I will bridle you, lest you should perish. Behold I have refined you, but not as silver: I have chosen you in the furnace of poverty. For my own sake, for my own sake I will do it, that I may not be blasphemed: and I will not give my glory to another."

LXX: Priora adhuc annuntiavi: et de ore meo egressa sunt: et auditum factum est: subito feci, et venerunt, scio quia durus es: et nervus ferreus collum tuum, et frons tua aenea: et annuntiavi tibi olim antequam venirent super te. Auditum tibi feci: ne forte diceres, quia idola mihi fecerunt, sculptilia et conflatilia mandaverunt mihi. Audistis omnia, et vos non cognovistis: sed audita tibi feci nova ea nunc quae futura sunt. Et non dixisti, nunc fiunt, et non olim: et non in prioribus diebus. Ne dicas etiam novi ea: neque nosti, neque scis, neque a principio aperui aures tuas. Scio enim quoniam praevaricans praevaricaberis: et iniquus adhuc ex utero vocaberis. Propter nomen meum ostendam tibi furorem meum: et gloriosa mea inferam super te, ut non te interficiam. Ecce vendidi te non propter argentum: erui autem te de fornace paupertatis: propter me faciam, quia nomen meum polluitur: et gloriam meam alteri non dabo.

Praedico tibi Babylonios a Medis Persisque superandos, et repente faciam quod minatus sum, ne cum venerint quae praedicta sunt, vel deorum nutu quos colis, vel fortuito ea existimes accidisse. Nec jacto scientiam futurorum, sed ob incredulitatem tuam loquor, cujus cor incredulum et cervicem ferream, ac frontem aeneam ab initio esse cognovi. Ecce audisti omnia quae ventura sunt, et tamen celas silentio veritatem. Nec narro praeterita quibus saepe mea potentia comprobata est, quomodo eduxerim populum de Aegypto, Aegyptios in mari submerserim Rubro, terram repromissionis tradiderim, gentes vobis varias subjugarim. Sed nova quae contra Babylonem facturus sum, nuntio, ut impudens oris tui mendacium confutetur, qui te asseris scire quae nescis.

Ab initio enim meorum praevaricator es mandatorum; et de ventre transgressorem vocavit te Deus, quando de Aegypto liberatus, quasi meo ventre conceptus es, et educatus, et eruditus. Caput bovis Aegypti desiderasti, dicens: Hi sunt dii tui, Israel, qui te eduxerunt de terra Aegypti. Non igitur tuo merito, sed mea misericordia furorem meum distuli, ne penitus interires, et ob laudem nominis mei infrenabo te, ut me quasi jumentum et in frenis equus sequaris invitus. Ecce excoxi te, id est, probavi, quomodo conflatur argentum. Sive non in divitiis, sed in fornace paupertatis probare te volui.

The Septuagint: "The former things I have declared yet: and they went forth from my mouth: and it was made to be heard: suddenly I did them, and they came, I know that you are hard: and your neck is an iron sinew, and your forehead brass: and I declared to you of old before they came upon you. I made it heard to you: lest perhaps you should say, because my idols did them for me, the graven and molten things commanded me. You have heard all things, and you did not know: but I have made heard to you these new things now which are to come. And you did not say, now they are done, and not of old: and not in the former days. Lest you should also say I know them: neither did you know, nor did you understand, nor from the beginning did I open your ears. For I know that prevaricating you will prevaricate: and you shall still be called iniquitous from the womb. For my name's sake I will show you my fury: and my glorious things I will bring upon you, that I may not kill you. Behold I have sold you not for silver: but I have rescued you from the furnace of poverty: for my own sake I will do it, because my name is polluted: and I will not give my glory to another."

I foretell to you that the Babylonians are to be overcome by the Medes and Persians, and suddenly I will do what I have threatened, lest when the things which have been foretold come to pass, you should think they happened either by the will of the gods whom you worship, or by chance. Nor do I boast of the knowledge of future things, but I speak on account of your unbelief, whose incredulous heart and iron neck and brazen forehead I knew to be from the beginning. Behold, you have heard all the things which are to come, and yet you conceal the truth in silence. Nor do I relate past things by which my power has often been proved, how I led the people out of Egypt, submerged the Egyptians in the Red Sea, delivered the land of promise, and subjected various nations to you. But I announce new things which I am about to do against Babylon, so that the impudent lie of your mouth may be refuted, you who assert that you know what you do not know.

For from the beginning you are a prevaricator of my commands; and God called you a transgressor from the womb, when, liberated from Egypt, you were as if conceived in my womb, and educated, and instructed. You desired the head of the ox of Egypt, saying: "These are your gods, Israel, who led you out of the land of Egypt." Therefore, not by your merit, but by my mercy I have deferred my fury, lest you should utterly perish, and for the praise of my name I will bridle you, that you might follow me unwillingly like a beast of burden and a horse in bridles. "Behold I have refined you," that is, I have proved you, as silver is melted. Or, I wished to prove you not in riches, but in the furnace of poverty.

Ex quo ostenditur et divitiis et paupertate plerosque tentari, si aut illis male abutantur, aut penuriam nequaquam virtute sustineant. Propter me ergo faciam, ne blasphemetur nomen meum in gentibus, et putent vos non mea ira, sed idolorum suorum auxilio esse superatos. Quodque infert, gloriam meam alteri non dabo, hoc significat, ne idola putentur oppressisse populum Dei. Vel certe cum dicit, alteri non dabo, ostendit se alteri jam dedisse, alteri enim ad distinctionem prioris dicitur.

Plerique nostrorum, ut juxta LXX Interpretes pauca perstringam, de Christi adventu autumant prophetari, quod repente veniat insperatus, et durissimo populo sui demonstret praesentiam; cui numquam Deus aures aperuerit, quia incrassatum fuerit cor ejus, et auris suis graviter audierit. Statimque ut Dominus de utero virginali profusus est, transgressor et iniquus sit appellatus, quaerens eum interficere. Quodque jungit: Propter nomen meum ostendam tibi furorem meum, et gloriosa mea inducam super te, sensu abutitur Apostoli, sive apostolus Paulus (Rom. I) de hoc loco sumit testimonium, ut reveletur ira Dei ad terrendos eos qui peccant, et postea conversis gloria praebeatur: Ecce, ait, vendidi te non in pecunia, sed vendidi in peccatis tuis, et erui te de fornace paupertatis. Propter quod et Salomon (Prov. III) divitias et paupertatem habere non vult, sed tantum necessaria postulat, ne aut illis elevetur cor ejus in superbiam, aut in ista compellatur facere quod non vult, et Deum pressus inopia blasphemare. Unde et Apostolus: Habentes, inquit, victum et vestimentum, his contenti simus (I Tim. VI, 8).

(Vers. 12, 13 seqq.) Audi me, Jacob et Israel, quem ego voco. Ego ipse ego primus, et ego novissimus. Manus quoque mea fundavit terram, et dextera mea mensa est coelos: ego vocavi [Vulg. vocabo] eos, et stabunt simul. Congregamini omnes vos et audite: quis ex eis annuntiavit haec? Dominus dilexit eum: faciet voluntatem suam in Babylone et brachium suum in Chaldaeis. Ego ego locutus sum et vocavi eum: adduxi eum, et directa est via ejus. Accedite ad me, et audite haec [Vulg. hoc]: non a principio in abscondito locutus sum: ex tempore antequam fieret, ibi eram.

From which it is shown that many are tempted both by riches and by poverty, if they either abuse those badly, or by no means endure penury with virtue. For my sake therefore I will do it, lest my name be blasphemed among the nations, and they think you were overcome not by my wrath, but by the help of their idols. And that which he adds, "I will not give my glory to another," this signifies, lest idols be thought to have oppressed the people of God. Or certainly when he says, "I will not give to another," he shows that he has already given to another, for "to another" is said for the distinction of the former.

Many of ours, to touch briefly on a few things according to the Septuagint Interpreters, maintain that it is prophesied concerning the advent of Christ, that he comes suddenly unhoped for, and shows his presence to a most hard people; to whom God never opened ears, because their heart was thickened, and they heard heavily with their ears. And as soon as the Lord was poured forth from the virginal womb, he was called a transgressor and iniquitous, they seeking to kill him. And that which he joins: "For my name's sake I will show you my fury, and my glorious things I will bring upon you," the Apostle abuses the sense, or the apostle Paul (Rom. 1) takes testimony from this place, so that the wrath of God might be revealed to terrify those who sin, and afterwards glory be provided to those converted: "Behold," he says, "I sold you not for money, but I sold you in your sins, and I rescued you from the furnace of poverty." On account of which also Solomon (Prov. 3) does not wish to have riches and poverty, but asks only for necessary things, lest either by those his heart be lifted up in pride, or in these he be compelled to do what he does not wish, and being pressed by want blaspheme God. Whence also the Apostle: "Having food and raiment, let us be content with these" (1 Tim. 6:8).

(Verses 12, 13 ff.) "Hear me, O Jacob, and you Israel, whom I call. I am he, I am the first, and I am the last. My hand also has founded the earth, and my right hand has measured the heavens: I have called [Vulg. I will call] them, and they shall stand together. Assemble yourselves, all you, and hear: who among them has declared these things? The Lord has loved him: he will do his pleasure in Babylon, and his arm shall be in the Chaldeans. I, even I have spoken and have called him: I have brought him, and his way has been made straight. Come near to me, and hear these things [Vulg. this]: I have not spoken in secret from the beginning: from the time before it was done, I was there.

Et nunc Dominus Deus misit me, et spiritus ejus. LXX: Audi me, Jacob et Israel, quem ego voco. Ego sum primus, et ego in sempiternum: et manus mea fundavit terram, et dextera mea firmavit coelum. Vocabo eos, et stabunt simul: et congregabuntur omnes, et audient: Quis eis nuntiavit haec? Diligens te, feci voluntatem tuam super Babylonem: ut auferrem semen Chaldaeorum. Ego locutus sum et ego vocavi. Adduxi eum et prosperam feci viam ejus. Adducite ad me, et audite haec: Non a principio in abscondito locutus sum: quando fiebat, ibi eram. Et nunc Dominus Deus misit me, et spiritus ejus.

Quibus ante jam dixerat: Audite haec, domus Jacob, qui vocamini nomine Israel, et de aquis Juda existis, nunc ad eosdem loquur, Audi me, Jacob et Israel, quem ego voco. Multi enim vocati, et pauci electi (Matth. XXII). Unde non electos, quia necdum receperant Salvatorem; sed vocatos nuncupat. Ego sum, inquit α et ω, primus et novissimus, qui vivo, et fui mortuus (Apoc. XXII); ut vitam ad principium referas, novissimum ad eum, qui mortuus est. Qui se exinanivit formam servi accipiens, et factus est obediens Patri; humiliavit seipsum usque ad mortem, et mortem crucis (Philip. II). Manus mea fundavit terram. Unde et in Proverbiis loquitur: Deus sapientia sua fundavit terram, et dextera illius mensa est (Prov. III, 19), sive firmavit coelos vel coelum, ut LXX transtulerunt. Vocat autem coelos, ut ejus pareant jussioni, et enarrent gloriam illius. Si autem coeli obediunt voluntati Domini, et suo currunt ordine: quid gloriatur terra et cinis (Eccli. X), et ignorat fragilitatem suam?

Congregamini omnes vos, et audite, vel coeli, vel universa creatura, vel omnis multitudo Israel. Quae sunt quae jubentur audire? Quod Dominus dilexerit eum, haud dubium quin Cyrum Dariumque significet, qui fecit voluntatem Domini contra Babylonem, et brachium suum exercuit in Chaldaeis. Et ipse locutus est et vocavit eum nomine suo, et adduxi eum, et directa est via ejus, ut nullus viribus ejus auderet resistere. Unde provocat eos ut accedant et audiant, et Domino praedicente cognoscant venturum esse regem Persarum atque Medorum, qui subruat Babylonem, deleatque Chaldaeos. Et ut haec annuntiet, dicit se Propheta missum a Domino et spiritu ejus. Hoc juxta Hebraeos et eorum opinionem.

And now the Lord God has sent me, and his spirit." The Septuagint: "Hear me, O Jacob, and you Israel, whom I call. I am the first, and I am for eternity: and my hand has founded the earth, and my right hand has established the heaven. I will call them, and they shall stand together: and all shall be gathered, and shall hear: Who has announced these things to them? Loving you, I have done your will upon Babylon: that I might take away the seed of the Chaldeans. I have spoken and I have called. I have brought him and have made his way prosperous. Bring to me, and hear these things: I have not spoken in secret from the beginning: when it was being done, I was there. And now the Lord God has sent me, and his spirit."

To those to whom he had already said: "Hear these things, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah," now he speaks to the same: "Hear me, O Jacob, and Israel, whom I call." For "many are called, and few are chosen" (Matt. 22). Whence he names them "called," because they had not yet received the Savior, and not "chosen." "I am," he says, "Alpha and Omega, the first and the last, who live, and was dead" (Rev. 22); so that you may refer "life" to the beginning, and "the last" to him who died. He who emptied himself, taking the form of a servant, and was made obedient to the Father; he humbled himself even unto death, and the death of the cross (Phil. 2). "My hand has founded the earth." Whence also he speaks in Proverbs: "God by his wisdom has founded the earth, and his right hand has measured" (Prov. 3:19), or "established the heavens" or "the heaven," as the Septuagint translated. Moreover, he calls the heavens so that they may obey his command and declare his glory. But if the heavens obey the will of the Lord and run in their own order: why does "earth and ashes" (Ecclus. 10) glory, and ignore its own fragility?

"Assemble yourselves, all you, and hear," either the heavens, or the whole creation, or the entire multitude of Israel. What are the things which they are commanded to hear? That the Lord has loved him—no doubt but that he signifies Cyrus and Darius, who did the will of the Lord against Babylon, and exercised his arm in the Chaldeans. And he himself has spoken and called him by his name, and brought him, and his way was made straight, so that no one dared to resist his strength. Whence he provokes them to approach and hear, and by the Lord foretelling it, to know that the king of the Persians and Medes is about to come, who shall subvert Babylon and destroy the Chaldeans. And that he may announce these things, the Prophet says he was sent by the Lord and his spirit. This is according to the Hebrews and their opinion.

Caeterum juxta Symmachum, qui interpretatus est: Quis ei annuntiavit haec? quem Dominus dilexit, qui facit voluntatem ejus in Babylone: et juxta Septuaginta, ut auferat semen Chaldaeorum, ad Domini personam refertur: qui vere dilectus a Patre, et qui fecit omnem voluntatem Patris, et qui subvertit in Babylone, hoc est, in confusione hujus mundi omnem semen Chaldaeorum, qui daemones interpretantur. Ipse locutus est, et audivit Filium, et adduxit illum, qui loquitur ad credentes: Venite ad me omnes qui laboratis et onerati estis (Matth. XI, 28). Et audite haec quae a principio in abscondito sum locutus, hoc est per aenigmata et mysteria Prophetarum, quod cunctis retro generationibus fuerat ignoratum. Quando fiebant omnia a Patre, ipse erat cum eo, qui adgaudebat, qui etiam nunc dicit: Ego qui semper eram cum Patre, et in Patre, et sine Patre numquam eram, etiam nunc loquor (Joan. XIV): et juxta fragilitatem carnis assumptae dico, quod Dominus Deus miserit me, et spiritus ejus: brevique versiculo, Trinitatis nobis ostenditur sacramentum.

(Vers. 17, 18 seqq.) Haec dicit Dominus, redemptor tuus sanctus Israel: Ego Dominus Deus tuus docens te utilia, gubernans te in via qua ambulas. Utinam attendisses mandata mea, facta fuisset sicut flumen pax tua, et justitia tua sicut gurgites maris. Et fuisset sicut arena semen tuum, et stirps uteri tui ut lapilli ejus: non interissent, et non fuisset attritum nomen ejus a facie mea. Quia Israeli futura promisit, reddit causas quare eos prius afflixerit: quas si vitaverit, nequaquam similia patiatur. Si, inquit, attendisses mandata mea: ut Septuaginta transtulerunt: vel certe optantis affectu, utinam attendisses mandata mea: quae si fecisses; fuisset sicut flumina pax tua, et justitia tua sicut gurgites maris: abundantiam omnium rerum copiamque significans. Quodque sequitur: et fuisset quasi arena semen tuum, et stirps uteri tui ut lapilli ejus: videtur quidem permanere in populo Judaeorum, qui usque in praesentem diem, instar vermiculorum pullulant filios et nepotes; sed quomodo hoc in repromissione accipiendum est, cum pacem justitiamque non habeant? Aut enim iratus est eis, aut placatus. Si iratus, quomodo semen ejus quotidie multiplicatur? Si placatus, quomodo serviunt, et pacem justitiamque non possident? Ex quo perspicuum est de Apostolico dici nunc semine, de quo et supra (Ad cap. I) legimus: Nisi Dominus sabaoth reliquisset nobis semen, quasi Sodoma fuissemus. Quod quia illo tempore nequaquam videtur expletum, in Christi completur adventu: et ante faciem illius semen permanet Israelis.

But according to Symmachus, who interpreted it: "Who has announced these things to him? whom the Lord has loved, who does his will in Babylon"; and according to the Septuagint, "that he may take away the seed of the Chaldeans," it is referred to the person of the Lord: who is truly beloved by the Father, and who did all the will of the Father, and who subverts in Babylon, that is, in the confusion of this world, all the seed of the Chaldeans, who are interpreted as demons. He himself has spoken, and heard the Son, and brought him, who speaks to those who believe: "Come to me, all you who labor and are burdened" (Matt. 11:28). And hear these things which I have spoken in secret from the beginning, that is, through the enigmas and mysteries of the Prophets, which had been unknown to all past generations. When all things were being made by the Father, he himself was with him, who rejoiced with him, who even now says: "I who always was with the Father, and in the Father, and without the Father I never was, even now I speak" (John 14): and according to the fragility of the assumed flesh I say, that the Lord God has sent me, and his spirit: and in a short verse, the sacrament of the Trinity is shown to us.

(Verses 17, 18 ff.) "Thus says the Lord, your redeemer, the Holy One of Israel: I am the Lord your God who teaches you useful things, governing you in the way in which you walk. O that you had attended to my commandments, your peace would have been as a river, and your justice as the waves of the sea. And your seed would have been as the sand, and the offspring of your womb as its pebbles: they would not have perished, and his name would not have been worn away from before my face." Because he promised future things to Israel, he gives the reasons why he first afflicted them: which if he shall avoid, he may by no means suffer similar things. "If," he says, "you had attended to my commandments"—as the Septuagint translated—or certainly with the affection of one wishing: "O that you had attended to my commandments"; which if you had done, your peace would have been as rivers, and your justice as the waves of the sea: signifying an abundance and plenty of all things. And that which follows: "And your seed would have been as the sand, and the offspring of your womb as its pebbles," seems indeed to remain in the people of the Jews, who even to the present day, like little worms, teem with sons and grandsons; but how is this to be accepted in the promise, when they do not have peace and justice? For either he is angry with them, or appeased. If angry, how is his seed multiplied daily? If appeased, how do they serve, and not possess peace and justice? From which it is clear that it is now said of the Apostolic seed, of which we also read above (On ch. 1): "Unless the Lord of hosts had left us a seed, we should have been as Sodom." Because that does not seem at all fulfilled at that time, it is completed in the coming of Christ: and before his face the seed of Israel remains.

(Vers. 20, 21, 22.) Egredimini de Babylone, fugite a Chaldaeis: in voce exsultationis annuntiate, auditum facite hoc, afferte illud usque ad extremum terrae, et dicite: Redemit Dominus servum suum Jacob. Non sitierunt in deserto cum educeret eos; aquam de petra produxit eis, et scidit petram, et fluxerunt aquae. Non est pax impiis, dicit Dominus. Qui supra in eo loco, ubi scriptum est: Ego ego locutus sum, et vocavi eam: adduxi eum, et directa est via ejus, super Cyro Darioque intelligunt, etiam haec ad illius referunt tempora; quando egressus est populus de Babylone, et fugit de Chaldaeis; et redemptus est a Domino Deo suo. Hoc quoque quod dicitur: Non sitierunt in deserto cum educeret eos, aquam de petra produxit eis; et scidit petram, et fluxerunt aquae: licet secundum historiam expletum docere non valeant; neque enim sub Zorobabel et Ezra venerunt per desertum, et scissa petra praebuit eis aquas, quod de Aegypto exeuntibus accidisse narratur: tamen hyperbolice in similitudinem prioris felicitatis impleta testantur, quando per desertum nationum venerunt in Judaeam, et de captivitate sunt liberati. Et ut sciamus, inquiunt, non esse de Christo, sed de Cyro prophetatum, jungitur: Non est pax impiis, dicit Dominus: et esse sensum, Perfecta felicitas non erit nisi sub Christo, quod in ultimo tempore reservatur. Porro qui et verius et rectius haec referunt ad Salvatoris adventum (Inf. ad cap. LXI, 1), de quo dicitur: Annuntiare pauperibus misit me, praedicare captivis remissionem (Luc. IV, 18, 19), cohortationem esse intelligunt eorum qui Evangelium annuntiant ipsius Domini Salvatoris, ut egrediamur de Babylone, id est, confusione istius mundi; et fugiamus Chaldaeos, de quibus crebro dictum est. Redemit enim Dominus servum suum Jacob pretiosissimo sanguine suo, et adduxit per desertum saeculi, et aquam scidit de petra. Super qua et Apostolus loquitur: Petra autem erat Christus (I Cor. X, 4). Scinditur autem sermo divinus, et in multas partes dividitur, ut quem totum suscipere non possumus, sumamus in partibus. Ac ne putaretur ista praedicatio dici omni semini Jacob, et non his tantum qui per Apostolos crediturі sunt, infertur et jungitur: Non est pax impiis, dicit Dominus: illis videlicet qui in errore pristino permanserunt; qui non meruerunt bibere de petra. Cujus ut nove loquar, latus lancea vulneratum, aquis fluxit et sanguine (Joan. I), baptismum nobis et martyrium dedicans.

(Verses 20, 21, 22.) "Go out from Babylon, flee from the Chaldeans: declare it with the voice of exultation, make this heard, bring it even to the end of the earth, and say: The Lord has redeemed his servant Jacob. They did not thirst in the desert when he led them out; he brought out water from the rock for them, and he split the rock, and the waters flowed. There is no peace for the impious, says the Lord." Those who understand the above passage where it is written: "I, even I have spoken, and have called her: I have brought him, and his way has been made straight," as referring to Cyrus and Darius, also refer these things to that time; when the people went out from Babylon, and fled from the Chaldeans; and were redeemed by the Lord their God. This also which is said: "They did not thirst in the desert when he led them out, he brought out water from the rock for them; and he split the rock, and the waters flowed," although they are not able to show it fulfilled according to history; for they did not come through the desert under Zerubbabel and Ezra, and the split rock did not provide water for them, which is narrated to have happened to those going out of Egypt: yet they testify that it was fulfilled hyperbolically in the likeness of the former happiness, when they came through the desert of nations into Judea, and were liberated from captivity. And that we may know, they say, that it was not prophesied of Christ, but of Cyrus, it is joined: "There is no peace for the impious, says the Lord"; and the sense is, that perfect happiness will not be except under Christ, which is reserved for the last time. Furthermore, those who both more truly and correctly refer these things to the coming of the Savior (Below on ch. 61, 1), of whom it is said: "He has sent me to preach to the poor, to preach remission to the captives" (Luke 4:18, 19), understand it to be an exhortation of those who announce the Gospel of the Lord Savior himself, that we should go out from Babylon, that is, the confusion of this world; and flee the Chaldeans, of whom it has often been said. For the Lord has redeemed his servant Jacob with his most precious blood, and led him through the desert of the age, and split the water from the rock. Upon which also the Apostle speaks: "And the rock was Christ" (1 Cor. 10:4). Moreover, the divine word is split, and divided into many parts, so that what we cannot receive as a whole, we may take in parts. And lest that preaching be thought to be said to all the seed of Jacob, and not only to those who were to believe through the Apostles, it is brought in and joined: "There is no peace for the impious, says the Lord": namely, to those who remained in their former error; who did not deserve to drink from the rock. Whose side, to speak in a new way, wounded by the lance, flowed with water and blood (John 1), dedicating baptism and martyrdom to us.

(Cap. XLIX.---Vers. 1 seqq.) Audite, insulae, et attendite populi de longe: Dominus ab utero vocavit me, de ventre matris meae recordatus est nominis mei. Et posuit os meum quasi gladium acutum: in umbra manus suae protexit me. Et posuit me sicut sagittam electam: in pharetra sua abscondit me; et dixit mihi: Servus meus es tu, Israel, quia in te gloriabor [Al. glorificabor]. Et ego dixi: In vacuum laboravi, sine causa et vane fortitudinem meam consumpsi: ergo judicium meum cum Domino, et opus meum cum Deo meo.

LXX: Audite me, insulae, et attendite gentes. Post multum tempus stabit, dicit Dominus. De ventre vocavit me, et ex utero matris meae vocavit nomen meum. Et posuit os meum quasi gladium acutum, et sub protectione manus suae abscondit me. Posuit me quasi sagittam electam, et in pharetra sua abscondit me. Et dixit mihi: Servus meus es tu, Israel: et in te glorificabor. Et ego dixi sine causa laboravi, in vanum, et in nihili dedi fortitudinem meam. Propterea judicium meum apud Dominum, et labor meus coram Deo meo.

Scio et haec et inferiora quae dicturi sumus, ad unius capituli scientiam seu intelligentiam pertinere, et omnia ex persona Christi debere accipi. Sed nolui simul omnia proponendo, lectoris onerare sensum; et quod per partes facilius dici potest, magnitudine sui confundere. Unde et utramque editionem posui: ut quod in altera videtur obscurum, alterius lectione reseretur. Post vocationem ergo reliquiarum Israel, et abjectionem in incredulitate populi permanentis, de quibus dixerat: Non est pax impiis, dicit Dominus (Isai. XLVIII, 22), transit ad Ecclesias de gentibus congregatas, et eis sub insularum nomine loquitur. Quae ita persecutorum insidiis, quasi maris fluctibus patent, et ex omni parte saeviente naufragio, tunduntur potius quam moventur. Ac ne quis putet violentam esse expositionem nostram, et non ad gentes pertinere quod dicitur, sed ad Synagogas populi Judaeorum, sequitur: Et attendite populi, sive gentes de longe, hoc est ab extremis finibus terrae. Vel ut Septuaginta transtulerunt, post tempus multum stabit, hoc est, non hoc tempore quo dicuntur; sed post multa fient tempora. Dominus, inquit, ab utero vocavit me, et de ventre matris meae recordatus est nominis mei. Quod nunc interim audientibus videtur obscurum, postea autem cunctis gentibus notum fiet, quando Gabriel Joseph de partu dixerit virginali: Et vocabis nomen ejus Jesum: ipse enim salvum faciet populum suum (Matth. I, 21): Posuit quoque os ejus quasi gladium acutum, ut spiritu oris sui interficiat impium.

(Chapter 49.---Verses 1 ff.) Hear, O islands, and hearken, you peoples from afar: The Lord has called me from the womb, from the belly of my mother He has remembered my name. And He has made my mouth like a sharp sword: in the shadow of His hand He has protected me. And He has made me as a chosen arrow: in His quiver He has hidden me; and He said to me: Thou art my servant, Israel, because in thee I will glory [Al. be glorified]. And I said: I have labored in vain, without cause and needlessly I have consumed my strength: therefore my judgment is with the Lord, and my work with my God.

LXX: Hear me, O islands, and hearken, you nations. After much time it shall stand, says the Lord. From the belly He called me, and from the womb of my mother He called my name. And He has made my mouth like a sharp sword, and under the protection of His hand He has hidden me. He has made me like a chosen arrow, and in His quiver He has hidden me. And He said to me: Thou art my servant, Israel: and in thee I will be glorified. And I said I have labored without cause, in vain, and for nothing I have given my strength. Therefore my judgment is with the Lord, and my labor before my God.

I know that both these and the things below which we are to say, pertain to the knowledge or understanding of one chapter, and all ought to be received from the person of Christ. But I did not wish, by proposing all at once, to burden the reader's sense; and [I did not wish] that which can be said more easily in parts, to confound by its magnitude. Whence also I have placed both editions: so that what seems obscure in one, may be unlocked by the reading of the other. Therefore, after the calling of the remnants of Israel, and the rejection of the people remaining in unbelief, of whom he had said: 'There is no peace to the wicked, says the Lord' (Isaiah 48:22), he passes to the Churches gathered from the gentiles, and speaks to them under the name of islands. Which are so exposed to the snares of persecutors, as if to the waves of the sea, and with shipwreck raging from every part, they are beaten rather than moved. And lest anyone think our exposition is forced, and that what is said pertains not to the gentiles but to the Synagogues of the Jewish people, it follows: 'And hearken, you peoples', or 'nations from afar', that is, from the extreme ends of the earth. Or as the Seventy translated, 'after much time it shall stand', that is, not at this time in which they are said; but after many times they shall happen. 'The Lord,' he says, 'has called me from the womb, and from the belly of my mother He has remembered my name.' Which now meanwhile seems obscure to those hearing, but afterwards will become known to all nations, when Gabriel shall have said to Joseph concerning the virginal birth: 'And thou shalt call His name Jesus: for He shall save His people' (Matthew 1:21): He has also made His mouth like a sharp sword, that by the spirit of His mouth He may slay the impious.

De quo gladio et ipse in Evangelio loquitur: Non veni pacem mittere super terram, sed gladium, malos a bonis separans: Veni enim dividere hominem contra patrem suum, et filiam contra matrem suam, et nurum contra socrum suum (Matth. X, 34, 35). Et in umbra, inquit, manus suae protexit me, ut carnis vilitas, divinitatis potentia tegeretur, Angelo ad Virginem nuntiante: Spiritus Sanctus superveniet in te, et virtus Altissimi obumbrabit tibi (Luc. I, 35). Posuit, inquit, me sicut sagittam electam, in pharetra sua abscondit me. Quando dicit, sagittam electam, ostendit Deum habere sagittas plurimas, sed non electas: quae sagittae Prophetae sunt et Apostoli, qui in toto orbe discurrunt. De quibus et in alio loco canitur: Sagittae tuae acutae, potentissime; populi sub te cadent (Ps. XLIV, 6); et iterum: Sagittae potentis acutae cum carbonibus desolatoriis (Psal. CXIX, 41). Christus autem de multis sagittis et filiis plurimis, una sagitta electa, et Filius Unigenitus est: quam in pharetra sua abscondit, id est, in humano corpore, ut habitaret in eo plenitudo divinitatis corporaliter. Raraque est credentium fides: cui et supra (Cap. XLV, 15) dicitur: Tu es Deus absconditus, et nesciebamus. Qua sagitta et sponsa vulnus accipiens loquitur in Cantico Canticorum: Vulnerata charitate ego sum. Et dixit mihi: Servus meus es tu, Israel: quia in te glorificabor (Cant. IV, 9). Servus, quia cum in forma Dei esset, formam servi est dignatus assumere (Philipp. II), et Israel, quia natus est de semine Judaeorum. Quodque de nullo alio servorum intelligi potest, jungitur: Quia in te gloriabor [Al. glorificabor]. Dicit enim et ipse in Evangelio, Pater, glorifica nomen tuum (Joan. XII, 28). Qui in psalmo loquitur ad Filium: Exurge, gloria mea, et exurge, psalterium et cithara (Ps. LVI, 9), id est, omnium virtutum chorus. Dicente autem mihi Patre ista quae retuli, ego respondi ei: Quomodo in me glorificatus es, Pater, quia in vacuum laboravi, et magnam partem populi Judaeorum ad te revocare non potui? Haec autem universa dicuntur, ut liberum hominis monstraret arbitrium. Dei enim vocare est, et nostrum credere: nec statim si nos non credimus, impossibilis Deus est; sed potentiam suam nostro arbitrio derelinquit ut justi voluntas praemium consequatur. Quia ergo noluerunt per me in te credere, judicium meum apud te est, quod omnia fecerim quae eis facere debui, dicens in Evangelio: Ego te glorificavi super terram, opere completo quod dedisti mihi ut facerem (Joan. XVII, 4); et iterum: Manifestavi nomen tuum hominibus. Et opus meum sive labor et dolor meus (hoc enim significat πόνος) in conspectu tuo est. Flevit enim et in Evangelio Jerusalem (Luc. XIX), et in psalmo ob incredulorum multitudinem, quodammodo frustra passum se esse dicit: Quae utilitas in sanguine meo, dum descendo in corruptionem (Ps. XXIX, 10)?

Concerning which sword He Himself also speaks in the Gospel: 'I came not to send peace upon earth, but a sword', separating the evil from the good: 'For I came to divide a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law' (Matthew 10:34, 35). And 'in the shadow,' He says, 'of His hand He has protected me,' so that the lowliness of the flesh might be covered by the power of the divinity, as the Angel announced to the Virgin: 'The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee' (Luke 1:35). 'He has made me,' He says, 'as a chosen arrow, in His quiver He has hidden me.' When He says, 'a chosen arrow,' He shows that God has very many arrows, but not chosen ones: which arrows are the Prophets and Apostles, who run through the whole world. Concerning which also it is sung in another place: 'Thy arrows are sharp, O most powerful; the peoples shall fall under Thee' (Psalm 45:5); and again: 'The sharp arrows of the powerful with coals that lay waste' (Psalm 120:4). But Christ, from among many arrows and very many sons, is the one chosen arrow and the Only-begotten Son: whom He has hidden in His quiver, that is, in a human body, so that the fullness of the divinity might dwell in Him bodily. And rare is the faith of believers: to whom also above (Chapter 45:15) it is said: 'Thou art a hidden God, and we knew it not.' By which arrow also the bride, receiving a wound, speaks in the Canticle of Canticles: 'I am wounded by charity.' And He said to me: 'Thou art my servant, Israel: for in thee I will be glorified' (Canticle 4:9). Servant, because although He was in the form of God, He deigned to assume the form of a servant (Philippians 2), and Israel, because He was born of the seed of the Jews. And what can be understood of no other of the servants is joined: 'Because in thee I will glory' [Al. be glorified]. For He Himself also says in the Gospel, 'Father, glorify Thy name' (John 12:28). Who in the psalm speaks to the Son: 'Arise, my glory, and arise, psaltery and harp' (Psalm 57:8), that is, the choir of all virtues. But the Father saying these things to me which I have reported, I responded to Him: How have you been glorified in me, Father, because I have labored in vain, and I have not been able to recall a great part of the Jewish people to you? Moreover all these things are said, that he might show the free will of man. For it is of God to call, and ours to believe: nor if we do not believe is God immediately impossible; but He leaves His power to our free will so that the will of the just may obtain a reward. Because therefore they were unwilling through me to believe in thee, my judgment is with thee, that I have done all things which I ought to have done for them, saying in the Gospel: 'I have glorified Thee on earth, having completed the work which Thou gavest me to do' (John 17:4); and again: 'I have manifested Thy name to men.' And my work or my labor and pain (for this *ponos* signifies) is in Thy sight. For He wept also in the Gospel over Jerusalem (Luke 19), and in the psalm on account of the multitude of unbelievers, He says that He suffered in a way in vain: 'What profit is there in my blood, while I go down into corruption?' (Psalm 30:9).

Et juxta Hebraicum pendens in cruce loquitur: Longe a salute mea, verba lamentationum mearum (Ps. XXI, 1).

(Vers. 5, 6 seqq.) Et nunc dicit Dominus, formans me ex utero servum sibi, ut reducam Jacob ad eum, et Israel non congregabitur: et glorificatus sum in oculis Domini, et Deus meus factus est fortitudo mea. Et dixit: parum est, ut sis mihi servus ad suscitandas tribus Jacob, et faeces Israel convertendas. Dedi [Vulg. Ecce dedi] te in lucem gentium; ut sis salus mea usque ad extremum terrae. LXX: Et nunc sic dicit Dominus qui formavit me ex utero servum sibi, ut congregarem Jacob ad eum et Israel: congregabor et glorificabor coram Domino et Deus meus erit fortitudo mea. Et dixit mihi: Magnum tibi est ut voceris puer meus, et suscites tribus Jacob, et dispersionem Israel convertas. Ecce posui in testamentum generis, in lucem gentium, ut sis salus usque ad extremum terrae. Dicente me, In vacuum laboravi, sine causa et vane fortitudinem meam consumpsi: quia Judaei credere noluerunt, et judicium meum cum Domino est; et opus meum, quod, illo juvante, implevi, cum Domino: respondit mihi Dominus, qui me formavit ex utero servum sibi. Ex quo ostendit eum appellari servum, qui sit formatus ex utero. Qui et in psalmo dicit: De ventre matris meae Deus meus es tu (Ps. XI, 10). Quid ergo Dominus dicit ei? Ut reduceret Jacob ad eum qui aberraverat, qui, deserto Creatore, idolis serviebat. Unde et ipse loquitur ad discipulos: In viam gentium ne ieritis, et in civitates Samaritanorum ne intretis; sed ite magis ad oves perditas domus Israel (Matth. X, 5); et in alio loco: Non veni nisi ad oves perditas domus Israel (Matth. XV, 24). Haec igitur voluntas Patris fuit, ut pessimi vinitores missum susciperent Filium, et fructus vineae redderent, qui interfecerunt eum dicentes. Venite, occidamus illum, et nostra erit haereditas (Matth. XXI, 38); et hoc est quod nunc dicit: Et Israel non congregabitur, id est non revertetur ad Dominum. Satisque miror quomodo vulgata editio, fortissimum contra Judaeorum perfidiam testimonium alia interpretatione subverterit, dicens: Congregabor et glorificabor coram Domino: cum Theodotio et Symmachus nostrae interpretationi congruant. De Aquila autem non miror, quod homo eruditissimus linguae Hebraicae, et verbum de verbo exprimens, in hoc loco aut simularit imperitiam, aut Pharisaeorum perversa expositione deceptus sit, qui interpretari voluit, et Israel ei congregabitur, hoc est, Deo. Cum verbum Hebraicum LO, in hoc loco non scribatur per LAMED et VAV (): quod si esset, significaret, ei vel illi: sed per LAMED et ALEPH () quod proprie, non sonat.

And according to the Hebrew hanging on the cross He speaks: 'Far from my salvation, the words of my lamentations' (Psalm 22:1).

(Verses 5, 6 ff.) And now says the Lord, forming me from the womb as a servant to Himself, that I may bring back Jacob to Him, and Israel shall not be gathered: and I am glorified in the eyes of the Lord, and my God is become my strength. And He said: it is too little that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs [relics] of Israel. I have given [Vulg. Behold I have given] thee for a light to the gentiles; that thou mayest be my salvation even to the farthest part of the earth. LXX: And now thus says the Lord who formed me from the womb as a servant to Himself, that I might gather Jacob to Him and Israel: I shall be gathered and I shall be glorified before the Lord and my God shall be my strength. And He said to me: It is a great thing for thee that thou shouldst be called my child, and shouldst raise up the tribes of Jacob, and shouldst convert the dispersion of Israel. Behold I have placed [thee] for a testament of the race, for a light of the gentiles, that thou mayest be salvation even to the farthest part of the earth. When I said, 'I have labored in vain, without cause and needlessly I have consumed my strength,' because the Jews were unwilling to believe, and 'my judgment is with the Lord,' and 'my work,' which, He helping, I completed, 'is with the Lord': the Lord responded to me, who formed me from the womb as a servant to Himself. From which He shows that He is called a servant who has been formed from the womb. Who also says in the psalm: 'From the belly of my mother Thou art my God' (Psalm 22:10). What therefore does the Lord say to Him? That He might bring back Jacob to Him who had wandered away, who, having deserted the Creator, was serving idols. Whence also He Himself speaks to the disciples: 'Go not into the way of the gentiles, and enter not into the cities of the Samaritans; but go rather to the lost sheep of the house of Israel' (Matthew 10:5); and in another place: 'I came not but to the lost sheep of the house of Israel' (Matthew 15:24). This therefore was the Father's will, that the worst vine-dressers should receive the Son who was sent, and return the fruits of the vineyard, who [instead] killed Him saying: 'Come, let us kill him, and the inheritance shall be ours' (Matthew 21:38); and this is what he now says: 'And Israel shall not be gathered,' that is, shall not return to the Lord. And I wonder enough how the common edition [LXX] subverted a most strong testimony against the perfidy of the Jews by another interpretation, saying: 'I shall be gathered and I shall be glorified before the Lord': when Theodotion and Symmachus agree with our interpretation. But concerning Aquila I do not wonder, that a man most learned in the Hebrew tongue, and expressing word for word, in this place either feigned inexperience, or was deceived by the perverse exposition of the Pharisees, who wished to interpret, 'and Israel shall be gathered to Him,' that is, to God. Since the Hebrew word *LO* in this place is not written with *LAMED* and *VAV*: which if it were, would signify 'to him' or 'for him': but with *LAMED* and *ALEPH*, which properly sounds as 'not'.

Quia igitur non est reductus Jacob ad Deum, nec Israel congregatus: propterea Filius loquitur illis non credentibus: glorificatus sum in oculis Domini. In me enim omnis mundus credidit: et Deus meus factus est fortitudo mea, qui et consolatus est me tristem super abjectione populi mei; et dixit mihi: Parum est si servias mihi ad suscitandas tribus Jacob, quae suo vitio corruerunt; et ad faeces, sive reliquias Israel convertendas. Hoc enim verbum Hebraicum NESURE () sonat. Pro illis enim dedi te in lucem omnium gentium, ut illumines universum mundum, et salutem meam, per quam omnes salvi fiunt, usque ad extrema terrae facias pervenire. Illud autem quod in Septuaginta legitur, congregabor, et glorificabor coram Domino, sic intelligi potest, ut congregatus sit Dominus cum credentibus. Quodque sequitur: Dixit mihi: Magnum tibi est ut voceris puer meus, magnum referamus ad hominem et ad puerum, qui comparatione Dei parvus est.

Haec dicit Dominus redemptor Israel Sanctus ejus ad contemptibilem animam, ad abominatam gentem, ad servum dominorum. Reges videbunt, et consurgent principes, et adorabunt propter Dominum, quia fidelis est: et Sanctum Israel qui elegit te.

LXX: Sic dicit Dominus qui eruit te Deus Israel. Sanctificate eum qui despicit animam suam, qui abominationi est gentium, qui servus est principum. Reges videbunt eum, et consurgent principes, et adorabunt eum propter Dominum: quia fidelis est Sanctus Israel, et elegit te.

Pro eo quod nos diximus: ad contemptibilem animam, ad abominatam gentem, ad servum dominorum, Theodotio transtulit: ei qui despicit animam, qui abominationi est genti, qui servus est principum: quod manifeste Christi personae convenit. Ipse enim bonus pastor posuit animam suam pro ovibus suis (Joan. X), et contempsit eam, qui abominationi est genti Judaeorum, cui ter per singulos dies sub nomine Nazarenorum maledicunt in synagogis suis. Qui servus fuit principum, et tam humilis ut staret ante Annam et Caipham; et crucifigendus Pilato et Herodi mitteretur. Cui interpretationi Aquila consensit, et ex parte Septuaginta, licet in eo mutaverint sensum, et extenuaverint, quod pro gente, gentes; et pro servo, servos interpretati sunt. Alii vero hoc dici arbitrantur ad gentem Judaeorum, quae contempsit animam suam, et abominationi est universo mundo; et servit principibus, de quibus scriptum est: Qui devorant plebem meam sicut cibum panis (Ps. XIII, 4). Sed melior super Christo interpretatio. Quae igitur Pater, redemptor quondam et Sanctus Israel, ad filium loquitur?

Because therefore Jacob was not brought back to God, nor Israel gathered: therefore the Son speaks while they are not believing: 'I have been glorified in the eyes of the Lord.' For in me all the world has believed: 'and my God is become my strength,' who also comforted me while I was sad over the rejection of my people; and He said to me: 'It is too little if thou shouldst serve me to raise up the tribes of Jacob,' which fell by their own vice; 'and to convert the dregs, or remnants of Israel.' For this the Hebrew word *NESURE* sounds. For instead of them I have given thee for a light of all nations, that thou mayest enlighten the whole world, and cause my salvation, through which all are saved, to reach even to the farthest parts of the earth. Moreover, that which is read in the Seventy, 'I shall be gathered and I shall be glorified before the Lord,' can be so understood that the Lord is gathered with the believers. And what follows: 'He said to me: It is a great thing for thee that thou shouldst be called my child,' let us refer 'great' to the man and to the child, who is small by comparison to God.

"Thus says the Lord, the redeemer of Israel, his Holy One, to the contemptible soul, to the abominable nation, to the servant of lords." "Kings shall see, and princes shall rise up, and shall adore for the sake of the Lord, because he is faithful: and the Holy One of Israel who has chosen you."

LXX: "Thus says the Lord who has rescued you, the God of Israel." "Sanctify him who despices his soul, who is an abomination to the nations, who is a servant of princes." "Kings shall see him, and princes shall rise up, and shall adore him for the sake of the Lord: because the Holy One of Israel is faithful, and he has chosen you."

Instead of what we have said: "to the contemptible soul, to the abominable nation, to the servant of lords," Theodotion translated: "to him who despices the soul, who is an abomination to the nation, who is a servant of princes": which manifestly fits the person of Christ. For he, the good shepherd, laid down his life for his sheep (John 10), and despised it, he who is an abomination to the nation of the Jews, whom they curse three times every single day under the name of Nazarenes in their synagogues. Who was a servant of princes, and so humble that he stood before Annas and Caiaphas; and was sent to Pilate and Herod to be crucified. Aquila agreed with this interpretation, and in part the Seventy, although they changed and weakened the sense in this, that instead of "nation," they interpreted "nations"; and instead of "servant," "servants." Others truly think this is said to the nation of the Jews, which has despised its soul, and is an abomination to the whole world; and serves princes, of whom it is written: "Who devour my people as a meal of bread" (Ps. 13:4). But the interpretation concerning Christ is better. What, therefore, does the Father, formerly the redeemer and Holy One of Israel, speak to the Son?

Reges videbunt et consurgent principes, et adorabunt, quando venerit in gloria Patris cum Angelis suis, et sederit in throno gloriae suae, judicans vivos et mortuos: tunc omnes adorabunt eum propter Dominum Patrem suum, qui elegit eum. Sive ita intelligendum: Reges quorum cor in manu Dei est, et Ecclesiae Dei principes, adorabunt te: quia fidelis est Dominus, Sanctus Israel qui elegit te.

(Vers. 8 seqq.) Haec dicit Dominus: In tempore placito exaudivi te, et in die salutis auxiliatus sum tui. Et servavi te, et dedi te in foedus populi, ut suscitares terram, et possideres haereditates dissipatas: ut diceres his qui vincti sunt: Exite; et his qui in tenebris: Revelamini. In viis pascentur, et in omnibus planis pascua eorum. Non esurient, neque sitient, et non percutiet eos aestus et sol: quia miserator eorum reget eos, et ad fontes aquarum potabit eos. Et ponam omnes montes meos in viam, et semitae meae exaltabuntur. Ecce isti de longe venient, et ecce illi ab Aquilone et mari, et isti de terra Australi. Laudate, coeli, et exsulta, terra: jubilate, montes, laudem, quia consolatus est Dominus populum suum, et pauperum suorum miserebitur.

LXX: Sic dicit Dominus: Tempore opportuno exaudivi te, et in die salutis auxiliatus sum tui. Et plasmavi te, et dedi te in testamentum gentium, ut constitueres terram, et possideres haereditates desertas. Diceresque his qui in vinculis sunt, Exite, et qui in tenebris, Revelamini: in omnibus viis pascentur, et in omnibus semitis pascua eorum. Non esurient, neque sitient, neque percutiet eos aestus neque sol; sed qui miseretur eorum, consolabitur eos, et per fontes aquarum ducet illos. Ponamque omnem montem in viam, et omnem semitam in pascua eis. Ecce isti de longe venient, isti ab Aquilone et mari: alii autem de terra Persarum. Laetamini, coeli, et exsuliet terra, erumpant montes laetitiam: quia misertus est Deus populi sui: et humiles populi sui consolatus est.

Hoc testimonio Apostolus Paulus in secunda Epistola ad Corinthios usus est, dicens: Tempore opportuno exaudivi te: et in die salutis auxiliatus sum tui. Ecce nunc tempus acceptabile, etc. (I Cor. VI, 2). Si ergo vas electionis ad primi adventus refert intelligentiam quae dicuntur, et nos sequamur expositionis ejus vestigia, et instar parvulorum, super adumbratas lineas praeceptoris, litteras imprimamus. Tempus placitum et opportunum, et dies salutis, passio Salvatoris est et resurrectio, quando orabat in cruce: Deus Deus meus, quare me dereliquisti (Matth. XXVII, 46)?

"Kings shall see and princes shall rise up, and adore," when he shall come in the glory of his Father with his Angels, and shall sit on the throne of his glory, judging the living and the dead: then all shall adore him for the sake of the Lord his Father, who has chosen him. Or it is to be understood thus: Kings whose heart is in the hand of God, and the princes of the Church of God, shall adore you: because the Lord is faithful, the Holy One of Israel who has chosen you.

(Vers. 8 seqq.) Thus saith the Lord: In an acceptable time I have heard thee, and in the day of salvation I have helped thee. And I have preserved thee, and given thee for a covenant of the people, that thou mightest raise up the earth, and possess the scattered inheritances: that thou mightest say to them that are bound: Go forth; and to them that are in darkness: Be revealed. They shall feed in the ways, and their pastures shall be in all level places. They shall not hunger, nor thirst, neither shall the heat nor the sun strike them: for he that hath mercy on them shall rule them, and shall give them to drink at the fountains of waters. And I will make all my mountains a way, and my paths shall be exalted. Behold, these shall come from afar, and behold, those from the North and from the sea, and these from the land of the South. Praise, O heavens, and rejoice, O earth: break forth, O mountains, into praise, because the Lord hath comforted his people, and will have mercy on his poor.

LXX: Thus saith the Lord: In an opportune time I have heard thee, and in the day of salvation I have helped thee. And I have formed thee, and given thee for a testament of the nations, that thou mightest establish the earth, and possess the deserted inheritances. And thou shouldst say to them that are in bonds, Go forth, and to those in darkness, Be revealed: in all ways they shall feed, and in all paths shall be their pastures. They shall not hunger, nor thirst, neither shall the heat nor the sun strike them; but he that hath mercy on them shall comfort them, and by the fountains of waters shall he lead them. And I will make every mountain a way, and every path into pastures for them. Behold, these shall come from afar, these from the North and the sea: but others from the land of the Persians. Be glad, O heavens, and let the earth rejoice, let the mountains break forth with joy: because God hath had mercy on his people: and hath comforted the humble of his people.

This testimony the Apostle Paul used in the second Epistle to the Corinthians, saying: "In an acceptable time I have heard thee: and in the day of salvation I have helped thee. Behold, now is the acceptable time," etc. (2 Cor. 6:2). If, therefore, the vessel of election refers what is said to the understanding of the first advent, let us also follow the footsteps of his exposition, and like little children, let us print our letters upon the traced lines of the teacher. The acceptable and opportune time, and the day of salvation, is the passion and resurrection of the Savior, when he prayed on the cross: "My God, my God, why hast thou forsaken me?" (Matt. 27:46).

Et servavit eum, sive plasmavit, morte superata, deditque in foedus populi Judaeorum, his videlicet, qui ex illis credere voluerunt: ut suscitaret terram, quae in idololatriae jacebat erroribus, et possideret haereditates dissipatas, sive desertas, quae habitatorem non habebat Deum, et diceret his qui erant in vinculis, exite, qui peccatorum vinculis stringebantur, quia funibus peccatorum suorum unusquisque constringitur (Prov. V); et qui erant in tenebris, revelamini. Qui sedebant in tenebris, et in umbra mortis, et lucem videre non poterant. Qui postquam conversi fuerint, et clarum Christi lumen aspexerint, pascentur in viis et in semitis sanctarum Scripturarum, et dicent: Dominus pascit me, et nihil mihi deerit, in loco pascuae ibi me collocavit: super aquas refectionis educavit me (Ps. XXII, 2). Qui autem in istius modi viis atque semitis pastus fuerit et nutritus, nec esuriet, nec sitiet, neque calorem sentiet solis: et implebitur de illo quod scriptum est: Per diem sol non uret te, neque luna per noctem (Ps. CXX, 6). Ut nec adversa nec prospera hujus saeculi sentiat. Siquidem misericors et miserator Dominus, ipse consolabitur et reget eos, et deducet ad fontes aquarum. Sive potabit illos ad fontes, de quibus scriptum est: Benedicite Domino de fontibus Israel (Ps. LXVII, 27). Et in alio loco: Haurite aquas de fontibus Salvatoris (Isa. XII, 3). Hi fontes in veteri Testamento, et novo sunt. Omniaque offendicula quae credentium poterant impedire gressus, Dominus eis vertet in planum, et excelsa humiliabit, atque humilia sublimabit, ut iter planum habeant atque campestre. Qui sint autem isti quibus praeparetur via, ponit manifestius: Ecce isti de longe venient: et ecce illi ab Aquilone et mari, et isti de terra Australi. Quatuor plagas orbis ostendens, Orientem et Septentrionem, Occidentem et Meridiem, pro Oriente, longe posuit: pro Australi plaga, in Hebraeo legitur SINIM () quod LXX Persarum intepretati sunt. Caeteri ita ut in Hebraeo legitur expresserunt sinim, quod nos interpretati sumus ab Australi: illud suspicantes quod mons Sinai in Australi parte positus sit, juxta Abacuc Prophetam: Deus ab Austro veniet: et sanctus de monte Pharan umbroso et condenso (Abac. III). Si autem sinim, ut LXX transtulerunt, Persas intelligimus, qui ad Orientem siti sunt, illud quod supra dicitur: Ecce isti de longe venient, ad Austrum referre poterimus. Praecipiturque coelis et terrae, vel his virtutibus quae in coelo morantur et terra, vel Angelis et hominibus, ut Dei concinant laudes.

And He preserved him, or formed him, death having been overcome, and gave him as a covenant for the people of the Jews, to those, namely, who from among them wished to believe: so that he might raise up the earth, which lay in the errors of idolatry, and might possess the scattered or deserted inheritances, which did not have God as an inhabitant, and might say to those who were in bonds, "Go forth," who were bound by the chains of sins, because "each one is bound by the cords of his own sins" (Prov. 5); and to those who were in darkness, "Be revealed." Those who sat in darkness and in the shadow of death, and could not see the light. Who, after they shall have been converted, and shall have beheld the bright light of Christ, shall feed in the ways and in the paths of the holy Scriptures, and shall say: "The Lord feedeth me, and nothing shall be wanting to me; in a place of pasture there he hath set me: he hath led me beside the waters of refreshment" (Ps. 22:2). But he who shall have been fed and nourished in ways and paths of this kind, shall neither hunger nor thirst, nor feel the heat of the sun: and that which is written shall be fulfilled concerning him: "By day the sun shall not burn thee, nor the moon by night" (Ps. 120:6). So that he may feel neither the adversities nor the prosperities of this world. For indeed the merciful and compassionate Lord Himself shall comfort and rule them, and shall lead them to fountains of waters. Or He shall give them to drink at the fountains, of which it is written: "Bless the Lord from the fountains of Israel" (Ps. 67:27). And in another place: "Draw waters from the fountains of the Savior" (Isa. 12:3). These fountains are in the Old and New Testament. And all the stumbling blocks which could hinder the steps of believers, the Lord shall turn into level ground for them, and shall humble the high things, and shall exalt the low things, so that they may have a level and open path. But who these are for whom the way is prepared, he sets forth more clearly: "Behold, these shall come from afar: and behold, those from the North and the sea, and these from the land of the South." Showing the four quarters of the world, the East and the North, the West and the South, for the East he put "from afar": for the Southern quarter, in the Hebrew it is read *Sinim*, which the LXX interpreted as the "Persians." The others expressed *Sinim* just as it is read in the Hebrew, which we have interpreted as "from the South": suspecting that Mount Sinai is placed in the Southern part, according to the Prophet Habakkuk: "God shall come from the South: and the holy one from the shady and thick mountain of Paran" (Hab. 3:3). But if we understand *Sinim*, as the LXX translated, to be the Persians, who are situated to the East, that which is said above, "Behold, these shall come from afar," we can refer to the South. And it is commanded to the heavens and the earth, either to those virtues which dwell in heaven and earth, or to Angels and men, that they sing the praises of God.

Et qui in excelso virtutum positi sunt, mentis laetitiam jubilo et exsultatione testentur. Quia consolatus est Dominus populum suum, eos qui ex Judaeis credere voluerunt. Et pauperum humiliumque suorum misertus est: sive omnis populi sui, qui de Oriente et Occidente, Aquilone et Austro ad eum vocatus est, non habens Legem nec Prophetas, nec divitias spirituales: sed desertus, pauper et humilis, cunctis daemonibus subjacebat.

(Vers. 14 seqq.) Et dixit Sion: Dereliquit me Dominus, et Dominus oblitus est mei. Numquid oblivisci potest mulier infantem suum, ut non misereatur filio uteri sui? Et si illa oblita fuerit, ego non obliviscar tui. Ecce in manibus meis descripsi te: muri tui coram oculis meis semper. Venerunt structores tui: et qui te destruxerant et dissipaverant, exibunt a te. Leva in circuitu oculos tuos, et vide, omnes isti congregati sunt, venerunt tibi. Vivo ego, dicit Dominus: quia omnibus his velut ornamento vestieris, et circumdabis tibi eos quasi sponsa, quia deserta tua et solitudines tuae, et terra ruinae tuae nunc angusta erunt prae habitatoribus, et longe fugabuntur qui absorbebant te. Adhuc dicent in auribus tuis, filii sterilitatis tuae: Angustus est mihi locus, fac spatium mihi, ut habitem. Et dices in corde tuo: Quis genuit mihi istos? Ego sterilis et non pariens, transmigrata et captiva: et istos quis enutrivit? Ego destituta et sola: et isti ubi hic erant?

LXX: Dixit autem Sion: Dereliquit me Dominus, et Deus oblitus est mei. Numquid obliviscetur mulier parvuli sui, ut non misereatur partus uteri sui? Sin autem et horum oblita fuerit mulier: sed ego non obliviscar tui, dicit Dominus. Ecce super manus meas depinxi muros tuos: et coram me es semper. Citoque aedificaberis, a quibus destructa fueras: et qui te dissipaverant, egredientur ex te. Leva in circuitu oculos tuos, et vide: omnes isti congregati sunt, venerunt ad te. Vivo ego, dicit Dominus: quia omnibus his quasi ornamento vestieris, et circumdabis tibi eos quasi monile sponsae: quoniam deserta tua, et quae dissipata, et quae corruerunt. Nunc angustaberis prae habitatoribus: et longe fient a te qui te humiliaverant. Dicent enim in auribus tuis, filii tui, quos perdidisti: Angustus mihi locus est: fac mihi locum ut habitem. Et dices in corde tuo: Quis genuit mihi istos? Ego autem absque liberis et vidua, et istos quis enutrivit mihi? Ego derelicta sum sola, et isti ubi erant?

And those who are placed in the height of virtues, let them testify the joy of the mind with shouting and exultation. Because the Lord hath comforted his people, those of the Jews who wished to believe. And he hath had mercy on his poor and humble ones: or on all His people, who from the East and the West, the North and the South, have been called to Him, not having the Law nor the Prophets, nor spiritual riches: but deserted, poor, and humble, they were subject to all demons.

(Vers. 14 seqq.) And Zion said: The Lord hath forsaken me, and the Lord hath forgotten me. Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will not I forget thee. Behold, I have graven thee in my hands: thy walls are always before my eyes. Thy builders are come: and they that destroyed thee and laid thee waste shall go out from thee. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee. As I live, saith the Lord: for thou shalt be clothed with all these as with an ornament, and thou shalt bind them about thee as a bride, because thy deserted places and thy solitudes, and the land of thy ruin shall now be too narrow by reason of the inhabitants, and they that devoured thee shall be chased far away. The children of thy sterility shall yet say in thy ears: The place is too narrow for me, make room for me to dwell. And thou shalt say in thy heart: Who hath begotten me these? I was sterile and brought not forth, a wanderer and a captive: and who hath brought up these? I was destitute and alone: and these, where were they?

LXX: And Zion said: The Lord hath forsaken me, and God hath forgotten me. Can a woman forget her little child, so as not to have pity on the offspring of her womb? And if she should forget these: yet will not I forget thee, saith the Lord. Behold, I have painted thy walls upon my hands: and thou art always before me. And thou shalt quickly be built by those by whom thou hadst been destroyed: and they that laid thee waste shall go out of thee. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee. As I live, saith the Lord: for thou shalt be clothed with all these as with an ornament, and thou shalt bind them about thee as a bride's necklace: because thy deserted places, and those that were laid waste, and those that fell down. Now shalt thou be too narrow by reason of the inhabitants: and they that humbled thee shall be far off from thee. For thy children, whom thou didst lose, shall say in thy ears: The place is too narrow for me: make me a place to dwell. And thou shalt say in thy heart: Who hath begotten me these? But I was without children and a widow, and who hath brought up these for me? I was left alone, and these, where were they?

Jerusalem et Sion quatuor modis in Scripturis sanctis debere intelligi, saepe memoravimus. Uno, juxta Judaeos, quam plangit Dominus in Evangelio, Jerusalem, Jerusalem, quae occidis Prophetas, et lapidas eos qui ad te missi sunt (Matth. XXIII, 37). Et in alio loco: Cum videritis circumdari ab exercitu Jerusalem tunc scitote quia appropinquavit desolatio ejus (Luc, XXI, 20). Secundo, Sanctorum est congregatio, qui in pace Domini et in virtutum specula constituti, recte appellantur Sion, de qua dicitur: Fundamenta ejus in montibus sanctis: diligit Dominus portas Sion, super omnia tabernacula Jacob (Ps. LXXXVI, 1). Neque enim fundamenta Judaicae Sion, quam videmus esse destructam, a Domino sunt dilecta, aut quod a Domino dilectum est, destrui potuit. Tertio appellatur Jerusalem multitudo Angelorum, Dominationum, et Potestatum, et omne quod in Dei ministerio constitutum est. De qua Jerusalem et Apostolus loquebatur: Quae autem sursum est Jerusalem, libera est, quae est mater omnium nostrum (Galat. IV, 26). Et in alio loco: Sed accessistis ad Sion montem, et civitatem Dei viventis, Jerusalem coelestem (Hebr. XII, 22). Quarto appellatur Jerusalem quam Judaei et nostri Judaizantes juxta Apocalypsim Joannis, quam non intelligunt, putant auream atque gemmatam de coelestibus ponendam (Apoc. XXI), cujus terminos et infinitam latitudinem etiam in Ezechielis ultima parte describi. Quae cum ita se habeant, nunc diligentius intuendum est, quae ex quatuor dixerit Sion, Dereliquit me Dominus, et Dominus oblitus est mei. Nec dubium est quin congregatio Sanctorum, quae prior fuerat in Judaeis, et a Domino derelicta est, ista commemoret, et voce lacrymabili conqueratur se esse desertam, et Domini auxilio destitutam. Cui respondit Deus, naturali utens similitudine: Si potest fieri, ut mater sui obliviscatur infantis, et ad partum viscerum suorum non flectatur misericordia, et ego obliviscar tui. Plus aliquid dicam: etsi illa oblita fuerit, vincens mentis duritia jura naturae; ego tamen non obliviscar creaturam meam, et Sanctorum animas semper in meo corde retinebo. Scito enim tu, quae te penitus arbitraris derelictam, in meis descriptam esse manibus atque depictam; et muros tuos coram oculis meis jugiter permanere.

That Jerusalem and Zion ought to be understood in four ways in the holy Scriptures, we have often reminded. One, according to the Jews, which the Lord laments in the Gospel: "Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee" (Matt. 23:37). And in another place: "When you shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand" (Luke 21:20). Second, it is the congregation of the Saints, who, placed in the peace of the Lord and in the watchtower of virtues, are rightly called Zion, of which it is said: "Her foundations are in the holy mountains: the Lord loveth the gates of Zion above all the tabernacles of Jacob" (Ps. 86:1). For neither were the foundations of the Jewish Zion, which we see to be destroyed, loved by the Lord; nor could that which has been loved by the Lord be destroyed. Third, the multitude of Angels, Dominations, and Powers, and everything that is established in the ministry of God, is called Jerusalem. Of which Jerusalem the Apostle also spoke: "But that Jerusalem which is above is free, which is our mother" (Gal. 4:26). And in another place: "But you are come to mount Zion, and to the city of the living God, the heavenly Jerusalem" (Heb. 12:22). Fourth, that which the Jews and our Judaizers, according to the Apocalypse of John, which they do not understand, think is to be placed as golden and bejeweled from the heavens (Rev. 21), the boundaries and infinite breadth of which are also described in the last part of Ezekiel. Since these things are so, it must now be more carefully considered which of the four Zion has said: "The Lord hath forsaken me, and the Lord hath forgotten me." And there is no doubt but that the congregation of the Saints, which had formerly been among the Jews and was forsaken by the Lord, commemorates these things, and complains with a tearful voice that she is deserted and destitute of the help of the Lord. To whom God replied, using a natural similitude: If it can happen that a mother should forget her infant, and her mercy should not be moved toward the offspring of her womb, then I also shall forget thee. I will say something more: even if she should have forgotten, the hardness of the mind overcoming the laws of nature; I, however, shall not forget my creature, and I shall always retain the souls of the Saints in my heart. For know thou, who thinkest thyself utterly forsaken, that thou art described and depicted in my hands; and that thy walls remain continually before my eyes.

Ex quo discimus, nequaquam Jerusalem in Palaestinae regione quaerendam, quae totius provinciae deterrima est, et saxosis montibus asperatur, et penuriam patitur sitis, ita ut coelestibus utatur pluviis, et raritatem fontium cisternarum exstructione soletur; sed in Dei manibus, ad quam dicitur: Festinaverunt structores tui. Sive juxta LXX: Cito aedificaberis a quibus destructa fueras. A Judaeis enim destructa, a Judaeis aedificata est. Quae ob culpam Scribarum Pharisaeorumque deserta, ad praedicationem Apostolorum Christi congregata est tam de Judaeis, quam de gentibus. Sequitur: Et qui te destruxerant et dissipaverant, egredientur ex te: doctores pessimi; ut nequaquam mandata et traditiones sequaris hominum (Matth. XV), sed legem Dei. Diciturque ad eam, ut elevet oculos suos in circuitu, et videat filios qui ei fuerant congregati. De quibus et Dominus loquebatur: Levate oculos vestros, et videte quia jam albae sunt segetes ad metendum (Joan. IV, 35). Et ut securos nos faciat: Vivo ego, inquit Dominus (quod juxta vetus Testamentum, jurandi dicitur consuetudine), quia omnibus his velut ornamento vestieris, et circumdabis tibi eos, quasi sponsa circumdat monile sibi. Felix qui tanti meriti est, tantaeque virtutis, ut ornamentum dicatur Ecclesiae. Puto autem has diverse significari gratias spirituales, per quas sponsae ornatur ambitio. De qua et in quadragesimo quarto psalmo canitur: Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate (Ps. XLIV, 10). Quae enim prius deserta fuerant, et dilapsa in solitudines et ruinas, adveniente Christi Evangelio, instaurabuntur et tantam habebunt habitatorum multitudinem, ut eos capere non possint. Ita dumtaxat, ut persecutores fugentur procul, vel hi de quibus supra diximus: Qui destruebant te, et dissipabant, exibunt a te. Filiique sterilitatis tuae quos putabas te penitus perdidisse, et illis te esse viduatam, dicent in auribus tuis: Angustus mihi est locus in synagogis, fac mihi spatium in Ecclesiis, ut habitem latius, ut non comprimar blasphemiis Judaeorum, ut totum orbem tua mecum capiat latitudo. Tu autem laetitiae magnitudinem non valens ore proferre, in tuo corde tacita cogitabis, et dices: Quis mihi istos genuit? Ego eram sterilis et vidua, deserta atque captiva in populo Judaeorum, filios habere desieram, multo tempore non pepereram. Post Aggaeum et Zachariam et Malachiam, nullos alios Prophetas usque ad Joannem Baptistam videram; et quomodo quae fueram sola, et viri auxilio destituta, tantos filios habere nunc coepi?

From which we learn that Jerusalem is by no means to be sought in the region of Palestine, which is the worst of the whole province, and is roughened with stony mountains, and suffers the penury of thirst, so that it uses heavenly rains and consoles the rarity of fountains by the construction of cisterns; but in the hands of God, to whom it is said: "Thy builders have made haste." Or according to the LXX: "Thou shalt quickly be built by those by whom thou hadst been destroyed." For destroyed by the Jews, it was built by the Jews. Which, deserted on account of the fault of the Scribes and Pharisees, was gathered together at the preaching of the Apostles of Christ, as well from the Jews as from the Gentiles. It follows: "And they that destroyed thee and laid thee waste shall go out from thee": the worst teachers; so that thou mayest by no means follow the commands and traditions of men (Matt. 15), but the law of God. And it is said to her, that she should lift up her eyes round about, and see the sons who had been gathered to her. Of whom also the Lord spoke: "Lift up your eyes, and see the fields, for they are white already to harvest" (John 4:35). And that He may make us secure: "As I live," saith the Lord (which according to the Old Testament is said by the custom of swearing), "for thou shalt be clothed with all these as with an ornament, and thou shalt bind them about thee as a bride binds a necklace for herself." Happy is he who is of such merit and such virtue that he is called an ornament of the Church. I think, moreover, that these signify diverse spiritual graces, by which the ambition of the bride is adorned. Of which also it is sung in the forty-fourth psalm: "The queen stood on thy right hand in clothing of gold, surrounded with variety" (Ps. 44:10). For those things which before had been deserted, and had fallen away into solitudes and ruins, at the coming of the Gospel of Christ shall be restored, and shall have so great a multitude of inhabitants that they cannot contain them. At least so that the persecutors are driven far off, or those of whom we spoke above: "They that destroyed thee and laid thee waste shall go out from thee." And the children of thy sterility, whom thou thoughtest thou hadst utterly lost, and that by them thou wast widowed, "shall say in thy ears: The place is too narrow for me" in the synagogues, "make room for me" in the Churches, "that I may dwell" more widely, that I may not be compressed by the blasphemies of the Jews, so that thy breadth may contain the whole world with me. But thou, not being able to bring forth the magnitude of the joy with thy mouth, shalt think silent things in thy heart, and shalt say: "Who hath begotten me these?" I was sterile and a widow, deserted and a captive among the people of the Jews, I had ceased to have sons, I had not brought forth for a long time. After Haggai and Zechariah and Malachi, I had seen no other prophets until John the Baptist; and how have I, who had been alone and destitute of the help of a man, now begun to have so many sons?

Ut autem sciamus super petram et fundamentum Christi ex utroque populo aedificari Sion, ad credentes Paulus loquitur: Aedificati super fundamentum Apostolorum et Prophetarum ipso summo lapide angulari, qui est Jesus Christus (Ephes. II, 20). Ex quo perspicuum est, unum esse fundamentum Apostolorum et Prophetarum, Dominum nostrum Jesum Christum.

(Vers. 22, 23.) Haec dicit Dominus Deus: Ecce levo ad gentes manum meam, et ad populos exaltabo signum meum: et afferent filios tuos in ulnis, et filias tuas super humeros portabunt. Et erunt reges nutricii tui, et reginae nutrices tuae. Vultu in terram demisso adorabunt te, et pulverem pedum tuorum lingent: et scies quia ego Dominus, super quo non confundentur qui exspectant eum.

LXX: Sic dixit Dominus Deus: Ecce elevo super gentes manum meam, et super insulas levabo signum meum, et adducent filios tuos in sinu, et filias tuas in humeris portabunt. Et erunt reges nutricii tui: et principes feminae nutrices tuae: super faciem terrae adorabunt te, et pulverem pedum tuorum lingent; et scies quia ego Dominus, et non confundentur qui exspectant me.

Ad id quod Ecclesia dixerat: Ego sterilis atque captiva, istos quis genuit mihi? Ego destituta et sola, et isti ubi hic erant? respondit Dominus: Miraris cur ista sint facta? Nequaquam miraberis cum audieris, quia ego ad gentes levaverim manum meam. De qua et Sanctus loquitur: Tu formasti me, et posuisti super me manum tuam (Ps. CXXXVIII, 4). Et ipse Salvator: Nemo potest rapere de manu Patris mei (Joan. X, 29). Et Apostolus Petrus: Humiliamini sub potenti manu Dei, ut vos exaltet in tempore visitationis (I Petr. V, 6). Ista manus ad gentes levata, ipsa est de qua hic idem Propheta loquitur: Erit radix Jesse, qui exsurget, ut princeps sit gentium: in ipsum gentes sperabunt (Isa. XI, 10). Nec solum manum suam levabit ad gentes; sed et signum suum exaltabit in populis. Haud dubium quin vexillum crucis, ut impleatur illud quod scriptum est: Laudibus ejus plena est terra. Et iterum: In omni terra admirabile nomen ejus (Ps. VIII, 1). Tunc afferent in ulnis, sive in sinu filios Sion, et filias ejus portabunt in humeris.

But that we may know that Zion is built upon the rock and foundation of Christ from both peoples, Paul speaks to the believers: "Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20). From which it is clear that there is one foundation of the Apostles and Prophets, our Lord Jesus Christ.

(Vers. 22, 23.) Thus saith the Lord God: Behold, I lift up my hand to the Gentiles, and to the peoples I will exalt my sign: and they shall bring thy sons in their arms, and thy daughters they shall carry upon their shoulders. And kings shall be thy nursing fathers, and queens thy nursing mothers. With their face bowed down to the earth they shall adore thee, and they shall lick the dust of thy feet: and thou shalt know that I am the Lord, for they shall not be confounded that expect him.

LXX: Thus saith the Lord God: Behold, I lift up my hand upon the Gentiles, and upon the islands I will lift up my sign, and they shall lead thy sons in their bosom, and thy daughters they shall carry on their shoulders. And kings shall be thy nursing fathers: and princesses thy nursing mothers: upon the face of the earth they shall adore thee, and they shall lick the dust of thy feet; and thou shalt know that I am the Lord, and they shall not be confounded that expect me.

To that which the Church had said: "I was sterile and a captive, who hath begotten me these? I was destitute and alone, and these, where were they?" the Lord replied: Dost thou wonder why these things are done? Thou shalt by no means wonder when thou shalt have heard that I have lifted up my hand to the Gentiles. Of which also the Saint speaks: "Thou hast formed me, and hast laid thy hand upon me" (Ps. 138:5). And the Savior Himself: "No man can snatch out of the hand of my Father" (John 10:29). And the Apostle Peter: "Humble yourselves under the mighty hand of God, that he may exalt you in the time of visitation" (1 Pet. 5:6). That hand lifted up to the Gentiles is the very one of which the same Prophet speaks here: "There shall be a root of Jesse, who shall rise up to be a prince of the Gentiles: in him the Gentiles shall hope" (Isa. 11:10). Nor shall He only lift up His hand to the Gentiles; but He shall also exalt His sign among the peoples. Without doubt the standard of the cross, so that that which is written may be fulfilled: "The earth is full of his praise." And again: "How admirable is thy name in all the earth" (Ps. 8:1). Then they shall bring the sons of Zion in their arms, or in their bosom, and they shall carry her daughters upon their shoulders.

Qualis fuit et Lazarus, omnesque sancti qui requiescunt in sinu Abrahae (Luc. XVI), et animae credentium, ad quas Paulus Apostolus loquebatur: Lacte vos potavi (I Cor. III, 2). Et alibi: Filioli mei quos iterum parturio, donec Christus formetur in vobis (Galat. IV, 19). Et in alio loco: Quasi nutrix foveat filios suos: sic desiderantes vos, cupimus impartire vobis non solum Evangelium Christi, sed et animas nostras (I Thess. II, 8). Alioquin ridiculum est more Judaico grandaevos filios et filias in ulnis humerisque portari. Reges autem nutricii, et reginae principesque nutrices, manifeste Apostolos et Apostolicos ostendunt viros: qualis fuit et Abraham, ad quem dicitur: Rex a Deo tu in nobis es (Gen. XXIII, 6); et quorum cor in manu Dei est (Prov. XXI): qui dicunt credentibus: Quasi modo nati parvuli, rationabiles, et absque dolo lac desiderate (I Petr. II, 2). Princeps quoque, id est, archousa, quod Sarae nomen sonat: et reginae, sive regina, de qua in quadragesimo quarto psalmo canitur: Astitit regina a dextris tuis in vestitu deaurato, quotidie Christi nutrit parvulos, et ad perfectam ducit aetatem: omnisque aetas, sexus, et dignitas, adorabunt Sion propter eum qui habitat in ea. Si enim caput Ecclesiae Christus est, caput adoratur in corpore. Et si ad quosdam dicitur: Exaltate Dominum Deum nostrum, et adorate scabellum pedum ejus (non quo scabellum adorandum sit; sed quo majestas pedum illius indicetur), cur non adoretur Ecclesia quae totum Christi corpus amplectitur, ut impleatur illud quod scriptum est in Sophonia: Adorabunt eum singuli de loco: omnes insulae gentium (Sophon. II, 11), ut nequaquam more Judaico tribus per annum vicibus veniant in Jerusalem: sed in loco suo adorantes Dominum, possideant Jerusalem. Quodque sequitur: et pulverem pedum tuorum lingent, hoc significat, quod reges et principes, quidquid in pedibus Ecclesiae, terreni operis adhaeserit, suo sermone tergant atque delingant. Unde et Apostolis praecipitur, ut excutiant pulverem pedum suorum. Et ad Petrum dicitur, quod qui semel lotus sit, non habeat necesse nisi pedes lavare. (Matth. X; Joan. XIII). Per quae omnia discit Ecclesia, non esse alium Dominum praeter eum, quem qui exspectaverint, aeternam gloriam possidebunt.

(Vers. 24 seqq.) Numquid tolletur a forti praeda? aut quod captum fuerit a robusto, salvum esse poterit? Quia haec dicit Dominus: Equidem et captivitas a forti tolletur: et quod ablatum fuerit a robusto, salvabitur. Eos vero qui judicaverunt te, ego judicabo: et filios tuos ego salvabo. Et cibabo hostes tuos carnibus suis, et quasi musto sanguine suo inebriabuntur: et sciet omnis caro, quia ego Dominus salvans te, et redemptor tuus fortis Jacob.

Such as was Lazarus, and all the saints who rest in the bosom of Abraham (Luke 16), and the souls of believers, to whom the Apostle Paul spoke: "I have fed you with milk" (1 Cor. 3:2). And elsewhere: "My little children, of whom I am in labor again, until Christ be formed in you" (Gal. 4:19). And in another place: "As a nurse cherisheth her children: so being desirous of you, we are pleased to impart unto you not only the Gospel of Christ, but also our own souls" (1 Thess. 2:7-8). Otherwise it is ridiculous in the Jewish manner that full-grown sons and daughters should be carried in arms and on shoulders. But the nursing kings, and the nursing queens and princesses, clearly show the Apostles and Apostolic men: such as was Abraham, to whom it is said: "Thou art a king from God among us" (Gen. 23:6); and those whose heart is in the hand of God (Prov. 21): who say to believers: "As newborn babes, rational and without guile, desire the milk" (1 Pet. 2:2). A prince also, that is, *archousa*, which the name of Sarah sounds like: and queens, or the queen, of whom it is sung in the forty-fourth psalm: "The queen stood at thy right hand in clothing of gold," daily nourishes the little ones of Christ, and leads them to perfect age: and every age, sex, and dignity, shall adore Zion on account of Him who dwells in her. For if the head of the Church is Christ, the head is adored in the body. And if it is said to some: "Exalt ye the Lord our God, and adore the footstool of his feet" (not that the footstool is to be adored; but that the majesty of His feet is indicated), why should the Church not be adored which embraces the whole body of Christ, so that that which is written in Zephaniah may be fulfilled: "They shall adore him every man from his own place: all the islands of the Gentiles" (Zeph. 2:11), so that by no means in the Jewish manner they should come three times a year to Jerusalem: but adoring the Lord in their own place, they may possess Jerusalem. And that which follows: "and they shall lick the dust of thy feet," signifies this, that kings and princes, whatever of earthly work shall have adhered to the feet of the Church, they should wipe off and lick away with their speech. Whence also it is commanded to the Apostles that they should shake off the dust of their feet. And it is said to Peter, that he who has once been washed has no need except to wash his feet. (Matt. 10; John 13). Through all which things the Church learns that there is no other Lord besides Him, whom they who have expected shall possess eternal glory.

(Vers. 24 seqq.) Shall the prey be taken from the strong? or can that which was taken by the robust be safe? For thus saith the Lord: Even the captivity shall be taken from the strong: and that which was taken away by the robust shall be saved. But those who have judged thee, I will judge: and thy children I will save. And I will feed thy enemies with their own flesh, and they shall be inebriated with their own blood as with new wine: and all flesh shall know that I am the Lord that saveth thee, and thy redeemer the mighty one of Jacob.

LXX: Numquid accipiet quis a gigante spolia? Et si captivum duxerit quis inique, salvabitur. Sic dicit Dominus: Si quis ceperit gigantem, accipiet spolia, et accipiens a forti salvabitur. Ego autem judicium meum judicabo. Et ego filios meos eruam, et comedent qui tribulaverunt te, carnes suas, et bibent quasi vinum novum sanguinem suum, et inebriabuntur: et sciet omnis caro quia ego Dominus qui erui te, et adjutorium fortitudinis Jacob.

Dominus noster atque Salvator, qui prius locutus fuerat per Isaiam, ipse in Evangelio eumdem sensum repetit: quomodo potest aliquis intrare in domum fortis, et vasa ejus diripere, nisi primum ligaverit fortem, et tunc domum ejus diripiet (Marc. III)? Fortis et gigas, diabolus est, qui omnes gentes suo subjugarat imperio, audens dicere Salvatori: Haec omnia mihi tradita sunt, et dabo tibi ea, si procidens adoraveris me (Matth. IV, 9). Mundus enim in maligno positus est (I Joan. V), quem nullus justorum vincere potuit: nec juxta Amos, praedam de ore leonis auferre (Amos. III). Proposita igitur quaestione, quod nullus possit fortem et gigantem vincere, nec salvare quod ab eo raptum erat, respondit Dominus, suo adventu omnia perpetranda: quod scilicet captae prius gentes a gigante tollantur, et omnis illius supellex, universaque familia Apostolis dividatur. Impleto illo quod scriptum est: Rex virtutum dilecti, et speciei domus dividere spolia. Iste est enim qui ascendens in altum, captivam duxit captivitatem, dedit dona in hominibus (Ps. LXVII, 13, 19; Ephes. IV): eos videlicet qui prius capti erant in mortem, recepit in vitam. Unde manifestius interpretatus est Symmachus: Sed et captivitas fortis auferetur, et rapinae horribilis salva erit. Fortem atque horribilem diabolum volens intelligi, qui Domini virtute superatus est. Ergo Dominus judicans eos qui oppresserant Sion, sive judicans judicium ejus, liberabit filios illius qui capti fuerant a gigante, atque salvabit, et adversarias potestates cibabit carnibus suis, et inebriabit quasi musto, ut nequaquam aliorum nece, sed sua morte saturentur. Et qui carnes sunt, quia Dei spiritum perdiderunt, suis vescantur carnibus. Quod quidem et Sanctus loquitur in Psalmis: Cum appropinquarent mihi qui affligebant, ut comederent carnes meas (Ps. XXVI, 2). Non enim spiritus qui incorporalis est, sed caro comeditur, ferocium bestiarum morsibus patens. Et tunc dicet Sion: immo omnis caro quae videbit salutare Dei, quod Redemptor atque Salvator ejus ille sit qui luctatus est cum Jacob, vel auxiliator fuit virtutis Jacob: ut in passione superelevatus, crucifigentibus benediceret: Pater, ignosce eis: quod enim faciunt nesciunt (Luc. XXIII, 34).

LXX: Shall anyone take spoils from a giant? And if anyone should lead away a captive unjustly, shall he be saved? Thus saith the Lord: If anyone shall take a giant, he shall receive spoils, and taking from the strong he shall be saved. But I will judge my judgment. And I will deliver my sons, and they that troubled thee shall eat their own flesh, and shall drink their own blood as new wine, and shall be inebriated: and all flesh shall know that I am the Lord who delivered thee, and the helper of the strength of Jacob.

Our Lord and Savior, who had previously spoken through Isaiah, repeats the same sense in the Gospel: "How can anyone enter into the house of a strong man, and rifle his goods, unless he first bind the strong man, and then he shall rifle his house?" (Mark 3:27). The strong man and the giant is the devil, who had subjugated all nations to his empire, daring to say to the Savior: "All these things have been delivered to me, and I give them to thee, if falling down thou wilt adore me" (Matt. 4:9). For the world is seated in wickedness (1 John 5), which none of the just was able to overcome: nor, according to Amos, to take away the prey from the mouth of the lion (Amos 3). Therefore, the question having been proposed, that no one can overcome the strong man and the giant, nor save what had been snatched by him, the Lord replied that all things were to be accomplished by His advent: namely, that the nations formerly captured by the giant should be taken away, and all his furniture, and his whole family should be divided among the Apostles. Fulfilling that which is written: "The King of virtues of the beloved, and of the beauty of the house to divide the spoils." For He is the one who, "ascending on high, led captivity captive, he gave gifts in men" (Ps. 67:13, 19; Eph. 4): those, namely, who before were captured into death, He received into life. Whence Symmachus interpreted more clearly: "But even the captivity of the strong shall be taken away, and the prey of the horrible shall be saved." Wishing the strong and horrible devil to be understood, who was overcome by the power of the Lord. Therefore the Lord, judging those who had oppressed Zion, or judging her judgment, shall deliver her sons who had been captured by the giant, and shall save them, and shall feed the adversary powers with their own flesh, and shall inebriate them as with new wine, so that by no means by the slaughter of others, but by their own death they may be sated. And they who are flesh, because they have lost the spirit of God, let them feed on their own flesh. Which indeed the Saint also speaks in the Psalms: "When they that troubled me drew near to me, to eat my flesh" (Ps. 26:2). For not the spirit, which is incorporeal, but the flesh is eaten, lying open to the bites of fierce beasts. And then Zion shall say: nay, all flesh shall see the salvation of God, that He is her Redeemer and Savior who wrestled with Jacob, or was the helper of the strength of Jacob: so that, being lifted up in His passion, He might bless those who crucified Him: "Father, forgive them: for they know not what they do" (Luke 23:34).

(Cap. L.---Vers. 1.) Haec dicit Dominus: Quis est hic liber repudii matris vestrae, quo dimisi eam? Aut quis est creditor meus, cui vendidi vos? Ecce in iniquitatibus vestris venditi estis, et in sceleribus vestris dimisi matrem vestram. Quia veni, et non erat vir: vocavi, et non erat qui audiret.

LXX: Sic dicit Dominus: Qualis est liber repudii matris vestrae, quo dimisi eam? Aut cui creditori et exactori meo vendidi vos? Ecce peccatis vestris venundati estis, et in iniquitatibus vestris dimisi matrem vestram, quia veni, et non erat homo: vocavi, et non erat qui obediret.

Post vocationem gentium, et reges ac principes, nutricios et notrices, et captivitatem fortis prius atque robusti, cujus praeda Apostolis distributa est, et post daemonum vesaniam, qui suis saturati carnibus, suoque inebriati sunt sanguine: quando omnis cognovit caro, quod Redemptor et fortis ipse esset Deus Jacob, loquitur ad populum Judaeorum super Sion, quae prius dixerat: Dereliquit me Dominus, et Dominus oblitus est mei. Putatis mea duritia matrem vestram terrenam Jerusalem esse projectam, et quod ego mentis rigidae dederim ei libellum repudii, et non potius, quod verum est, intelligitis, illam suo a me vitio recessisse? Dicente enim me ad eam: Quiescite inique agere, discite bonum facere, audire me noluit; sed vertit contra me scapulam recedentem: Unde locutus sum filiis ejus: Vae illis, quoniam recesserunt a me. Manifesti sunt qui impie egerunt in me. Et ad ipsam, Erudiet te abscessio tua, et malitia tua corripiet te; et scies quoniam malum tibi sit quod reliqueris me. Sed forsitan libellum repudii ostendere non potestis, et aliquis creditor meus exigens pecuniam, me non habente quod redderem, vos in debiti compensationem suscipit? Non est ita: sed ego ostendam vobis, quamobrem matrem cum filiis dereliquerim. Scelera vestra atque peccata vos daemonibus vendiderunt, ut praesentis saeculi voluptatibus irretiti, et vos parentem, et illa conjugem derelinqueret. Unde adulteram matrem vestram ultra tenere non potui, sed volentem abire permisi. Quod autem peccatis suis unusquisque venundatur, dum proprio arbitrio derelicti, nostra voluntate, vel ad bonum, vel ad malum ducimur, et Paulus apostolus docet: Ego autem carnalis sum, venundatus sub peccato (Rom. VII, 14). Qui enim facit peccatum, servus est peccati (Joan. VIII). Et quomodo avari atque raptores servi sunt mammonae; sic omne peccatum dominatur peccatoribus. Quibus dicitur: Non regnet peccatum in mortali vestro corpore (Rom. VI, 12).

(Chap. L.---Vers. 1.) Thus saith the Lord: Where is the bill of your mother's divorce, with which I put her away? Or who is my creditor, to whom I sold you? Behold, for your iniquities you are sold, and for your wicked deeds I have put your mother away. Because I came, and there was no man: I called, and there was no one that would hear.

LXX: Thus saith the Lord: What is the bill of your mother's divorce, with which I put her away? Or to which creditor and exactor of mine have I sold you? Behold, for your sins you are sold, and for your iniquities I have put your mother away, because I came, and there was no man: I called, and there was no one that would obey.

After the calling of the Gentiles, and the nursing kings and princes, and the captivity of the formerly strong and robust one, whose prey was distributed to the Apostles, and after the madness of the demons, who were sated with their own flesh and inebriated with their own blood: when all flesh knew that the Redeemer and the strong one was Himself the God of Jacob, He speaks to the people of the Jews concerning Zion, which had previously said: "The Lord hath forsaken me, and the Lord hath forgotten me." Do you think that by my harshness your mother, the earthly Jerusalem, has been cast away, and that I, of a rigid mind, gave her a bill of divorce, and do you not rather understand, what is true, that she withdrew from me by her own vice? For when I said to her: "Cease to do perversely, learn to do good," she would not hear me; but she turned a retreating shoulder against me: whence I spoke to her sons: "Woe to them, for they have departed from me." Manifest are they who have acted impiously against me. And to herself: "Thy own desertion shall instruct thee, and thy own malice shall chastise thee; and thou shalt know that it is an evil thing for thee that thou hast left me." But perhaps you cannot show a bill of divorce, and some creditor of mine, demanding money, since I had nothing to repay, received you in compensation for the debt? It is not so: but I will show you why I have forsaken the mother with the sons. Your crimes and sins have sold you to the demons, so that, ensnared by the pleasures of the present world, you should leave your parent, and she her husband. Whence I could no longer hold your adulterous mother, but I permitted her, wishing to go away, to depart. But that everyone is sold by his own sins, while being left to our own judgment, we are led by our own will either to good or to evil, the Apostle Paul also teaches: "But I am carnal, sold under sin" (Rom. 7:14). For "he that committeth sin is the servant of sin" (John 8:34). And just as the covetous and spoilers are servants of mammon; so all sin rules over sinners. To whom it is said: "Let not sin reign in your mortal body" (Rom. 6:12).

Ut autem sciatis, non a me repudiatam matrem vestram; sed voluntate propria recessisse, post multa beneficia humanum corpus assumpsi, et nequaquam per Prophetas, sed praesens locutus sum. Veni, et non erat vir, sive homo. Omnes enim viri et hominis imaginem relinquentes, bestiarum et serpentium sumpsere imagines. Unde et ad Herodem propter malitiam dicitur: Ite, et dicite vulpi huic (Luc. XIII, 32). Et ad Pharisaeos: Genimina viperarum (Matth. XXIII, 33). Et ad libidinosos: Equi insanientes in feminas facti sunt (Jerem. V, 8). Et de voluptuosis: Nolite mittere margaritas vestras ante porcos. Et impudentibus: Neque sanctum detis canibus (Matth. VII, 6). Et in communi de omnibus: Visio quadrupedum quae erant in deserto (Isa. XXX) Venit itaque Dominus, et non invenit hominem. Homo enim cum in honore esset, non intellexit: comparatus est jumentis insipientibus, et similis factus est eis (Psal. XLVIII, 13). Vocavi, inquit, eos quasi rationale animal, et dixi: Inclinate aurem vestram in verba oris mei (Psal. LXXVII), et non audivit populus meus vocem meam. Clamavi, et dixi: Qui sitit, veniat ad me, et bibat (Joan. VII, 37). Et alio loco: Venite ad me, omnes qui laboratis et onerati estis (Matth. XI, 28). Et non erat qui audiret; unde eis in Evangelio sum locutus: Neque speciem Dei vidistis, neque vocem illius audistis, quia non habetis sermonem ejus manentem in vobis (Joan. V, 37, 38).

(Vers. 2.) Numquid abbreviata est, et parvula facta est manus mea, ut non possit [Vulg. possim] redimere? Aut non est in me virtus ad liberandum? Ecce in increpatione mea desertum faciam mare, ponam flumina in siccum: computrescent pisces sine aqua, morientur in siti. Induam coelos tenebris, et saccum ponam operimentum eorum.

LXX: Numquid non potest manus mea liberare, aut non praevalet ut erunt? Ecce comminatione mea desertum faciam mare, et ponam flumina deserta, et arescent pisces eorum: eo quod non sit aqua, et morientur in siti. Et induam coelum tenebris, et quasi cilicium ponam operimentum ejus.

Adversum eos qui putabant Dominum non potuisse liberare populum suum de captivitate, ponit rationem et exempla plenissima. Quod qui mare Rubrum fecit pervium populo suo (Exod. XIV), Jordanis fluenta siccavit, et arescentibus in Aegypto fluviis, pisces vertit in putredinem (Exod. VII). Et qui tribus diebus in Aegypto tenebras fecit esse palpabiles, ita ut coelum quasi sacco opertum videretur et tenebris: utique potuerit et populum suum de periculo liberare. Sive quia supra dixerat: Veni, et non erat homo: vocavi, et non erat qui audiret, illud possumus dicere, quod qui tantorum signorum patrator est, et coelum terrasque, et maria suo facit servire nutui, etiam ipse crucem evadere potuerit, dicens in Evangelio: An putatis quia non possum rogare Patrem meum, ut exhiberet mihi modo plusquam duodecim legiones Angelorum (Matth. XXVI, 53)?

But that you may know that your mother was not repudiated by me, but withdrew by her own will, after many benefits I assumed a human body, and spoke not by the Prophets, but being present myself. I came, and there was no man, or no human. For all, leaving the image of man and human, took the images of beasts and serpents. Whence also it is said to Herod on account of his malice: "Go, and tell that fox" (Luke 13:32). And to the Pharisees: "Generations of vipers" (Matt. 23:33). And to the lustful: "They are become as amorous horses toward women" (Jer. 5:8). And of the voluptuous: "Cast not your pearls before swine." And to the impudent: "Neither give that which is holy to dogs" (Matt. 7:6). And in common of all: "The vision of the four-footed beasts that were in the desert" (Isa. 30). The Lord therefore came, and did not find a man. For man, when he was in honor, did not understand: he was compared to senseless beasts, and was made like to them (Ps. 48:13). I called, He says, them as a rational animal, and said: "Incline your ear to the words of my mouth" (Ps. 77:1), and "my people heard not my voice." I cried out, and said: "He that thirsteth, let him come to me, and drink" (John 7:37). And in another place: "Come to me, all you that labor and are burdened" (Matt. 11:28). And "there was no one that would hear"; whence I spoke to them in the Gospel: "Neither have you seen the form of God, nor heard his voice, because you have not his word abiding in you" (John 5:37-38).

(Vers. 2.) Is my hand shortened and become little, that it cannot [Vulg. that I cannot] redeem? Or is there no strength in me to deliver? Behold, at my rebuke I will make the sea a desert, I will turn the rivers into dry land: the fishes shall rot without water, and shall die for thirst. I will clothe the heavens with darkness, and will make sackcloth their covering.

LXX: Can my hand not deliver, or does it not prevail to rescue? Behold, by my threatening I will make the sea a desert, and I will make the rivers deserts, and their fishes shall dry up: because there is no water, and they shall die for thirst. And I will clothe the heaven with darkness, and as a haircloth I will make its covering.

Against those who thought the Lord could not have delivered His people from captivity, He sets forth reason and most full examples. For He who made the Red Sea passable for His people (Exod. 14), dried up the flows of the Jordan, and when the rivers in Egypt were drying up, He turned the fishes into putrefaction (Exod. 7). And He who for three days in Egypt caused the darkness to be palpable, so that the heaven seemed as if covered with sackcloth and darkness: surely He could also deliver His people from danger. Or because He had said above: 'I came, and there was no man: I called, and there was no one that would hear,' we can say this, that He who is the worker of such great signs, and makes the heaven and the lands and the seas serve His nod, could even Himself have escaped the cross, saying in the Gospel: 'Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of Angels' (Matt. 26:53)?

Juxta anagogen, ad increpationem Domini desertum fit mare, quando omnis hujus saeculi amaritudo siccatur, et flumina desolantur, de quibus spiritualis draco dicebat in Aegypto: Mea sunt flumina, et ego feci ea (Ezech. XXIX, 9). Et de quibus in alio loco legimus: Quid tibi est et viae Assyriorum, ut bibas aquas fluminum (Jerem. II, 18)? Pisces quoque, sagena missa in mari, computrescent, qui a bonis piscibus fuerint separati. Quodque sequitur: Induam coelum tenebris, et quasi cilicium erit operimentum ejus, vel omne quod supra nos est, intelligamus coelum, sicut volatilia quae in aere sunt, appellantur coelestia; et adversariae potestates dicuntur esse coelestes, quae inter coelum terramque discurrunt. Vel certe induitur coelum tenebris, quando obtexitur nubibus. Juxta illud quod scriptum est: Qui operit coelum nubibus, et dat terrae pluviam (Psal. CXLVI, 8). Et in comminatione siccitatis loquitur Deus: Ponam coelum aeneum, et terram ferream (Deut. XXVIII, 23). Non quod elementorum natura mutetur, sed quod per aes et ferrum poenarum magnitudo monstrata sit. Aiunt philosophi, non amplius decem stadiis a terra nubes in sublime sustolli, et solis splendorem abscondere. Ergo non coelum sacco obvolvitur, sed intercluso coeli lumine aer qui subter est, nubis tenebris obscuratur. Possumus coelos obvolutos tenebris, et sacco opertos, sic interpretari, ut dicamus omnes esse sub peccato, et sanctos quoque indigere misericordia Dei.

According to anagogy, at the rebuke of the Lord the sea becomes a desert, when all the bitterness of this world is dried up, and the rivers are desolated, concerning which the spiritual dragon used to say in Egypt: 'The rivers are mine, and I made them' (Ezek. 29:9). And concerning which we read in another place: 'What hast thou to do with the way of the Assyrians, to drink the waters of the rivers' (Jer. 2:18)? The fishes also, the net being cast into the sea, shall rot, those which shall have been separated from the good fishes. And that which follows: 'I will clothe the heaven with darkness, and as a haircloth shall be its covering,' let us understand either all that is above us as the heaven, just as the winged things that are in the air are called heavenly; and the adverse powers are said to be heavenly, which run to and fro between heaven and earth. Or certainly the heaven is clothed with darkness when it is covered over with clouds. According to that which is written: 'Who covereth the heaven with clouds, and giveth rain to the earth' (Ps. 146:8). And in the threatening of drought God speaks: 'I will make the heaven brass, and the earth iron' (Deut. 28:23). Not that the nature of the elements is changed, but that through brass and iron the magnitude of the punishments is shown. The philosophers say that clouds are not raised on high more than ten stades from the earth, and hide the splendor of the sun. Therefore, it is not the heaven that is wrapped in sackcloth, but the light of heaven being shut out, the air which is below is obscured by the darkness of the cloud. We can interpret the heavens wrapped in darkness, and covered with sackcloth, in such a way as to say that all are under sin, and the saints also stand in need of the mercy of God.

Liber D

ECIMUS QUARTUS.

Dominus qui respicit terram, et facit eam tremere; qui tangit montes, et fumigabunt [Al. fumabunt] (Psal. CIII), qui loquitur in Deuteronomii cantico: Ego occidam, et ego vivificabo: percutiam et ego sanabo (Deut. XXXII, 39), frequentibus morbis meam quoque terram fecit contremiscere, cui dictum est: Terra es, et in terram ibis (Genes. III, 19). Et oblitum conditionis humanae, crebro admonet, ut hominem et senem, et jamjamque moriturum esse me noverim. De quo scribitur: Quid gloriatur terra et cinis (Eccli. X, 9)? Unde qui me subito languore percusserat, incredibili velocitate sanavit: ut terreret potius, quam affligeret, et emendaret magis quam verberaret. Itaque sciens cujus sit omne quod vivo, et quod idcirco forsitan mea dormitio differatur, ut coeptum in Prophetas opus expleam, totum me huic trado studio, et quasi in quadam specula constitutus, mundi hujus turbines atque naufragia, non absque gemitu et dolore contemplor; nequaquam praesentia cogitans, sed futura: nec hominum famam atque rumusculos, sed Dei judicium pertremiscens. Tuque, Virgo Christi Eustochium, quae aegrotantem tuis orationibus adjuvisti, sanato [Al. sanctam] quoque imprecare gratiam Christi, ut eodem spiritu, quo Prophetae futura cecinerunt, possim in nubem eorum ingredi et caliginem, et Dei nosse sermonem, qui nequaquam carnis auribus, sed cordis auditur; et dicere cum Propheta: Dominus dat mihi linguam disciplinae, ut sciam quando oporteat me loqui. Quod testimonium quarti et decimi in Isaiam libri, quem nunc disserere cupio, principium est.

(Cap. L.---Vers. 4 seqq.) Dominus dedit mihi linguam eruditam, ut sciam sustentare eum qui lassus est verbo. Erigit mane, mane erigit mihi aurem, ut audiam quasi magistrum. Dominus Deus aperuit mihi aurem: ego autem non contradico: retrorsum non abii. Corpus meum dedi percutientibus, et genas meas vellentibus. Faciem meam non averti ab increpantibus et conspuentibus. Dominus Deus [Vulg. addit meus] auxiliator meus, ideo non sum confusus: ideo posui faciem meam ut petram durissimam, et scio quia non confundar.

BOOK FOURTEENTH.

The Lord, who looks upon the earth and makes it tremble; who touches the mountains, and they shall smoke (Ps. 103:32); who speaks in the song of Deuteronomy: "I will kill and I will make to live: I will strike, and I will heal" (Deut. 32:39); with frequent illnesses has made my earth also to tremble, to which it was said: "Dust thou art, and into dust thou shalt return" (Gen. 3:19). And having forgotten the human condition, He frequently warns me, that I may know myself to be a man and an old man, and even now about to die. Of whom it is written: 'Why is earth and ashes proud?' (Ecclus. 10:9). Whence He who had struck me with sudden weakness, healed me with incredible speed: that He might terrify rather than afflict, and amend rather than beat. Therefore, knowing whose is all that I live, and that for this reason perhaps my sleep is deferred, that I may complete the work begun on the Prophets, I hand myself over entirely to this study, and as if stationed upon a certain watchtower, I contemplate the whirlwinds and shipwrecks of this world, not without groaning and sorrow; by no means thinking of the present things, but the future: nor greatly fearing the fame and rumors of men, but the judgment of God. And you, Eustochium, Virgin of Christ, who helped me while sick with your prayers, pray also for the grace of Christ for me now healed, that by the same spirit with which the Prophets sang of future things, I may be able to enter into their cloud and mist, and to know the word of God, which is heard by no means with the ears of the flesh, but of the heart; and to say with the Prophet: 'The Lord giveth me the tongue of discipline, that I may know when it behooves me to speak.' Which testimony is the beginning of the fourteenth book on Isaiah, which I now desire to discuss.

(Chap. L.---Vers. 4ff.) The Lord hath given me a learned tongue, that I should know how to uphold by word him that is weary. He wakeneth in the morning, in the morning he wakeneth my ear, that I may hear as a master. The Lord God hath opened my ear: and I do not resist: I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them. I have not turned away my face from them that rebuked me and spit upon me. The Lord God [Vulg. adds my] is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be confounded.

LXX: Dominus dat mihi linguam disciplinae, ut sciam quando oporteat me loqui verbum. Posuit me mane, addidit mihi aurem ad audiendum; et disciplina Domini aperit aures meas. Ego autem non renuo, neque contradico. Dorsum meum dedi ad flagella, et genas meas ad alapas. Faciem autem meam non averti a confusione sputorum. Et Dominus auxiliator meus est, propterea non sum confusus: sed posui faciem meam sicut fortissimam petram, et sciam quoniam non confundar.

Judaei hoc capitulum a superioribus separantes, volunt ad Isaiae referre personam, quod se dicat a Domino accepisse sermonem, quomodo lassum errantemque populum sustentet, et revocet ad salutem; et in morem parvulorum, qui matutinis horis erudiuntur, a Spiritu sancto audiat quid loquatur: seque non contradixisse ejus imperio, sed Domino sciscitante: Quem mittam, et quis ibit ad populum istum? respondisse ei: Ecce ego, mitte me (Isai, VI, 8). Et quia dixerit: Audite verbum Domini, principes Sodomorum: percipite auribus Legem Dei nostri, populus Gomorrhae (Isai. I, 18), intantum dura perpessum, ut non solum verborum contumeliis, sed et plagarum doloribus fuerit expositus. Attamen se conscientia jubentis Dei nequaquam esse perterritum; sed juxta id quod Ezechieli dicitur: Ecce dedi faciem tuam valentiorem faciebus eorum, et frontem tuam duriorem frontibus eorum, ut adamantem et silicem dedi faciem tuam (Ezech. III, 8, 9), universos eorum impetus contudisse. Hoc illi dixerint, qui omni ratione conantur de Christo evertere prophetias, et ad perversam intelligentiam prava interpretatione torquere: quasi si et haec de Isaia scripta sint, possint alia super Christo auferre testimonia, quae ita perspicua sunt, ut clarum sui cunctorum oculis lumen infundant.

Ad personam igitur Domini, in qua et superior finitus est liber, etiam ista referenda sunt: quod juxta dispensationem assumpti corporis eruditus sit, et linguam acceperit disciplinae, ut sciret quando deberet loqui, quando reticere. Denique qui in passione tacuit, per Apostolos, et Apostolicos viros, in cuncto orbe nunc loquitur. Magnaeque scientiae est, dare in tempore conservis cibaria, et audientium considerare personas.

LXX: The Lord giveth me the tongue of discipline, that I may know when it behooves me to speak a word. He hath set me in the morning, he hath added an ear to me for hearing; and the discipline of the Lord openeth my ears. And I do not refuse, nor do I contradict. I have given my back to the scourges, and my cheeks to buffets. And I have not turned away my face from the confusion of spittings. And the Lord is my helper, therefore I am not confounded: but I have set my face as a most strong rock, and I shall know that I shall not be confounded.

The Jews, separating this chapter from the preceding ones, wish to refer it to the person of Isaiah, that he says he received the word from the Lord, how he should uphold the weary and wandering people, and recall them to salvation; and in the manner of children, who are instructed in the morning hours, he should hear from the Holy Spirit what he should speak: and that he did not resist His command, but when the Lord asked: 'Whom shall I send, and who shall go to this people?' he answered Him: 'Behold I, send me' (Isa. 6:8). And because he said: 'Hear the word of the Lord, ye princes of Sodom: give ear to the Law of our God, ye people of Gomorrah' (Isa. 1:10), he suffered such hard things that he was exposed not only to the insults of words, but also to the pains of blows. Nevertheless, he was by no means terrified by the conscience of the God who commanded; but according to that which is said to Ezekiel: 'Behold, I have made thy face stronger than their faces, and thy forehead harder than their foreheads, as an adamant and a flint have I made thy face' (Ezek. 3:8, 9), he crushed all their attacks. This they may say, who try by every reason to overturn the prophecies concerning Christ, and to twist them by a depraved interpretation to a perverse understanding: as if, even if these things were written about Isaiah, they could take away other testimonies about Christ, which are so clear that they pour a bright light of themselves into the eyes of all.

To the person of the Lord, therefore, in which also the previous book was finished, these things also are to be referred: that according to the dispensation of the assumed body He was learned, and received the tongue of discipline, that He might know when He ought to speak, when to be silent. Finally, He who was silent in His passion, now speaks in the whole world through the Apostles and apostolic men. And it is of great knowledge to give food to fellow-servants in due time, and to consider the persons of the hearers.

Unde et Apostolus Paulus, his qui Prophetarum fidem non recipiebant, auctorum suorum loquitur testimoniis: sicut quidam de vestris poetis dixerunt: Hujus et genus sumus (Act. XVII, 28): Aratum significans. Rursumque de Comico: Corrumpunt mores bonos confabulationes malae (I Cor. XV, 33); et Epimenidis versum hexametrum: Cretenses semper mendaces, malae bestiae, ventres pigri (Tit. I, 12). Qui si metrorum ordinem atque mensuram in translatione non servant, sciendum est in Graeco eos pedibus currere. Hoc autem faciebat, quia acceperat linguam disciplinae, ut sciret quando oporteret loqui verbum. Cui addita est auris per gratiam, quam per naturam non habebat: ut intelligamus nequaquam aures corporis accipi debere, sed mentis: de quibus et in Evangelio Dominus loquebatur: Qui habet aures audiendi, audiat (Luc. VIII, 8). Quae disciplina et eruditio aperuit aures ejus, ut scientiam Patris ad nos usque transmitteret; qui non contradixit ei, sed factus est obediens usque ad mortem, et mortem crucis (Philip. II). Ita ut poneret corpus sive dorsum suum ad plagas; et pectus Dei capax flagella conciderent, genasque suas non averteret ab alapis. Quod illum a ministro principis Sacerdotum sustinuisse non dubium est: ita ut certatim et Judaeorum populi illuderent. Qui percussus atque consputus, non erubuit, sed quasi agnus ductus ad victimam est; et quasi ovis coram tondente non aperuit os suum. Quod autem Filius juxta suscepti corporis sacramentum a Patre audierit quid loquatur, in Evangelio plenius discimus, in quo ipse ait: Et qui misit me Pater, mandatum mihi dedit, quid dicam et quid loquar. Et iterum: Sicut audio, sic judico (Joan. VIII, 28; V, 30).

(Vers. 8, 9.) Juxta est qui justificat me: quis contradicit [Vulg. contradicet] mihi? stemus simul. Quis est adversarius meus? accedat ad me. Ecce Dominus Deus auxiliator meus: quis est qui condemnet me? Ecce omnes quasi vestimentum conterentur, tinea comedet eos.

LXX: Qui juxta est, justificat me: quis est qui judicetur mecum, resistat mihi simul? Et quis est qui judicium ineat adversum me? appropinquet mihi. Ecce Dominus auxiliator meus, quis affliget me? Ecce omnes vos quasi vestimentum veterascetis, et quasi tinea comedet vos.

Si quis, inquit, me putat juste addictum cruci et aliquod fecisse peccatum, resistat mihi. Quis est qui judicetur mecum, ut non potentia majestatis meae, sed ratione superetur? Judicatur autem quis cum Domino, non auctoritate regnantis, sed comparatione virtutum: quomodo et Apostoli judicant duodecim tribus Israel, et Ninivitae, ac regina Saba populum Judaeorum. Juxta quem sensum ad Jerusalem dicitur: Justificata est Sodoma ex te (Ezech. XVI, 52). Quia igitur nullus potest justificari praesente Domino, omnes quasi vestimentum veterascent (Ps. CI).

Whence also the Apostle Paul, to those who did not receive the faith of the Prophets, speaks by the testimonies of their own authors: 'as some of your own poets have said: For we are also his offspring' (Acts 17:28): meaning Aratus. And again from a Comic poet: 'Evil communications corrupt good manners' (1 Cor. 15:33); and the hexameter verse of Epimenides: 'The Cretans are always liars, evil beasts, slothful bellies' (Tit. 1:12). If these do not keep the order and measure of the meters in translation, it should be known that in Greek they run with feet. But he did this because he had received the tongue of discipline, that he might know when it behooved him to speak a word. To whom was added an ear through grace, which he did not have through nature: that we may understand that by no means the ears of the body ought to be taken, but of the mind: concerning which also the Lord spoke in the Gospel: 'He that hath ears to hear, let him hear' (Luke 8:8). Which discipline and learning opened His ears, that He might transmit the knowledge of the Father even to us; who did not contradict Him, but was made obedient unto death, even the death of the cross (Phil. 2:8). So that He gave His body or His back to blows; and the scourges struck the breast capable of God, and He did not turn away His cheeks from buffets. That He sustained this from the minister of the High Priest is not doubted: so that the Jewish people also mocked Him with emulation. Who, being struck and spat upon, was not ashamed, but was led as a lamb to the slaughter; and as a sheep before the shearer He opened not His mouth. But that the Son, according to the sacrament of the assumed body, heard from the Father what He should speak, we learn more fully in the Gospel, in which He Himself says: 'And the Father who sent me, he gave me commandment, what I should say, and what I should speak.' And again: 'As I hear, so I judge' (John 12:49; 5:30).

(Vers. 8, 9.) He is near that justifieth me: who contradicts [Vulg. shall contradict] me? let us stand together. Who is my adversary? let him come to me. Behold the Lord God is my helper: who is he that shall condemn me? Behold they shall all be destroyed as a garment, the moth shall eat them up.

LXX: He who is near justifieth me: who is he that may be judged with me, let him resist me together? And who is he that may enter into judgment against me? let him draw near to me. Behold the Lord is my helper, who shall afflict me? Behold you shall all grow old as a garment, and as a moth it shall eat you.

If anyone, He says, thinks me justly condemned to the cross and to have committed some sin, let him resist me. 'Who is he that may be judged with me,' that he may be overcome not by the power of my majesty, but by reason? For someone is judged with the Lord not by the authority of one reigning, but by the comparison of virtues: just as the Apostles also judge the twelve tribes of Israel, and the Ninevites and the Queen of Sheba the people of the Jews. According to which sense it is said to Jerusalem: 'Sodom is justified by thee' (Ezek. 16:52). Since therefore no one can be justified in the presence of the Lord, all shall grow old like a garment (Ps. 101:27).

Quod autem inveterascit, perditioni proximum est. Et quasi tinea, ait, comedet eos. Conscientia videlicet peccatorum; et zelus gentium salvatarum. De quo in fine hujus voluminis dicitur: Vermis eorum non morietur. Et in Michaea contra perversos principes: Auferam bona eorum quasi tinea excomedens, et ambulans super regulam in die speculationis (Mich. VII, 4, sec. LXX). Et in Proverbiis: Tinea ossium cor intelligens (Prov. XIV, 30, sec. LXX). Pro tinea, in praesenti loco Symmachus, rubiginem: Aquila vermem, interpretati sunt.

(Vers. 10, 11.) Quis ex vobis timens Dominum, audiens vocem servi ejus? Qui ambulavit in tenebris, et non est lumen ei: speret in nomine Domini, et innitatur super Deum suum.

LXX: Quis est in vobis qui timeat Dominum, exaudiat vocem pueri ejus: qui ambulant in tenebris non est eis lux. Confiditis in nomine Domini, et innitimini super Deo.

Vos me flagellastis, vos meam faciem conspuistis: ego tamen ad poenitentiam provoco persecutores meos. Nolo enim mortem populi peccatoris, sed tantum ut revertatur et vivat (Ezech. XXXIII). Et dico: quis est inter vos qui timeat Dominum, et audiat vocem servi vel pueri, id est, Filii ejus? quorum aliud assumptae carnis est, aliud naturae. Nec vero parum putemus esse timere Dominum, juxta illud quod in Proverbiis dicitur: Principium sapientiae timor Domini (Prov. IX, 10). Perfecta quippe dilectio, foras mittit timorem: quia timor poenam habet. Qui autem timet non est perfectus in charitate. Sed hic timor pro timiditate, et εὐλαβείᾳ ponitur; de quo et alibi legimus: Beatus qui omnia metuit (Prov. XX), propter εὐλάβειαν hoc est, propter timiditatem: quos vulgo appellant timoratos in religione Dei. Protegit enim Dominus iter eorum; et viam timoratorum custodit. De hoc timore scriptum est: Timor Domini omnia superat. Et alibi: Non est inopia timentibus eum (Eccli. XXV, 14; Ps. XXXIII, 10). Denique post multos virtutum gradus ad hujuscemodi timorem Domini pervenitur. Loquitur enim sermo divinus sub persona magistri et patris, discipulum erudientis et filium: Si invocaveris sapientiam, et intelligentiae dederis vocem tuam, et si quaesieris eam quasi pecuniam, et quasi thesauros investigaveris eam: tunc intelliges timorem Domini, et scientiam Dei reperies (Prov. II, 3). Iste est timor qui animas sanctorum integras ac pudicas purasque conservat, de quo dicitur, Timor Domini sanctus permanet in saeculum saeculi. Ad quem nos divina eloquia cohortantur: Timete Dominum, et date ei gloriam (Apoc. XIV, 7).

But that which grows old is near to perdition. And as a 'moth,' He says, 'shall eat them.' That is, the conscience of sins; and the zeal of the saved nations. Of which it is said at the end of this volume: 'Their worm shall not die' (Isa. 66:24). And in Micah against perverse princes: 'I will take away their goods as a moth eating out, and walking upon a rule in the day of watching' (Mic. 7:4, according to LXX). And in Proverbs: 'The moth of the bones is an understanding heart' (Prov. 14:30, according to LXX). For 'moth,' in the present place Symmachus interpreted 'rust,' and Aquila 'worm.'

(Vers. 10, 11.) Who is there among you that feareth the Lord, that heareth the voice of his servant? He that hath walked in darkness, and hath no light: let him hope in the name of the Lord, and lean upon his God.

LXX: Who is there among you that feareth the Lord, let him hear the voice of his child: they who walk in darkness have no light. Trust in the name of the Lord, and lean upon God.

You have scourged me, you have spit upon my face: yet I provoke my persecutors to repentance. For I desire not the death of the sinful people, but only that they may return and live (Ezek. 33:11). And I say: who is there among you that feareth the Lord, and heareth the voice of his servant or child, that is, His Son? of whom one belongs to the assumed flesh, the other to nature. Nor indeed let us think it a small thing to fear the Lord, according to that which is said in Proverbs: 'The fear of the Lord is the beginning of wisdom' (Prov. 9:10). For perfect love casteth out fear: because fear hath punishment. But he that feareth is not perfect in charity (1 John 4:18). But here fear is put for timidity and eulabeia (piety/reverence); concerning which we also read elsewhere: 'Blessed is the man that feareth all things' (Prov. 28:14), because of eulabeia, that is, because of timidity: whom they commonly call God-fearing (timoratos) in the religion of God. For the Lord protects their journey; and He guards the way of the God-fearing. Concerning this fear it is written: 'The fear of the Lord surpasses all things.' And elsewhere: 'There is no want to them that fear him' (Ecclus. 25:11; Ps. 33:10). Finally, after many steps of virtues one arrives at this kind of fear of the Lord. For the divine word speaks under the person of a master and a father, instructing a disciple and a son: 'If thou shalt call for wisdom, and give thy voice to understanding, and if thou shalt seek her as money, and as treasures shalt search her out: then shalt thou understand the fear of the Lord, and shalt find the knowledge of God' (Prov. 2:3-5). This is the fear which keeps the souls of the saints whole and modest and pure, concerning which it is said: 'The holy fear of the Lord remains for ever and ever' (Ps. 18:10). To which the divine utterances exhort us: 'Fear the Lord, and give him glory' (Rev. 14:7).

Qui igitur sic timet Dominum, audiat vocem servi vel pueri ejus, qui ambulavit in tenebris, et non erat ei lumen; qui non habuit speciem nec gloriam, sed in similitudine carnis peccatricis suscepit formam servi, ut peccatum in carne superaret. De hoc dicitur, quia speret in nomine Domini, et innitatur super Deum suum: ut quidquid humanae fragilitatis est, divina majestate corroboret atque sustentet. Hoc juxta Hebraicum. Caeterum secundum Septuaginta de peccatoribus dicitur, qui noluerunt obedire voci Filii ejus, et in tenebris gradiuntur erroris, et idcirco non habent lucem. Neque enim fieri poterat, ut in perversam animam introiret sapientia. Qui nescierunt nec intellexerunt; et ideo in tenebris ambulant. Non enim fecerunt opera Domini atque mandata, nec seminaverunt sibi justitiam, neque vindemiaverunt vitem, ut accenderent sibi lumen scientiae. Qui enim desiderat sapientiam, servet mandata, et Dominus tribuet eam illi. Unde et ad Deum dicitur: Lux praecepta tua. Et alibi: Mandatum Domini lucidum illuminans oculos (Ps. XVIII, 9). Praecipiturque impiis ut confidant in Domino, et peccatis ruentes, illius innitantur et sustententur auxilio.

(Vers. 11.) Ecce omnes vos accendentes ignem, accincti flammis, ambulate in lumine ignis vestri, et in flammis quas succendistis: de manu mea factum est hoc vobis, in dolores dormietis.

LXX: Ecce omnes vos ignem accenditis, et confortatis flammam; ambulate in lumine ignis vestri, et in flamma quam succendistis; propter me facta sunt haec vobis. In moerore dormietis.

Nihil prodest exhortatio; nec post scelera spes salutis est. Omnes declinaverunt, simul inutiles facti sunt (Ps. XIII); omnes sibi ignem succendunt, flammamque corroborant. Habent enim in se fenum, ligna, stipulam, spinas, ac tribulos, ac lolium, quae aeterno tradantur incendio. Unde et in Proverbiis scriptum est: In multis lignis viget ignis (Prov. XXV, 21). Sin autem parvulus ignis grandem materiam comprehendit; grandis flamma quanta populabitur? Dicitur et in Epistola quae fertur ad Hebraeos, de terra, quae proferens spinas et tribulos, reproba sit, et maledictioni proxima, finisque illius in combustionem (Heb. VI, 8). Ergo qui accincti sunt flammis atque circumdati, et sibi incendium roboraverunt, provocantur ad salutem, et dicitur ad eos: Ambulate in lumine ignis vestri: et in flammis quas succendistis, ut in poenis atque suppliciis discant Dei potentiam, et redeant ad salutem. Autem Judaici populi vastitatem, qua Romanis traditi sunt, et captivitatis jugum hucusque sustinent.

He therefore who so feareth the Lord, let him hear the voice of His servant or child, who walked in darkness, and had no light; who had no form nor glory, but in the likeness of sinful flesh took the form of a servant, that He might overcome sin in the flesh. Of Him it is said, that He should 'hope in the name of the Lord, and lean upon his God': so that whatever belongs to human frailty, He may corroborate and uphold by divine majesty. This is according to the Hebrew. But according to the Septuagint it is said of sinners, who refused to obey the voice of His Son, and walk in the darkness of error, and therefore have no light. For it could not be that wisdom should enter into a perverse soul. They knew not nor understood; and therefore they walk in darkness. For they have not done the works and commandments of the Lord, nor have they sown justice for themselves, nor have they gathered from the vine, that they might kindle for themselves the light of knowledge. For he that desires wisdom, let him keep the commandments, and the Lord will grant it to him. Whence also it is said to God: 'Thy precepts are light.' And elsewhere: 'The commandment of the Lord is lightsome, enlightening the eyes' (Ps. 18:9). And the impious are commanded to trust in the Lord, and falling by their sins, to lean upon and be upheld by His help.

(Vers. 11.) Behold all you that kindle a fire, encompassed with flames, walk in the light of your fire, and in the flames which you have kindled: this is done to you by my hand, you shall sleep in sorrows.

LXX: Behold all you kindle a fire, and strengthen the flame; walk in the light of your fire, and in the flame which you have kindled; because of me these things are done to you. In sorrow you shall sleep.

Exhortation profits nothing; nor is there hope of salvation after crimes. All have turned aside, they are become unprofitable together (Ps. 13:3); all kindle a fire for themselves, and strengthen the flame. For they have in themselves hay, wood, stubble, thorns, and briers, and cockle, which are to be delivered to eternal burning. Whence also in Proverbs it is written: 'In much wood fire flourishes' (Prov. 26:21). But if a small fire takes hold of great matter; how much will a great flame devastate? It is also said in the Epistle which is addressed to the Hebrews, concerning the earth, which bringing forth thorns and briers, is reprobate, and near to a curse, whose end is to be burnt (Heb. 6:8). Therefore they who are encompassed and surrounded with flames, and have strengthened the burning for themselves, are provoked to salvation, and it is said to them: 'Walk in the light of your fire: and in the flames which you have kindled,' so that in punishments and supplications they may learn the power of God, and return to salvation. But it signifies the devastation of the Jewish people, by which they were delivered to the Romans, and sustain the yoke of captivity until now.

De manu enim Christi haec facta sunt omnia, et in moerore ac doloribus dormient; quia nec beneficiis, nec tormentis, Dei filium recipere voluerunt. Unde loquitur ad eos: Ite in ignem aeternum, quem praeparavit Deus diabolo et angelis ejus (Matth. XXV, 41). Hoc est quod et Apostolus ait: Pervenit enim super vos ira in finem (I Thess. II, 16). Hoc capitulo discimus, pro qualitate peccati, ignem sibi unumquemque succendere. Et quomodo in eodem manentes loco, et si dici potest lectulo, alii sani sunt, alii febrium succenduntur ardoribus, ex diversitate humorum atque pituitae diversa supplicia sentientes: sic ignis qui a peccatoribus succenditur, materiam in peccatis habet, et in iniquitate, de qua scriptum est: Ardebit sicut ignis iniquitas, et sicut gramen siccum vorabitur incendio (Isai. IX, 18).

(Cap. LI.---Vers. 1 seqq.) Audite me qui persequimini quod justum est, et quaeritis Dominum. Attendite ad petram, unde excisi estis, et ad cavernam laci de qua praecisi estis. Attendite ad Abraham patrem vestrum, et ad Saram quae peperit vos: quia unum vocavi eum, et benedixi ei, et multiplivavi eum. Consolabitur ergo Dominus Sion, et consolabitur omnes ruinas ejus, et ponet desertum ejus quasi delicias, et solitudinem ejus quasi hortum Domini. Gaudium et laetitia invenietur in ea, gratiarum actio et vox laudis.

LXX: Audite qui persequimini quod justum, et quaeritis Dominum. Attendite in robustam petram quam excidistis, et in foveam laci quam fodistis. Respicite in Abraham patrem vestrum, et in Saram quae peperit vos, quia unus erat et vocavi eum, et benedixi ei, et dilexi illum, et multiplicavi eum: et te nunc consolabor, Sion. Et consolatus sum omnia deserta ejus quasi paradisum, et ea quae ad occidentem sunt, quasi paradisum Domini: exsultationem et laetitiam invenient in ea, confessionem et vocem laudis.

Dormientibus in moerore ac dolore perpetuo, qui succenderunt sibi ignem, et flammas robustissimas esse fecerunt, vos qui persequimini justitiam, et quaeritis Dominum (significat autem Apostolorum et per Apostolos credentium chorum), respicite petram, id est, Abraham patrem vestrum, de quo excisi estis, et ad cavernam laci, de qua praecisi estis, id est, Saram quae peperit vos. Et hoc considerate, quia cum unius et centum esset annorum, et sterilem haberet uxorem, multiplicaverim filios ejus quasi stellas coeli, ita ut numerum vinceret multitudo. Si ergo de uno homine tanta populorum nata sunt millia; quid mihi grande est, ut instaurem ruinas Sion, et deserta ejus mutem in paradisum voluptatis, et in hortum Domini quem plantavit Deus in Eden contra Orientem: et inveniatur in ea pro diversis arboribus gaudium atque laetitia, confessio et vox laudis? Hoc Judaei ad Zorobabel tempora referunt, quia post Babyloniae vastitatem instaurata sit Sion, aedificatumque Templum, et antiqua religio reddita. Sed quomodo supra (ad cap. XLIX, 22, 23) dicitur ad Sion: Afferent filios tuos in ulnis, et filias tuas super humeros portabunt.

For all these things were done by the hand of Christ, and they shall sleep in sorrow and sorrows; because they would not receive the Son of God, either by benefits or by torments. Whence He speaks to them: 'Go into eternal fire, which God prepared for the devil and his angels' (Matt. 25:41). This is what the Apostle also says: 'For the wrath has come upon you to the end' (1 Thess. 2:16). In this chapter we learn that, according to the quality of the sin, each one kindles a fire for himself. And just as those remaining in the same place, and if it can be said, in the same bed, some are healthy, others are kindled with the heat of fevers, feeling different punishments from the diversity of humors and phlegm: so the fire which is kindled by sinners has its matter in sins, and in iniquity, concerning which it is written: 'Iniquity shall burn as a fire, and as dry grass it shall be devoured by burning' (Isa. 9:18).

(Chap. LI.---Vers. 1ff.) Hearken to me, you that follow that which is just, and seek the Lord. Look unto the rock whence you are hewn, and to the hole of the pit out of which you are dug. Look unto Abraham your father, and to Sarah that bore you: for I called him alone, and blessed him, and multiplied him. The Lord therefore will comfort Zion, and will comfort all her ruins, and will make her desert as delights, and her wilderness as the garden of the Lord. Joy and gladness shall be found in her, thanksgiving and the voice of praise.

LXX: Hearken, you that follow that which is just, and seek the Lord. Look unto the strong rock which you have hewn, and unto the pit of the lake which you have dug. Look unto Abraham your father, and unto Sarah who bore you, for he was one and I called him, and blessed him, and loved him, and multiplied him: and I will now comfort thee, Zion. And I have comforted all her deserts as a paradise, and those things which are toward the west, as the paradise of the Lord: exultation and gladness shall they find in her, confession and the voice of praise.

To those sleeping in perpetual sorrow and grief, who kindled a fire for themselves and made the flames most strong, you who follow justice and seek the Lord (meaning the choir of the Apostles and of those believing through the Apostles), look to the rock, that is, Abraham your father, from whom you were hewn, and to the hole of the pit, out of which you were dug, that is, Sarah who bore you. And consider this, that when he was a hundred and one years old, and had a sterile wife, I multiplied his sons as the stars of heaven, so that the multitude surpassed number. If therefore from one man so many thousands of peoples were born; what is it great for me to restore the ruins of Zion, and change her deserts into a paradise of pleasure, and into the garden of the Lord which God planted in Eden toward the East: and that there should be found in her instead of various trees joy and gladness, confession and the voice of praise? The Jews refer this to the times of Zerubbabel, because after the devastation of Babylonia Zion was restored, and the Temple built, and the ancient religion returned. But just as it is said above to Zion (at chap. 49:22, 23): 'They shall bring thy sons in their arms, and shall carry thy daughters upon their shoulders.'

Et erunt reges nutricii tui, et reginae nutrices tuae. Et: Ecce isti de longe venient, et illi ab Aquilone et mari, et isti de terra australi; quando dicet Sion: Angustus mihi est locus: fac mihi spatium ut habitem, quae mediocritatem excludunt illorum temporum, nec super terrena Jerusalem impleta noscuntur: sic et hic loquitur Dominus ad eos, qui persequuntur quod justum est, juxta illud quod alibi dicitur: Quaere pacem, et persequere eam (Psal. XXXIII, 5); et iterum: Hospitalitatem persequentes [Al. sequentes] (Rom. XI, 13). Et quaerunt Dominum, ut ex prioribus conjiciat praesentia: cum multo difficiliora jam facta sint, haec quae promittuntur, futura non dubitent. Porro juxta LXX persecutoribus justitiae dicitur, ut aspiciant in robustissimam petram, quam exciderunt, et foveam laci quam foderunt, id est, Dominum Salvatorem, de quo Apostolus loquitur: Petra autem erat Christus (I Cor. X, 4). Et alibi scriptum est: Statuit supra petram pedes meos (Psal. XXXIX, 3). Et iterum: In petra exaltavit me. Hujus enim latus lancea perfoderunt, de quo exivit sanguis et aqua, et hujus foderunt manus et pedes, dicente ipso Domino Salvatore: Foderunt manus meas et pedes meos, dinumeraverunt omnia ossa mea (Ps. XXI, 18). Possumus excisam petram, sepulcrum dicere Salvatoris, in quo conditus est, et resurgens a mortuis, innumerabiles filios genuit. Et appellatus est Abraham, id est, pater multarum gentium. Sicut Sara prius sterilis, interpretatur Ecclesia, quae alio nomine appellatur Sion, quam Dominus consolatus est, et posuit deserta ejus quasi paradisum. Plures enim filii desertae, magis quam ejus quae habet virum. Quodque dicitur: Et ea quae ad Occidentem sunt, ponam in paradisum Domini, sive in hortum Dei, significat illud, quod sedentibus in tenebris et umbra mortis lux repentina surrexit. Pro paradiso, in cujus loco nos delicias vertimus, in Hebraico ponitur EDEN, de quo in principio Geneseos scriptum est. Et hoc notandum, quod in Sion, quae comparatur paradiso Dei, aliud esse non debeat, nisi gaudium et laetitia, confessio et vox laudis, ut quod in coelis facturi sunt sancti cum Angelis Dei, hoc etiam in terra jugi in Domini laude meditentur.

(Vers. 4, 5.) Attendite ad me, populus meus, et tribus mea, me audite: quia lex a me exiet, et judicium meum in lucem populorum requiescet. Prope est justus meus egressus est salvator meus: et brachia mea populos judicabunt. Me insulae exspectabunt, et brachium meum sustinebunt.

LXX: Audite me, audite me, populus meus, et reges, ad me attendite: quia lex a me egredietur, et judicium meum in lucem gentium. Appropinquat cito justitia mea, et egredietur sicut lux salutare meum: et in brachio meo gentes sperabunt. Me insulae exspectabunt, et in brachio meo sperabunt.

And kings shall be thy nursing fathers, and queens thy nurses. And: 'Behold these shall come from afar, and those from the North and from the sea, and these from the south country'; when Zion shall say: 'The place is too strait for me: make me room to dwell in,' which things exclude the mediocrity of those times, nor are known to have been fulfilled upon the earthly Jerusalem: so also here the Lord speaks to those who follow that which is just, according to that which is said elsewhere: 'Seek peace, and pursue it' (Ps. 33:15); and again: 'Following hospitality' (Rom. 12:13). And they seek the Lord, so that from the former things he may conjecture the present: since much more difficult things have already been done, they should not doubt that these things which are promised will be in the future. Furthermore, according to the LXX it is said to the persecutors of justice, that they should look upon the most strong rock, which they have hewn, and the pit of the lake which they have dug, that is, the Lord Savior, of whom the Apostle speaks: 'And the rock was Christ' (1 Cor. 10:4). And elsewhere it is written: 'He set my feet upon a rock' (Ps. 39:3). And again: 'He exalted me on a rock.' For they pierced His side with a lance, out of which came blood and water, and they dug His hands and feet, the Lord Savior Himself saying: 'They have dug my hands and my feet, they have numbered all my bones' (Ps. 21:17). We can say the hewn rock is the tomb of the Savior, in which He was laid, and rising from the dead, He begot innumerable sons. And He was called Abraham, that is, father of many nations. Just as Sarah, previously sterile, is interpreted as the Church, which by another name is called Zion, which the Lord has comforted, and has made her deserts as a paradise. For many are the children of the desolate, more than of her that hath a husband. And that which is said: 'And those things which are toward the West, I will place in the paradise of the Lord,' or 'in the garden of God,' signifies that a sudden light has risen for those sitting in darkness and the shadow of death. For paradise, in whose place we translated 'delights,' in Hebrew is put EDEN, of which it is written in the beginning of Genesis. And this is to be noted, that in Zion, which is compared to the paradise of God, there ought to be nothing else except joy and gladness, confession and the voice of praise, so that what the saints are to do in the heavens with the Angels of God, this they may also meditate on earth by perpetual praise of the Lord.

(Vers. 4, 5.) Attend to me, my people, and my tribe, hear me: because a law shall go forth from me, and my judgment shall rest for a light of the peoples. My just one is near, my savior is gone forth: and my arms shall judge the peoples. The islands shall wait for me, and they shall sustain my arm.

LXX: Hear me, hear me, my people, and kings, attend to me: because a law shall go forth from me, and my judgment for a light of the nations. My justice approaches quickly, and my salvation shall go forth as light: and in my arm the nations shall hope. The islands shall wait for me, and in my arm they shall hope.

Semel in Hebraico dicitur: Attendite, secundo juxta Septuaginta, audite me, audite me; ut doceat nos et auribus corporis, et sensu animae audire debere. Provocaturque gentium multitudo, quae est populus Dei, ut diligenter audiat quae dicuntur, de quo Zacharias: Confugient, inquit, gentes multae ad Dominum, et erunt ei in populum (Zach. II, 11). Sive ut quidam volunt, populus appellatur reliquiae ex Israel credentium; et tribus, sive gentes, hi qui crediderunt ex multitudine nationum, dicente nationibus Moyse in Deuteronomii Cantico: Laetamini gentes cum populo ejus (Deut. XXXII, 43). Pro tribu, quam nos interpretati sumus, Theodotio, genus: Symmachus, gentem: LXX, reges, transtulerunt. Nos enim sumus, et tribus, et gens, et genus Domini regale et sacerdotale, qualis fuit et Abraham, qui rex appellatus est, et caeteri sancti, de quibus scriptum est: Nolite tangere Christos meos (Ps. CIV, 15).

Quid est quod jubetur audire? Quia lex, inquit, a me egredietur, et judicium meum in lucem populorum, sive gentium. Hic lex Evangelii ostenditur spiritualis, quae exiet de Sion; non Moysi, quae olim in Sina data est; judiciumque meum in lucem gentium procedet, per quod statuit atque decrevit omnes gentes esse salvandas. Ac ne forsitan putaremus longo post tempore quod promisit esse venturum, infert, prope est justus meus, sive justitia. Christus enim a Patre factus est nobis sapientia et redemptio (I Cor. I), sanctitas ac justitia, et omnia quibus virtus nominibus appellatur. Pulchreque dicitur, justitia processura, ut nequaquam una gens, sed omnis salvetur orbis. Quod autem Salvator, sive salus, quod Hebraice dicitur Jesus, appelletur Filius Dei, qui missus a patre est, Simeon tenens puerum in ulnis suis, loquitur: Nunc dimittis servum tuum, Domine, quoniam viderunt oculi mei salutare tuum, quod praeparasti in conspectu omnium populorum, lumen in revelationem gentium (Luc. XI, 29 et seqq.)

Quodque sequitur: Et brachia mea populos judicabunt. Sive juxta LXX, et in brachio meo gentes sperabunt, vel hoc significat, quod omnes virtute illius judicentur, vel quod in Christum, qui est brachium et fortitudo Dei, omnes crediturae sint nationes. Dicitur et in alio loco: Tuum brachium cum potentia. Confortetur manus tua, et exaltetur dextera tua (Ps. LXXXVIII, 14). Et iterum: Cantate Domino canticum novum: salvabit sibi dextera ejus, et brachium sanctum illius (Ps. XXVII, 1, 2).

In the Hebrew it is said once: "Attend"; in the Septuaginta twice: "Hear me, hear me"; so that He might teach us that we ought to hear both with the ears of the body and with the sense of the soul. And the multitude of the nations, which is the people of God, is provoked to hear diligently what is said, concerning which Zechariah says: "Many nations," he says, "shall flee to the Lord, and they shall be to him for a people" (Zech. 2:11). Or as some wish, the "people" is the name given to the remnant of those believing from Israel; and the "tribe," or "nations," are those who have believed from the multitude of the nations, as Moses says to the nations in the Song of Deuteronomy: "Rejoice, ye nations, with his people" (Deut. 32:43). For "tribe," which we have interpreted, Theodotion translated as "genus" (kindred); Symmachus as "gentem" (nation); the LXX as "reges" (kings). For we are both a tribe, and a nation, and a royal and priestly "genus" (kindred) of the Lord, such as Abraham was, who was called a king, and the other saints, of whom it is written: "Touch not my anointed" (Ps. 104:15).

What is it that is commanded to be heard? "Because a law," he says, "shall go forth from me, and my judgment for a light of the peoples," or "nations." Here the spiritual law of the Gospel is shown, which shall go forth from Zion; not that of Moses, which was formerly given on Sinai; and my judgment shall proceed for a light of the nations, through which He established and decreed that all nations are to be saved. And lest by chance we should think that what He promised was to come after a long time, He adds: "my just one," or "justice, is near." For Christ was made by the Father for us wisdom and redemption (1 Cor. 1), holiness and justice, and all the names by which virtue is called. And it is beautifully said that "justice is about to proceed," so that not merely one nation, but the whole world may be saved. Moreover, that the "Savior," or "salvation," which in Hebrew is called "Jesus," is the name of the Son of God who was sent by the Father, Simeon, holding the child in his arms, speaks: "Now lettest thou thy servant depart, O Lord, for my eyes have seen thy salvation, which thou hast prepared in the sight of all peoples, a light for the revelation of the nations" (Luke 2:29ff).

And that which follows: "And my arms shall judge the peoples." Or according to the LXX: "And in my arm shall the nations hope," either signifies this, that all are judged by His power, or that all nations are to believe in Christ, who is the arm and strength of God. It is also said in another place: "Thine arm is with power. Let thy hand be strengthened, and let thy right hand be exalted" (Ps. 88:14). And again: "Sing to the Lord a new song: his right hand and his holy arm shall save for him" (Ps. 97:1, 2).

Dextera enim et brachium Domini, ipse est qui prius perditos salvavit sibi, ut nullus periret de his quos ei Pater dederat (Joan. XVII). Quod autem insulae, vel animae Sanctorum, quae in persecutionibus mundi istius firma in Deum solidatae sunt fide, vel Ecclesiarum ex gentibus multitudo dicatur, crebro exposuimus. Et sicut brachium Domini, Salvatorem: sic brachia ejus quae populos judicent, omnes sanctos possumus intelligere, in quibus Deus mundum judicabit.

(Vers. 6.) Levate in coelos oculos vestros, et videte sub terram deorsum: quia coeli sicut fumus liguescent, et terra sicut vestimentum atteretur: et habitatores ejus sicut haec interibunt. Salus autem mea in sempiternum erit, et justitia mea non deficiet.

LXX: Levate in coelum oculos vestros, et inspicite terram deorsum, quoniam coelum sicut fumus firmatum est. Terra autem sicut vestimentum veterascet, et habitatores ejus sicut haec morientur. Salutare autem meum in sempiternum erit, et justitia mea non deficiet.

Hoc est quod Dominus loquitur in Evangelio: Coelum et terra transibunt: verba autem mea non praeteribunt (Mat. XXIV, 35). Et David in psalmo canit: A principio tu, Domine, terram fundasti, et opera manuum tuarum sunt coeli. Ipsi peribunt, tu autem permanes, et omnes sicut vestimentum veterascent; et sicut pallium involves eos, et mutabuntur (Ps. CI, 26). Ex quo ostenditur, perditionem coelorum non interitum sonare, sed mutationem in melius. De quibus dicitur: Erit coelum novum, et terra nova: quae ego faciam permanere in conspectu meo (Apoc. XXI, 2). Si enim de sanctis scriptum est: Omnes quidem dormiemus, sed non omnes immutabimur (I Cor. XV, 51): et in quatuor psalmorum titulis egitur: Pro his qui immutabuntur: quanto magis hoc de coelo ac sole stellisque credendum est, quando luna solis lumen accipiet et sol septuplo fulgore rutilabit? Unde et omnis creatura congemiscit et parturit, exspectans revelationem filiorum Dei, ut mutetur in melius (Rom. VIII). Et non solum animae hominum, quae immortales sunt: sed et corpora commutentur in glorificatam substantiam. Oportet enim corruptivum hoc induere incorruptionem, et mortale hoc induere immortalitatem (I Cor. XV, 53).

For the right hand and the arm of the Lord is He Himself, who saved for Himself those who were previously lost, so that none of those whom the Father had given Him should perish (John 17). Moreover, that the "islands" are called either the souls of the Saints, which in the persecutions of this world are solidly grounded in faith toward God, or the multitude of the Churches from the nations, we have frequently explained. And just as the arm of the Lord is the Savior: so His "arms" which judge the peoples, we can understand as all the saints, in whom God will judge the world.

(Vers. 6.) Lift up your eyes to the heavens, and see under the earth below: because the heavens shall melt away like smoke, and the earth shall be worn away like a garment: and its inhabitants shall perish like these things. But my salvation shall be forever, and my justice shall not fail.

LXX: Lift up your eyes to heaven, and look upon the earth below, because the heaven was made firm like smoke. But the earth shall grow old like a garment, and its inhabitants shall die like these things. But my salvation shall be forever, and my justice shall not fail.

This is what the Lord speaks in the Gospel: "Heaven and earth shall pass away: but my words shall not pass away" (Matt. 24:35). And David sings in the psalm: "In the beginning thou, O Lord, didst found the earth, and the heavens are the works of thy hands. They shall perish, but thou remainest, and all shall grow old like a garment; and like a cloak thou shalt fold them, and they shall be changed" (Ps. 101:26). From which it is shown that the perdition of the heavens does not sound of destruction, but of change for the better. Concerning which it is said: "There shall be a new heaven and a new earth: which I will make to remain in my sight" (Rev. 21:2). For if it is written of the saints: "We shall all indeed sleep, but we shall not all be changed" (1 Cor. 15:51); and it is discussed in the titles of four psalms: "For those who shall be changed"; how much more is this to be believed concerning the heaven and the sun and the stars, when the moon shall receive the light of the sun and the sun shall glow with sevenfold brightness? Whence also every creature groans and travails, waiting for the revelation of the sons of God, that it may be changed for the better (Rom. 8). And not only the souls of men, which are immortal: but also bodies shall be changed into a glorified substance. "For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53).

Cum autem coelum veterascat et terra, consequenter et ea quae coeli circulo continentur, et homines, qui sunt habitatores terrae, sicut haec morientur: non in interitum sui, sed in abolitionem vilitatis antiquae, et innovationem futurae gloriae; quando fulgebunt justi sicut sol (Matth. XIII, 43); et abeuntibus praeteritis atque antiquis, facta fuerint omnia nova. Quidam perire et veterascere, pro abolitione et morte accipiunt. Juxta illud quod in catholica Epistola legimus: Coeli qui nunc sunt et terra, eodem verbo reservata sunt igni. Et iterum: Elementa ardentia solventur (II Pet. III, 7). Quae quidem et philosophorum mundi opinio est, omnia quae cernimus igni peritura. Unde et Apostolus: Pertransit, ait, figura mundi hujus, contemplantibus nobis, non ea quae videntur, sed quae non videntur. Quae enim videntur, temporalia sunt: quae autem non videntur, aeterna (I Cor. VII, 32). Tale quid et Joannes apostolus scribit: Mundus pertransit, et desiderium ejus (I Joan. II, 17).

Et in Hebraico dicitur: Coeli sicut fumus liquescent. Sive juxta Aquilam et Symmachum, comminuentur in nihili, et in salis modum conterentur et evanescent, quorum prior dixit, *ἠλίσθησαν*; alter, *ἁλίσουσιν*; quod a comminutione et deliquio salis *ἐτυμολογίαν* trahere manifestum est. Pro quo miror quid dicere voluerint Septuaginta, coelum sicut fumus firmatum est: si enim firmitas pro robore accipitur, quomodo fumo quod firmum est, comparatur? Nisi forsitan possumus hoc dicere, quod omnis coelorum firmitas et robur et fortitudo, vento inanissimo et fumo, qui in auras solvitur, coaequetur juxta Ecclesiasten: Vanitas vanitatum, et omnia vanitas (Eccl. I, 2). Illudque dicendum, quod si coelum et terra peribunt atque veterascent, qua consequentia habitatores ejus sicut ista moriantur atque dispereant; cum animas esse perpetuas, et resurrectura corpora noverimus? Ex quo perspicuum est, coelum et terram non perire, et in nihili redigi; sed in melius commutari.

(Vers. 7, 8.) Audite me qui scitis justum, populus meus: lex mea in corde eorum. Nolite timere opprobrium hominum, et blasphemias eorum ne metuatis. Sicut enim vestimentum, sic comedet eos vermis: et sicut lanam, sic devorabit eos tinea. Salus autem mea in sempiternum erit, et justitia mea in generationes generationum.

LXX: Audite me qui scitis judicium, populus meus: cujus lex mea in corde eorum. Nolite timere opprobrium hominum, et contemptu eorum ne vincamini. Sicut enim vestimentum consumentur tempore, et sicut lanae comedentur a tinea. Justitia autem mea in aeternum erit, et salus mea in generationes generationum.

Moreover, since the heaven grows old and the earth, consequently also those things which are contained in the circle of heaven, and men, who are the inhabitants of the earth, shall die like these: not unto their own destruction, but unto the abolition of the ancient vileness, and the innovation of future glory; when the "just shall shine like the sun" (Matt. 13:43); and the past and ancient things having departed, all things shall be made new. Some take "perishing" and "growing old" as meaning abolition and death. According to that which we read in the Catholic Epistle: "The heavens which now are and the earth, by the same word are reserved unto fire." And again: "The burning elements shall be dissolved" (2 Pet. 3:7). Which indeed is also the opinion of the philosophers of the world, that all things which we see shall perish by fire. Whence also the Apostle says: "The figure of this world passes away, as we contemplate not those things which are seen, but those which are not seen. For the things which are seen are temporal: but those which are not seen are eternal" (1 Cor. 7:31, 2 Cor. 4:18). Something of this sort the apostle John also writes: "The world passes away, and the desire thereof" (1 John 2:17).

And in the Hebrew it is said: "The heavens shall melt away like smoke." Or according to Aquila and Symmachus: "they shall be crushed into nothing," and shall be worn away and vanish in the manner of salt, of whom the former said "elysthesan" (*ἠλίσθησαν*), the latter "alisousin" (*ἁλίσουσιν*); which it is manifest draws its etymology from the crushing and dissolving of salt. Concerning which I wonder what the Septuagint wished to say, "the heaven was made firm like smoke": for if firmness is taken for strength, how is that which is firm compared to smoke? Unless perhaps we can say this, that all the firmness and strength and fortitude of the heavens is equalled to the most empty wind and smoke, which is dissolved into the air, according to Ecclesiastes: "Vanity of vanities, and all is vanity" (Eccl. 1:2). And this must be said, that if heaven and earth shall perish and grow old, by what consequence should its inhabitants die and perish like them; since we know that souls are perpetual, and bodies are to rise again? From which it is clear that heaven and earth do not perish and are not reduced to nothing, but are changed for the better.

(Vers. 7, 8.) Hearken to me, you that know what is just, my people: my law is in their heart. Fear not the reproach of men, and be not afraid of their blasphemies. For like a garment, so shall the worm eat them: and like wool, so shall the moth devour them. But my salvation shall be forever, and my justice unto generations of generations.

LXX: Hear me, you who know judgment, my people: whose law of mine is in their heart. Fear not the reproach of men, and be not overcome by their contempt. For like a garment they shall be consumed by time, and like wool they shall be eaten by the moth. But my justice shall be for eternity, and my salvation unto generations of generations.

Qui supra dixerat: Lex a me egredietur, et judicium meum in lucem gentium: nunc ad eosdem loquitur, qui sciunt judicium ejus, et legem illius habent in cordibus suis, ut omnia cum judicio faciant, et habeant legem quam per Jeremiam Dominus pollicetur, dicens (Jer. XXXI, 31 et seqq.): Statuam testamentum novum, non juxta testamentum quod disposui patribus eorum: sed statuam testamentum, dans leges meas in mentibus eorum: et super cor eorum scribam eas; et ero eorum Deus, et ipsi erunt populus meus: ut nequaquam vivant juxta litteram, sed juxta spiritum, instaurantes naturalem legem in cordibus suis, de qua scribit et Apostolus: Cum enim gentes, quae non habent legem, naturaliter ea quae legis sunt faciunt: isti legem non habentes, sibi ipsi sunt lex, qui ostendunt opus legis scriptum in cordibus suis (Rom. II, 14). De qua lege significatur in psalmo: Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. Lex Dei ejus in corde illius: et non supplantabuntur gressus ejus (Ps. XXXVI, 30, 31). Et quia sciebat spiritus prophetalis, multas persecutiones credentibus fore, exhortatur eos ad fortitudinem, immo ad contemptum eorum qui eos persecuturi sunt. Quod et Dominus in Evangelio loquebatur: Noltie timere eos qui occidunt corpus, animam autem non possunt occidere: sed potius eum timete, qui potest animam et corpus perdere in gehennam (Matth. X, 28). Et in alio loco: Gaudete, cum omne malum dixerint adversum vos mentientes (Ibid., V, 11). Sicut enim vestimentum consumitur verme, vel tempore; et sicut lanae a tinea devorantur: sic omne persecutorum opprobrium cum persecutoribus pertransibit. Unde et Apostoli gloriabantur, quod digni essent habiti pro Domino pati contumelias (Act. V). Gloriabantur autem, quia salus et justitia Domini, quae eis victoriam et praemia repromiserat, id est, Dominus atque Salvator permaneat in aeternum, sive in utraque generatione prioris populi et posterioris, qui adventum illius receperunt, de quo et supra dicitur: Prope est justus meus, egressus est salvator meus.

(Vers. 9 seqq.) Consurge, consurge; induere fortitudine brachium Domini. Consurge sicut in diebus antiquis in generationibus saeculorum. Numquid non tu percussisti superbum, vulnerasti draconem? Numquid non tu siccasti mare, aquam abyssi vehementis, qui posuisti profundum maris viam, ut transirent liberati? Et nunc qui redempti sunt a Domino, revertentur et venient in Sion laudantes; et laetitia sempiterna super capita eorum: gaudium et laetitiam tenebunt, fugiet dolor et gemitus.

He who had said above: "A law shall go forth from me, and my judgment for a light of the nations": now speaks to those same ones, who know His judgment, and have His law in their hearts, so that they may do all things with judgment, and may have the law which the Lord promises through Jeremiah, saying (Jer. 31:31ff): "I will establish a new covenant, not according to the covenant which I disposed for their fathers: but I will establish a covenant, giving my laws in their minds: and upon their heart I will write them; and I will be their God, and they shall be my people": so that they may by no means live according to the letter, but according to the spirit, restoring the natural law in their hearts, of which the Apostle also writes: "For when the nations, 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). Concerning which law it is signified in the psalm: "The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. The law of his God is in his heart: and his steps shall not be supplanted" (Ps. 36:30, 31). And because the prophetic spirit knew that there would be many persecutions for the believers, he exhorts them to fortitude, indeed to contempt of those who are to persecute them. Which also the Lord spoke in the Gospel: "Fear not those who kill the body, but cannot kill the soul: but rather fear him, who can destroy both soul and body in Gehenna" (Matt. 10:28). And in another place: "Rejoice, when they shall say all evil against you, lying" (ibid., 5:11). For just as a garment is consumed by a worm, or by time; and just as wool is devoured by a moth: so all the reproach of the persecutors shall pass away with the persecutors. Whence also the Apostles gloried, that they were counted worthy to suffer contumely for the Lord (Acts 5). Moreover, they gloried because the salvation and justice of the Lord, which had promised them victory and rewards, that is, the Lord and Savior, remains forever, or in both generations of the former people and the later, who received His advent, of whom it is also said above: "My just one is near, my savior is gone forth."

(Vers. 9ff.) Arise, arise; put on strength, O arm of the Lord. Arise as in the ancient days in the generations of ages. Hast thou not struck the proud one, and wounded the dragon? Hast thou not dried up the sea, the water of the mighty abyss, who hast made the depth of the sea a way, that the delivered might pass over? And now they that are redeemed by the Lord, shall return and shall come into Zion praising; and everlasting joy shall be upon their heads: they shall obtain joy and gladness, sorrow and mourning shall flee away.

LXX: Exsurge, exsurge ÷ Jerusalem ** et induere fortitudine brachii tui. Exsurge sicut in principio diei, sicut generatio sempiterna. Nonne tu es quae excidisti latitudinem, dissolvisti draconem? Nonne tu es quae desertum fecisti mare, aquas abyssi multas: quae posuisti profundum maris viam transitus, his qui fuerant liberati et redempti? A Domino enim reducentur, et venient in Sion cum laetitia et exsultatione aeterna. In capite enim eorum laus et laetitia apprehendet eos. Fugiet dolor et moeror et gemitus.

Nomen Jerusalem, quod hic a LXX additum est, nec in Hebraeo habetur, nec ullus trium Interpretum posuit, unde obelo praenotandum est, et sic cum superiori sensu sequens capitulum copulandum. Dominus credentes in se fuerat cohortatus, dicens: Nolite timere opprobrium hominum, et blasphemias eorum ne metuatis. Salutemque suam et justitiam sempiternam eis promiserat in auxilium, quae non est alia praeter Christum, brachium Domini, de quo supra dixerat: Et in brachium meum gentes sperabunt. Unde populus loquitur ad brachium Domini, et ejus deprecatur adventum, et promissum implorat auxilium dicens: Consurge, consurge: induere fortitudine, brachium Domini. Consurge sicut in diebus antiquis, et omnem tuam exerce fortitudinem, ut qui per multa saecula Sanctos tuos de periculis liberasti, etiam nos tua fortitudine protegas. Tu es enim qui percussisti superbum, vulnerasti draconem, regem videlicet Aegypti Pharaonem, qui et in Ezechiel draco magnus appellatur (Ezech. XXIX). Tu siccasti mare Rubrum, ut per aquas vehementissimas, et profunda maris, viam tuus populus reperiret, et Aegyptios fugeret persequentes. Qui igitur ista fecisti: nunc quoque redemptos et liberatos sanguine tuo, reduc in Sion, et in coelestem Jerusalem, sive in Ecclesiam quam tibi tuo sanguine praeparasti: in qua cum fuerint, gaudebunt laetitia sempiterna, et dicent: Domine, ut scuto bonae voluntatis tuae coronasti nos (Ps. V, 13). Habebunt enim gaudium atque laetitiam, fugiente dolore et gemitu. Hoc juxta Hebraicum.

Caeterum juxta LXX Jerusalem, id est, peccatrix anima provocatur ut induat fortitudinem brachii sui, et priora assumat opera, sicut fuerat antequam caderet: quando in die versabatur et luce. Tu es enim, inquit, quae superasti latam et spatiosam viam quae ducit ad mortem: et dissipasti draconem, colubrum tortuosum: de quo et in Psalmis legitur: Tu contrivisti capita draconum in aquis (Ps. LXXIII, 13). Memento prioris fortitudinis tuae, quod saeculi hujus calcaveris mare, et illud feceris esse desertum, et viam repereris in mediis fluctibus.

LXX: Arise, arise ÷ Jerusalem ** and put on the strength of thine arm. Arise as in the beginning of the day, as the everlasting generation. Art thou not she that didst cut the breadth, and didst dissolve the dragon? Art thou not she that didst make the sea a desert, the many waters of the abyss: who didst make the depth of the sea a way of passage for those who had been delivered and redeemed? For by the Lord they shall be brought back, and shall come into Zion with everlasting joy and exultation. For praise and joy shall overtake them upon their head. Sorrow and mourning and groaning shall flee away.

The name "Jerusalem," which is added here by the LXX, is neither found in the Hebrew nor placed by any of the three Interpreters; wherefore it is to be marked with an obelus, and thus the following chapter is to be coupled with the preceding sense. The Lord had exhorted those believing in Him, saying: "Fear not the reproach of men, and be not afraid of their blasphemies." And He had promised them His salvation and everlasting justice for help, which is none other besides Christ, the arm of the Lord, of whom He had said above: "And in my arm shall the nations hope." Whence the people speak to the arm of the Lord, and deprecate His advent, and implore the promised help, saying: "Arise, arise: put on strength, O arm of the Lord." Arise as in the ancient days, and exercise all thy strength, so that Thou who through many ages hast delivered Thy Saints from dangers, mayest also protect us by Thy strength. For Thou art He who hast struck the proud one, hast wounded the dragon, namely Pharaoh the king of Egypt, who is also called the great dragon in Ezekiel (Ezek. 29). Thou hast dried up the Red Sea, so that through the most mighty waters and the depths of the sea Thy people might find a way, and flee the pursuing Egyptians. Therefore, Thou who hast done these things: now also bring back those redeemed and delivered by Thy blood into Zion, and into the celestial Jerusalem, or into the Church which Thou hast prepared for Thyself by Thy blood: in which when they shall be, they shall rejoice with everlasting gladness, and shall say: "Lord, thou hast crowned us as with a shield of thy good will" (Ps. 5:13). For they shall have joy and gladness, sorrow and mourning fleeing away. This is according to the Hebrew.

But according to the LXX, Jerusalem, that is, the sinful soul, is provoked to put on the strength of her arm, and to assume her former works, just as she was before she fell: when she was conversant in the day and in the light. Thou art she, it says, who hast overcome the broad and spacious way which leads to death: and hast dissipated the dragon, the tortuous serpent: concerning whom it is also read in the Psalms: "Thou hast crushed the heads of the dragons in the waters" (Ps. 73:13). Remember thy former strength, that thou hast trodden upon the sea of this world, and hast made it to be a desert, and hast found a way in the midst of the waves.

Unde et Apostolus Petrus per mare hujus saeculi transivit ad Dominum, et qui fide ambulabat, coepit infidelitate mergi: nisi quod dextera Domini sustentatus est. Sicut igitur prior victoria Domino auxiliante concessa est: sic et reversis post poenitentiam, et audientibus: Numquid qui cadet, non surget? dicit Dominus (Jer. VIII, 4). Et, Convertimini ad me, filii convertentes; et ego sanabo contritiones vestras (Ibid., III), ipse porriget manum, et reducet eos in Sion, speculam culmenque virtutum, cum gaudio atque laetitia sempiterna, et ponet in capite eorum laudem atque laetitiam. Sapientis enim oculi in capite ejus; et hanc habebunt coronam, istoque diademate protegentur, ut semper gaudeant et laudent Dominum, quia pro dolore, moerore et gemitu successerint gaudia.

(Vers. 12, 13.) Ego, ego ipse consolabor vos. Quis tu, ut timueris ab homine mortali, et a filio hominis, qui quasi fenum ita arescet? Et oblitus es Dei factoris tui, qui tetendit coelos, et fundavit terram: et formidasti jugiter tota die a facie furoris ejus, qui te tribulabat; et paraverat ad perdendum. Ubi nunc est furor tribulantis? Cito veniet gradiens ad aperiendum, et non interficiet usque ad internecionem: nec deficiet panis ejus. Ego autem sum Dominus Deus tuus, qui conturbo mare, et intumescunt fluctus ejus: Dominus exercituum nomen meum. Posui verba mea in ore tuo: et in umbra manus meae protexi te, ut plantes coelos et fundes terram, et dicas ad Sion: Populus meus es tu.

LXX: Ego sum, ego sum ipse qui consolor te. Scito quae fueris et timueris ab homine mortali, et a filio hominis, qui quasi fenum arefacti sunt, et oblitus es Dei factoris tui: qui fecit coelum, et fundavit terram, et timebas semper cunctis diebus faciem furoris tribulantis te, sicut cogitavit auferre te; et nunc ubi est furor tribulantis te? Cum enim salva facta fueris, non stabit, neque permanebit + et non occidet in corruptionem, et non deficiet panis ejus ** quia ego Deus tuus qui conturbo mare, et sonare facio fluctus ejus. Dominus sabaoth nomen mihi. Ponam verba mea in ore tuo, et in umbra manus meae protegam te: in qua statui coelum, et fundavi terram; et dicet Sion, populus meus es tu.

Credentium populus brachium Domini, qui ipse est Dei virtus Deique sapientia, fuerat deprecatus, ut consurgeret, et sibi praeberet auxilium, et illo pugnante pro sanctis, gaudium atque laetitiam, fugato dolore et gemitu, possiderent. Itaque vel brachium Domini, vel Dominus ipse respondit: Ego sum, ego sum; et nequaquam per Prophetas, sed ipse vos consolabor: Deus misericordiarum, et Pater totius consolationis.

Whence also the Apostle Peter passed over the sea of this world to the Lord, and he who walked by faith, began to be submerged by infidelity: except that he was sustained by the right hand of the Lord. Just as therefore the former victory was granted by the Lord helping: so also to those returning after repentance, and hearing: "Shall he that falls not rise again? says the Lord" (Jer. 8:4). And: "Be converted to me, ye returning children; and I will heal your contritions" (ibid. 3), He Himself will stretch out His hand, and bring them back into Zion, the watch-tower and summit of virtues, with everlasting joy and gladness, and will place praise and gladness upon their head. For the eyes of a wise man are in his head; and they shall have this crown, and be protected by this diadem, that they may always rejoice and praise the Lord, because for sorrow, mourning, and groaning, joys have succeeded.

(Vers. 12, 13.) I, even I myself, will comfort you. Who art thou, that thou shouldst be afraid of a mortal man, and of the son of man, who shall wither away like grass? And thou hast forgotten the Lord thy maker, who stretched out the heavens, and founded the earth: and thou hast been afraid continually all the day at the presence of his fury who afflicted thee; and had prepared himself to destroy. Where is now the fury of the afflicter? He shall come quickly that goes to open, and he shall not kill unto utter destruction: nor shall his bread fail. For I am the Lord thy God, who trouble the sea, and the waves thereof swell: the Lord of hosts is my name. I have put my words in thy mouth: and in the shadow of my hand I have protected thee, that thou mightest plant the heavens and found the earth, and mightest say to Zion: Thou art my people.

LXX: I am, I am he himself who comforts thee. Know what thou wast and hast feared from a mortal man, and from the son of man, who have been withered like grass, and thou hast forgotten God thy maker: who made the heaven, and founded the earth, and thou didst fear always all the days the presence of the fury of him who afflicted thee, as he thought to take thee away; and now where is the fury of him who afflicted thee? For when thou shalt have been made safe, it shall not stand, nor shall it remain + and he shall not kill unto corruption, and his bread shall not fail ** because I am thy God who trouble the sea, and make its waves to sound. The Lord of sabaoth is my name. I will put my words in thy mouth, and in the shadow of my hand I will protect thee: in which I have established the heaven, and founded the earth; and he shall say to Zion, thou art my people.

The people of the believers had entreated the arm of the Lord, who is Himself the power of God and the wisdom of God, that He should arise and provide help to them, and that with Him fighting for the saints, they might possess joy and gladness, sorrow and mourning having been put to flight. Therefore either the arm of the Lord, or the Lord Himself answered: "I am, I am"; and by no means through the Prophets, but I myself will comfort you: the God of mercies, and the Father of all consolation.

Mirorque quomodo, me dicente supra: Nolite timere opprobrium hominum et blasphemias eorum ne metuatis, timueritis persecutorum rabiem, et nescieritis eos esse mortales, qui instar foeni arescunt repente, et pereunt. Et certe eo tempore quo illos metuebas, oblitus es Domini factoris tui. Si enim mei semper memoria in tuo fuisset corde versata, numquam timuisses homines, qui in cinerem dissolvendi sunt. Et cujus oblitus es? Dei qui coelos incredibili virtute suspendit, et terram stabili mole fundavit. Et timuisti adversarios tuos, non ad breve, quod poterat tibi aliqua ex parte concedi; sed jugiter et tota die, ut cum haberes lumen fidei, tenebrae te formidinis possiderent, et ejus qui te putabat esse periturum. Ubi est ergo nunc persecutorum superbia? Ubi potentia saecularis, qua in te ore rabido saeviebant? Cito veniet filius meus, gradiens et conculcans adversarios tuos, ut aperiat tibi viam victoriae: sive ut inferos reseret, qui non interficiet usque ad internecionem; sed velit salvare conversos. Denique panis illius, qui interpretatur, Evangelio probante, doctrina, nunquam deficiet, sed semper volentibus ad vescendum patebit. Simulque apostropham facit ad Filium, quem cito promittit esse venturum, et cujus panem dicit esse perpetuum: quod ipse sit juxta dispensationem carnis assumptae Dominus Deus ejus, qui conturbari faciat mare, et intumescere fluctus ejus, ut adversum servos suos persecutorum infletur superbia, quae iterum, auxiliante Domino, conquiescat. Dicitque, quod posuerit verba sua in ore ejus. Quidquid enim Filius loquitur, verba Patris sunt, et in umbra manus suae protexerit eum. Et idcirco protectus sit ut plantet coelos novos, et fundet terram novam, et dicat ad Sion, hoc est, ad Ecclesiam: Populus meus es tu. Ergo Sion non est alia, nisi populus Dei. Symmachus in eo loco, ubi nos diximus, Cito veniet gradiens ad aperiendum, et non interficiet usque ad internecionem, ita interpretatus est: Cito infernus aperietur, et non morietur in corruptionem, subauditur Christus, qui in quinto decimo psalmo loquitur: Non derelinques animam meam in inferno, nec dabis sanctum tuum videre corruptionem. In eo quoque loco ubi nos juxta Hebraicum et Aquilam vertimus: Posui verba mea in ore tuo, et in umbra manus meae protexi te, ut plantes coelos, et fundes terram, et dicas ad Sion: populus meus es tu, ille sic transtulit: Ponam verba mea in ore tuo, et in umbra manus meae protegam te, in qua plantavi coelum, et fundavi terram, et ut dicam Sion: populus meus es tu.

And I wonder how, when I said above: "Fear not the reproach of men and be not afraid of their blasphemies," you have feared the madness of the persecutors, and have not known them to be mortal, who like grass suddenly wither and perish. And certainly at that time when you feared them, you forgot the Lord your maker. For if the memory of Me had always been turned in your heart, you would never have feared men, who are to be dissolved into ash. And whom did you forget? God who suspended the heavens by incredible power, and founded the earth with a stable mass. And you feared your adversaries, not for a short time, which could be granted to you in some part; but continually and all the day, so that when you had the light of faith, the darkness of fear possessed you, and of him who thought you were about to perish. Where therefore is now the pride of the persecutors? Where the secular power, by which they raged against you with a rabid mouth? Quickly my son shall come, walking and treading down your adversaries, so that he may open for you the way of victory: or that he may unseal the lower regions, who shall not kill unto utter destruction; but wishes to save those who are converted. Finally, his bread, which is interpreted as doctrine, the Gospel proving it, shall never fail, but shall always be open for those wishing to eat. And at the same time he makes an apostrophe to the Son, whom he promises is quickly to come, and whose bread he says is perpetual: that He Himself according to the dispensation of the assumed flesh is his Lord God, who makes the sea to be troubled, and its waves to swell, so that against his servants the pride of the persecutors is inflated, which again, the Lord helping, shall be stilled. And he says, that He has put His words in His mouth. For whatever the Son speaks, are the words of the Father, and He has protected Him in the shadow of His hand. And therefore He has been protected that He may plant new heavens, and found a new earth, and say to Zion, that is, to the Church: "Thou art my people." Therefore Zion is none other than the people of God. Symmachus in that place where we said: "He shall come quickly walking to open, and he shall not kill unto utter destruction," thus interpreted: "Quickly shall hell be opened, and he shall not die unto corruption," Christ being understood, who speaks in the fifteenth psalm: "Thou wilt not leave my soul in hell, nor wilt thou give thy holy one to see corruption." In that place also where we according to the Hebrew and Aquila translated: "I have put my words in thy mouth, and in the shadow of my hand I have protected thee, that thou mightest plant the heavens, and found the earth, and mightest say to Zion: thou art my people," he thus translated: "I will put my words in thy mouth, and in the shadow of my hand I will protect thee, in which I have planted the heaven, and founded the earth, and that I may say to Zion: thou art my people."

Juxta LXX, ad omnem credentium dicitur animam, quia creata ad imaginem et similitudinem Dei, suam ignoraverit dignitatem; sed timuerit hominem et filium hominis, qui solum potest corpus occidere, et immortalem se esse nescierit, nec dixerit cum Propheta: Dominus illuminatio mea et salvator meus, quem timebo? Dominus protector vitae meae, a quo trepidabo (Ps. XXVI, 1, 2)? Et iterum: Dominus adjutor meus, non timebo quid faciat mihi homo. Dominus auxiliator meus, et ego despiciam inimicos meos (Ps. CXVII, 6, 7). Quid sit autem homo, alio versiculo demonstratur: In Domino sperabo: non timebo quid faciat mihi caro (Ps. LV, 5). Unde et nunc dicitur: Timuisti ab homine mortali, et a filio hominis, qui sicut foenum arefacti sunt. Omnis enim caro foenum, et omnis gloria ejus quasi flos foeni (Isai. XL), et territa judicis potestate, oblita es quod ipse esset protector tuus, qui coelum fecit et terram, et omnia elementa quae cernimus; vel eos coelos qui portant imaginem supercoelestis, et eam terram quae sementem Domini multiplicat. Illud autem || quod supra dicitur: Et non occidet in corruptionem, et non deficiet panis ejus, de Theodotionis editione ex Hebraico additum est. Ipse conturbat mare, et sonare facit fluctus ejus cui et in Psalmis canitur: Tu dominaris fortitudini maris et commotionem fluctuum ejus tu mitigas (Ps. LXXXVIII, 10). In Jeremia quoque scriptum est: Me non timebitis, dicit Dominus, et a facie mea non formidabitis, qui posui arenas terminum mari, praeceptum sempiternum quod non praeteribit (Jerem. V, 22)? Turbata sunt maria, quando sagena Domini extraxit piscium multitudinem (Matth. XIII). Et posuit Dominus verba sua in ore credentis, et in umbra manus suae protexit eum. Qui et in Evangelio loquitur: Quando tradiderint vos, nolite cogitare, quomodo aut quid loquamini; dabitur enim vobis in illa hora quid loquamini. Non enim vos estis qui loquimini; sed spiritus patris vestri, qui loquitur in vobis (Matth. X, 19, 20). Et in alio loco dicit ad justum: Dilata os tuum et implebo illud (Ps. LXXX, 12). Et iterum: Aperi os tuum verbo Dei: Dominus enim dabit verbum evangelizantibus virtute multa. Unde ad interiorem Jeremiae hominem loquitur Deus, postquam tetigit os ejus: Ecce ego dedi sermones meos in ore tuo (Jerem. I, 9). Qui poterat cum Psalmista canere: Misit in ore meo canticum novum, hymnum Deo nostro (Ps. XXXIX, 4). Quis autem haec operatus est omnia, nisi Dominus atque Salvator, qui coelum fecit et terram, et dicit Sion: Populus meus es tu? Quod propriae Ecclesiae convenit de gentibus congregatae. Et in Osee credentibus pollicetur, dicens: Vocabo non populum meum, populum meum: et ipse dicet mihi: Deus meus es tu (Osee. II, 24).

According to the LXX, it is said to every soul of the believers, because created in the image and likeness of God, she has ignored her own dignity; but has feared man and the son of man, who can only kill the body, and she has not known herself to be immortal, nor has she said with the Prophet: "The Lord is my illumination and my savior, whom shall I fear? The Lord is the protector of my life, of whom shall I be afraid?" (Ps. 26:1, 2)? And again: "The Lord is my helper, I will not fear what man may do to me. The Lord is my aider, and I shall despise my enemies" (Ps. 117:6, 7). Moreover, what man is, is demonstrated by another verse: "In the Lord I will hope: I will not fear what flesh may do to me" (Ps. 55:5). Whence it is now said: Thou hast feared from a mortal man, and from the son of man, who are withered like grass. For all flesh is grass, and all the glory thereof like the flower of grass (Isa. 40), and terrified by the power of the judge, thou hast forgotten that He Himself was thy protector, who made heaven and earth, and all the elements which we see; or those heavens which carry the image of the super-celestial, and that earth which multiplies the seed of the Lord. Moreover, that which is said above: "And he shall not kill unto corruption, and his bread shall not fail," was added from the edition of Theodotion from the Hebrew. He Himself troubles the sea, and makes its waves to sound, to whom it is also sung in the Psalms: "Thou rulest the strength of the sea and thou mitigatest the commotion of its waves" (Ps. 88:10). In Jeremiah also it is written: "Will you not fear me, says the Lord, and will you not be afraid before my face, who have set the sands as a bound for the sea, an everlasting precept which shall not pass away?" (Jer. 5:22). The seas were troubled when the net of the Lord drew out a multitude of fishes (Matt. 13). And the Lord put His words in the mouth of the believer, and protected him in the shadow of His hand. Who also speaks in the Gospel: "When they shall deliver you up, do not think how or what you are to speak; for it shall be given to you in that hour what you are to speak. For it is not you who speak; but the spirit of your father, who speaks in you" (Matt. 10:19, 20). And in another place He says to the just: "Dilate thy mouth and I will fill it" (Ps. 80:12). And again: "Open thy mouth for the word of God: for the Lord shall give the word to those evangelizing with much power." Whence God speaks to the interior man of Jeremiah, after He touched his mouth: "Behold I have given my speeches in thy mouth" (Jer. 1:9). Who could sing with the Psalmist: "He put into my mouth a new song, a hymn to our God" (Ps. 39:4). Moreover, who has worked all these things, except the Lord and Savior, who made heaven and earth, and says to Zion: "Thou art my people"? Which fits the proper Church gathered from the nations. And in Hosea He promises to the believers, saying: "I will call that which was not my people, my people: and he shall say to me: Thou art my God" (Hos. 2:24).

(Vers. 17 seqq.) Elevare, elevare, consurge Jerusalem, quae bibisti de manu Domini calicem irae ejus: usque ad fundum calicis soporis bibisti, et potasti usque ad feces. Non est qui sustentet eam, ex omnibus filiis quos genuit: et non est qui apprehendat manum ejus, ex omnibus filiis quos enutrivit. Duo sunt quae occurrerunt tibi, quis contristabitur super te? vastitas et contritio, et fames, et gladius: quis consolabitur te?

LXX: Exsurge, exsurge, elevare Jerusalem, quae bibisti de manu Domini calicem furoris ejus. Calicem enim ruinae κόνδυ furoris ebibisti et evacuasti: et non erat qui consolaretur te ex omnibus filiis tuis quos genuisti; et non erat qui apprehenderet manum tuam: neque ex omnibus filiis tuis, quos exaltasti. Duo haec contraria tibi: quis contristabitur tecum? ruina et contritio, fames et gladius: quis consolabitur te?

Jerusalem et Sion esse δυώνυμον saepe docui: quarum Sion, quae interpretatur specula, eo quod in monte sita sit, arx vocatur: reliqua autem urbis pars, Jerusalem dicitur, quae prius appellabatur Jebus et Salem: quam nunc Propheta cohortatur ut surgat, quae prius negatione corruerat, dicens in Domini passione: Crucifige, crucifige talem: non habemus regem nisi Caesarem (Joan. XIX, 15): et agat poenitentiam, et captivitatis sentiat malis, cur suum offenderit Creatorem. Solent medici amarissimam antidotum, quae ex gustu nomen accepit, dare stomacho nauseanti, ut noxios humores evomat, et possit coctos cibos atque digestos in alvum transmittere, quos flegmatum magnitudo digeri non sinebat. Igitur et Jerusalem, quae bibit de calice furoris Domini, et de κόνδυ ejus, quem Symmachus craterem interpretatus est, et quem juxta Geneseos librum, Joseph in sacculo fratris Benjamin jussit abscondi (Genes. XLIV), jubetur de ebrietate consurgere, eo quod biberit, et vacuefecerit, et potaverit eum usque ad feces: quod tres uno indicavere sermone, Ἐξεστράγγισας. Hic est calix de quo in Psalmis legimus: Calix in manu Domini vini meri plenus mixto. Et inclinavit ex hoc in illud, verumtamen fex ejus non est exinanita: bibent omnes peccatores terrae (Ps. LXXIV, 9, 10). De quo et ad Jeremiam Deus loquitur: Sume calicem vini meri de manu mea: et propinabis cunctis gentibus, ad quas ego mittam te. Et bibent et vomet, et insanient a facie gladii, quem ego mittam in medio eorum (Jerem. XXV, 15, 16).

(Vers. 17ff.) Be lifted up, be lifted up, arise, O Jerusalem, which hast drunk from the hand of the Lord the cup of his wrath: even to the bottom of the cup of sleep thou hast drunk, and thou hast drunk even to the dregs. There is none that may sustain her, of all the sons whom she has brought forth: and there is none that may take her by the hand, of all the sons whom she has brought up. There are two things which have happened to thee, who shall be sorry for thee? vastness and contrition, and famine and the sword: who shall comfort thee?

LXX: Arise, arise, be lifted up, Jerusalem, which hast drunk from the hand of the Lord the cup of his fury. For the cup of ruin, the kondy (κόνδυ) of fury, thou hast drunk and emptied: and there was none who might comfort thee of all thy sons whom thou hast brought forth; and there was none who might take thee by the hand: neither of all thy sons, whom thou hast exalted. These two things are contrary to thee: who shall be sorry with thee? ruin and contrition, famine and the sword: who shall comfort thee?

That Jerusalem and Zion are a double name (dyonymon) I have often taught: of which Zion, which is interpreted as a "watch-tower," because it is situated on a mountain, is called the "citadel": but the remaining part of the city is called "Jerusalem," which was previously called "Jebus" and "Salem": which now the Prophet exhorts to arise, she who had previously fallen by denial, saying in the passion of the Lord: "Crucify, crucify such a one: we have no king but Caesar" (John 19:15): and that she should do penance, and feel by the evils of captivity, why she offended her Creator. Physicians are accustomed to give a most bitter antidote, which received its name from its taste, to a nauseating stomach, so that it may vomit out noxious humors, and be able to transmit cooked and digested foods into the belly, which the magnitude of the phlegms did not allow to be digested. Therefore also Jerusalem, which drank from the cup of the fury of the Lord, and from His kondy, which Symmachus interpreted as a bowl (crater), and which according to the book of Genesis, Joseph commanded to be hidden in the sack of his brother Benjamin (Gen. 44), is commanded to arise from her drunkenness, because she has drunk, and emptied, and drunk it even to the dregs: which the three indicated in one word, exestrangisas (Ἐξεστράγγισας). This is the cup of which we read in the Psalms: "A cup in the hand of the Lord of pure wine full of mixture. And he has bowed it from this into that, nevertheless its dregs are not emptied out: all the sinners of the earth shall drink" (Ps. 74:9, 10). Concerning which God also speaks to Jeremiah: "Take the cup of pure wine from my hand: and thou shalt give it to drink to all the nations, to which I shall send thee. And they shall drink and vomit, and be mad before the face of the sword, which I shall send in the midst of them" (Jer. 25:15, 16).

Cumque aliis gentibus, et Jerusalem, urbibusque Judaeae propinasse se dicat, infert: Sic dicit Dominus Omnipotens Deus Israel: Bibite et inebriamini, et evomite: et cadite a facie gladii, quem ego mittam in medio vestri (Jer. XXV, 27). Et notandum quod calix iste furoris Domini, gladius ejus sit, qui in medio mittitur peccatorum.

In quo quaestio nascitur: quomodo post potum, ebrietatem vomitumque et ruinam, in Jeremia dicitur Jerusalem non posse consurgere, et nunc per Isaiam loquatur ad eam: Elevare, elevare, consurge Jerusalem. Quae ita solvitur: Quamdiu quis bibit calicem, et inebriatur, et insanit, vomitque, et corruit, non eum posse consurgere, necdum enim epotavit calicem Domini, nec pervenit ad feces, ut eum usque ad fundum biberit. Nunc autem ad Jerusalem de praeterito dicit tempore: quae bibisti de manu Domini calicem furoris ejus: et non, quae bibis. Simulque considerandum, quod non propheta, non Apostolus exinde fuerit in Judaea, qui eam consolatus sit, et apprehenderit manum ejus, et jacentem elevaverit. Ex quo manifestum est, quod post ultimam captivitatem ista dicantur: alioquin in Babylone et post Babylonem, Ezechiel et caeteros Prophetas habuisse eam, narrat historia. Quod autem dicit: Duo sunt, quae occurrerunt tibi, sive duo haec contraria tibi: quis contristabitur super te? Et pro duobus, infert quatuor: vastitatem et contritionem, famem et gladium: illi simile est quod in Psalterio canitur: Semel locutus est Deus, duo haec audivi: quia potestas || Dei est, et tibi, Domine, misericordia: quia tu reddes unicuique juxta opera sua (Ps. LXI, 12, 13). Et ibi enim semel loquitur Deus, quod omnis potens sit, et duo audit Propheta, quod omnipotentia illius in utraque parte praevaleat, ut et poenitentibus tribuat misericordiam, et permanentibus in peccato reddat supplicia quae merentur. Juxta quod et in alio loco duo occurrerunt Jerusalem, quae singula bina habent. Ruinam enim, sive vastitatem sequitur contritio: famem et gladium interitus. Possumus haec juxta anagogen, et super anima intelligere peccatrice, quae nolens bibere calicem furoris Domini, dicit in psalmo: Domine, ne in furore tuo arguas me, neque in ira tua corripias me (Ps. VI, 1). Si autem biberit, bonum est ei sua sentire supplicia, et audire Dominum dicentem: Cum ira furoris mei transierit, rursum curabo. Et alibi: Numquid qui cadit non resurget, dicit Dominus (Jerem. VIII, 4)?

(Vers. 20.) Filii tui projecti sunt, dormierunt in capite omnium viarum, sicut oryx illaqueatus: pleni indignatione Domini, increpatione Dei tui.

LXX: Filii tui indigentes et dormientes in capite omnium viarum: sicut beta semicocta, pleni furoris Domini, et deficientes a Domino Deo.

And when He says that He has given it to drink to other nations, and to Jerusalem, and to the cities of Judah, He adds: "Thus says the Lord Almighty the God of Israel: Drink and be drunk, and vomit: and fall before the face of the sword, which I shall send in the midst of you" (Jer. 25:27). And it is to be noted that this cup of the fury of the Lord is His sword, which is sent in the midst of sinners.

In which a question arises: how after drinking, drunkenness and vomiting and ruin, it is said in Jeremiah that Jerusalem is not able to arise, and now through Isaiah He speaks to her: "Be lifted up, be lifted up, arise Jerusalem." Which is thus solved: As long as anyone drinks the cup, and is inebriated, and is mad, and vomits, and falls, he is not able to arise, for he has not yet drunk out the cup of the Lord, nor reached the dregs, so that he has drunk it even to the bottom. But now He speaks to Jerusalem of the past time: "thou who hast drunk from the hand of the Lord the cup of his fury": and not, "thou who art drinking." At the same time it is to be considered, that no prophet, no Apostle was from that time in Judea, who might comfort her, and take her by the hand, and lift her up as she lay. From which it is manifest, that these things are said after the last captivity: otherwise in Babylon and after Babylon, history relates that she had Ezekiel and the other Prophets. Moreover, that which he says: "There are two things, which have happened to thee," or "these two things are contrary to thee: who shall be sorry over thee?" And for two, he adds four: vastness and contrition, famine and the sword: it is similar to that which is sung in the Psalter: "God has spoken once, these two things have I heard: that power is God's, and mercy to thee, O Lord: because thou wilt render to every man according to his works" (Ps. 61:12, 13). For there indeed God speaks once, that He is almighty, and the Prophet hears two things, that His omnipotence prevails in both parts, so that He both grants mercy to those who repent, and renders the punishments which they deserve to those who remain in sin. According to which also in another place two things happened to Jerusalem, which individually have two. For ruin, or vastness, contrition follows: famine and the sword follow destruction. We can understand these things according to anagogy also concerning the sinful soul, which not wishing to drink the cup of the fury of the Lord, says in the psalm: "Lord, rebuke me not in thy fury, nor chastise me in thy wrath" (Ps. 6:1). But if she has drunk, it is good for her to feel her punishments, and to hear the Lord saying: When the wrath of my fury has passed, I will again heal. And elsewhere: "Shall he that falls not rise again, says the Lord" (Jer. 8:4)?

(Vers. 20.) Thy sons have been cast out, they have slept at the head of all the ways, like an ensnared oryx: full of the indignation of the Lord, of the rebuke of thy God.

LXX: Thy sons are needy and sleeping at the head of all the ways: like a half-cooked beet, full of the fury of the Lord, and failing from the Lord God.

Pro beta semicocta, reliqui interpretes, orygem captum et illaqueatum, transtulerunt, qui Hebraice appellatur THO (), quod genus bestiae nascentis in eremo, inter munda animalia in Levitico et Deuteronomio ponitur. Pro quo LXX Syra lingua opinati sunt thoreth, quae dicitur beta. Hoc de nomine transeamus ad sensum. Filii tui sicut oryx venatorum laqueis irretitus, dormierunt in compitis et plateis, et super nudam humum nuda membra ponentes, indignationem Domini et increpationem Dei sui, propriis miseriis indicarunt.

Porro juxta Septuaginta: qui noluerint habere divitias spirituales in omni verbo, et scientia, et operibus bonis; sed fuerint pauperes qui non sustinent comminationem, nequaquam habitabunt in domibus, quae virtutibus exstruuntur, sed in principiis viarum, et in exitu tangentes omnia, et omnia relinquentes. Qui recte dormire dicuntur illo somno, de quo scribitur: Dormierunt somnum suum, et invenerunt nihil (Ps. LXXV, 6). Quo somno consopivit eos rex Assyrius. Et comparantur betae semicoctae, quod genus oleris est vilissimi et fragilissimi. De quibus oleribus puto illud in Psalmis dici: Ne zeleris in malignantibus, neque aemuleris facientes iniquitatem. Quoniam sicut foenum velociter arescent, et sicut olera herbarum cito decident (Ps. XXXVI, 1, 2). Est enim aegrotantium cibus. Qui semel incredulus est, appellatur beta cruda. Qui autem simplici contentus fide, absque ratione et dogmatum veritate facit opera justitiae, potest dici beta cocta. Porro qui inter vitia atque virtutes medius fluctuat, et duplici corde accedit ad servitutem Dei, iste rectissime vocatur beta semicocta, ad quem et in Apocalypsi Joannis loquitur Deus: Utinam aut calidus esses aut frigidus: nunc autem quia tepidus es, evomam te (Apoc. III, 15, 16). Qui tepidi et dormientes, pleni sunt furoris Domini, et dissoluti, sive deficientes per Dominum Deum: non quo Dominus dissolutionis eorum causa sit, qui mortem non fecit, nec delectatur in perditione viventium: sed quo qui in Lege peccaverint, per Legem judicentur, quae operatur iram Dei his qui praevaricatores ejus sunt.

(Vers. 21 seqq.) Idcirco audi haec, paupercula et ebria non a vino. Haec dicit dominator tuus Dominus et Deus tuus, qui pugnavit pro populo suo: Ecce tuli de manu tua calicem soporis, fundum calicis indignationis meae: non adjicies ut bibas illum ultra. Et ponam illum in manu eorum, qui te humiliaverunt, et dixerunt animae tuae: incurvare ut transeamus, et posuisti ut terram corpus tuum, et quasi viam pertranseuntibus.

In place of "half-cooked beet," the other interpreters translated "a captured and ensnared oryx," which in Hebrew is called THO (), which kind of beast being born in the desert, is placed among the clean animals in Leviticus and Deuteronomy. In place of which the LXX, by the Syrian tongue, thought it was thoreth, which is called "beta" (beet). Let us pass from the name to the sense. Thy sons, like an oryx entangled in the snares of hunters, have slept in the crossroads and streets, and placing their naked limbs upon the naked ground, they have indicated the indignation of the Lord and the rebuke of their God by their own miseries.

Furthermore, according to the Septuagint: those who have refused to have spiritual riches in every word, and knowledge, and good works; but have been poor men who do not sustain the threat, shall by no means dwell in houses, which are built up by virtues, but in the beginnings of the ways, and in the exit touching all things, and leaving all things. Who are rightly said to sleep with that sleep, of which it is written: "They have slept their sleep, and have found nothing" (Ps. 75:6). With which sleep the king of the Assyrians lulled them to sleep. And they are compared to half-cooked beets, which kind of vegetable is most vile and most fragile. Concerning which vegetables I think that is said in the Psalms: "Be not zealous against the malignant, nor envy those that work iniquity. For like grass they shall quickly wither, and like the herbs of the field they shall quickly fall" (Ps. 36:1, 2). For it is the food of the sick. He who is once unbelieving is called a raw beet. Moreover, he who, content with simple faith, does works of justice without reason and the truth of dogmas, can be called a cooked beet. Furthermore, he who fluctuates in the middle between vices and virtues, and approaches the service of God with a double heart, he is most rightly called a half-cooked beet, to whom also in the Apocalypse of John God speaks: "I would that thou wert either cold or hot: but now because thou art lukewarm, I will vomit thee out" (Rev. 3:15, 16). Which lukewarm and sleeping ones are full of the fury of the Lord, and dissolved, or failing through the Lord God: not because the Lord is the cause of their dissolution, He who did not make death, nor is He delighted in the destruction of the living: but because those who have sinned in the Law, shall be judged by the Law, which works the wrath of God for those who are prevaricators thereof.

(Vers. 21 seqq.) Therefore hear these things, thou poor little one and drunk, but not with wine. Thus saith thy Ruler, the Lord and thy God, who hath fought for His people: Behold, I have taken out of thy hand the cup of slumber, the dregs of the cup of my indignation: thou shalt not add to drink it anymore. And I will put it in the hand of those who have humbled thee, and said to thy soul: Bow down that we may pass over; and thou hast laid thy body as the ground, and as a way to those that pass over.

LXX: Propterea audi, humiliata et ebria non a vino. Sic dicit Dominus Deus qui judicat populum suum: Ecce tuli de manu tua calicem ruinae, κόνδυ furoris mei: et non adjicies bibere illum ultra: et dabo eum in manus eorum, qui te inique oppresserunt, et humiliaverunt: qui dixerunt animae tuae, inclinare ut transeamus, et posuisti aequalia terrae media tua a foris transeuntibus.

O Jerusalem, cui dixi: Elevare, elevare, consurge, et age poenitentiam: quia bibisti de manu Domini calicem furoris ejus, et epotasti eum usque ad feces: et filii tui, qui in toto orbe dispersi sunt, ductique captivi jacuerunt in plateis, et in capitibus viarum; scito te esse pauperculam et humiliatam, et ebriam, non a vino, sed furore Domini. Idcirco si egeris poenitentiam, et elevata surrexeris, scies calicem soporis et ruinae: sive juxta Symmachum et Theodotionem, lacerationis et commotionis, de manu tua esse tollendum: et condy, pro quo et in hoc loco Symmachus craterem interpretatus est, te ultra non esse bibituram: sed tradendum adversariis tuis, qui dixerunt animae tuae, incurvare, ut transeamus: illisque dicentibus, voluntate propria incurvata es. Et posuisti quasi terram corpus, sive dorsum: vel juxta Septuaginta, media et cervices tuas foris transeuntibus. Hoc juxta historiam dictum sit, quod Jerusalem si elevare se voluerit, atque consurgere, nequaquam bibat calicem furoris Domini, nec patiatur ultra quae prius sustinuit.

Caeterum ut veniamus juxta Septuaginta ad intelligentiam spiritualem, animae dicitur humiliatae vitiis, et ebriae perturbationibus, ut sciat Dominum habere se judicem, et de omnibus reddituram se esse rationem. Quod si fuerit ad meliora conversa, auferendum calicem ruinae de manibus ejus, et craterem furoris Domini, qui supplicia continebat, de quo et Ezechiel dicit ad Jerusalem: Calicem sororis tuae Samariae bibes profundum et latum, ut inebrieris (Ezec. XXIII, 32), tradendum in manibus eorum, qui eam humiliaverant. Haud dubium quin adversarias significet potestates, quae dixerunt animae illius: incurvare, ut transeamus. In quo pariter annotandum, quod non eam incurvaverint, nec vim fecerint, ut prius erecta inclinaretur in terram: sed proprio arbitrio dereliquerint. Illa autem voluntate sua posuerit cervices vel dorsum, sive totum corpus suum, non intus, sed foris, his qui eam conculcaverint.

LXX: "Therefore hear, thou humbled and drunk but not from wine. Thus saith the Lord God who judgeth His people: Behold, I have taken out of thy hand the cup of ruin, the kondy (κόνδυ) of my fury: and thou shalt not add to drink it anymore: and I will give it into the hands of those who have unjustly oppressed thee, and humbled thee: who said to thy soul, Incline that we may pass over, and thou hast laid thy midparts equal to the ground from the outside to those that pass over."

O Jerusalem, to whom I said: Raise thyself, raise thyself, arise, and do penance: because thou hast drunk from the hand of the Lord the cup of His fury, and thou hast drunk it up even to the dregs: and thy sons, who have been dispersed in the whole world, and being led captive have lain in the streets, and at the heads of the ways; know that thou art poor and humbled, and drunk, not with wine, but with the fury of the Lord. Therefore, if thou shalt do penance, and having been raised shalt arise, thou shalt know that the cup of slumber and of ruin—or according to Symmachus and Theodotion, "of tearing and of commotion"—is to be taken away from thy hand: and the kondy, for which in this place also Symmachus interpreted "crater" (bowl), thou shalt drink no more: but it is to be delivered to thy adversaries, who said to thy soul, "Bow down, that we may pass over": and when they said so, thou wast bowed down by thy own will. "And thou hast laid thy body, or back, like the ground": or according to the Septuagint, "thy midparts and thy necks for those passing over outside." Let this be said according to history, that if Jerusalem shall wish to raise herself, and to arise, she may by no means drink the cup of the fury of the Lord, nor suffer anymore what she previously sustained.

But that we may come according to the Septuagint to the spiritual understanding, it is said to the soul humbled by vices, and drunk with perturbations, that she may know she has the Lord as her judge, and that she is to render an account of all things. Which if she shall have been converted to better things, the cup of ruin is to be taken away from her hands, and the crater of the fury of the Lord, which contained punishments, concerning which also Ezekiel says to Jerusalem: "Thou shalt drink the cup of thy sister Samaria, deep and wide, that thou mayest be inebriated" (Ezek. 23:32), it is to be delivered into the hands of those who had humbled her. Without doubt it signifies the adversary powers, which said to her soul: "Bow down, that we may pass over." In which it is likewise to be noted, that they did not bow her down, nor did they use force, so that she who was previously erect should be inclined to the ground: but they left it to her own judgment. But she by her own will placed her neck or back, or her whole body, not inside, but outside, to those who have trodden her down.

Tale quid et in Evangelio legimus (Luc. XIII), quia decem et octo annis Satanas incurvaverat mulierem, quam Dominus ad statum pristinum erexit, ut posset dicere: Levavi oculos meos in montes, unde veniet auxilium mihi (Ps. CXX, I); et: Ad te levavi oculos meos, qui habitas in coelo (Ps. CXXII, I).

(Cap. LII.---Vers. 1.) Consurge, consurge, induere fortitudine tua, Sion: induere vestimentis gloriae tuae, Jerusalem civitas Sancti: quia non adjiciet ultra, ut pertranseat per te incircumcisus et immundus.

LXX: Exsurge, exsurge, ÷ Sion: ** induere fortitudine tua, Sion, et induere gloria tua, Jerusalem civitas Sancta. nequaquam ultra adjiciet, ut pertranseat per te incircumcisus et immundus.

Rursum et in hoc loco nomen Sion, ut superius a LXX, additum est, et idcirco jugulatum veru. Cui ergo supra (Cap. LI, 9) dixerat: Elevare, elevare, consurge, Jerusalem: nunc eidem loquitur: Consurge, consurge, induere fortitudine tua, Sion. Quae sit autem Sion, sequens versus ostendit: Induere vestimentis gloriae tuae, Jerusalem. Hoc diximus, ut Jerusalem et Sion unam probemus urbem. Praecipiturque ei, ut lugubria vestimenta deponat, et induatur his quae habuit antequam biberet de manu Domini calicem furoris. Appellaturque civitas sanctuarii, hoc enim sonat CODES () propter templum, quod in ea conditum fuit. Sive Sancti, propter notitiam Dei: vel sancta, quia sola in orbe terrarum acceperat legem. Unde et post resurrectionem Salvatoris apparuerunt corpora mortuorum in civitate sancta. Quae utique propter blasphemiam et missas in Dominum manus, sancta esse non poterat (Matth. XXVII). Quodque promittitur, si surrexerit post ruinam, et induta fuerit fortitudine et gloria sua, nequaquam ultra transiturum per eam incircumcisum et immundum, hoc significat, quod et Paulus Apostolus dicit: Quae participatio justitiae cum iniquitate? Quae societas luci ad tenebras? Quae conventio Christi ad Belial? Quae pars fideli cum infidele? Quis consensus templo Dei cum idolis (I Cor. VI, 14, 15)? Quae quidem, ut exponere coepimus, et ad animae statum universa referuntur. Quod si per poenitentiam pristinum robur receperit, vocetur habitaculum Sancti, et fiat Templum Dei, et nequaquam per eam incircumcisus et immundus λογισμὸς transeat. De quibus dictum est: Ab occultis meis munda me, Domine, et ab alienis parce servo tuo. Si mei non fuerint dominati, tunc immaculatus ero, et emundabor a delicto maximo (Ps. XVIII, 13, 14).

We read something similar also in the Gospel (Luke 13), that for eighteen years Satan had bowed down the woman, whom the Lord raised to her former state, so that she could say: "I have lifted up my eyes to the mountains, from whence help shall come to me" (Ps. 120:1); and: "To thee have I lifted up my eyes, who dwellest in heaven" (Ps. 122:1).

(Chap. LII. --- Vers. 1.) Arise, arise, put on thy strength, O Zion: put on the garments of thy glory, O Jerusalem, the city of the Holy One: for the uncircumcised and the unclean shall no more pass through thee.

LXX: "Arise, arise, O Zion: put on thy strength, O Zion, and put on thy glory, O Jerusalem the Holy city. By no means shall the uncircumcised and the unclean pass through thee anymore."

Again in this place the name Zion, as above by the LXX, has been added, and therefore marked with an obelus (veru). To her, therefore, to whom he had said above (Chap. LI, 9): "Raise thyself, raise thyself, arise, O Jerusalem": now he speaks to the same: "Arise, arise, put on thy strength, O Zion." Moreover, what Zion is, the following verse shows: "Put on the garments of thy glory, O Jerusalem." We have said this, that we may prove Jerusalem and Zion to be one city. And it is commanded her, that she lay aside her mournful garments, and be clothed with those which she had before she drank from the hand of the Lord the cup of fury. And she is called the city of the sanctuary, for this is what CODES () sounds like, on account of the temple, which was built in her. Or "of the Holy One," on account of the knowledge of God: or "holy," because she alone in the whole world had received the law. Whence also after the resurrection of the Savior the bodies of the dead appeared in the holy city. Which certainly, on account of the blasphemy and the hands sent against the Lord, could not be holy (Matth. 27). And what is promised, if she shall have arisen after the ruin, and shall have been clothed with her strength and glory, that the uncircumcised and the unclean shall by no means pass through her anymore, this signifies what also the Apostle Paul says: "What participation hath justice with iniquity? What society hath light with darkness? What convention hath Christ with Belial? What part hath a faithful man with an unbeliever? What agreement hath the temple of God with idols" (2 Cor. 6:14, 15)? Which things indeed, as we have begun to explain, are all referred to the state of the soul. Because if through penance she shall have received her former strength, let her be called the habitation of the Holy One, and let her become the Temple of God, and by no means let the uncircumcised and unclean logismos (thought) pass through her. Concerning which it is said: "Cleanse me from my hidden sins, O Lord, and from those of others spare thy servant. If they shall not have dominion over me, then I shall be immaculate, and I shall be cleansed from the greatest sin" (Ps. 18:13, 14).

Omnia autem quae promittuntur Sion et Jerusalem, non ut Judaei somniant ad lapides illius et cineres favillasque dicuntur, ut instauretur in pristinum statum: sed ad populum Jerusalem, qui occidit Prophetas, et lapidavit eos, qui ad se missi erant (Matth. XXIII), et ad extremum etiam in Dei filium misit manus. Qui corruens in passione Christi, in resurrectione illius suscitatus est: quando multa millia crediderunt de Judaeis, et reliquiae salvae factae sunt. Eadem et de Ecclesia possumus dicere, quae visio pacis et specula, si in haeresim corruerit, jubetur exire et pristinae fidei ornamenta suscipere. Et si fuerit suscitata, sanctitatis ei et continentiae praemia promittuntur, ut nequaquam per eam transeat incircumcisus et immundus. Quod non ad carnis concisionem atque praeputium, sed ad operum immunditiam, sive munditiam referri potest, ut incircumcisos et immundos vocemus, qui corporis voluptati et libidini serviunt. Denique ad circumcisos carne, non spiritu loquitur Jeremias: Omnes gentes incircumcisae carne sunt: filii autem Israel incircumcisi sunt cordibus suis (Jerem. IX, 26). Et beatus Apostolus de virginitate et continentia ac nuptiis disputans, jecit in medio: Circumcisus aliquis vocatus est, non adducat praeputium. In praeputio vocatus est, non circumcidatur (I Cor. VII, 18). Quod mihi videtur aliis verbis dicere: Absque uxore vocatus est, et crediderit, non ducat uxorem. Vel econtrario: habens uxorem, in Christum credidit, nequaquam divortium faciat. Quem sensum, non solum in circumcisione et in praeputio, sed in libertate ac servitute custodit, ut liberos vocet virgines et continentes, servos qui uxori debitum reddant. Neque enim potestatis nostrae est praeputium adducere post circumcisionem, juxta eos qui in Machabaeorum libro dicuntur sibi fecisse praeputia: quod de nascentibus filiis, et non de patribus dicitur. Aut qui liber vocatus est, magis servus est Christi (Ibid., VII, 22), cum in Christi baptismate nulla sit differentia Judaei, ethnici, Graeci, et Barbari, viri et mulieris, liberi ac servi.

(Vers. 2, 3.) Excutere de pulvere: consurge sede, Jerusalem: solve vincula colli tui, captiva filia Sion. Quia haec dicit Dominus: Gratis venundati estis, et sine argento redimemini.

LXX: Excute pulverem, et exsurge, Jerusalem. Solve vinculum colli tui, captiva filia Sion. Quia haec dicit Dominus: Gratis venundati estis, et sine pecunia redimemini.

Moreover, all things which are promised to Zion and Jerusalem, are not said to her stones and ashes and cinders, as the Jews dream, so that she may be restored to her former state: but to the people of Jerusalem, who killed the Prophets, and stoned those who were sent to them (Matth. 23), and at last even sent hands against the Son of God. Who falling in the passion of Christ, was raised up in His resurrection: when many thousands of the Jews believed, and the remnants were made safe. We can say the same also concerning the Church, which is a vision of peace and a watchtower; if she shall have fallen into heresy, she is commanded to go out and take up the ornaments of her former faith. And if she shall have been raised up, the rewards of holiness and of continence are promised to her, so that by no means shall the uncircumcised and the unclean pass through her. Which can be referred not to the concision of the flesh and the foreskin, but to the uncleanness or cleanness of works, so that we may call uncircumcised and unclean those who serve the pleasure and lust of the body. Finally, to those circumcised in flesh, not in spirit, Jeremiah speaks: "All the nations are uncircumcised in flesh: but the sons of Israel are uncircumcised in their hearts" (Jerem. 9:26). And the blessed Apostle, disputing concerning virginity and continence and marriages, cast into the midst: "Is any man called being circumcised? let him not bring on the foreskin. Is any man called in uncircumcision? let him not be circumcised" (1 Cor. 7:18). Which seems to me to be said in other words: He who is called without a wife, and shall have believed, let him not take a wife. Or on the contrary: having a wife, he has believed in Christ, let him by no means make a divorce. Which sense he keeps not only in circumcision and in uncircumcision, but in liberty and servitude, so that he calls the virgins and the continent free, and those who render the debt to a wife servants. For it is not in our power to bring on the foreskin after circumcision, according to those who in the book of the Maccabees are said to have made themselves foreskins: which is said concerning the sons being born, and not concerning the fathers. Or he who is called free, is more a servant of Christ (Ibid., 7:22), since in the baptism of Christ there is no difference of Jew, ethnic, Greek, and Barbarian, of man and woman, of free and servant.

(Vers. 2, 3.) Shake thyself from the dust: arise, sit down, O Jerusalem: loose the bonds of thy neck, O captive daughter of Zion. For thus saith the Lord: You were sold for nothing, and you shall be redeemed without silver.

LXX: "Shake off the dust, and arise, O Jerusalem. Loose the bond of thy neck, O captive daughter of Zion. For thus saith the Lord: You were sold for nothing, and you shall be redeemed without money."

Nequaquam ad Jerusalem, id est, ad ruinas lapidum illius, et cineres ac favillas Prophetae esse sermonem, sed ad populum qui habitet in ea, et quod propter effeminationem animi filia nominetur, sequens versus ostendit, in quo ait: Solve vincula colli tui, captiva filia Sion. Vere enim captivus est populus Judaeorum, qui usque hodie Nabuchodonosor portat jugum, et peccatorum ac blasphemiarum suarum strictus est funibus: qui gratis est venditus, et nihil fecit dignum propter quod possit redimi. Cui et supra dicitur: Ecce peccatis vestris venundati estis: et in iniquitatibus vestris dimisi matrem vestram. Causasque reddit, cur venundati sint, cur abjecti. Quia, inquit, veni, et non erat homo: vocavi, et non erat qui audiret. Ex quo manifestum est, ideo errori et daemonibus eos traditos, quia non audierant clamantem: Venite ad me, omnes qui laboratis et onerati estis (Matth. XI, 28). Redimentur autem qui voluerint credere, nequaquam argento et pecunia, sed pretioso Christi sanguine, ut audiant per Apostolos: Gratia vobis et pax (Rom. I, 7). Non enim ob merita, sed ob gratiam et fidem Christi Deo reconciliati sumus. Animae quoque dicitur, quae vitiorum polluta sordibus, candorem pristinae conversationis amiserat, ut excutiat pulverem cum Apostolis, qui adhaesit pedibus ejus (Matth. X). Neque enim fieri poterat, ut quae prostrata subjecerat cervices suas foris transeuntibus: et media terrae sociaverat, dixeratque: Humiliata est in pulvere anima mea, adhaesit terrae venter meus (Ps. XLIII, 25), non imaginem terreni acceperit. A qua nos revocat Apostolus, dicens: Sicut portavimus imaginem terreni, sic portemus et imaginem coelestis (I Cor. XV, 49). Unde qui in carne sunt, placere Deo non possunt (Rom. VIII). Non quo carnis natura damnetur, cujus conditor Deus est, et in qua plurimi placuerunt Deo, regnantque cum Christo: sed quo opera carnis repudientur, de quibus idem Apostolus loquitur: Ego autem carnalis sum, venundatus sub peccato (Rom. VII, 14). Denique ad hujuscemodi homines dicit: Ubi autem zelus et aemulatio in vobis est, nonne carnales estis, et secundum hominem ambulatis (I Cor. III, 3)? Et econtrario ad sanctos: Vos autem non estis in carne: siquidem Spiritus Dei habitat in vobis. Excutitur ergo pulvis, de quo scriptum est: Numquid confitebitur tibi pulvis, aut annuntiabit veritatem tuam (Ps. XXIX, 10), ut solvantur vincula colli nostri; et nequaquam audiamus: nervus ferreus collum tuum; sed cum sponsa mereamur audire: Quam pulchrae sunt genae tuae, sicut turturis: collum tuum sicut monilia (Cant. I, 9).

The Prophet's discourse is by no means to Jerusalem, that is, to the ruins of her stones, and her ashes and cinders, but to the people who dwell in her; and that she is called a daughter on account of the effeminacy of her mind, the following verse shows, in which he says: "Loose the bonds of thy neck, O captive daughter of Zion." For truly captive is the people of the Jews, who even until today carry the yoke of Nebuchadnezzar, and are bound by the ropes of their own sins and blasphemies: who was sold for nothing, and did nothing worthy for which he could be redeemed. To whom also above it is said: "Behold, for your sins you are sold: and for your iniquities I have dismissed your mother." And he renders the causes why they were sold, why cast away. Because, he says, I came, and there was no man: I called, and there was no one who heard. From which it is manifest, that for this reason they were delivered to error and to demons, because they had not heard Him crying: "Come to me, all you that labor and are burdened" (Matth. 11:28). Moreover, those who shall wish to believe shall be redeemed, by no means with silver and money, but by the precious blood of Christ, so that they may hear through the Apostles: "Grace to you and peace" (Rom. 1:7). For we are reconciled to God not for our merits, but for the grace and faith of Christ. It is also said to the soul, which, polluted by the filth of vices, had lost the whiteness of its former conversation, that she should shake off the dust with the Apostles, which adhered to her feet (Matth. 10). For it could not happen, that she who, being prostrate, had subjected her neck outside to those passing over: and had joined her midparts to the earth, and had said: "My soul is humbled in the dust, my belly hath cleaved to the earth" (Ps. 43:25), should not have received the image of the earthy. From which the Apostle recalls us, saying: "As we have borne the image of the earthy, so let us bear also the image of the heavenly" (1 Cor. 15:49). Whence those who are in the flesh, cannot please God (Rom. 8). Not that the nature of the flesh is condemned, whose founder is God, and in which very many have pleased God, and reign with Christ: but that the works of the flesh are repudiated, concerning which the same Apostle speaks: "But I am carnal, sold under sin" (Rom. 7:14). Finally, to men of this kind he says: "Whereas there is among you zeal and envying, are you not carnal, and walk according to man" (1 Cor. 3:3)? And on the contrary to the saints: "But you are not in the flesh: if so be that the Spirit of God dwelleth in you." Therefore the dust is shaken off, concerning which it is written: "Shall the dust confess to thee, or declare thy truth" (Ps. 29:10), so that the bonds of our neck may be loosed; and we may by no means hear: "an iron sinew is thy neck"; but with the spouse we may deserve to hear: "How beautiful are thy cheeks, like the turtle-dove's: thy neck like jewels" (Cant. 1:9).

Et iterum: Circumdedi armillas manibus tuis, et monile collo tuo; ut gravi onere liberati, et recipientes ornamenta pristina, captivi esse cessemus: redempti ab eo, qui venit praedicare captivis remissionem. Et de quo scriptum est (Supr. XLV, 13): Hic aedificabit civitatem meam, et captivitatem populi mei reducet, non cum pretio neque cum muneribus. Cui sensui et Petrus Apostolus congruit: Scientes quoniam non corruptibilibus argento et auro redempti estis de vana vestra conversatione, patribus tradita, sed sanguine agni immaculati (I Petr. I, 18).

(Vers. 4 seqq.) Quia haec dicit Dominus Deus: In Aegyptum descendit populus meus in principio, ut colonus esset ibi: et Assur absque ulla causa calumniatus est eum. Et nunc quid mihi est hic, dicit Dominus? Quoniam ablatus est populus meus gratis: dominatores ejus inique agunt, dicit Dominus, et jugiter tota die nomen meum blasphematur. Propter quod sciet populus meus nomen meum in die illa: quia ego ipse qui loquebar, ecce adsum.

LXX: Quia sic dicit Dominus: In Aegyptum descendit populus meus, prius ut peregrinaretur ibi: et in Assyrios violenter abducti sunt; et nunc quid erit hic, dicit Dominus? Quia ablatus est populus meus, gratis admiramini, et ululate. Haec dicit Dominus: Propter vos semper nomen meum blasphematur in gentibus. Propterea sciet populus meus nomen meum in die illa: quia ego ipse qui loquebar, adsum.

Arguit populum Judaeorum, et ventura praedicit. Quod qui voluntate sua in Jacob descendit ad Aegyptios, et tempore necessitatis ac famis peregrinatus est in terra Gessen (Gen. XLVII): postea ab Assyriis, quos in nullo laeserat, calumniam sustinuerit; et in Babylonem captivitate translatus sit (IV Reg. XVII, 25). Unde infert: Et nunc quid mihi est hic, dicit Dominus? Et est sensus: nihil habeo reliqui propter quod in hac regione permaneam, de qua populus meus ablatus est gratis, et venditus peccatis suis, et quasi oryx rete comprehensus, vel viribus Romanorum, vel diaboli laqueis, quibus vinctus hucusque retinetur. Ut autem ista paterentur, dominatores eorum ac magistri inique egerunt; qui juxta Symmachum et Theodotionem, ululabunt; juxta Aquilam, flebunt, cum tormentis traditi fuerint. Ipsi enim sunt qui adversum Salvatorem populum concitarunt, ut consona voce clamarent: Crucifige, crucifige talem (Joan. XIX, 15).

And again: "I have put bracelets on thy hands, and a necklace on thy neck"; so that, being liberated from the heavy burden, and receiving our former ornaments, we may cease to be captives: redeemed by Him, who came to preach remission to the captives. And concerning whom it is written (Isa. 45:13): "He shall build my city, and he shall bring back the captivity of my people, not for price nor for presents." To which sense also the Apostle Peter agrees: "Knowing that you were not redeemed with corruptible silver and gold from your vain conversation, delivered by your fathers, but with the blood of the immaculate lamb" (1 Pet. 1:18).

(Vers. 4 seqq.) For thus saith the Lord God: My people went down into Egypt at the beginning, to be a sojourner there: and the Assyrian hath oppressed him without any cause. And now what have I here, saith the Lord? For my people is taken away for nothing: his rulers act iniquitously, saith the Lord, and my name is continually blasphemed all the day long. Therefore my people shall know my name in that day: because I myself that spoke, behold I am here.

LXX: "For thus saith the Lord: My people went down into Egypt, first to sojourn there: and they were led away violently into the Assyrians; and now what shall be here, saith the Lord?" Because my people is taken away, wonder for nothing, and howl. These things saith the Lord: Because of you my name is always blasphemed among the Gentiles. Therefore my people shall know my name in that day: because I myself that spoke, am here."

He reproves the people of the Jews, and predicts the things to come. That he who by his own will in Jacob went down to the Egyptians, and in the time of necessity and famine sojourned in the land of Goshen (Gen. 47): afterwards sustained calumny from the Assyrians, whom he had harmed in nothing; and was transferred into Babylon in captivity (4 Kings 17, 25). Whence he infers: "And now what have I here, saith the Lord?" And the sense is: I have nothing remaining for which I should stay in this region, from which my people has been taken away for nothing, and sold for their sins, and like an oryx caught in a net, either by the forces of the Romans, or by the snares of the devil, by which they are held bound even until now. Moreover, that they might suffer these things, their rulers and masters acted iniquitously; who according to Symmachus and Theodotion, "shall howl"; according to Aquila, "shall weep," when they shall have been delivered to torments. For they are the ones who stirred up the people against the Savior, so that they cried out with a consonant voice: "Crucify, crucify such a one" (John 19:15).

De quibus et ante jam dixerat: Ipse Dominus veniet avec senioribus populi et cum principibus ejus. Vos autem quare succendistis vineam meam et rapina pauperis in domibus vestris (Is. III, 14)? Quamobrem juxta Septuaginta loquitur ad eos: Propter vos semper nomen meum blasphematur in gentibus. Et sciendum quod, in gentibus, non habeatur in Hebraeo, sed absolute, nomen meum jugiter blasphematur, ut subaudiatur, in synagogis vestris: qui diebus ac noctibus blasphemant Salvatorem, et sub nomine, ut saepe dixi, Nazarenorum, ter in die in Christianos congerunt maledicta. Illis itaque blasphemantibus et maledicentibus Domino, populus ejus de quo crebro jam dictum est, id est, populus Christianus, sciet nomen illius qui venturus est in nomine Patris. Et propterea sciet, quia ipse qui prius locutus est per Prophetas, praesens erudiet populos.

Juxta Septuaginta loquitur ad Israel Deus, quod in Aegyptum voluntate descenderit. Dicente in Deuteronomio Moyse: In septuaginta animabus descenderunt patres tui in Aegyptum (Deut. X, 22): et ab Assyriis captivi violenter abducti sunt. Unde dicitur ad eos: Et nunc quid estis hic? quid facitis in terra Judaea, qui post necem Prophetarum, in Dei Filium misistis manus? Aut certe ad Angelicas potestates, et praesides Templi Angelos loquitur Deus: Quid hic facitis, cur non relinquitis populum blasphemantem? quod et Josephus refert (Lib. VI Antiq. Judaic. c. 12): apertis repente januis Templi, et sponte reseratis, quas multi homines claudere vix poterant, vocem de adytis Templi exisse dicentium: Transeamus ex his sedibus. In quo consideranda sermonum proprietas, quod non dixerint, recedamus, sed transeamus ad populum gentium. Unde et velum Templi a summo usque deorsum scissum est in duas partes, ut omnes Judaeorum caeremoniae panderentur, et eo tempore impleretur, quod in hoc eodem Propheta dicitur: Ex Sion egredietur lex, et verbum Domini de Jerusalem. Et judicabit inter multas gentes usque in longinquum (Isai. II, 3, 4). In omnem enim terram exivit sonus eorum, et in terminos orbis verba eorum (Ps. XVIII). Et in omni loco Deo offertur incensum, et hostia munda (Mich. III), quando propheticus sermo completus est: Recordabuntur et redibunt ad Dominum omnes fines terrae: et adorabunt in conspectu ejus omnes familiae gentium; quoniam Domini regnum est, et ipse dominabitur gentium (Ps. XXI, 28 seqq.). Unde dicitur ad principes Judaeorum: Admiramini, et ululate, quoniam vos causa estis ruinae populi.

Concerning whom he had already said before: "The Lord Himself will come with the ancients of the people and with the princes thereof. But why have you burnt up my vineyard and the prey of the poor is in your houses" (Isa. 3:14)? Wherefore according to the Septuagint he speaks to them: "Because of you my name is always blasphemed among the Gentiles." And it is to be known that "among the Gentiles" is not had in the Hebrew, but absolutely, "my name is continually blasphemed," so that it may be understood, in your synagogues: who days and nights blaspheme the Savior, and under the name, as I have often said, of Nazarenes, three times a day heap curses upon the Christians. Therefore, while they are blaspheming and cursing the Lord, His people of whom it has been frequently said now, that is, the Christian people, shall know the name of Him who is to come in the name of the Father. And therefore they shall know, because He himself who previously spoke through the Prophets, being present shall instruct the peoples.

According to the Septuagint God speaks to Israel, that they went down into Egypt by their own will. Moses saying in Deuteronomy: "In seventy souls thy fathers went down into Egypt" (Deut. 10:22): and as captives were violently led away by the Assyrians. Whence it is said to them: And now what are you here? what do you in the land of Judea, who after the murder of the Prophets, sent hands against the Son of God? Or certainly to the Angelic powers, and the Angels presiding over the Temple, God speaks: What do you here, why do you not leave the blaspheming people? which also Josephus relates (Lib. 6 Antiq. Judaic. c. 12): the doors of the Temple being suddenly opened and unbolted of their own accord, which many men could scarcely close, a voice came out of the sanctuaries of the Temple of those saying: "Let us pass over from these seats." In which the propriety of the words is to be considered, that they did not say, "let us recede," but "let us pass over" to the people of the Gentiles. Whence also the veil of the Temple was rent in two parts from the top even to the bottom, so that all the ceremonies of the Jews might be opened, and at that time might be fulfilled what is said in this same Prophet: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among many nations even afar off" (Isa. 2:3, 4). For their sound hath gone forth into all the earth, and their words unto the ends of the world (Ps. 18). And in every place incense is offered to God, and a pure host (Mal. 1:11), when the prophetic word was completed: "All the ends of the earth shall remember and return to the Lord: and all the families of the nations shall adore in his sight; for the kingdom is the Lord's, and he shall rule over the nations" (Ps. 21:28 seqq.). Whence it is said to the princes of the Jews: "Wonder, and howl," since you are the cause of the ruin of the people.

Porro juxta anagogen hoc possumus dicere, quod descendat in Aegyptum hujus saeculi populus Dei propria voluntate, quando amator magis voluptatum quam Dei est, et non audit illud propheticum: Vae qui descendunt in Aegyptum ad auxilium (Isai. XXXI, 1). Qui cum vitiis fuerit delinitus, et habitaverit in loco aquarum et fluminum, qui castitatis non habet siccitatem: tunc violenter tradetur Assyriis, ut dominentur ei, qui eum postea in peccato arguant atque convincant. Ipsi sunt enim et inimici et vindices, de quibus loquitur ad Israel: Et nunc quid tibi est et viae Aegypti, ut bibas aquam Geon: et quid tibi est et viae Assyriorum, ut bibas aquam fluminum (Jer. II, 18). Qui igitur descendit in Aegyptum, et de excelso Jerusalem ad humiliora delapsus est: vadensque Jericho, alteram Aegyptum, a latronibus vulnera plura suscepit, dicitur ad eum: Et nunc quid vobis est hic? quid in terra et in Ecclesia Dei vos esse simulatis, qui studio atque omni desiderio descendistis in Aegyptum, et ab Assyriis possidemini, captique estis: et ululare magis ac lugere debetis; quia propter vitia vestra atque peccata, nomen Dei blasphematur in gentibus? quibus in Ezechiele dicitur: Contaminastis nomen meum in gentibus (Ezech. XXXVI, 20). Et quomodo in Evangelio discipulis loquitur Dominus: Luceat lumen vestrum coram hominibus, ut videant bona opera vestra, et glorificent Patrem vestrum qui est in coelis (Matth. V, 16): sic econtrario, cum mala opera fecerimus, nomen Dei propter nos blasphematur in gentibus. Idcirco qui habet scientiam nominis Dei, et quod ad imaginem et similitudinem illius sit conditus, non ignorat, in luce versabitur. Et erit in die, de qua exultavit Abraham quod vidisset eam (Joan. VIII); de qua et sanctus loquitur David: Haec est dies quam fecit Dominus, exultemus et laetemur in ea (Ps. CXVII, 24). Qui enim illuminaverunt sibi lucem scientiae, et habent lumen sempiternum, quod credentibus repromissum est: Erit tibi Dominus lux aeterna (Isai. LX, 20), in die honeste ambulant, et sunt filii lucis et diei; et cognoscunt eum qui dicit ad Moysen: Vade, dic filiis Israel, qui est misit me (Exod. III, 14): et quem in sanctis ante cognoverant, etiam sibi adesse cognoscent.

(Vers. 7, 8.) Quam pulchri super montes pedes annuntiantis et praedicantis pacem, et annuntiantis bonum: praedicantis salutem, et dicentis Sion: Regnabit [Al. Regnavit] Deus tuus. Vox speculatorum tuorum: levaverunt vocem: simul laudabunt, quia oculo ad oculum videbunt, cum converterit Dominus Sion.

Furthermore, according to anagogy we can say this, that the people of God descend into the Egypt of this world by their own will, when one is a lover of pleasures more than of God, and does not hear that prophetic word: "Woe to them that go down into Egypt for help" (Isa. 31:1). Who when he shall have been soothed by vices, and shall have dwelt in the place of waters and rivers, which has not the dryness of chastity: then he shall be violently delivered to the Assyrians, so that they may rule over him, who afterwards may reprove and convict him in sin. For they are both enemies and avengers, concerning whom he speaks to Israel: "And now what hast thou to do with the way of Egypt, to drink the water of Geon: and what hast thou to do with the way of the Assyrians, to drink the water of the rivers" (Jer. 2:18). He therefore who descends into Egypt, and from the high Jerusalem has fallen to lower things: and going to Jericho, another Egypt, has received many wounds from robbers, it is said to him: And now what have you here? why do you pretend to be in the land and in the Church of God, you who by study and every desire have descended into Egypt, and are possessed by the Assyrians, and have been captured: and you ought rather to howl and mourn; because on account of your vices and sins, the name of God is blasphemed among the Gentiles? to whom it is said in Ezekiel: "You have contaminated my name among the nations" (Ezek. 36:20). And just as in the Gospel the Lord speaks to the disciples: "Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven" (Matth. 5:16): so on the contrary, when we have done evil works, the name of God because of us is blasphemed among the Gentiles. Therefore he who has the knowledge of the name of God, and that he was made after His image and likeness, is not ignorant, he shall live in the light. And it shall be in the day, of which Abraham exulted that he had seen it (John 8); concerning which also holy David speaks: "This is the day which the Lord hath made, let us exult and be glad in it" (Ps. 117:24). For those who have illuminated for themselves the light of knowledge, and have the everlasting light, which was promised to those believing: "The Lord shall be unto thee an everlasting light" (Isa. 60:20), walk honestly in the day, and are sons of light and of the day; and they know Him who says to Moses: "Go, tell the sons of Israel, HE WHO IS hath sent me" (Exod. 3:14): and Him whom they had previously known in the saints, they shall know also to be present to themselves.

(Vers. 7, 8.) How beautiful upon the mountains are the feet of him that announceth and preacheth peace, and announceth good: preacheth salvation, and saith to Zion: Thy God shall reign [Al. Hath reigned]. The voice of thy watchmen: they have lifted up their voice: they shall praise together, because they shall see eye to eye, when the Lord shall convert Zion.

LXX: Sicut hora super montes: sic pedes evangelizantis auditum pacis, evangelizantis bona: quia auditam faciam salutem meam, dicens: Sion regnabit Deus tuus. Vox custodientium te exaltata est, et voce simul laetabuntur, quia oculi ad oculos videbunt, quando misertus fuerit Dominus Sion.

Consequenter de eo qui supra dixerat: Ego ipse qui loquebar, ecce adsum, nunc Propheta testatur quod ipse super montes Evangelium praedicarit, id est, super Apostolos, de quibus scriptum est: Appropinquate montibus aeternis (Mich. II, 9, sec. LXX); et quorum doctrina illuminatio Dei est. Unde ad eum in Psalmis dicitur: Illuminans tu mirabiliter a montibus aeternis (Ps. LXXV, 5). Hic annuntiavit et praedicavit pacem his qui erant longe, id est, gentibus; et prope, hoc est, Judaeis: mundum reconcilians Deo, de quo sub nomine Salomonis in psalmo canitur: Orietur in diebus ejus justitia, et multitudo pacis, donec auferatur luna (Ps. LXXI, 7). Et in hoc eodem Propheta de puero qui natus est, et de filio qui datus est nobis, cujus principatus in humero ejus, et vocabitur magni consilii Angelus, post reliqua dicitur (Supra, IX, 7): Et pacis ejus non erit terminus. Ipse est enim pax nostra, qui pacificavit omnia per sanguinem crucis suae in coelo et in terra. Qui locutus est Apostolis: Pacem meam do vobis, pacem meam relinquo vobis (Joan. XIV, 27). Et annuntiavit nobis bona, non quae a Philosophis appellantur indifferentia; sed quae vere bona sunt, quae dat Pater petentibus se, id est, omnes gratias Spiritus sancti. Denique alter Evangelista in eodem loco scribit: Quanto magis Pater vester qui est in coelis, dabit Spiritum sanctum petentibus se (Luc. XI, 13)? Haec bona quae credentibus Dominus pollicetur: Audite me et comedetis bona; et delectabitur in bonis anima vestra; et non solum bona, sed salutem omnibus nuntiavit, quam ipse praebuit qui dicit Sion, id est, Ecclesiae: Regnabit [Al. Regnavit] Deus tuus. Unde et Apostolus loquitur ad Sanctos: Non regnet peccatum in vestro mortali corpore, ut obediatis desideriis ejus (Rom. VI, 12). Et de peccatoribus scribens: Mors, inquit, regnavit ab Adam usque ad Moysen (Rom. V, 14).

LXX: "As the hora (hour/beauty) upon the mountains: so are the feet of him that evangelizeth the hearing of peace, evangelizing good things: because I will make my salvation heard, saying: Zion, thy God shall reign." The voice of those guarding thee is exalted, and they shall rejoice together with the voice, because eyes shall see to eyes, when the Lord shall have had mercy on Zion."

Consequently concerning Him who had said above: "I myself that spoke, behold I am here," the Prophet now witnesses that He Himself preached the Gospel upon the mountains, that is, upon the Apostles, concerning whom it is written: "Approach the everlasting mountains" (Mic. 2:9, according to LXX); and whose doctrine is the illumination of God. Whence it is said to Him in the Psalms: "Thou enlightenest wonderfully from the everlasting mountains" (Ps. 75:5). He announced and preached peace to those who were far off, that is, to the Gentiles; and near, that is, to the Jews: reconciling the world to God, concerning whom it is sung under the name of Solomon in the psalm: "In his days shall justice spring up, and abundance of peace, till the moon be taken away" (Ps. 71:7). And in this same Prophet concerning the child who is born, and concerning the son who is given to us, whose principality is upon His shoulder, and He shall be called the Angel of great counsel, after the rest it is said (Supra, 9:7): "And of His peace there shall be no end." For He himself is our peace, who hath pacified all things through the blood of His cross in heaven and on earth. Who spoke to the Apostles: "My peace I give to you, my peace I leave to you" (John 14:27). And He announced to us good things, not those which are called indifferent by the Philosophers; but those which are truly good, which the Father gives to those asking Him, that is, all the graces of the Holy Spirit. Finally, another Evangelist in the same place writes: "How much more will your Father who is in heaven, give the Holy Spirit to those asking Him" (Luke 11:13)? These are the good things which the Lord promises to those believing: "Hearken to me and you shall eat good things; and your soul shall be delighted in good things"; and not only good things, but He announced salvation to all, which He himself provided who says to Zion, that is, to the Church: "Thy God shall reign [Al. Hath reigned]." Whence also the Apostle speaks to the Saints: "Let not sin reign in your mortal body, so as to obey the desires thereof" (Rom. 6:12). And writing concerning sinners: "Death," he says, "reigned from Adam unto Moses" (Rom. 5:14).

Quodque sequitur: Vox speculatorum tuorum, sive custodum tuorum, Apostolos significat, de quibus et in alio loco (Infra, LXII, 6) ad Ecclesiam loquitur Deus: Super muros tuos constitui custodes, qui numquam tacebunt, recordantes Domini, qui exaltabunt vocem de sublimibus disserentes. Unde dicitur ad eos (Supra, XL, 9): Super montem excelsum ascende qui evangelizas Sion. Exalta in fortitudine vocem tuam qui evangelizas Jerusalem. Isti pari Deum voce laudabunt, et oculis videbunt ad oculos. Quod aliis verbis Apostolus dicit: Facie ad faciem (I Cor. XIII); quando Sanctus canit: Oculi mei semper ad Dominum (Ps. XXIV, 15). Et: Ad te levavi oculos meos, qui habitas in coelo (Ps. XX, 1). Et Dominus respondebit ei: Oculi enim Domini super justos, et aures illius in precem eorum (Ps. XXXIII, 16). Hoc quod Septuaginta transtulerunt, sicut ὥρα, id est, hora super montes: sic [Al. Sicut] pedes evangelizantis auditum pacis, et reliqua, Paulus sequens sensum Hebraicae Veritatis, ponit in Epistola ad Romanos: Quam speciosi pedes evangelizantium bona, evangelizantium pacem (Rom. X, 15): Apostolos intelligi volens, quorum Dominus lavit pedes (Joan. XIII), ut mundi et pulchri essent ad praedicandum, et in toto orbe discurrerent, brevique doctrina Christi implerent mundum. Ὥρα autem, id est, hora, juxta Septuaginta, et ambiguitatem sermonis Graeci, aut tempus significat, aut pulchritudinem. Si tempus, illi aptabitur: Tempore opportuno audivi te, et in die salutis adjutor tui fui (Isai. XLIX, 8). Unde infert Apostolus: Ecce nunc tempus acceptabile: ecce nunc dies salutis (II Cor. VI, 2). Opportuno enim tempore pro cunctis sanguinem fudit: quando omnes declinaverunt, simul inutiles facti erant. Non erat qui faceret bonum, non erat usque ad unum (Ps. XIII): ut pro omnibus gustaret mortem, quia omnes peccaverant, et indigebant gloria Dei (Rom. III). Si autem pulchritudinem ad illud referamus, quod in psalmo dicitur: Speciosus forma prae filiis hominum (Ps. XLIV, 3); (quid enim pulchrius quam ut forma servi fieret forma Dei, et sederet et regnaret cum Christo in coelestibus?) potest ὥρα secundum Graecae linguae latitudinem cura dici, et sollicitudo, juxta illud quod Sanctus ait: Multiplicabis me in anima mea, in virtute tua (Ps. CXXXVII, 4). Pro mulplicabis me, in Graeco dicitur πολυωρήσεις με, quod est, multa cura et sollicitudine me dignum habebis. Et alibi: Secundum altitudinem tuam ἐπολυώρησας filios hominum (Ps. XI, 9): quod aliis verbis Graece dicitur, πολλῆς ὥρας, τοῦτ᾽ ἔστι, φροντίδος ἠξίωσας. Sed haec superflua sunt; et speciosi magis pedes Christi vel Apostolorum accipiendi, quod, praeter Septuaginta, omnes similiter transtulerunt, Paulo eorum interpretationem probante.

And that which follows: "The voice of thy watchmen," or "of thy guards," signifies the Apostles, concerning whom also in another place (Infra, 62:6) God speaks to the Church: "Upon thy walls I have appointed watchmen, who shall never hold their peace," remembering the Lord, who shall exalt their voice discoursing concerning sublime things. Whence it is said to them (Supra, 40:9): "Get thee up upon a high mountain, thou that evangelizest Zion. Lift up thy voice with strength, thou that evangelizest Jerusalem." These with an equal voice shall praise God, and shall see with eyes to eyes. Which in other words the Apostle says: "Face to face" (1 Cor. 13); when the Saint sings: "My eyes are ever towards the Lord" (Ps. 24:15). And: "To thee have I lifted up my eyes, who dwellest in heaven" (Ps. 122:1). And the Lord will answer him: "For the eyes of the Lord are upon the just, and His ears unto their prayers" (Ps. 33:16). This which the Septuagint translated, "as the hora (ὥρα), that is, hour [or beauty] upon the mountains: so [Al. As] the feet of him that evangelizeth the hearing of peace," and the rest, Paul following the sense of the Hebrew Truth, places in the Epistle to the Romans: "How beautiful are the feet of them that evangelize good things, that evangelize peace" (Rom. 10:15): wishing the Apostles to be understood, whose feet the Lord washed (John 13), so that they might be clean and beautiful for preaching, and might run through the whole world, and in a short time fill the world with the doctrine of Christ. Moreover, hora (ὥρα), that is, hour, according to the Septuagint, and the ambiguity of the Greek discourse, signifies either "time" or "beauty." If time, it will be fitted to that: "In an acceptable time I have heard thee, and in the day of salvation I have been thy helper" (Isa. 49:8). Whence the Apostle infers: "Behold, now is the acceptable time: behold, now is the day of salvation" (2 Cor. 6:2). For in an opportune time He shed His blood for all: when all had turned aside, they had become together unprofitable. "There was none that did good, no not so much as one" (Ps. 13): so that He might taste death for all, because all had sinned, and needed the glory of God (Rom. 3). But if we refer beauty to that which is said in the psalm: "Beautiful in form above the sons of men" (Ps. 44:3); (for what is more beautiful than that the form of a servant should become the form of God, and should sit and reign with Christ in the heavenly places?) hora (ὥρα) according to the latitude of the Greek tongue can be called "care" and "solicitude," according to that which the Saint says: "Thou shalt multiply me in my soul, in thy strength" (Ps. 137:4). For "thou shalt multiply me," in Greek it is said poluoreseis me (πολυωρήσεις με), which is, "thou shalt hold me worthy of much care and sollicitude." And elsewhere: "According to thy height thou hast held in much care (epoluoresas) the sons of men" (Ps. 11:9): which in other words is said in Greek, polles horas, tout' esti, phrontidos axiosas. But these are superfluous; and rather the beautiful feet of Christ or of the Apostles are to be accepted, which, except for the Septuagint, all translated similarly, Paul approving their interpretation.

(Vers. 9, 10.) Gaudete et laudate simul, deserta Jerusalem, quia consolatus est Dominus populum suum: redemit Jerusalem. Paravit Dominus brachium sanctum suum in oculis omnium gentium: et videbunt omnes fines terrae salutare Dei nostri.

LXX: Erumpant laetitiam simul deserta Jerusalem, quia misertus est Dominus ejus, et eruit Jerusalem. Revelabit Dominus brachium sanctum suum in conspectu cunctarum gentium. Et videbunt omnes fines terrae salutare Dei nostri.

Ducto in captivitatem populo Judaeorum, et urbe succensa, aut rarus erat in Jerusalem, aut nullus habitator. Postquam autem qui prius loquebar in Prophetis, et erat in principio apud Deum, Deus Verbum habitavit in nobis, et caro factus est, instaurata sunt deserta Jerusalem; et venit ille de quo scriptum est: Hic aedificabit civitatem meam, et captivitatem populi mei reducet: ut nequaquam plangatur ab Jeremia: Quomodo sedet sola civitas quae erat plena populis: facta est quasi vidua quae erat multiplicata in gentibus (Thren. I, 1); sed audiat David canentem, In convertendo Dominus captivitatem Sion, facti sumus tamquam consolati (Ps. CXXV, 1, 4). Et post paululum: Facti sumus laetantes. Et ut sciamus nequaquam haec dici de populo Judaeorum, sed de omnibus qui per apostolos in Dominum crediturі sunt, ponit et dicit: qui consolatus est eam, sive misertus est ejus, et qui eruit vel redemit eam, ipse paravit sive revelavit brachium sanctum suum, in conspectu omnium gentium: et videbunt omnes fines terrae salutare Dei nostri. Ex quo perspicuum est, exstructa per Apostolos spirituali Jerusalem, id est, Ecclesia, quae a Judaeis fuerat derelicta, revelari brachium Domini cunctis gentibus, et videre salutare ejus omnes fines terrae. Quod dupliciter intelligitur. Aut enim revelat Pater brachium suum cunctis gentibus, aut filius revelat fortitudinem suam. De quo scriptum est: Virtus enim ab eo egrediebatur et sanabat omnes (Luc. VI, 19). Et iterum: Sensi virtutem exisse de me quae sanavit haemorrhousam (Marc. V, 30). Quod autem Filius Dei, Patris dextera appelletur et brachium, multa sunt testimonia, e quibus pauca dicemus: Salvabit [Al. Salvavit] sibi dextera ejus, et brachium sanctum illius (Ps. XCVII, 2). Et alibi: In brachio meo gentes sperabunt (Isai. LI, 5). De quo Jacob dicit: Hic erit exspectatio gentium (Genes. XLIX, 10). Et octogesimus octavus psalmus: Tuum brachium cum potentia. Hoc brachio eduxit Dominus populum Israel de terra Aegypti. De quo ad Apostolorum principem loquebatur: Beatus es, Simon Barjona, quia caro et sanguis non revelaverunt tibi, sed Pater meus qui est in coelis (Mat. XVI, 17). Et Apostolus Paulus de se (Galat. I, 15): Quando, inquit, placuit Deo, qui separavit me de utero matris meae, ut revelaret Filium suum in me.

(Vers. 9, 10.) Rejoice and praise together, O desert Jerusalem, because the Lord hath comforted His people: He hath redeemed Jerusalem. The Lord hath prepared His holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God.

LXX: "Let the desert places of Jerusalem break out into joy together, because the Lord hath had mercy on her, and hath delivered Jerusalem. The Lord will reveal His holy arm in the sight of all the nations. And all the ends of the earth shall see the salvation of our God."

The people of the Jews being led into captivity, and the city set on fire, there was either a rare or no inhabitant in Jerusalem. But after He who previously spoke in the Prophets, and was in the beginning with God, God the Word, dwelt in us, and was made flesh, the desert places of Jerusalem were restored; and He came of whom it is written: "He shall build my city, and He shall bring back the captivity of my people": so that she may by no means be lamented by Jeremiah: "How doth the city sit solitary that was full of people! she is become as a widow that was multiplied among the nations" (Lam. 1:1); but she may hear David singing: "When the Lord brought back the captivity of Zion, we were become as men comforted" (Ps. 125:1, 4). And after a little: "We were become joyful." And that we may know that these things are by no means said of the people of the Jews, but of all who through the Apostles are to believe in the Lord, he sets down and says: He who comforted her, or had mercy on her, and who delivered or redeemed her, He Himself has prepared or revealed His holy arm, in the sight of all the nations: "and all the ends of the earth shall see the salvation of our God." From which it is clear, that spiritual Jerusalem, that is, the Church, having been built up through the Apostles, which had been forsaken by the Jews, the arm of the Lord is revealed to all nations, and all the ends of the earth see His salvation. Which is understood in a twofold way. For either the Father reveals His arm to all nations, or the Son reveals His strength. Concerning whom it is written: "For virtue went out from Him and healed all" (Luke 6:19). And again: "I have perceived that virtue is gone out from me," which healed the woman with the issue of blood (Mark 5:30). Moreover, that the Son of God is called the right hand and the arm of the Father, there are many testimonies, of which we shall say a few: "His right hand hath saved for Him, and His holy arm" (Ps. 97:2). And elsewhere: "In my arm the nations shall hope" (Isa. 51:5). Concerning whom Jacob says: "He shall be the expectation of the nations" (Gen. 49:10). And the eighty-eighth psalm: "Thy arm with power." With this arm the Lord led out the people of Israel from the land of Egypt. Concerning which He spoke to the prince of the Apostles: "Blessed art thou, Simon Bar-jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven" (Matth. 16:17). And the Apostle Paul concerning himself (Gal. 1:15): "When," he says, "it pleased God, who separated me from my mother's womb, that He might reveal His Son in me."

Quod autem cunctis gentibus omnes terrae terminos copulavit, qui visuri sunt salutare Dei, illud ostendit quod et in alio loco dicitur: Convertimini ad me ab extremis terrae, et salvi eritis (Isai. XLV, 22); et per Jeremiam: Ad te gentes venient ab extremis terrae (Jer. XVI, 19); et iterum: Recordabuntur et convertentur ad Dominum omnes familiae gentium; quia Domini est regnum, et ipse dominabitur gentium (Ps. XXI, 28 et seqq.); ut non solum varietas gentium singularum, sed et omnes mundi cardines crediturі praenuntientur in Christo. Juxta id quod ipse loquitur: Cum autem praedicatum fuerit hoc Evangelium in toto mundo, tunc erit finis (Matth. XXIV, 14). Alii summitates et extrema terrae, eos intelligi volunt, qui non in media terra, sed in extremis ejus instar rotarum finibus consistentes, humilia deserunt et ad excelsa festinant.

(Vers. 11-13.) Recedite, recedite, exite inde, pollutum nolite tangere: exite de medio ejus, mundamini qui fertis vasa Domini. Quoniam non in tumultu exibitis: nec in fuga properabitis. Praecedet enim vos Dominus, et congregabit vos Deus Israel.

LXX: Recedite, recedite, egredimini inde, et immundum nolite tangere: exite de medio ejus: separamini qui portatis vasa Domini, quia non cum tumultu exibitis, neque cum fuga ibitis: sed praecedet vos Dominus, et qui congregat vos Deus Israel.

Et hoc Judaei sic disserere conantur: Exite de Babylone, et idola eorum derelinquite. Exite de medio illius, et vasa quae Nabuchodonosor, capta Jerusalem, tulerat (IV Reg. XV), Cyro laxante captivos sub Zorobabel et Esdra (Esdr. I), referte in templum; nec sicut prius de Aegypto cum tumultu et timore fugistis, ita egredimini de Babylone; sed cum pace et voluntate regis Persarum atque Medorum, in quo Domini voluntas apparuit, qui protexit et congregavit vos. Alii quae de Babylone diximus, de Romano regno interpretantur, quod in adventu Christi qui eos liberaturus sit, haec omnia compleantur. Nos autem audientes supra: Quam pulchri super montes pedes annuntiantis et praedicantis pacem. Et: Revelabit Dominus brachium suum in conspectu omnium gentium: Et, videbunt omnes fines terrae salutare Dei nostri, nequaquam hoc de Judaeis, sed de Apostolorum omniumque Sanctorum intelligimus choro.

Moreover, that He has joined all the ends of the earth to all the nations, who are to see the salvation of God, that which is said in another place shows: "Be converted to me from the ends of the earth, and you shall be saved" (Isa. 45:22); and through Jeremiah: "To thee the nations shall come from the ends of the earth" (Jer. 16:19); and again: "All the families of the nations shall remember and shall be converted to the Lord; for the kingdom is the Lord's, and He himself shall rule over the nations" (Ps. 21:28 seqq.); so that not only the variety of individual nations, but also all the quarters of the world are predicted as about to believe in Christ. According to that which He himself speaks: "And when this Gospel shall have been preached in the whole world, then shall the end be" (Matth. 24:14). Others wish the "summits and ends of the earth" to be understood as those who, not standing in the middle of the earth, but in the extreme ends thereof like wheels, desert lowly things and hasten to the high things.

(Vers. 11-13.) Depart, depart, go ye out from thence, touch no polluted thing: go out of the midst of her, be ye clean, you that carry the vessels of the Lord. For you shall not go out in a tumult: neither shall you make haste by flight. For the Lord will go before you, and the God of Israel will gather you together.

LXX: "Depart, depart, go ye out from thence, and touch no unclean thing: go out of the midst of her: be ye separate, you that carry the vessels of the Lord, because you shall not go out with tumult, neither shall you go with flight: but the Lord shall go before you, and he that gathereth you together is the God of Israel."

And this the Jews try to discourse thus: Go out of Babylon, and forsake their idols. Go out of the midst of her, and the vessels which Nebuchadnezzar, Jerusalem having been captured, had taken (4 Kings 15), Cyrus releasing the captives under Zerubbabel and Ezra (Ezra 1), bring back into the temple; nor as previously you fled from Egypt with tumult and fear, so depart from Babylon; but with peace and the will of the king of the Persians and Medes, in whom the will of the Lord appeared, who protected and gathered you together. Others interpret what we have said of Babylon concerning the Roman kingdom, that in the advent of Christ who is to deliver them, all these things may be fulfilled. But we, hearing above: "How beautiful upon the mountains are the feet of him that announceth and preacheth peace." And: "The Lord will reveal His arm in the sight of all the nations," and, "all the ends of the earth shall see the salvation of our God," by no means understand this of the Jews, but of the choir of the Apostles and of all the Saints.

Quibus praecipitur, ut recedant de Jerusalem, et in toto mundo Evangelium praedicent, dicente Domino Salvatore: Ite et docete omnes gentes, baptizantes eas in nomine Patris, et Filii, et Spiritus sancti (Matth. XXVIII, 19): ut nequaquam cum Judaeis blasphemantibus maneant, in quorum necem Romanus paretur exercitus; sed pollutos derelinquant: et separentur ab eis atque mundentur, qui portant vasa Domini. Templum enim sunt Spiritus sancti (I Cor. III), et magnae domus vasa aurea et argentea. Qualis fuit Apostolus Paulus, qui vas electionis dicitur (Act. IX), praeparaverat enim se in vas pretiosum et aptum in ministerium Dei. Vel certe hoc dicendum, quod vasa Domini, armatura Dei sit spiritualis. De qua et Paulus Apostolus loquebatur: Induite vos armatura Dei (Ephes. VI, 11), et per singula enumerat: loricam justitiae, et clypeum fidei, et galeam salutis, et gladium spiritus, qui interpretatur verbum Dei. Ad haec addit, cingulum veritatis, et calceatos pedes in praeparatione Evangelii pacis. Et in alio loco: Deponentes ergo opera tenebrarum, induamur arma lucis (Rom. XIII, 13). Sequitur: Non in tumultu exibitis, nec in fuga properabitis. Neque enim ut victi de Jerusalem, sed ut victores recesserunt: ut qui quotidie praedicantes in Templo Evangelium Dei, multa millia Judaeorum Christi fidei subjecerant, etiam mundum illius Evangelio subjugarent. Praevium enim habebant Dominum, qui congregaret eos, Deum Israel, hoc est, de orbe terrarum unum gregem faceret, ut impleretur illud quod Dominus in Evangelio in Patrem loquitur (Joann. XVII, 21): Da, ut sicut ego et tu unum sumus: sic et isti in nobis unum sint: ut eodem sensu et eadem sententia, repugnantia inter se vitia atque contraria deserentes, unam apprehenderent solamque virtutem. Neque enim vitia et perturbationes invicem se sequuntur: quod de virtutibus dicitur, inquibus nec ὑπερβολαὶ sunt, nec ἐλλείψεις, id est, nec plus nec minus, sed omnia temperata. Porro in vitiis universa contraria sunt, ut pavor audaciae, impietati superstitio, luxuria parcitati.

Ecce intelliget servus meus, exaltabitur, et elevabitur et sublimis erit valde. Sicut obstupuerunt super te multi: sic inglorius erit inter viros aspectus ejus, et forma illius inter filios hominum. Iste asperget gentes multas: super ipsum continebunt reges os suum: quia quibus non erat narratum de eo, viderunt; et qui non audierant, contemplati sunt.

LXX: Ecce intelliget puer meus, et exaltabitur, et gloriabitur valde. Sicut stupebunt super te multi: sic in gloria erit ab hominibus species tua, et gloria tua a filiis hominum: sic mirabuntur gentes multae super eo, et continebunt reges os suum, quia quibus non est annuntiatum de eo, videbunt, et qui non audierunt, intelligent.

To whom it is commanded, that they depart from Jerusalem, and preach the Gospel in the whole world, the Lord Savior saying: "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matth. 28:19): so that they may by no means stay with the blaspheming Jews, for whose death the Roman army is prepared; but let them forsake the polluted: and be separated from them and be cleaned, those who carry the vessels of the Lord. For they are the temple of the Holy Spirit (1 Cor. 3), and in a great house there are vessels of gold and silver. Such was the Apostle Paul, who is called a vessel of election (Acts 9), for he had prepared himself as a precious vessel and fit for the ministry of God. Or certainly this is to be said, that the "vessels of the Lord" is the spiritual armor of God. Concerning which also the Apostle Paul spoke: "Put you on the armor of God" (Ephes. 6:11), and enumerates them by individual items: the breastplate of justice, and the shield of faith, and the helmet of salvation, and the sword of the spirit, which is interpreted as the word of God. To these he adds, the girdle of truth, and feet shod in the preparation of the Gospel of peace. And in another place: "Laying aside therefore the works of darkness, let us put on the armor of light" (Rom. 13:13). It follows: "You shall not go out in a tumult, nor shall you make haste by flight." For they did not depart from Jerusalem as defeated, but as victors: so that they who daily preaching the Gospel of God in the Temple, had subjected many thousands of Jews to the faith of Christ, might also subjugate the world to His Gospel. For they had the Lord as their leader, who would gather them together, the God of Israel, that is, He would make one flock out of the whole world, so that that might be fulfilled which the Lord speaks in the Gospel to the Father (John 17:21): "Grant, that as I and thou are one: so also these may be one in us": so that in the same sense and same sentence, forsaking the vices which are repugnant and contrary to each other, they might apprehend one and only virtue. For vices and perturbations do not follow each other in turn: which is said of the virtues, in which there are neither hyperbolai (excesses) nor elleipseis (deficiencies), that is, neither "more" nor "less," but all things are tempered. Furthermore, in vices all things are contrary, as fear to audacity, superstition to impiety, luxury to sparingness.

Behold, my servant shall understand, he shall be exalted, and shall be lifted up, and shall be very high. As many have been astonished at thee: so shall his aspect be inglorious among men, and his form among the sons of men. He shall sprinkle many nations: over him kings shall shut their mouth: because they to whom it was not told of him, have seen; and they who had not heard, have contemplated.

LXX: "Behold, my child shall understand, and shall be exalted, and shall be glorified exceedingly. As many shall be astonished at thee: so shall thy species be in glory from men, and thy glory from the sons of men: so many nations shall wonder at him, and kings shall shut their mouth, because they to whom it was not announced concerning him, shall see, and they who have not heard, shall understand."

Ne ulla legentibus ambiguitas relinquatur, quis sit ille qui dixerit: Ego qui loquebar, ecce adsum; et quod sit brachium sanctum Domini, quod cunctis gentibus revelatum est, Deus omnipotens Pater perspicue docet: Ecce intelliget servus meus sive puer meus, de cujus differentia supra diximus. Intelliget autem, non ut verbum Dei, atque sapientia; sed ut servus et puer. Qui cum in forma Dei esset, formam servi dignatus est accipere: factus obediens Patri usque ad mortem, et mortem crucis (Philipp. II). Quamobrem exaltavit eum, et donavit illi nomen super omne nomen. Qui loquitur in psalmo: Benedicam Dominum, qui tribuit mihi intellectum (Ps. XV, 7); et de quo David canit: Qui fecit coelos in intellectu (Ps. CXXXV, 5). Ipse est enim sapientia atque intelligentia, qui proficiebat quasi puer aetate atque sapientia: de quo loquitur et Petrus: Deus patrum nostrorum glorificavit Filium suum Jesum, quem vos quidem tradidistis, et negastis ante faciem Pilati volentis eum dimittere. Vos autem sanctum et justum negastis (Act. III, 13, 14), de quo et supra scriptum ostendimus: Ego testis, dicit Dominus, et puer quem elegi: super ipsum stupebunt plurimi (Isai. XLIII, 10), cum illius signa perspexerint. Et hinc erit majus miraculum, quod inglorius erit inter homines aspectus ejus: non quo formae significet foeditatem, sed quo in humilitate venerit et paupertate. Qui cum dives esset, pro nobis pauper factus est; et credentibus dixit: Discite a me, quia mitis sum et humilis corde (Matth. XI, 29): de quo et Clemens vir apostolicus, qui post Petrum Romanam rexit Ecclesiam, scribit ad Corinthios: Sceptrum Dei Dominus Jesus Christus, non venit in jactantia superbiae, cum possit omnia, sed in humilitate. Intantum ut verberatus a ministro sacerdotis, responderit: si male locutus sum, argue de peccato; sin autem bene, quid me caedis (Joan. XVIII)? habens duodecim Angelorum millia, quae illius nutibus obedirent. Iste asperget gentes multas, mundans eas sanguine suo et in baptismate Dei consecrans servituti. Super ipsum continebunt reges os suum, et principes saeculi, quorum omnis sapientia crucis praedicatione subversa est: et qui non habuerant Legem et Prophetas, et quibus de eo non fuerat nuntiatum, ipsi videbunt et intelligent. De quibus loquitur et Salvator: Beati qui non viderunt et crediderunt (Joan. XX, 29). In quorum comparatione, Judaeorum duritia reprehenditur, qui videntes et audientes, Isaiae in se vaticinium compleverunt, dicentis: Auditu audietis, et non intelligetis: et videntes aspicietis, et non videbitis. Incrassatum est enim cor populi hujus, et auribus graviter audierunt (Isa. VI, 9, 10).

Lest any ambiguity be left to the readers, who he may be who had said: "I that spoke, behold I am here"; and that He is the holy arm of the Lord, which was revealed to all the nations, God the almighty Father clearly teaches: "Behold, my servant shall understand," or "my child," concerning whose difference we have spoken above. Moreover, He shall understand, not as the Word of God, and wisdom; but as a servant and a child. Who when He was in the form of God, deigned to receive the form of a servant: being made obedient to the Father even unto death, and the death of the cross (Philipp. 2). Wherefore He hath exalted Him, and hath given Him a name above every name. Who speaks in the psalm: "I will bless the Lord, who hath given me understanding" (Ps. 15:7); and concerning whom David sings: "Who made the heavens in understanding" (Ps. 135:5). For He Himself is wisdom and intelligence, who progressed like a child in age and wisdom: concerning whom also Peter speaks: "The God of our fathers hath glorified His Son Jesus, whom you indeed delivered, and denied before the face of Pilate when he wished to release Him. But you denied the holy and just one" (Acts 3:13, 14), concerning whom also we have shown above it was written: "I am a witness, saith the Lord, and the child whom I have chosen: many shall be astonished at him" (Isa. 43:10), when they shall have seen His signs. And hence it will be a greater miracle, that His aspect shall be inglorious among men: not that it signifies foulness of form, but that He came in humility and poverty. Who though He was rich, for our sake was made poor; and said to those believing: "Learn of me, because I am meek and humble of heart" (Matth. 11:29): concerning whom also Clement, an apostolic man, who after Peter ruled the Roman Church, writes to the Corinthians: The scepter of God, the Lord Jesus Christ, came not in the boasting of pride, although He could do all things, but in humility. To such a degree that when beaten by a servant of the priest, He answered: "if I have spoken evil, give testimony of the evil; but if well, why strikest thou me" (John 18)? having twelve thousand thousand of Angels, which would obey His nods. "He shall sprinkle many nations," cleansing them with His blood and consecrating them to servitude in the baptism of God. "Over him kings shall shut their mouth," and the princes of the world, whose all wisdom was subverted by the preaching of the cross: and they who had not had the Law and the Prophets, and to whom it had not been announced concerning Him, they themselves shall see and understand. Concerning whom also the Savior speaks: "Blessed are they who have not seen and have believed" (John 20:29). In comparison with whom, the hardness of the Jews is reproved, who seeing and hearing, fulfilled in themselves the prophecy of Isaiah, saying: "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 gross, and with their ears they have been dull of hearing" (Isa. 6:9, 10).

(Cap. LIII.---Vers. 1 seq.) Quis credidit auditui nostro? et brachium Domini cui revelatum est? Et ascendet sicut virgultum coram eo, et sicut radix de terra sitienti: non est species ei, neque decor: et vidimus eum, et non erat aspectus: et desideravimus eum. Despectum et novissimum virorum, virum dolorum, et scientem infirmitatem; et quasi absconditus vultus ejus, et despectus: unde nec reputavimus eum. Vere languores nostros ipse tulit, et dolores nostros portavit: et nos putavimus eum quasi leprosum, et percussum a Deo, et humiliatum.

LXX: Domine, quis credidit auditui nostro, et brachium Domini cui revelatum est? Annuntiavimus quasi parvulum in conspectu ejus: sicut radix in terra sitienti. Non est species ei neque gloria, et vidimus eum, et non habebat speciem neque decorem: sed species ejus inhonorata, et deficiens prae filiis hominum. Homo in plaga, et sciens ferre infirmitatem, quia aversa est facies ejus, despecta et non reputata. Iste peccata nostra portat, et pro nobis dolet, et nos reputavimus cum esse in dolore, et in plaga et in afflictione.

Post verba Patris, quibus filium suum mundo nuntiaverat esse venturum; et ante scandalum crucis, de quo dicturus erat: Inglorius erit aspectus ejus, et forma ejus prae filiis hominum, gloriam praemiserat resurrectionis: Exaltabitur et elevabitur, et sublimis erit valde: ut humilitate crucis resurrectionis gloriam praeveniret, respondit Prophetarum chorus se implesse officium, et quantum in se fuit, brachium illius atque virtutem omnibus nuntiasse. In eo autem quod dicit: Quis credidit auditui nostro, et brachium Domini cui revelatum est? raritatem credentium significat ex Judaeis. Quodque sequitur: Ascendet sicut virgultum coram eo; pro quo LXX transtulerunt, Annuntiavimus sicut parvulum coram eo: pro virgulto, Symmachus, ramum interpretatus est, ut assumptum ostenderet hominem qui processit de utero virginali. De quo infert: Sicut radix de terra sitienti. Pro sitienti, Aquila interpretatus est, invia, ut virginitatis privilegium demonstraret, quod absque ullo humano semine de terra prius invia sit creatus. Iste est de quo et supra legimus: Exiet virga de radice Jesse, et flos de radice ejus ascendet (Isai. XI, 1); ut nativitatem ejus et ascensum significet in mundo.

(Chap. LIII.---Vers. 1 seq.) "Who hath believed our report? and to whom is the arm of the Lord revealed? And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness: and we have seen him, and there was no sightfulness: and we have desired him. Despised and the most abject of men, a man of sorrows, and knowing infirmity; and his look was as it were hidden and despised: whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted."

LXX: "Lord, who hath believed our report, and to whom is the arm of the Lord revealed? We have announced as a child in his sight: as a root in a thirsty ground. There is no beauty in him nor glory, and we saw him, and he had no beauty nor comeliness: but his species was dishonored, and failing before the sons of men. A man in a plague, and knowing how to bear infirmity, because his face was turned away, despised and not esteemed. He carries our sins, and sorrows for us, and we esteemed him to be in sorrow, and in a plague and in affliction."

After the words of the Father, by which He had announced that His Son was to come to the world; and before the scandal of the cross, of which He was about to say: "His look shall be inglorious, and His form among the sons of men," He had premised the glory of the resurrection: "He shall be exalted and lifted up, and shall be very high": so that by the humility of the cross He might prevent the glory of the resurrection, the chorus of the Prophets responded that they had fulfilled their office, and as much as was in them, had announced His arm and power to all. But in that which he says: "Who hath believed our report, and to whom is the arm of the Lord revealed?" it signifies the scarcity of believers from among the Jews. And that which follows: "He shall grow up as a tender plant before him"; for which the LXX translated, "We have announced as a child before him": for "tender plant," Symmachus interpreted "branch," to show the assumed man who proceeded from the virginal womb. Concerning which he adds: "As a root out of a thirsty ground." For "thirsty," Aquila interpreted "impassable," to demonstrate the privilege of virginity, because without any human seed He was created from the earth previously impassable. This is He of whom also we read above: "There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root" (Isa. 11:1); so that it signifies His birth and ascent in the world.

Sin autem non habebat speciem neque gloriam; sed forma ipsius erat ignobilis et deficiens prae filiis hominum, sive ut habetur in Hebraeo, despectus et novissimus virorum, quomodo in Psalmis dicitur: Accingere gladio tuo super femur tuum, potentissime, pulchritudine et decore tuo (Ps. XLIV, 4)? Quod facile solvitur. Despectus erat et ignobilis quando pendebat in cruce, et factus pro nobis maledictum, peccata nostra portabat. Et loquebatur Patri: Deus Deus meus, quare me dereliquisti (Matth. XXVII, 46)? Inclytus autem erat, et decorus aspectu, quando ad passionem ejus terra contremuit, saxa dirupta sunt, et fugiente sole, aeternam noctem elementa timuerunt. De quo et sponsa in Cantico Canticorum: Fratruelis meus candidus, et rubicundus, electus de millibus (Cant. V, 10). Candidus plenitudine ac puritate virtutum, rubicundus in passione, de qua postea lecturi sumus: Quis est iste qui ascendit de Edom, fulva vestimenta ejus ex Bosor; electus de millibus in resurrectionem; ut qui erat primogenitus omnis creaturae, primogenitus fieret ex mortuis.

Quod autem infert: Homo in dolore et sciens ferre infirmitatem, sive virum dolorum, et scientem infirmitatem, verum corpus hominis, et veram demonstrat animam, qui sciens ferre infirmitates, omnes eas divinitate superavit. Et absconditus vultus illius atque despectus, ut humano corpore divina potentia celaretur. De quo supra dictum est: Tu es Deus absconditus, et nesciebamus. Qui vere languores nostros et peccata portavit, et pro nobis dolet, non putative, id est, τὸ δοκεῖν, ut vetus et nova haeresis suspicantur; sed vere crucifixus est. Vere doluit, dicens in Evangelio: Tristis est anima mea usque ad mortem (Matth. XXVI, 38). Et: Nunc anima mea turbata est (Joan. XII, 27). Et nos putavimus eum esse immundum, sive in dolore, ut Septuaginta transtulerunt, pro quo Aquila et Symmachus posuerunt leprosum, Theodotio, flagellatum. Quod aliis verbis Hebraico idiomate lepra intelligitur, juxta illud quod in psalmo scriptum est: Et flagellum non appropinquabit tabernaculo tuo (Ps. XC, 10). Et est sensus: Putavimus eum pro peccatis suis a Deo esse percussum, qui humiliatus est propter nos, et cum latronibus crucifixus. Pro eo quod Symmachus transtulit Ἐν ἀφῇ ὄντα, hoc est, in lepra; Aquila posuit ἀφημένον, id est, leprosum: quod multi non intelligentes, putant relictum, et alii legunt καθήμενον, id est, sedentem. In principio capituli, in quo juxta Septuaginta dicitur: Domine, quis credidit auditui nostro: et brachium Domini cui revelatum est (Rom. X), quo testimonio et apostolus Paulus utitur ad Romanos, edisserens illud super Domini passione: Dominus, in Hebraico non habetur, sed pro intelligentia personae, ad quam dicitur, additum est.

But if He had no beauty nor glory; but His form was ignoble and failing before the sons of men, or as it is held in the Hebrew, "despised and the most abject of men," how is it said in the Psalms: "Gird thy sword upon thy thigh, O thou most mighty, with thy beauty and thy comeliness" (Ps. 44:4)? This is easily solved. He was despised and ignoble when He hung upon the cross, and being made a curse for us, He carried our sins. And He spoke to the Father: "My God, my God, why hast thou forsaken me" (Matth. 27:46)? But He was illustrious and comely in aspect when at His passion the earth trembled, the rocks were rent, and with the sun fleeing, the elements feared eternal night. Concerning whom also the bride in the Song of Songs: "My kinsman is white and ruddy, chosen out of thousands" (Cant. 5:10). White in the fullness and purity of virtues, ruddy in the passion, concerning which we are later to read: "Who is this that cometh from Edom, his garments are of a tawny color from Bozrah"; chosen out of thousands in the resurrection; so that He who was the firstborn of every creature, might become the firstborn from the dead.

But what he adds: "A man in sorrow and knowing how to bear infirmity," or "a man of sorrows, and knowing infirmity," demonstrates a true body of man, and a true soul, who knowing how to bear infirmities, overcame them all by His divinity. And His face was hidden and despised, so that by a human body divine power might be concealed. Concerning which it was said above: "Thou art a hidden God, and we knew it not." Who truly carried our infirmities and sins, and sorrows for us, not putatively, that is, to dokein, as the old and new heresy suspect; but He was truly crucified. He truly sorrowed, saying in the Gospel: "My soul is sorrowful even unto death" (Matth. 26:38). And: "Now is my soul troubled" (John 12:27). And we thought Him to be unclean, or "in sorrow," as the Septuagint translated, for which Aquila and Symmachus put "leper," Theodotion, "scourged." Which in other words of the Hebrew idiom is understood as "leprosy," according to that which is written in the psalm: "And the scourge shall not come near thy tabernacle" (Ps. 90:10). And the sense is: We thought Him to be struck by God for His own sins, who was humbled for our sake, and crucified with thieves. For that which Symmachus translated En haphe onta, that is, "being in leprosy"; Aquila put aphemenon, that is, "leprous": which many not understanding, think "forsaken," and others read kathemenon, that is, "sitting." In the beginning of the chapter, where according to the Septuagint it is said: "Lord, who hath believed our report: and to whom is the arm of the Lord revealed" (Rom. 10), which testimony the apostle Paul also uses to the Romans, expounding it upon the passion of the Lord: "Lord" is not held in the Hebrew, but it was added for the understanding of the person to whom it is said.

(Vers. 5-7.) Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra. Disciplina pacis nostrae super eum, et livore ejus sanati sumus. Omnes nos quasi oves erravimus, unusquisque in via sua declinavit: et Dominus posuit in eo iniquitatem omnium nostrum. Oblatus est, quia ipse voluit, et non aperuit os suum.

LXX: Ipse autem vulneratus est propter peccata nostra, et infirmatus est propter iniquitates nostras. Disciplina pacis nostrae super eum: livore ejus sanati sumus. Omnes quasi oves erravimus, homo in via sua erravit. Et Dominus tradidit eum propter iniquitates nostras, et ipse propter afflictionem non aperuit os suum.

Nos, inquit, putavimus eum virum dolorum: sive juxta Septuaginta, esse in dolore, et percussum a Deo, et propria sustinere peccata. Ille autem vulneratus est propter iniquitates nostras, dicens in psalmo: Foderunt manus meas et pedes (Ps. XXI, 18), ut suo vulnere vulnera nostra curaret, et attritus est, sive infirmatus propter scelera nostra, ut factus pro nobis maledictum, nos liberaret de maledicto. Maledictus enim omnis homo qui pendet in ligno (Deut. XXI, Galat. III). Unde disciplina pacis nostrae super eum est. Quod enim nos pro nostris debebamus sceleribus sustinere, ille pro nobis passus est, pacificans per sanguinem crucis suae, sive quae in terra, sive quae in coelis sunt. Ipse est enim pax nostra, qui fecit utraque unum, et medium parietem maceriae, solvens inimicitiam in carne sua, et livore ejus sanati sumus (Ephes. II). Ex quo perspicuum est, sicut corpus flagellatum atque laceratum signa injuriae in vibicibus ac livore portabat: ita et animam vere doluisse pro nobis, ne ex parte veritas, et ex parte mendacium credatur in Christo (Rom. III).

Omnes, inquit, quasi oves erravimus, et indiguimus misericordia Dei, dicentes in psalmo: Erravi sicut ovis perdita (Ps. CXVIII, 176); quae in Evangelii parabola boni Pastoris atque solliciti humeris reportata est (Matth. XVIII). Qui sint autem istae oves, sequens versus ostendit. Homo in via sua erravit; sive unusquisque in via sua declinavit, ut proprium sequeretur errorem, et rectam viam deserens, de Crucifixo diversa sentiret. Dominus autem posuit in eo iniquitatem omnium nostrum, sive tradidit eum pro peccatis nostris; ut quod propter imbecillitatem virium ferre non poteramus, pro nobis ille portaret, qui oblatus est, quia ipse voluit. Non enim necessitate crucem, sed voluntate sustinuit, dicens in Evangelio: Calicem quem mihi dedit Pater, non bibam illum (Joan. XVIII, 11)? Et ad Petrum qui scandalizabatur a crucis nomine, quia non noverat mysterium, et humano pavore trepidabat: Vade retro me, Satana, scandalum es mihi, quia non sapis ea quae Dei sunt, sed quae hominum (Matth. XVI, 23).

(Vers. 5-7.) "But he was wounded for our iniquities, he was bruised for our sins. The discipline of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. He was offered because he himself willed, and he opened not his mouth."

LXX: "But he was wounded for our sins, and was weakened for our iniquities. The discipline of our peace was upon him: by his bruises we are healed. All we like sheep have gone astray, man has gone astray in his own way. And the Lord delivered him for our iniquities, and he because of affliction opened not his mouth."

We, he says, thought Him a man of sorrows: or according to the Septuagint, to be in sorrow, and struck by God, and to sustain His own sins. But He was wounded for our iniquities, saying in the psalm: "They have dug my hands and feet" (Ps. 21:18), so that by His wound He might cure our wounds, and He was bruised, or weakened for our crimes, so that being made a curse for us, He might deliver us from the curse. For "cursed is every man who hangeth on a tree" (Deut. 21, Galat. 3). Whereupon "the discipline of our peace is upon him." For what we ought to have sustained for our crimes, He suffered for us, making peace through the blood of His cross, whether things on earth, or things in the heavens. For He is our peace, who made both one, and the middle wall of partition, dissolving the enmity in His flesh, "and by his bruises we are healed" (Ephes. 2). From which it is clear, that as a body scourged and lacerated carried signs of injury in welts and bruises: so also that the soul truly grieved for us, lest truth in part, and falsehood in part, be believed in Christ (Rom. 3).

"All we," he says, "like sheep have gone astray," and have needed the mercy of God, saying in the psalm: "I have gone astray like a lost sheep" (Ps. 118:176); which in the Gospel parable of the good and solicitous Shepherd was carried back on His shoulders (Matth. 18). But who those sheep are, the following verse shows. "Man has gone astray in his own way"; or "every one hath turned aside into his own way," so that he might follow his own error, and deserting the right way, might feel differently concerning the Crucified. "But the Lord hath laid on him the iniquity of us all," or "delivered him for our sins"; so that what we were not able to bear because of the weakness of our strengths, He might carry for us, who "was offered because he himself willed." For He sustained the cross not by necessity, but by will, saying in the Gospel: "The cup which the Father hath given me, shall I not drink it" (John 18:11)? And to Peter who was scandalized by the name of the cross, because he did not know the mystery, and was trembling with human fear: "Go behind me, Satan, thou art a scandal to me, because thou savorest not the things that are of God, but the things that are of men" (Matth. 16:23).

Alioquin si non propria voluntate esset oblatus, qui indicare et praedicere poterat proditorem, et Apostolis loquebatur: Omnes vos in hac nocte in me scandalum sustinebitis, poterat eos qui ad se missi fuerant declinare, quibus occurrit intrepidus, et ultro se obtulit dicens: Quem quaeritis (Joan. XVIII, 4, 6)? Qui statim ceciderunt retrorsum; vocem enim praesentis Dei ferre non poterant. Pulchreque addidit: Et non aperuit os suum. Qui dicenti Pilato: Mihi non loqueris? noluit respondere. Sive juxta Septuaginta: Afflictus non aperuit os. Aut juxta Symmachum et Theodotionem, audiens non aperuit os suum.

(Vers. 7 seqq.) Sicut ovis ad occisionem ducetur, et quasi agnus coram tondente obmutescet, et non aperiet os suum. De angustia et de judicio sublatus est. Generationem ejus quis enarrabit? quia abscissus est de terra viventium: propter scelus populi mei percussit eos. Et dabit impios pro sepultura, et divitem pro morte sua: eo quod iniquitatem non fecerit, neque dolus fuerit in ore ejus. Et Dominus voluit conterere eum in infirmitate.

LXX: Sicut ovis ad victimam ductus est, et sicut agnus coram tondente mutus, sic non aperuit os suum. In humilitate judicium ejus sublatum est. Generationem illius quis enarrabit, quia tollitur de terra vita ejus? Ab iniquitatibus populi mei ductus est ad mortem; et dabo pessimos pro sepultura ejus, et divites pro morte illius. Quia iniquitatem non fecit, neque dolum in ore suo: et Dominus vult mundare eum a plaga.

Hoc testimonium, cum in Actibus Apostolorum reginae Candacis Eunuchus rheda veheretur (Act. VIII et seqq.), et legens non intelligeret, interpretante Philippo super passione et nomine Salvatoris, intellexit, et statim baptizatus, in agni sanguine quem legebat, vir meruit appellari, et Apostolus genti Aethiopum missus est. Qui igitur oblatus est Pilato, quia ipse voluit; et non respondit, ut patibulum pro nobis damnatus ascenderet, ipse sicut ovis ad occisionem ductus est, et quasi agnus coram tondente obmutuit. Etenim pascha nostrum immolatus est Christus (I Cor. V), quem Joannes Baptista monstrabat, dicens: Ecce agnus Dei, ecce qui tollit peccata mundi (Joan. I, 29). Qui et in Apocalypsi Joannis Evangelistae, agnus occisus saepe memoratur (Apocal. V). Qui de seipso loquitur in Jeremia (Jerem. XI). Ego autem sicut agnus innocens, et ductus ad victimam, nesciebam. Cum enim nesciret peccatum, pro nobis peccatum factus est (II Cor. V).

Otherwise, if He had not been offered by His own will, He who could indicate and predict the betrayer, and spoke to the Apostles: "All you shall sustain scandal in me this night," could have turned aside those who had been sent to Him, whom He meets intrepid, and offers Himself voluntarily, saying: "Whom seek ye" (John 18:4, 6)? Who immediately fell backward; for they could not bear the voice of God present. And beautifully he added: "And he opened not his mouth." Who to Pilate saying: "Speakest thou not to me?" would not answer. Or according to the Septuagint: "Afflicted he opened not his mouth." Or according to Symmachus and Theodotion, "hearing he opened not his mouth."

(Vers. 7 seqq.) "He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress and from judgment. Who shall declare his generation? because he is cut off out of the land of the living: for the wickedness of my people have I struck them. And he shall give the ungodly for his burial, and the rich for his death: because he hath done no iniquity, neither was there deceit in his mouth. And the Lord willed to bruise him in infirmity."

LXX: "He was led as a sheep to the victim, and as a lamb dumb before his shearer, so he opened not his mouth. In humility his judgment was taken away. Who shall declare his generation, because his life is taken away from the earth? From the iniquities of my people he was led to death; and I will give the worst for his burial, and the rich for his death. Because he did no iniquity, nor deceit in his mouth: and the Lord wills to cleanse him from the plague."

This testimony, when in the Acts of the Apostles the Eunuch of queen Candace was carried in a chariot (Acts 8:27 ff.), and reading did not understand, with Philip interpreting upon the passion and name of the Savior, he understood, and immediately baptized, in the blood of the lamb which he was reading, he deserved to be called a man, and was sent as an Apostle to the nation of the Ethiopians. He therefore who was offered to Pilate, because he himself willed; and answered not, so that he might ascend the gibbet condemned for us, he was led as a sheep to the slaughter, and was dumb as a lamb before his shearer. For "Christ our pasch is sacrificed" (1 Cor. 5), whom John the Baptist showed, saying: "Behold the lamb of God, behold him who taketh away the sins of the world" (John 1:29). Who also in the Apocalypse of John the Evangelist, is often remembered as the slain lamb (Apoc. 5). Who speaks of himself in Jeremiah (Jerem. 11:19): "But I as a meek lamb, that is carried to be a victim, did not know." For since he knew no sin, for us he was made sin (2 Cor. 5).

Et sicut agnus cum ducitur ad victimam, non repugnat: sic ille passus est voluntate, ut destrueret eum qui mortis habebat imperium (Hebr. II), humilians se usque ad mortem, et mortem crucis (Philipp. II). Hic agnus est, in cujus typo immolabatur agnus, cujus cruor linitus in postibus exterminatorem fugabat Aegypti (Exod. XXII); qui non solum sanguine suo nos redemit, sed et lanis operuit, ut algentes infidelitate, sua veste calefaceret, et audiremus Apostolum nobis loquentem: Quotquot in Christo baptizati estis, Christum induistis (Galat. III, 27). Et in alio loco: Induimini Christo Jesu (Rom. XIII, 14).

Quodque sequitur: De angustia et de judicio sublatus est; sive ut LXX transtulerunt, in humilitate judicium ejus ablatum est, illud significat, quod de tribulatione atque judicio ad Patrem victor ascenderit; sive quod judex omnium, judicii non repererit veritatem; sed absque ulla culpa, seditione Judaeorum et Pilati voce damnatus sit. Unde admiratur Propheta, quod omnium Deus se tradiderit passioni. De quo Paulus loquiter: Si enim credidissent, numquam Dominum gloriae crucifixissent (I Cor. II, 8).

Sequitur: Generationem ejus quis enarrabit? Quod dupliciter intelligitur: aut enim de divinitate ejus accipiendum est, quod impossibile sit divinae nativitatis nosse mysteria; de qua ipse loquitur in Proverbiis: Ante omnes colles generavit me (Prov. VIII, 25); juxta illud quod alibi legimus: Quis cognovit sensum Domini: aut quis consiliarius ejus fuit (Rom. XI, 34)? id est, nullus; aut de partu Virginis, quod difficulter possit exponi. Denique cum Mariae diceretur ab Angelo: Concipies et paries filium, illa respondit: Unde mihi hoc, quia virum non cognovi? Cui rursum Angelus: Spiritus, inquit, sanctus veniet super te, et virtus Altissimi obumbrabit tibi (Luc. I, 31, 34, 35), ut vel ab Angelo, vel ab Evangelista tantum nativitatis hujus sacramenta dicantur. Cujus narrator rarissimus est, secundum illud: Quis sapiens, et intelliget haec: intelligens, et cognoscet ea (Osee XIV, 10)?

Sin autem prudens lector tacita cogitatione responderit: Et quomodo scriptum est: Nemo novit Filium nisi Pater: et nemo novit Patrem, nisi Filius, et cui voluerit Filius revelare? Et qui novit Patrem et Filium, utique et generationis potest enarrare mysterium. Audiat aliud esse nosse, aliud eloqui, quia frequenter quae mente concipimus, sermone explicare non possumus. Ergo et mysterium divinae nativitatis in corpore, possunt sancti, fide magis nosse quam dicere. Alioquin et Apostolus raptus in tertium coelum et in paradisum, audivit verba quae nequaquam valet humana lingua proferre (II Cor. XII). Sed et Spiritus interpellat pro nobis gemitibus ineffabilibus.

And as a lamb when it is led to the victim, does not resist: so he suffered by will, so that he might destroy him who had the empire of death (Hebr. 2), humbling himself unto death, even the death of the cross (Philipp. 2). This is the lamb, in whose type the lamb was sacrificed, whose blood smeared on the doorposts put to flight the exterminator of Egypt (Exod. 12); who not only redeemed us by his blood, but also covered us with wools, so that those freezing with infidelity, he might warm with his garment, and we might hear the Apostle speaking to us: "As many of you as have been baptized in Christ, have put on Christ" (Galat. 3:27). And in another place: "Put ye on the Lord Jesus Christ" (Rom. 13:14).

And what follows: "He was taken away from distress and from judgment"; or as the LXX translated, "In humility his judgment was taken away," signifies that from tribulation and judgment he ascended victor to the Father; or that the judge of all, did not find the truth of judgment; but without any fault, by the sedition of the Jews and the voice of Pilate was condemned. Whereupon the Prophet wonders, that the God of all delivered himself to passion. Of which Paul speaks: "For if they had known, they would never have crucified the Lord of glory" (1 Cor. 2:8).

It follows: "Who shall declare his generation?" Which is understood doubly: for either it is to be taken concerning his divinity, that it is impossible to know the mysteries of the divine birth; of which he himself speaks in Proverbs: "Before all the hills he generated me" (Prov. 8:25); according to that which we read elsewhere: "Who hath known the mind of the Lord: or who hath been his counselor" (Rom. 11:34)? that is, no one; or concerning the birth from the Virgin, which can with difficulty be expounded. Finally, when it was said to Mary by the Angel: "Thou shalt conceive and bear a son," she answered: "How shall this be, because I know not a man?" To whom again the Angel: "The Holy Spirit," he said, "shall come upon thee, and the power of the Most High shall overshadow thee" (Luke 1:31, 34, 35), so that either by the Angel, or by the Evangelist only the sacraments of this birth may be told. Whose narrator is most rare, according to that: "Who is wise, and will understand these things: understanding, and will know them" (Hosea 14:10)?

But if the prudent reader should answer with silent thought: And how is it written: "No one knoweth the Son but the Father: and no one knoweth the Father but the Son, and he to whom the Son shall will to reveal him"? And he who knows the Father and the Son, surely can also declare the mystery of the generation. Let him hear that it is one thing to know, another to speak out, because frequently what we conceive in the mind, we cannot explain in speech. Therefore also the mystery of the divine birth in the body, the saints can know by faith more than they can say. Otherwise also the Apostle snatched into the third heaven and into paradise, heard words which it is by no means possible for a human tongue to proffer (2 Cor. 12). But also the Spirit intercedes for us with unspeakable groanings.

Istius igitur, cujus generationem aut nullus, aut rarus enarrare potest, sublata est vita de terra; ut nequaquam in terra, sed in coelo viveret. Sive abscissus est de terra viventium, ut impleretur de eo quod scriptum est in Apocalypsi Joannis: Ego sum primus et novissimus: qui vivebam, et sum mortuus: et ecce vivo in aeternum (Apoc. XVII, 18); ut post vitam quam vixit in terra mortuus terrae, coelis viveret in aeternum. Quodque jungitur, Propter scelus populi mei percussit eos; sive, juxta LXX, ab iniquitatibus populi mei ductus est ad mortem, duplicem sensum habet. Aut enim persecutores et sceleratos populi sui, sua morte percussit: aut propter magnitudinem peccatorum populi, quem semper peculiarem habuit, ductus ad mortem est, ut illos ad vitam sua morte revocaret.

Ipse dedit impios, pro sepultura sua; et divitem, pro morte sua. Sive pessimos, pro sepultura ejus; et divites, pro morte ejus: utrumque populum significans, ut in malis et pessimis, qui ante Dei notitiam non habebant (Rom. IX), ostendatur gentium multitudo: in divitibus, quorum erat Testamentum et Legislatio et Prophetae, Judaicus populus demonstretur. Ergo idcirco passus est Dominus et sepultus, ut ex utroque populo sibi Ecclesiam congregaret. Sive hoc dicendum, quod Scribas et Pharisaeos, ac Sadducaeos, sacerdotes et pontifices, qui in populo ante regnabant, et nimiis opibus affluebant, post Domini passionem Romanis tradiderit Deus, et aeternae subjecerit servituti.

Iste pro cujus sepultura et morte, impii divitesque sunt traditi, iniquitatem non fecit, nec dolus inventus est in ore ejus. Quod de nullo penitus hominum intelligi potest, ut nec opere, nec sermone peccaverit, dicente Scriptura: Nemo mundus a sordibus, nec si unius quidem diei fuerit vita ejus. Et, omnes sicut oves erravimus, unusquisque in via sua declinavit (Job. XXV): nisi de illo, qui peccata nostra portavit, et pro nobis dolet, et vulneratus est pro iniquitatibus nostris, et afflictus est propter scelera nostra, cujus livore sanati sumus. Super quo et princeps Apostolorum Petrus hoc testimonium edisserens, ait: In hoc enim vocati estis, quia et Christus passus est pro nobis, relinquens vobis exemplum, ut sequamini vestigia ejus. Qui peccatum non fecit, nec inventus est dolus in ore ipsius. Qui cum malediceretur, non maledicebat: et cum pateretur, non comminabatur (I Petr. II, 21 et seqq.).

Of this one therefore, whose generation either no one, or a rare person can declare, life was taken away from the earth; so that he might by no means live on earth, but in heaven. Or he was cut off from the land of the living, so that what was written of him in the Apocalypse of John might be fulfilled: "I am the first and the last: who was living, and am dead: and behold I live forever" (Apoc. 1:17-18); so that after the life which he lived on earth having died to the earth, he might live to the heavens forever. And what is joined, "For the wickedness of my people have I struck them"; or, according to the LXX, "from the iniquities of my people he was led to death," has a double sense. For either his persecutors and the wicked of his people, he struck by his death: or because of the magnitude of the sins of the people, whom he always had as peculiar, he was led to death, so that he might recall them to life by his death.

"He gave the ungodly for his burial; and the rich for his death." Or the worst for his burial; and the rich for his death: signifying both peoples, so that in the bad and worst, who previously did not have the knowledge of God (Rom. 9), the multitude of the Gentiles might be shown: in the rich, whose was the Testament and the Legislation and the Prophets, the Jewish people might be demonstrated. Therefore for this reason the Lord suffered and was buried, so that from both peoples he might gather to himself the Church. Or this is to be said, that the Scribes and Pharisees, and Sadducees, the priests and pontiffs, who previously reigned among the people, and flowed with excessive riches, after the passion of the Lord God delivered to the Romans, and subjected to eternal servitude.

He for whose burial and death, the ungodly and the rich were delivered, did no iniquity, nor was deceit found in his mouth. Which can be understood of absolutely no one of men, so that he sinned neither in work, nor in speech, with the Scripture saying: "No one is clean from filth, not even if his life were of one day." And, "All we like sheep have gone astray, every one hath turned aside into his own way" (Job 25, Ps. 118): except of him, who carried our sins, and sorrows for us, and was wounded for our iniquities, and afflicted for our crimes, by whose bruises we are healed. Upon which also the prince of the Apostles Peter expounding this testimony, says: "For unto this you are called, because Christ also suffered for us, leaving you an example, that you should follow his steps. Who did no sin, nor was deceit found in his mouth. Who when he was reviled, did not revile: and when he suffered, he did not threaten" (1 Pet. 2:21 ff.).

Dominus autem voluit mundare eum a plaga, quam lancea militis percussus acceperat. Sive conterere eum in infirmitate ac vulnere: de quo et ipse dicebat: Quoniam quem tu percussisti, ipsi persecuti sunt (Ps. LXVIII, 27). Et per Zachariam loquitur Deus: Percutiam pastorem, et oves dispergentur (Zach. XIII, 7). Ergo ut pateretur non fuit necessitatis, sed voluntatis Patris et suae, ad quem ipse dicebat: Deus, ut facerem voluntatem tuam, volui (Ps. XXXIX, 9). De quo et supra legimus: Oblatus est, quia ipse voluit.

(Vers. 10, 11.) Si posuerit pro peccato animam suam, videbit semen longaevum, et voluntas Domini in manu ejus dirigetur. Pro eo quod laboraverit anima ejus, videbit, et saturabitur: in scientia sua justificabit ipse justus servos meos multos, et iniquitates eorum ipse portabit.

LXX: Si dederitis pro peccato, anima vestra videbit semen longaevum: et vult Dominus auferre de dolore animam ejus, ostendere ei lucem, et formare intelligentiam. Justificare justum bene servientem multis: et peccata eorum ipse portabit.

Juxta Hebraicum hic sensus est: Si posuerit pro peccato animam suam ille quem Dominus conterere voluit, sive mundare, videbit semen longaevum, quod seminavit in bona terra. De quo in Evangelio scriptum est: Exivit qui seminat seminare; et iterum: Simile est regnum coelorum homini qui seminavit bonum semen in agro suo (Matth. XIII, 3). Et voluntas Domini in manu illius dirigetur, ut quidquid Pater voluit, illius virtutibus impleatur, dicentis ad Patrem: Ego servavi eos in nomine tuo quos dedisti mihi. Custodivi, et nemo ex his periit, nisi filius perditionis (Joan. XVII, 12). Semen autem videbit aeternum, et voluntas Patris in manu illius dirigetur: quia laboravit anima ejus multo tempore, requiem non inveniens in Judaeis, et dicens in Evangelio: Vulpes foveas habent: et volucres coeli, nidos: Filius autem hominis non habet ubi caput reclinet (Matth. VIII, 10). Et in hoc eodem Propheta: Laboravi sustinens (Isai. I, 14). Quia igitur laboravit, videbit Ecclesias in toto orbe consurgere, et earum saturabitur fide. Denique cum esuriens et sitiens sedisset super puteum Jacob (Joan. IV), medium diem sole torrente, emptis cibis uti noluit, quia jam Samaritanae, et exeuntis ad eum civitatis Sichem fide satiatus erat. Juxta quem sensum dicebat inter octo beatitudines: Beati qui esuriunt et sitiunt justitiam (Matth. V, 6). In scientia sua, id est, in doctrina, ipse justus, qui peccatum non fecit, nec dolus inventus est in ore ejus: et servus Patris, qui formam servi acceperat, et Domini servierat voluntati, multos justificabit de tote orbe credentes. Et iniquitates eorum ipse portabit, quas illi portare non poterant, et quarum pondere opprimebantur.

But the Lord willed to cleanse him from the plague, which he had received being struck by the lance of the soldier. Or to bruise him in infirmity and wound: concerning which also he himself said: "Because they have persecuted him whom thou hast struck" (Ps. 68:27). And through Zechariah God speaks: "I will strike the shepherd, and the sheep shall be dispersed" (Zach. 13:7). Therefore that he should suffer was not of necessity, but of the will of the Father and his own, to whom he himself said: "O God, that I should do thy will, I have willed" (Ps. 39:9). Concerning whom also we read above: "He was offered because he himself willed."

(Vers. 10, 11.) "If he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand. Because his soul hath labored, he shall see and be filled: by his knowledge shall this my just servant justify many, and he shall bear their iniquities."

LXX: "If you shall give for sin, your soul shall see a long-lived seed: and the Lord wills to take away his soul from sorrow, to show him light, and to form understanding. To justify the just one well-serving many: and he shall bear their sins."

According to the Hebrew this is the sense: If he shall lay down his life for sin, he whom the Lord willed to bruise, or to cleanse, he shall see a long-lived seed, which he sowed in good ground. Concerning which it is written in the Gospel: "The sower went out to sow"; and again: "The kingdom of heaven is like to a man who sowed good seed in his field" (Matth. 13:3). "And the will of the Lord shall be prosperous in his hand," so that whatever the Father willed, may be fulfilled by his virtues, saying to the Father: "I have kept them in thy name whom thou hast given me. I have guarded them, and no one of them hath perished, except the son of perdition" (John 17:12). But he shall see an eternal seed, and the will of the Father shall be prosperous in his hand: because his soul hath labored for a long time, not finding rest among the Jews, and saying in the Gospel: "The foxes have holes: and the birds of the air, nests: but the Son of man hath not where to lay his head" (Matth. 8:20). And in this same Prophet: "I have labored sustaining" (Isa. 1:14). Because therefore he labored, he shall see Churches rise up in the whole world, and he shall be filled with their faith. Finally when hungering and thirsting he had sat upon the well of Jacob (John 4), at midday with the sun scorching, he would not use the bought foods, because he was already sated with the faith of the Samaritan woman, and of the city of Sichem coming out to him. According to which sense he said among the eight beatitudes: "Blessed are they that hunger and thirst after justice" (Matth. 5:6). In his knowledge, that is, in doctrine, the just one himself, who did no sin, nor was deceit found in his mouth: and the servant of the Father, who had accepted the form of a servant, and had served the will of the Lord, shall justify many from the whole world believing. "And he shall bear their iniquities," which they were not able to bear, and by the weight of which they were being oppressed.

Juxta Septuaginta hoc dicitur: O vos, propter quorum peccata Filius Dei est ductus ad mortem, qui pessimi, et in malo divites, dati estis pro sepultura et morte ejus, si volueritis agere poenitentiam, et pro peccatis vestris offerre sacrificium placens Deo, spiritum contribulatum, videbit anima vestra semen longi temporis, ipsum Dominum Salvatorem. De quo in octogesimo octavo psalmo canitur: Semen ejus in aeternum permanet, et thronus illius sicut sol in conspectu meo. Et iterum: Ponam in saeculum saeculi semen ejus, et thronum illius sicut dies coeli. Quod aliis verbis ad Virginem Gabriel loquitur: Ecce concipies in utero et paries: qui Filius Altissimi vocabitur. Et dabit illi Dominus thronum David patris sui, et regnabit super domum Jacob in sempiternum: et regni ejus non erit finis (Luc. I, 31, 32). Vult enim Dominus auferre de dolore animam ejus, qui dixerat: Tristis est anima mea usque ad mortem (Matth. XXVI, 38), ut crucis contumelia resurrectionis gloria temperetur. Et ostendere ei lucem, ut omnes per se videat illuminatos. Et formare intelligentia, subauditur eum, super quem descenderit spiritus sapientiae et intellectus. Et justificare justum, qui bene multis servierit; non enim venit ut ministraretur ei, sed ut ministraret (Matth. XX), in Petri pedibus (Joan. XIII), cunctorum Apostolorum peccata abluens. Qui apparuit in carne, justificatus est in spiritu. De quo et Judas proditor confitetur: Peccavi, tradens sanguinem justum (Matth. XXVII, 4). Et uxor Pilati: Nihil tibi sit et justo illi: multa enim passa sum hodie in somnis propter eum. Et notandum quod non justificatus sit, ut de iniquo, justus fieret. Sed justus justificatur, non ut inciperet esse quod non erat; sed ut quod erat omnibus appareret. Iste justus pro iniquis passus est, ut omnes nos offerret Deo. De quo dicitur ad Judaeos: Et negastis sanctum et justum, et petistis ut vir homicida donaretur vobis (Act. III, 14). Et peccata, inquit, eorum ipse portavit; quasi medicus languores aegrotantium, quo sani non indigent, se hi qui male se habent (Luc. V).

(Vers. 12.) Ideo dispertiam ei plurimos, et fortium dividet spolia: pro eo quod tradidit in mortem animam suam, et cum sceleratis reputatus est: et ipse peccata multorum tulit, et pro transgressoribus rogavit.

LXX: Propterea ipse possidebit multos, et fortium dividet spolia: pro eo quod contaminata est in morte anima ejus, et cum iniquis reputatus est, et ipse peccata multorum suscepit, et propter iniquitates eorum traditus est.

According to the Septuagint this is said: O you, because of whose sins the Son of God was led to death, who being most wicked, and rich in evil, were given for his burial and death, if you shall will to do penance, and for your sins offer a sacrifice pleasing to God, a contrite spirit, your soul shall see a seed of a long time, the Lord Savior himself. Concerning whom it is sung in the eighty-eighth psalm: "His seed shall remain forever, and his throne as the sun in my sight." And again: "I will make his seed for ever and ever, and his throne as the days of heaven." Which in other words Gabriel speaks to the Virgin: "Behold thou shalt conceive in the womb and bear: who shall be called the Son of the Most High. And the Lord shall give to him the throne of David his father, and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end" (Luke 1:31, 32). For the Lord wills to take away his soul from sorrow, who had said: "My soul is sorrowful even unto death" (Matth. 26:38), so that the contumely of the cross may be tempered by the glory of the resurrection. "And to show him light," so that he may see all illuminated through himself. "And to form understanding," it is understood him, upon whom the spirit of wisdom and understanding shall have descended. "And to justify the just one," who shall have well served many; for he came not to be ministered unto, but to minister (Matth. 20), at the feet of Peter (John 13), washing away the sins of all the Apostles. He who appeared in the flesh, was justified in the spirit. Concerning whom also Judas the traitor confesses: "I have sinned, betraying just blood" (Matth. 27:4). And the wife of Pilate: "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him." And it is to be noted that he was not justified, so that from an iniquitous one, he should become just. But the just one is justified, not so that he should begin to be what he was not; but so that what he was might appear to all. This just one suffered for the iniquitous, so that he might offer us all to God. Concerning whom it is said to the Jews: "And you denied the holy and just one, and petitioned that a murderer should be granted to you" (Acts 3:14). "And he," he says, "carried their sins"; as a physician the infirmities of those sick, of whom the healthy have no need, but those who are ill (Luke 5).

(Vers. 12.) "Therefore will I distribute to him very many, and he shall divide the spoils of the strong: because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors."

LXX: "Therefore he himself shall possess many, and shall divide the spoils of the strong: because his soul was contaminated in death, and he was reputed with the iniquitous, and he himself took up the sins of many, and for their iniquities he was delivered."

Causas reddit cur post passionem multa Christus praemia consequatur. Quia, inquit, passus est, et fecit omnia quae praeteritus sermo descripsit, et iniquitates multorum ipse portavit: propterea dividam ei plurimos, ut pro parte Domini Jacob, et funiculo haereditatis illius Israel, credant in eum de Oriente et Occidente venientes, et recumbant in regno Dei cum Abraham, Isaac et Jacob (Matth. VIII): impleto illo quod scriptum est: Postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae (Ps. II, 8). De quo et in hoc eodem Propheta legitur, Erit radix Jesse: et qui resurget ut principetur gentium, in ipso gentes sperabunt (Isai. XI, 10). Isti autem plurimi quondam a fortibus tenebantur; et sub specie asinae et pulli, multos habebant dominos, quibus dixerunt Apostoli: Dominus eos necessarios habet (Matth. XXI, 3). Qui fortes erant antequam Christus humanum corpus assumeret, et forte superato, diriperet domum ejus. Praedam ergo fortium Apostolis suis tradidit atque divisit, ut Petrus, Jacobus, et Joannes, circumcisi populi principes fierent, et Paulus et Barnabas mitterentur ad gentes, locis, non animo separati, et sub uno Domino in diversa starent acie, ut agminis utriusque victoria, triumphum erigerent Salvatori. Ex quo qui dispensatoriam inter Petrum et Paulum contentionem (Act. XV). vere dicunt jurgium fuisse atque certamen, ut blasphemanti Porphyrio satisfaciant: et veteris Legis caeremonias in Ecclesia Christi, a stirpe credentis Israel asserunt esse servandas, debent et auream in mille annis exspectare Jerusalem, ut victimas immolent, et circumcidantur, ut in sabbato sedeant, dormiant, saturentur, inebrientur, et surgant ludere, qui ludus offendit Deum.

Hoc diximus propter id quod nunc prophetatur: Et fortium dividet spolia (Is. LIII, 12). Juxta illud quod in alio loco scriptum est: Cum divideret coelestis reges in ea. Et iterum: Rex virtutum dilecti, et speciei domus dividere spolia (Ps. LXVII, 13). Denique super Paulo apostolo, qui de tribu Benjamin erat, juxta Hebraicum dicitur: Benjamin lupus rapax: mane comedet, et ad vesperum dividet spolia (Gen. XLIX, 27). De quibus et ante jam diximus: Laetabuntur in conspectu tuo, sicut qui laetantur in messe, et sicut qui dividunt spolia (Isai. IX, 3), in toto orbe sibi Christi Ecclesias dividentes.

He gives the reasons why after the passion Christ attains many rewards. Because, he says, He suffered, and did all things which the past discourse described, and He Himself carried the iniquities of many: therefore I will divide to Him very many, so that instead of the part of the Lord Jacob, and the cord of His inheritance Israel, they may believe in Him coming from the East and the West, and may sit down in the kingdom of God with Abraham, Isaac, and Jacob (Matth. 8): with that being fulfilled which is written: "Ask of me, and I will give thee the Gentiles for thy inheritance, and the ends of the earth for thy possession" (Ps. 2:8). Concerning whom also in this same Prophet it is read: "There shall be a root of Jesse: and he that shall rise up to rule the nations, in him the nations shall hope" (Isa. 11:10). But these very many were formerly held by the strong; and under the species of the ass and the colt, they had many masters, to whom the Apostles said: "The Lord hath need of them" (Matth. 21:3). Who were strong before Christ assumed a human body, and the strong one being overcome, He might spoil his house. He therefore delivered and divided the prey of the strong to His Apostles, so that Peter, James, and John might become princes of the circumcised people, and Paul and Barnabas might be sent to the Gentiles, separated by places, not by mind, and under one Lord they might stand in different battle lines, so that by the victory of both columns, they might raise a triumph for the Savior. From which those who say that the dispensatory contention between Peter and Paul (Acts 15) was truly a quarrel and a conflict, so that they may satisfy the blaspheming Porphyry: and assert that the ceremonies of the old Law are to be observed in the Church of Christ by the stock of believing Israel, they ought also to expect a golden Jerusalem in a thousand years, so that they may immolate victims, and be circumcised, so that they may sit on the sabbath, sleep, be filled, be inebriated, and rise up to play, which play offends God.

We said this because of that which is now prophesied: "And he shall divide the spoils of the strong" (Isa. 53:12). According to that which is written in another place: "When the heavenly one should divide kings in it." And again: "The King of the virtues of the beloved, and of the beauty of the house to divide the spoils" (Ps. 67:13). Finally concerning the apostle Paul, who was of the tribe of Benjamin, according to the Hebrew it is said: "Benjamin a ravenous wolf: in the morning he shall eat, and at evening he shall divide the spoils" (Gen. 49:27). Concerning which we also already said before: "They shall rejoice in thy sight, as they that rejoice in the harvest, and as they that divide the spoils" (Isa. 9:3), dividing the Churches of Christ to themselves in the whole world.

Propterea accipiet gentes plurimas, qui venit praedicare captivis remissionem, et captivam prius a diabolo atque daemonibus duxit captivitatem, et dedit eam dono hominibus atque credentibus, quia tradidit in mortem animam suam, et cum sceleratis sive iniquis reputatus est (I Cor. IX). Si enim Apostolus ejus his qui erant sine lege, factus est quasi sine lege; cum non esset sine lege, sed esset in lege Christi: quare non et Christus cum iniquis reputatus sit, ut iniquos redimeret a peccato, et omnibus omnia fieret, ut omnes salvos faceret? Peccata enim nostra portavit in corpore suo (I Petr. II), ligno crucis affigens ea, ut deleret chirographum, quod diabolo et angelis illius feceramus, scriptum manibus animae, id est, operibus ejus. De quibus Paulus apostolus loquitur: Et vos cum essetis mortui in peccatis, et in desideriis carnis, vivere fecit cum Christo, donans nobis omnia peccata. Et delens quod adversum nos erat chirographum, quod erat contrarium nobis; et ipsum tulit de medio, affigens illud cruci: spolians principatus, et potestates dehonestavit, confidenter triumphans de eis (Eph. I, 2; Coloss. II, 14, 15). Iniquos autem cum quibus reputatus est, Marcus Evangelista latrones intelligit, scribens: Et crucifixerunt cum eo duos latrones: unum a dextris, et alterum a sinistris. Et impleta est Scriptura quae dicit: Et cum iniquis reputatus est (Marc. XV, 27). Quod et altius intelligi potest, dicente de semetipso Domino: Reputatus sum cum descendentibus in lacum: factus sum sicut homo sine adjutorio inter mortuos liber (Ps. LXXXVII, 4). Vere enim reputatus est inter peccatores et iniquos, ut descenderet ad infernum; qui in multis Scripturarum locis vocatur lacus, et vinctos in carcere liberaret. Qui traditus est propter peccata nostra, et resurrexit propter justificationem nostram (Rom. IV). Tantaeque clementiae fuit, ut pro transgressoribus, immo pro persecutoribus suis rogaret in cruce, et diceret: Pater, ignosce illis: quod enim faciunt, nesciunt (Luc. XXIII, 34).

Therefore he shall receive very many nations, who came to preach remission to the captives, and led captivity captive previously by the devil and demons, and gave it as a gift to men and believers, because he delivered his soul unto death, and was reputed with the wicked or iniquitous (1 Cor. 9). For if His Apostle to those who were without the law, was made as if without the law; since he was not without the law, but was in the law of Christ: why should not also Christ be reputed with the iniquitous, so that he might redeem the iniquitous from sin, and become all things to all, so that he might save all? For he carried our sins in his body (1 Pet. 2), affixing them to the wood of the cross, so that he might delete the handwriting which we had made to the devil and his angels, written by the hands of the soul, that is, by its works. Concerning which the apostle Paul speaks: "And you, when you were dead in sins, and in the desires of the flesh, he hath quickened together with Christ, forgiving us all sins. And blotting out the handwriting which was against us, which was contrary to us; and he took it out of the way, affixing it to the cross: despoiling principalities and powers he dishonored them, confidently triumphing over them" (Eph. 1, 2; Coloss. 2:14, 15). But the iniquitous with whom he was reputed, Mark the Evangelist understands as the thieves, writing: "And they crucified with him two thieves: one on the right hand, and the other on the left. And the Scripture was fulfilled which saith: And he was reputed with the iniquitous" (Mark 15:27). Which can be understood more deeply, with the Lord saying of himself: "I am reputed with them that go down into the pit: I am become as a man without help, free among the dead" (Ps. 87:4). For he was truly reputed among sinners and the iniquitous, so that he might descend to hell; which in many places of the Scriptures is called a pit, and might free those bound in prison. Who was delivered for our sins, and rose again for our justification (Rom. 4). And he was of such great clemency, that for the transgressors, indeed for his persecutors, he prayed on the cross, and said: "Father, forgive them: for they know not what they do" (Luke 23:34).

Liber D

ECIMUS QUINTUS.

625-626 Crebro, Eustochium, dixisse me novi, Apostolos et Evangelistas ubicumque de veteri Instrumento ponunt testimonia, si inter Hebraicum et Septuaginta nulla diversitas sit, vel suis, vel Septuaginta Interpretum verbis uti solitos. Sin autem aliter in Hebraico, aliter in veteri editione sensus est, Hebraicum magis, quam Septuaginta Interpretes sequi. Denique, ut nos multa ostendimus posuisse eos ex Hebraeo, quae in Septuaginta non habentur; sic aemuli nostri doceant assumpta aliqua de Septuaginta testimonia, quae non sunt in Hebraeorum libris: et finita contentio est. Hoc diximus, quia praesens capitulum cum in sensu unum sit, in verbis discrepat. A cujus explanatione quintus post decimum in Isaiam liber incipit.

(Cap. LIV.---Vers. 1.) Lauda, sterilis, quae non paris: decanta laudem et hinni, quae non parturiebas: quoniam plures filii desertae, magis quam ejus quae habebat virum, dicit Dominus. LXX: Laetare, sterilis, quae non paris: erumpe et clama, quae non parturis: quia plures filii desertae, magis quam ejus quae habet virum. Dixit enim Dominus. Symmachus hunc locum ita interpretatus est: Laetare, sterilis, quae non peperisti. Gaude in exultatione, et hinni, quae non parturisti: Plures enim filii dissipatae, magis quam ejus quae erat sub viro. A quo Theodotio et Aquila praeter pauca verba non discrepant.

Post nativitatem Salvatoris, et ordinem vitae atque virtutum, passionem crucis, et resurrectionis gloriam, quando ponens animam suam, vidit semen longaevum, et in scientia sua ipse justus justificavit plurimos, et fortium divisit spolia, et pro transgressoribus rogavit, dans locum poenitentiae, transit ad vocationem gentium, et qui in illo sint crediturі, pleno sermone describit. Quem quidem locum et apostolus Paulus sub nomine Sarae et Isaac, refert ad Ecclesiam (Galat. IV, 27 et seqq.), quod prior populus de monte Sina et Agar serviat cum filiis suis; sequens autem liber sit, de quo dicit Isaias: Laetare, sterilis, quae non paris: erumpe et clama, quae non parturis: quia plures filii desertae, magis quam ejus quae habet virum; et statim: Nos autem, inquit, fratres, secundum Isaac 627 repromissionis filii sumus. Sed sicut tunc qui secundum carnem natus est, persequebatur eum, qui secundum spiritum: ita et nunc. Sed quid dicit Scriptura? Ejice ancillam et filium ejus.

BOOK FIFTEEN.

(625-626) I know that I have frequently said, Eustochium, that the Apostles and Evangelists, whenever they cite testimonies from the Old Testament, are accustomed to use either their own words or those of the Septuagint translators if there is no diversity between the Hebrew and the Septuagint. But if the sense is one way in the Hebrew and another in the old edition, they follow the Hebrew rather than the Septuagint translators. Finally, just as we have shown that they have cited many things from the Hebrew which are not found in the Septuagint; so let our rivals show some testimonies assumed from the Septuagint which are not in the books of the Hebrews: and the contention is ended. We have said this because the present chapter, while it is one in sense, differs in words. From the explanation of which the fifteenth book on Isaiah begins.

(Chap. 54.—Vers. 1.) "Sing, O barren, thou that dost not bear: sing forth praise and neigh, thou that didst not travail: for many are the children of the desolate, more than of her that had a husband, saith the Lord." LXX: "Rejoice, O barren, thou that dost not bear: break forth and cry, thou that dost not travail: for many are the children of the desolate, more than of her that hath a husband. For the Lord hath said." Symmachus translated this place thus: "Rejoice, O barren, thou that hast not brought forth. Joy in exultation, and neigh, thou that hast not travailed: For many are the children of the dissipated, more than of her that was under a husband." From whom Theodotion and Aquila do not differ except for a few words.

After the birth of the Savior, and the order of His life and virtues, the passion of the cross, and the glory of the resurrection, when laying down His soul, He saw a long-lived seed, and in His knowledge He the just one justified very many, and divided the spoils of the strong, and prayed for the transgressors, giving a place for repentance, he passes to the calling of the nations, and describes in full discourse those who are to believe in Him. Which place indeed the apostle Paul also, under the name of Sarah and Isaac, refers to the Church (Galat. 4:27 et seqq.), because the former people from mount Sinai and Hagar serves with her children; but the following is free, of whom Isaiah says: "Rejoice, O barren, thou that dost not bear: break forth and cry, thou that dost not travail: for many are the children of the desolate, more than of her that hath a husband"; and immediately: "Now we," (627) he says, "brethren, according to Isaac, are the children of promise." But as then he that was born according to the flesh, persecuted him who was according to the spirit: so also now. But what saith the Scripture? "Cast out the bondwoman and her son."

Non enim haeres erit filius ancillae cum filio liberae. Nos autem, fratres, non sumus filii ancillae, sed liberae: qua libertate donavit nos Christus (Galat. IV, 27 seqq.).

Si igitur vas electionis, assumens de Isaia testimonium, quod nunc habemus in manibus, ad repromissionis retulit filios, et ad Ecclesiam de gentibus, seu ex utroque populo congregatam, quae deserta in Judaeis fuerat et relicta, quae virum non habuerat Deum, nec Legem acceperat nec Prophetas, ipsa ratione compellimur sequi vestigia praecessoris, et desertam eam dicere, de qua supra (Ad cap. XXXVI) legimus: Laetare, deserta, et reliqua his similia. De qua et in Jeremia scriptum est ex persona Dei: Vacua facta est quae pariebat septem, defecit et anima ejus. Occidit ei sol adhuc meridie (Jerem. XV, 9). Et in Samuelis volumine: Sterilis peperit septem, et quae habebat filios plures, infirmata est (I Reg. II, 5). Et in Psalmis: Qui habitare facit sterilem in domo, matrem filiorum laetantem (Psal. CXII, 9).

Septem autem filios dicitur genuisse synagoga, propter mysterium hebdomadis et sabbati, cui prior populus fuerat obligatus. Sive pro septem, plures intelligendi sunt, juxta Hebraei sermonis ambiguitatem, quo et sabbatum significatur et plures. De quo in Hebraicarum Quaestionum libro, quem in Genesim scripsimus, plenius dictum est.

Haec ergo quae quamdiu virum habebat Deum, sermonem divinum, et Legi juncta erat, generabat Deo plurimos filios: quando autem accepit libellum repudii, et vocanti viro noluit respondere, et audivit: Filia matris tuae tu es, quae dereliquisti virum tuum (Ezech. XVI, 15). Et iterum: Non ut Dominum me vocasti: neque ut patrem et principem virginitatis tuae (Jerem. III, 4): propterea in hoc eodem Propheta plangitur: Quomodo facta est meretrix civitas fidelis, Sion plena judicii: in qua justitia dormivit in ea, nunc autem latrones (Isai. I, 21).

Sed et hoc notandum quod quando dicit: Plures filii desertae, magis quam ejus, quae habet virum, non penitus synagoga excludatur a partu; sed multitudo ei gentium praeferatur. Et ipsa enim in Apostolis, et per Apostolos primum populum genuit de Judaeis. Unde duo Apostolorum principes agmina sibi credentium in Christo, Circumcisionis et Gentium diviserunt, ut ex utroque populo desertam prius atque pauperculam 628 aedificarent Jerusalem.

Quod autem Hebraicum pro laetitia, hinnitum posuit, gaudii significat magnitudinem, in similitudinem hinnientis equi ad victory. De quo in Job plenius scribitur (Job. XXXIX).

For the son of the bondwoman shall not be heir with the son of the free woman." "Now we, brethren, are not the children of the bondwoman, but of the free: with which liberty Christ hath made us free" (Galat. 4:27 seqq.).

If therefore the vessel of election, assuming the testimony from Isaiah which we now have in hands, referred it to the children of promise, and to the Church from the nations, or gathered from both peoples, which had been desolate and left among the Jews, which had not had God as husband, nor had received the Law nor the Prophets, by the same reason we are compelled to follow the footsteps of the predecessor, and to call her desolate, concerning whom we read above (On chap. 35): "Rejoice, O desolate," and other things similar to these. Concerning whom it is also written in Jeremiah from the person of God: "She that was bringing forth seven has been made empty, and her soul has failed. Her sun has set for her while it was yet noon" (Jerem. 15:9). And in the volume of Samuel: "The barren hath borne seven, and she that had many children is weakened" (1 Sam. 2:5). And in the Psalms: "Who maketh the barren woman to dwell in a house, a joyful mother of children" (Psal. 112:9).

Now the synagogue is said to have begotten seven children, because of the mystery of the week and the sabbath, to which the former people had been obligated. Or for seven, "many" are to be understood, according to the ambiguity of the Hebrew word, by which both the sabbath and "many" are signified. Concerning which it has been spoken more fully in the book of Hebrew Questions, which we wrote on Genesis.

This one, therefore, who as long as she had God as husband, the divine word, and was joined to the Law, brought forth very many children to God: but when she received the bill of divorce, and did not wish to answer the husband calling, and heard: "Thou art the daughter of thy mother, who hast left thy husband" (Ezek. 16:15). And again: "Thou hast not called me as Lord: nor as father and prince of thy virginity" (Jerem. 3:4): therefore in this same Prophet it is lamented: "How is the faithful city become a harlot, Sion full of judgment: in which justice slept in her, but now murderers" (Isa. 1:21).

But this also is to be noted, that when he says: "Many are the children of the desolate, more than of her who hath a husband," the synagogue is not entirely excluded from childbearing; but the multitude of the nations is preferred to her. For she herself also in the Apostles, and through the Apostles, begot the first people from the Jews. Whence the two princes of the Apostles divided for themselves the columns of those believing in Christ, of the Circumcision and of the Gentiles, so that from both peoples they might build (628) the previously desolate and poor Jerusalem.

Now that the Hebrew put "neighing" (hinnitum) for "joy," it signifies the magnitude of the joy, in the likeness of a horse neighing at victory. Concerning which it is written more fully in Job (Job 39).

Hunc locum et caetera, quae sequuntur, Judaei et nostri judaizantes ad Jerusalem referunt, quam dicunt in mille annorum regno instaurandam, et eamdem esse quae prius habuit virum, et postea habere desierit, multoque plures habitura sit filios post repudium, quam prius habuit suo viro. Cum perspicue duarum mulierum ponatur comparatio, ejus quae virum habuit et dimissa est, et ejus quae semper deserta et absque viro fuit. Nec mirandum de Judaeis, quorum oculi auresque sunt clausae, si apertam non videant veritatem. De Christianis quid loquar, nescio, qui dicente Apostolo, quae sunt allegorica et ad duo Testamenta, vetus et novum, Saram Agarque referente, Judaeis tradunt manus, terrenarum in mille annis desiderio voluptatum.

(Vers. 2, 3.) Dilata locum tentorii tui, et pelles tabernaculorum tuorum extende: ne parcas: longos fac funiculos tuos, et clavos tuos consolida. Ad dexteram enim et ad laevam penetrabis, et semen tuum gentes haereditabit, et civitates desertas inhabitabit. LXX: Dilata locum tabernaculi tui, et pelles aulaeorum tuorum fige, ne parcas. Protende funiculos, et clavos tuos conforta adhuc in dextris, et in sinistris dilata, et semen tuum possidebit gentes, et civitates desertas habitare facies.

Cui dixerat: Lauda, sterilis, quae non paris; rumpe vincula, quibus prius tenebaris astricta, et clama in confessionem Domini, quae liberos non habebas, nunc eidem praecipitur in similitudinem tabernaculi Moysi, quod quondam habuit (Exod. XXXVI) in deserto, ut dilatet tentorium suum, pellesque distentet; et funiculos faciat longiores, et clavos, quibus formatur omne tentorium, in altum defigat, et roboret, ne ventorum flatibus dissipetur. Ad dextramque penetret et sinistram, et nequaquam Judaici tabernaculi imitetur angustias, quod centum longitudinis cubitorum, et quinquaginta latitudinis ambiebat, nec Templi brevitate claudatur, quod sexaginta cubita habebat in longum, et viginti in latum. Sed ad dexteram et ad sinistram locum capere ne cesset (Exod. XXVII).

Ac ne putemus hoc juxta frivolam Hebraeorum contentionem dici de Sion, quae in antiquum statum a Domino restituenda sit, ponit manifestius quod latebat: Et semen tuum gentes haereditabit. 629 De quo et in Evangelio legimus: Egressus est qui seminat seminare (Matth. XIII, 3); et iterum: Nonne bonum semen seminasti in agro tuo (Ibid., 27)? Quod semen etiam civitates desertas faciet inhabitari, ut Ecclesiae gentium in toto orbe consurgant. Vel certe semen dicendum est Apostolorum, et Judaici populi reliquiae.

The Jews and our judaizers refer this place and the others which follow to Jerusalem, which they say is to be restored in the kingdom of a thousand years, and that it is the same which previously had a husband, and afterwards ceased to have one, and is to have many more children after the repudiation than she previously had by her husband. Since clearly a comparison of two women is put, of her who had a husband and was dismissed, and of her who was always desolate and without a husband. Nor is it to be wondered at concerning the Jews, whose eyes and ears are closed, if they do not see the open truth. What I should say of Christians, I know not, who, with the Apostle saying "which things are allegorical" and referring to the two Testaments, the old and the new, Sarah and Hagar, give hands to the Jews in the desire of earthly pleasures in a thousand years.

(Vers. 2, 3.) "Enlarge the place of thy tent, and stretch out the skins of thy tabernacles: spare not: make thy cords long, and consolidate thy nails. For thou shalt penetrate to the right and to the left, and thy seed shall inherit the Gentiles, and shall inhabit the desolate cities." LXX: "Enlarge the place of thy tabernacle, and fix the skins of thy curtains, spare not. Extend the cords, and comfort thy nails yet on the right and on the left enlarge, and thy seed shall possess the Gentiles, and thou shalt make the desolate cities to be inhabited."

To her to whom he had said: "Sing, O barren, thou that dost not bear; break the bonds" with which thou wast previously held bound, "and cry" in confession of the Lord, thou who didst not have children, now to the same one it is commanded in the likeness of the tabernacle of Moses, which she formerly had (Exod. 36) in the desert, that she should enlarge her tent, and distend the skins; and make the cords longer, and fix the nails, by which every tent is formed, deep into the height, and strengthen them, lest it be dissipated by the blasts of the winds. And that she should penetrate to the right and the left, and by no means imitate the narrowness of the Jewish tabernacle, which surrounded a hundred cubits of length and fifty of breadth, nor be closed by the brevity of the Temple, which had sixty cubits in length and twenty in breadth. But to the right and to the left let her not cease to take place (Exod. 27).

And lest we think this is said according to the frivolous contention of the Hebrews concerning Sion, which is to be restored to its ancient state by the Lord, he puts more clearly what was hidden: "And thy seed shall inherit the Gentiles." (629) Concerning which we also read in the Gospel: "He that soweth went out to sow" (Matth. 13:3); and again: "Didst thou not sow good seed in thy field?" (Ibid., 27). Which seed also shall cause the desolate cities to be inhabited, so that the Churches of the nations may arise in the whole world. Or certainly the seed is to be called that of the Apostles, and the remnants of the Jewish people.

De quo in hoc eodem Propheta dicitur: Nisi Dominus sabaoth reliquisset nobis semen, sicut Sodoma essemus, et similes Gomorrhae fuissemus (Isa. I, 9). Et Apostolus: Reliquiae ait, salvae factae sunt (Rom. II, 5). Hoc de Ecclesiarum magnitudine, quae pro uno Judaeae loco et ipso angustissimo, in toto orbe terrarum suos terminos dilatabunt.

Veniamus ad intelligentiam spiritualem. Qui in tabernaculo est, firmam atque perpetuam non possidet mansionem; sed semper mutat loca, et ad ulteriora festinat, dicens in psalmo: Pertransibo in locum tabernaculi admirabilis (Ps. XLI, 5), praeteritorum obliviscens, et in futurum se extendens, donec perveniat ad bravium supernae vocationis. De hoc tabernaculo et in alio loco legimus: Quam dilecta tabernacula tua, Domine virtutum! concupiscit et deficit anima mea in atria Domini (Ps. LXXXIII, 1). Postque infert: Beati qui habitant in domo tua, in saecula saeculorum laudabunt te (Ibid., 6). Finis enim tabernaculorum, aeternae domus possessio est, quae fundamenta non mutat, nec transfertur de alio in alium locum. Qui enim plantati in domo sunt Domini, prius in atriis illius effloruerunt, ut de floribus ad frugem veniant, possintque dicere: Ego autem sicut oliva fructifera in domo Dei (Psal. LI, 10). Denique vir sanctus tabernacula praeterire festinans, et domum Dei videre desiderans, unum votum habere se dicit, ut numquam de domo Dei exeat: Unum petivi a Domino, hoc requiram: ut inhabitem in domo Domini omnibus diebus vitae meae (Ps. XXVI, 1).

Dilatandum est ergo tabernaculum, et aulaea pellesque tendendae, et funiculi multiplicium variorumque sermonum longius producendi, et clavi ratione firmandi in dextris et sinistris, ut semen sermonis, id est, doctrinae Dei, gentes valeat possidere; et civitates habitabiles facere, quas accepit qui mnam duplicaverat.

Dextera autem et sinistra in Scripturis sanctis tunc in bonam partem accipitur, quando eas et juxta spiritum intelligimus, et juxta litteram per arma justitiae a dextris et a sinistris (II Cor. VI), ut et humilior intelligentia vitae teneat institutionem exemplaque majorum, et spiritualis atque 630 sublimis de praesentibus nos transferat ad futura. Hoc est quod et Dominus Pharisaeis interrogantibus loquebatur: Reddite quae sunt Caesaris Caesari et quae sunt Dei Deo (Matth. XXII, 21): ut et potestatibus istius saeculi subjiciamur, quae non injuste tenent gladium in vindictam eorum qui male egerunt, quae sinistra intelligitur: et Deo reddamus quae Dei sunt, ut nullum alium timeamus, nisi eum, qui et animae habet et corporis potestatem, quod in dextera accipitur (Matth. X).

Concerning which it is said in this same Prophet: "Unless the Lord of sabaoth had left us a seed, we should have been as Sodom, and we should have been like Gomorrah" (Isa. 1:9). And the Apostle: "The remnants," he says, "are made safe" (Rom. 11:5). This is concerning the magnitude of the Churches, which instead of one place in Judea and that most narrow, shall enlarge their boundaries in the whole world.

Let us come to the spiritual understanding. He who is in a tabernacle does not possess a firm and perpetual mansion; but always changes places, and hastens to further things, saying in the psalm: "I shall pass over into the place of the admirable tabernacle" (Ps. 41:5), forgetting the things that are past, and extending himself into the future, until he arrives at the prize of the high calling. Concerning this tabernacle we also read in another place: "How beloved are thy tabernacles, O Lord of virtues! my soul longeth and faintest for the courts of the Lord" (Ps. 83:1). And afterwards he adds: "Blessed are they that dwell in thy house, they shall praise thee for ever and ever" (Ibid., 6). For the end of tabernacles is the possession of the eternal house, which does not change foundations, nor is transferred from one place to another. For they who are planted in the house of the Lord, first flourished in His courts, so that from the flowers they may come to the fruit, and may be able to say: "But I am as a fruitful olive tree in the house of God" (Psal. 51:10). Finally, the holy man hastening to pass over the tabernacles, and desiring to see the house of God, says that he has one vow, that he may never go out of the house of God: "One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life" (Ps. 26:1).

Therefore the tabernacle is to be enlarged, and the curtains and skins are to be stretched, and the cords of multiple and various discourses are to be produced further, and the nails are to be strengthened by reason on the right and left, so that the seed of the discourse, that is, of the doctrine of God, may be able to possess the nations; and to make the cities inhabitable, which he received who had doubled the mina.

Now the right and left in the holy Scriptures are then taken in a good part, when we understand them both according to the spirit and according to the letter through the armor of justice on the right and on the left (2 Cor. 6), so that both the humbler understanding of life may hold the institution and examples of the elders, and the spiritual and (630) sublime may transfer us from the present things to the future. This is what also the Lord spoke to the Pharisees questioning: "Render the things that are Caesar's to Caesar and the things that are God's to God" (Matth. 22:21): so that we may also be subject to the powers of this world, which not unjustly hold the sword for the vengeance of those who have done evilly, which is understood as the left: and we may render to God the things that are God's, so that we may fear no other but him, who has power of both soul and body, which is taken as the right (Matth. 10).

Denique de sapientia Dei dicitur, cui nihil pretiosum comparari potest, quod in dextera sua vitae habeat longitudinem, et annos plurimos; in sinistra autem divitias et gloriam, ut divitiae illae accipiantur, quae in praesenti scientia sunt et bonis operibus, et gloria quam accipit is, per cujus opera Deum glorificatur in gentibus, longitudo autem vitae et anni plurimi, aeternam vitam significent, quae praesentia negligens, ad futura festinat.

(Vers. 4, 5.) Noli timere, quia non confunderis, neque erubesces: non enim te pudebit, quia confusionis adolescentiae tuae oblivisceris, et opprobrii viduitatis tuae non recordaberis amplius. Quia dominabitur tui qui fecit te, Dominus exercituum nomen ejus: et redemptor tuus Sanctus Israel, Deus omnis terrae vocabitur. LXX: Noli timere, quia confusa es: neque confundaris, quia exprobratum tibi est: confusionem enim aeternam oblivisceris, et opprobrii viduitatis tuae, memor non eris: quia Dominus qui fecit te, Dominus sabaoth nomen ei: et qui eruit te, Deus Israel, omnis terrae vocabitur.

Oritur quaestio, quomodo si ad Ecclesiam dicitur de gentibus congregatam: Laetare, sterilis, quae non paris; et: Plures filii desertae, magis quam ejus quae habet virum, quod scilicet virum non habuerit, quae postea plures fecit filios, et illa in sterilitatem versa sit, quae prius habebat virum: quomodo nunc dicatur ad eam, quae virum non habuit: Viduitatis tuae non recordaberis amplius, et confusionis adolescentiae tuae oblivisceris.

Ex quo intelligi volunt Judaei, omnia quae dicuntur, dici ad Jerusalem, quae deserta a Deo, rursum ab eo instauranda sit. Qui facile repellentur, cum admoniti fuerint, dici ex persona Domini in Zacharia: Et assumpsi mihi duas virgas: unam vocavi decorem, et alteram vocavi funiculum: et pavi gregem (Zach. XI, 7). De quo in suo loco plenius diximus, et nunc ex parte dicetur. Duas virgas, utrumque esse populum, gentium et Judaeorum, quorum prior vocata sit turba gentilium, quae accepit 631 naturalem legem fixam in cordibus suis, de qua Paulus scribens ad Romanos, fortissime disputat (Rom. I); qua virga nihil pulchrius est, ut omnis creatura aequaliter vocetur ad cultum Creatoris sui. Secunda autem, id est, populi Judaeorum appellata est funiculus: quae post offensam gentium vocatur pars Domini, et funiculus haereditatis ejus Israel (Deut. XXXII).

Finally, it is said of the wisdom of God, to which nothing precious can be compared, that in her right hand she has length of life and very many years; but in her left, riches and glory, so that those riches may be understood which are in the present knowledge and in good works, and the glory which he receives through whose works God is glorified among the nations, but the length of life and very many years signify eternal life, which neglecting present things, hastens to the future.

(Vers. 4, 5.) "Fear not, because thou shalt not be confounded, nor shalt thou blush: for thou shalt not be ashamed, because thou shalt forget the confusion of thy youth, and shalt not remember the reproach of thy widowhood anymore. For he that made thee shall rule over thee, the Lord of hosts is his name: and thy redeemer the Holy One of Israel, shall be called the God of all the earth." LXX: "Fear not, because thou hast been confounded: nor be confounded, because thou hast been reproached: for thou shalt forget the eternal confusion, and of the reproach of thy widowhood, thou shalt not be mindful: because the Lord who made thee, the Lord of sabaoth is his name: and he who rescued thee, the God of Israel, shall be called of all the earth."

A question arises, how if it is said to the Church gathered from the nations: "Rejoice, O barren, thou that dost not bear"; and: "Many are the children of the desolate, more than of her that hath a husband," because clearly she had not had a husband, who afterwards made many children, and she has been turned into barrenness who previously had a husband: how is it now said to her, who had not a husband: "Of thy widowhood thou shalt not remember anymore, and the confusion of thy youth thou shalt forget."

From which the Jews wish it to be understood that all things which are said, are said to Jerusalem, which being desolate from God, is again to be restored by Him. Who shall be easily repelled, when they shall have been admonished that it is said from the person of the Lord in Zechariah: "And I took unto me two staves: one I called beauty, and the other I called a cord: and I fed the flock" (Zech. 11:7). Concerning which we have spoken more fully in its own place, and now it shall be spoken in part. The two staves are both peoples, of the Gentiles and of the Jews, of whom the first was called the crowd of the Gentiles, which received (631) the natural law fixed in their hearts, concerning which Paul writing to the Romans, most strongly disputes (Rom. 1); than which staff nothing is more beautiful, so that every creature may be equally called to the worship of its Creator. But the second, that is, of the people of the Jews, was called a cord: which after the offense of the nations is called the part of the Lord, and the cord of His inheritance Israel (Deut. 32).

Denique postquam in Abraham vocatus est Israel, dicit Dominus: Tuli virgam meam, quae vocabatur decus: et abscidi eam, ut irritum facerem foedus meum quod percussi cum omnibus gentibus (Zach. XI, 10). Ergo in adventu Christi dicitur ad virgam, quae abscissa fuerat: Noli timere, nec crubescas, neque ora pudore suffundas. Nequaquam enim ultra confunderis, ut prius confusa fueras, nec confusionis adolescentiae tuae memor eris, et viduitatis tuae non recordaberis, per quam relicta es a Deo: quia factor tuus ipse dominabitur tui, cujus nomen Omnipotens est, qui regnat, non in una gente Judaea, sed in universo orbe terrarum. Denique sequitur: Qui te fecerat, ipse te redemit sanguine suo: et Deus omnis terrae vocabitur: pro eo quod est, omnium qui morantur in terra. Ex quo perspicue patet, nequaquam dici ad Jerusalem, quae numquam in toto orbe dominata est: sed ad Ecclesiam Christi, cujus haereditas, mundi possessio est.

(Vers. 6, 7.) Quia ut mulierem derelictam et moerentem spiritu vocavit te Dominus: et uxorem ab adolescentia abjectam, dixit Deus tuus. Ad punctum in modico dereliqui te: et in miserationibus magnis congregabo te. In momento indignationis abscondi faciem meam parumper a te: et in misericordia sempiterna misertus sum tui, dixit redemptor tuus Dominus. LXX: Non ut mulierem derelictam et pusillanimem vocavit te Dominus, neque ut mulierem, quae ab adolescentia odiosa est, dixit Deus tuus. Tempore modico reliqui te: et cum misericordia magna miserebor tui. In furore parvo averti faciem meam a te: et in misericordia sempiterna miserebor tui: dixit qui eruit te Dominus.

Hic amici Judaeorum vilificant mulierem derelictam et uxorem ab adolescentia abjectam, quam ad punctum et ad modicum dereliquit Dominus, Jerusalem esse, dicentes. Qui abscondens parumper faciem suam susceperit eam in misericordiis sempiternis, et dolorem praeteritum, gaudio commutarit. Hoc juxta Hebraicum. Porro juxta 632 Septuaginta non eam dicit quasi derelictam mulierem, et pusillanimem vocatam a Domino: neque sicut uxorem, quae ab adolescentia odio habita sit; sed idcirco se eam ad modicum reliquisse, et avertisse faciem suam, ut misereatur illius in aeternum.

Si ergo Judaei et nostri judaizantes, dicunt Israel ad modicum derelictum, ut in adventu Christi ejus misereatur Deus; et modicum interpretantur ad comparationem totius aeternitatis: cur et nobis non concedunt, modicum dicere tempus, quo gentes sunt derelictae: ut abjectae in medio, quae in adolescentia sua Dei fuerant, postea in senectute aeternam misericordiam consequantur?

Finally, after Israel was called in Abraham, the Lord says: "I took my staff, which was called beauty: and I cut it asunder, that I might make void my covenant which I had struck with all nations" (Zech. 11:10). Therefore in the coming of Christ it is said to the staff which had been cut asunder: "Fear not, nor blush, nor cover thy face with shame." For by no means shalt thou be confounded further, as thou hadst previously been confounded, nor shalt thou be mindful of the confusion of thy youth, and thou shalt not remember thy widowhood, through which thou wast left by God: because thy Maker Himself shall rule over thee, whose name is Almighty, who reigns, not in one nation of Judea, but in the whole world. Finally there follows: He who had made thee, He Himself redeemed thee with His blood: "and he shall be called the God of all the earth": for that which is, of all who dwell on earth. From which it clearly lies open, that by no means is it said to Jerusalem, which never ruled in the whole world: but to the Church of Christ, whose inheritance is the possession of the world.

(Vers. 6, 7.) "For the Lord hath called thee as a woman forsaken and mourning in spirit: and as a wife cast off from her youth, said thy God. For a small moment have I forsaken thee: and in great mercies will I gather thee. In a moment of indignation have I hid my face a little while from thee: and in everlasting mercy have I had mercy on thee, said the Lord thy redeemer." LXX: "Not as a woman forsaken and faint-hearted hath the Lord called thee, nor as a woman who from her youth is odious, said thy God. For a small time I have left thee: and with great mercy will I have mercy on thee. In a little fury I turned away my face from thee: and in everlasting mercy will I have mercy on thee: said the Lord who rescued thee."

Here the friends of the Jews vilify the woman forsaken and the wife cast off from her youth, saying that she whom the Lord forsook for a small moment and for a little while, is Jerusalem. Who, hiding His face for a little while, shall have taken her up in everlasting mercies, and shall have changed the past grief into joy. This is according to the Hebrew. Furthermore according to (632) the Septuagint he does not call her as a woman forsaken and faint-hearted called by the Lord: nor as a wife who from her youth has been held in hatred; but that he therefore left her for a little while, and turned away his face, so that he may have mercy on her for ever.

If therefore the Jews and our judaizers say that Israel was forsaken for a little while, so that in the coming of Christ God might have mercy on him; and they interpret "a little while" in comparison to the whole of eternity: why do they not also grant to us to call "a little while" the time in which the nations were forsaken: so that being cast off in the middle, they who in their youth had been God's, might afterwards in old age attain eternal mercy?

Praesertim cum in vocatione temporis Israel, numquam exclusa sit turba gentilium; sed semper eis per proselytos janua patuerit revertendi, ut sicut nos illorum vocatione parumper videmur exclusi, sic illorum exclusione perpetua nobis ad Deum reditus concedatur. Perpetuam autem exclusionem diximus, si non egerint poenitentiam. Alioquin Paulus apostolus dicit: Conclusit Deus omnia sub peccato, ut omnibus misereatur (Galat. III, 22). Quae nos de Ecclesia ex utroque populo congregata interpretati sumus; et Judaei de Jerusalem accipiunt: qui solam tropologiam sequuntur, et in locis difficillimis liberae disputationis excursu, nascentes fugiunt quaestiones, ad animam referunt peccatricem, quae abjecta a Deo sit, non ob odium, sed ob dispensationem, ut malorum pressa pondere, revertatur ad virum suum pristinum: et perdita substantia, de patris clementia non desperet (Luc. XV). Annon est grandis misericordia occurrere filio revertenti, annulum et stolam, osculumque porrigere, et invidenti fratri, juxta alterius parabolae similitudinem, dicere: Amice, si ego bonus, quare oculus tuus nequam (Matth. XX, 15)?

(Vers. 9, 10.) Sicut in diebus Noe istud mihi est, cui juravi, ne inducerem aquas Noe ultra super terram: sic juravi, ut non irascar tibi, et non increpem te. Montes enim commovebuntur, et colles contremiscent: misericordia autem mea non recedet a te, et foedus pacis meae non movebitur, dixit miserator tuus Dominus. LXX: Ab aqua quae fuit sub Noe hoc mihi est: sicut juravi ei in tempore illo, terrae nequaquam ultra irasci super te, neque in comminatione tua montes transferre: neque colles tui transferentur. Sic nec misericordia mea deficiet, nec testamentum pacis meae auferetur, dixit propitius 633 tui Dominus.

Ut credat sanctorum congregatio misericordiam Domini sempiternam, et ideo ad punctum, et breve nos esse desertos, ut in amicitiam Dei, aeterno foedere jungerentur, ponit exempla majorum, dicens: Quomodo universo orbe peccante, postquam corrupit omnis terra viam Domini, inductum est diluvium: et cum auctoribus cunctis peccatorum cuncta peccata deleta sunt, et in uno homine Noe humanum servatum est genus: cui juravi nequaquam terris inducendum esse diluvium: et sponsio mea hucusque servata est, nec umquam irrita fiet (Gen. VIII et IX);

Especially since in the calling of the time of Israel, the crowd of the Gentiles was never excluded; but the door of returning always lay open to them through proselytes, so that just as we seem excluded for a little while by their calling, so by their perpetual exclusion a return to God may be granted to us. But we have said perpetual exclusion, if they shall not have done penance. Otherwise the Apostle Paul says: "God hath concluded all under sin, that he may have mercy on all" (Gal. 3:22). These things we have interpreted concerning the Church gathered from both peoples; and the Jews receive them concerning Jerusalem: who follow only tropology, and in the most difficult places by an excursion of free discussion, they flee from rising questions, and refer them to the sinful soul, which has been cast off by God, not on account of hatred, but on account of dispensation, so that being pressed by the weight of evils, it may return to its former husband: and its substance being lost, it may not despair of the father's clemency (Luke 15). Is it not a great mercy to run to meet the returning son, to offer the ring and the robe, and the kiss, and to say to the envious brother, according to the likeness of another parable: "Friend, if I am good, why is thy eye evil" (Matt. 20:15)?

(Vers. 9, 10.) "This is to me as in the days of Noah, to whom I swore that I would no more bring the waters of Noah upon the earth: so have I sworn not to be angry with thee, and not to rebuke thee. For the mountains shall be moved, and the hills shall tremble: but my mercy shall not depart from thee, and the covenant of my peace shall not be moved, said the Lord thy merciful one." LXX: "From the water which was under Noah this is to me: as I swore to him in that time, by no means to be angry with the earth further over thee, nor in thy threatening to transfer the mountains: nor shall thy hills be transferred. So neither shall my mercy fail, nor shall the testament of my peace be taken away, said the Lord thy propitious (633) one."

So that the congregation of the saints may believe the mercy of the Lord to be everlasting, and that for this reason we have been forsaken for a small moment and for a short while, so that they might be joined to the friendship of God in an eternal covenant, he sets forth the examples of the ancestors, saying: Just as when the whole world was sinning, after all the earth corrupted the way of the Lord, the deluge was brought in: and with all the authors of sins all sins were destroyed, and in one man Noah the human race was preserved: to whom I swore that by no means was a deluge to be brought upon the lands: and my promise has been kept until now, nor shall it ever be made void (Gen. 8 and 9);

sic juro Ecclesiae meae, quam mihi redemi sanguine meo, nequaquam me iratum fore his quorum misertus sum, nec meam clementiam ulla increpationis duritia commutandam. Facilius enim montes movebuntur et colles, quam mea sententia commutabitur. Juxta quod et in Evangelio loquitur: Coelum et terra transibunt, verba autem mea non praeteribunt (Matth. XXII, 15). Haec est, autem, inquit, misericordia mea, ut foedus pacis, quo mihi reconciliatus est mundus, non merito eorum quibus datum est, sed mea clementia conservetur.

Juxta Septuaginta confusus est sensus, et sic turbata sunt omnia, ut quid dicatur difficile possit intelligi: non quo ignorem quid in hoc capitulo vir prudentissimus dixerit, sed quo non satisfaciat animo meo. Ponit enim tropologicum diluvium, quod interpretatur in baptismo Salvatoris, congerens exempla quamplurima, ut est illud: Dominus diluvium inhabitare facit (Ps. XXVIII, 10). Et iterum: Suavis Dominus exspectantibus se in die tribulationis: et sciens timentes se, in diluvio itineris consummationem facit (Nahum I, 7, secundum LXX): quod scilicet universa peccata in baptismo deleverit, dicens in alio loco: Ego sum, ego sum, qui deleo iniquitates tuas (Isai. XLIII, 25). Omnes enim declinaverunt, simul inutiles facti erant (Psal. XIII, 3). Non erat qui faceret misericordiam, nec veritatem: neque erat scientia Dei super terram. Maledictio, et mendacium, et homicidium, et adulterium, et furtum cuncta occupaverant, et sanguinem sanguini miscuerant. Unde loquitur per Prophetam: Heu mihi! quia periit revertens a terra. Non est qui faciat rectum in hominibus, omnes in sanguine meo judicantur. Unusquisque proximum suum tribulat tribulatione, et ad malum manus suas praeparant (Mich. VII, 2, sec. LXX): et caetera his similia. E quibus illud est: Nemo mundus 634 a sorde, nec si unius quidem diei fuerit vita ejus super terram (Job XV, 14).

Unde Dominum fecisse diluvium, qui juxta apostolum Petrum occisus est carne, vivificatus spiritu (I Petr. III); et praedicavit spiritibus in carcere constitutis, quando Dei patientia exspectabatur in diebus Noe, diluvium impiis inferens. In cujus exemplum aqua nos mundat: non sordes carnis abluens, sed bonae conscientiae interrogatio in Deum. Montes autem et colles qui non commoveantur, et in hujuscemodi diluvio permoti fuerant, sanctos vult intelligi, accepto foedere sempiterno: qui in priore diluvio moti fuerant, et suam reliquerant firmitatem.

so I swear to my Church, which I redeemed for myself with my blood, that I will by no means be angry with these on whom I have had mercy, nor is my clemency to be changed by any hardness of rebuke. For the mountains and hills shall be moved more easily than my sentence shall be changed. According to which he also speaks in the Gospel: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 22:15). But this, he says, is my mercy, that the covenant of peace, by which the world has been reconciled to me, may be preserved, not by the merit of those to whom it was given, but by my clemency.

According to the Septuagint the sense is confused, and all things are so disturbed that what is said can with difficulty be understood: not that I am ignorant of what a most prudent man has said in this chapter, but that it does not satisfy my mind. For he posits a tropological deluge, which he interprets as the baptism of the Savior, gathering very many examples, such as that: "The Lord maketh the flood to inhabit" (Ps. 28:10). And again: "The Lord is sweet to them that wait for him in the day of tribulation: and knowing them that fear him, he maketh a consummation of the journey in the flood" (Nahum 1:7, according to LXX): because clearly he destroyed all sins in baptism, saying in another place: "I am he, I am he, who blot out thy iniquities" (Isa. 43:25). "For all have declined, they were made useless together" (Ps. 13:3). There was none who did mercy, nor truth: nor was there the knowledge of God upon the earth. Cursing, and lying, and homicide, and adultery, and theft had occupied all things, and they had mixed blood with blood. Whence he speaks through the Prophet: "Woe is me! for he that returneth from the earth hath perished. There is none who doeth right among men, all are judged in my blood. Every one troubleth his neighbor with tribulation, and they prepare their hands for evil" (Micah 7:2, sec. LXX): and other things similar to these. From which is that: "No one is clean (634) from filth, not even if his life shall have been of one day upon the earth" (Job 15:14).

Whence the Lord made a deluge, who according to the apostle Peter was put to death in the flesh, but quickened in the spirit (1 Pet. 3); and preached to the spirits established in prison, when the patience of God was expected in the days of Noah, bringing a deluge upon the impious. In the example of which water cleanses us: not washing away the filths of the flesh, but the interrogation of a good conscience unto God. But the mountains and hills which are not moved, and had been moved in a deluge of this kind, he wishes to be understood as the saints, having received the everlasting covenant: who in the former deluge had been moved, and had left their firmness.

Dicit montes, et daemones, et adversarias potestates, qui viderunt filias hominum, quod essent bonae, et amoris jaculo vulnerati, sumpserunt sibi uxores ex omnibus quas elegerunt, et perdiderunt fortitudinem pristinam: et nequaquam in hoc diluvio sunt futuri (Genes. VI). Hoc ille dixerit, cujus explanationem lectoris arbitrio derelinquo.

(Vers. 11, 12.) Paupercula tempestate convulsa absque consolatione. Ecce ego sternam per ordinem lapides tuos: et fundabo te in sapphiris: et ponam jaspidem propugnacula tua, et portas tuas in lapides sculptos, et omnes terminos tuos in lapides desiderabiles: Universos filios tuos doctos a Domino, et multitudinem pacis filiis tuis, et in justitia fundaberis. LXX: Humilis et instabilis absque consolatione. Ecce ego praeparo tibi carbunculum lapidem tuum, et fundamenta tua sapphirum: et ponam propugnacula tua jaspin, et portas tuas lapides crystalli, et muros tuos lapides electos: et omnes filios tuos discipulos Dei, et multa pax erit filiis tuis, et in justitia aedificaberis.

Ubi nos diximus: Sternam per ordinem lapides tuos, in Hebraico scriptum est, BAPHPHUCH (), quod omnes praeter Septuaginta similiter transtulerunt: Sternam in stibio lapides tuos, in similitudinem comptae mulieris, quae oculos pingit stibio, ut pulchritudinem significet civitatis. Et ubi nos jaspidem, sequentes LXX, diximus, in Hebraico scriptum habet CHODCHOD (), quod solus Symmachus χαλκηδόνιον transtulit. Pro crystallo quoque in cujus loco apud Hebraeos ECDA () legitur, Symmachus et Theodotio, scalpturae, id est, γλυφῆς, Aquila τρυpanismou posuit: quod verbum foratarum caelatarumque gemmarum 635 sensum sonat. De diversitate translationis diximus: veniamus ad sensum.

Adhuc loquitur ad Ecclesiam, humilem prius atque pauperculam, quae non habebat Legem, nec Prophetas, nec sermonem Dei: et tempestate convulsam sive instabilem, quae multos saeculi turbines sustinuerat, et inter varios idolorum fluctuabat errores: quae nullum habuit consolatorem, et frustra omnem substantiam suam in medicis perdidit; quod ipse veniat, ipse descendat, et aedificet in terris coelestem Jerusalem, quae in Apocalypsi Joannis vocatur sponsa et uxor Agni, habens lumen simile lapidis pretiosi, sicut jaspidis et crystalli, et murum magnum, et portas duodecim inscriptas nominibus tribuum Israel, quarum tres erant ab Oriente, et tres ab Aquilone, et tres ab Austro, et tres ab Occasu solis (Apoc. XXI): murusque fultus duodecim fundamentis, cujus omnis aedificatio ex lapide jaspide, et singula fundamenta murorum habebant singulos lapides,

He says the mountains, and demons, and adversary powers, who saw the daughters of men, that they were good, and being wounded by the dart of love, took to themselves wives from all whom they chose, and lost their former strength: and by no means shall they be in this deluge (Gen. 6). This let that man have said, whose explanation I leave to the judgment of the reader.

(Vers. 11, 12.) "Poor little one, tossed with tempest, without all consolation. Behold, I will lay thy stones in order: and will found thee in sapphires: and I will make thy bulwarks of jasper, and thy gates of graven stones, and all thy borders of desirable stones: all thy children shall be taught of the Lord, and great shall be the peace of thy children, and thou shalt be founded in justice." LXX: "Humble and unstable without consolation. Behold, I prepare for thee thy carbuncle stone, and thy foundations sapphire: and I will make thy bulwarks jasper, and thy gates stones of crystal, and thy walls chosen stones: and all thy children disciples of God, and great peace shall be to thy children, and in justice shalt thou be built."

Where we said: "I will lay thy stones in order," in the Hebrew it is written: BAPHPHUCH (בַּפּוּךְ), which all except the Septuagint translated similarly: I will lay thy stones in antimony (*stibio*), in the likeness of a adorned woman, who paints her eyes with antimony, to signify the beauty of the city. And where we said "jasper," following the LXX, in the Hebrew it has written: CHODCHOD (כַּדְכֹּד), which Symmachus alone translated as "chalcedony." For "crystal" also, in whose place among the Hebrews is read ECDA (אֶקְדָּח), Symmachus and Theodotion put "engravings," that is, *glyphēs* (γλυφῆς), Aquila "perforation" (*trypanismou*): which word sounds (635) the sense of bored and engraved gems. We have spoken of the diversity of the translation: let us come to the sense.

He still speaks to the Church, previously humble and poor, which did not have the Law, nor the Prophets, nor the word of God: and tossed with tempest or unstable, which had sustained many whirlwinds of the age, and was fluctuating among various errors of idols: which had no consoler, and in vain lost all its substance among physicians; that He Himself should come, He Himself should descend, and build on earth the heavenly Jerusalem, which in the Apocalypse of John is called the bride and wife of the Lamb, having light like to a precious stone, as of jasper and crystal, and a great wall, and twelve gates inscribed with the names of the tribes of Israel, of which three were from the East, and three from the North, and three from the South, and three from the Setting of the sun (Apoc. 21): and the wall supported by twelve foundations, whose whole building was of jasper stone, and the individual foundations of the walls had individual stones,

primum jaspidem, secundum sapphirum, tertium chalcedonium, quartum smaragdum, quintum sardonicem, sextum sardium [Al. sardinum], septimum chrysolithum, octavum beryllum, nonum topazium, decimum chrysoprasum, undecimum hiacynthum, duodecimum amethystum; quod legentes, exclamamus illud, et dicimus: O profundum sapientiae et scientiae Dei, quam inscrutabilia judicia ejus, et investigabiles viae ejus! Quis enim cognovit sensum Domini, aut quis consiliarius ejus fuit (Rom. XI, 33, 34)? Et iterum: Quis sapiens, et intelliget haec: intelligens, et cognoscet ea (Osee XIV, 10)?

Respondeant amatores tantum occidentis litterae, et in mille annis exquisitos cibos gulae ac luxuriae praeparantes, quorum Deus venter est, et gloria in confusione eorum (Philipp. III); qui post secundum in gloria Salvatoris adventum, sperant nuptias, et parvulos centum annorum, et circumcisionis injuriam, et victimarum sanguinem, et perpetuum sabbatum: qui dicunt cum Israel in perversum modum: Manducemus et bibamus, cras enim regnabimus: quae sit ista coelestis Jerusalem, cui nunc dicitur: Ecce ego sternam per ordinem lapides tuos: sive juxta LXX: Ecce ego praeparo [Al. praeparabo] tibi carbunculum, lapidem tuum: ut tota civitas sit plena carbunculis, et habeat fundamenta sapphirina, et propugnacula jaspidem, sive chalcedonium, et 636 portas crystallinas, sive anaglyphas, et murum in circuitu pretiosorum lapidum: omnique filii ejus non habeant magistros homines, sed Deum, et appellentur discipuli Dei; et sit in ea pax perpetua, et aedificatio justitiae.

Ex quo perspicuum est, sub occasione justitiae, quod virtutis est nomen, etiam caeteras virtutes in aedificationem Ecclesiae debere nos quaerere: nec Judaica deliramenta sectari. Exponant enim quid sit illud quod in Proverbiis de sapientia dicitur: Pretiosior est cunctis lapidibus pretiosissimis (Prov. III, 25). Si enim Christus Dei virtus et Dei sapientia est (I Cor. I), stultum est Christum insensibilibus lapidibus comparari. Rursumque de judiciis Dei legimus: Judicia Domini recta: justificata in semetipsa, desiderabilia super aurum et lapidem pretiosum multum (Psal. XVIII, 10. 11). Ex quo palam est, illud lapidem caeteris lapidibus comparari, de quo supra in hoc eodem Propheta ex persona Dei dicitur: Ecce immittam in fundamenta Sion lapidem angularem, lapidem electum, pretiosum: et qui crediderit in eo, non confundetur (Isai. XXVIII, 16). Hunc lapidem reprobaverunt aedificantes (Psal. CXVII), Scribae videlicet, et Pharisaei, et principes Judaeorum, qui factus est in caput anguli (Matth. XXI). De quo et Apostolus Petrus disputans ait: Nobis ergo honor qui credimus angulari et pretioso electoque lapidi.

the first jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst; reading which, we exclaim that, and say: "O the depth of the wisdom and of the knowledge of God, how inscrutable are his judgments, and his ways unsearchable! For who hath known the mind of the Lord, or who hath been his counsellor?" (Rom. 11:33, 34). And again: "Who is wise, and will understand these things: understanding, and will know them?" (Hosea 14:10).

Let the lovers of only the killing letter answer, and those preparing exquisite foods for the gullet and luxury in the thousand years, whose God is their belly, and glory in their confusion (Phil. 3); who after the second coming of the Savior in glory, hope for marriages, and little ones of a hundred years, and the injury of circumcision, and the blood of victims, and a perpetual sabbath: who say with Israel in a perverse way: "Let us eat and drink, for tomorrow we shall reign": what is that heavenly Jerusalem, to which it is now said: "Behold, I will lay thy stones in order": or according to the LXX: "Behold, I prepare thy carbuncle, thy stone": so that the whole city may be full of carbuncles, and have sapphire foundations, and bulwarks of jasper, or chalcedony, (636) and crystalline gates, or anaglyphs, and a wall in the circuit of precious stones: and all her sons may not have men as teachers, but God, and be called disciples of God; and there may be in her perpetual peace, and the building of justice.

From which it is clear, under the occasion of justice, which is the name of virtue, that we ought also to seek the other virtues for the building of the Church: and not follow Jewish ravings. For let them explain what is that which is said of wisdom in Proverbs: "She is more precious than all the most precious stones" (Prov. 3:15). For if Christ is the power of God and the wisdom of God (1 Cor. 1), it is foolish for Christ to be compared to insensible stones. And again we read of the judgments of God: "The judgments of the Lord are right: justified in themselves, desirable above gold and much precious stone" (Ps. 18:10-11). From which it is plain, that that stone is compared to the other stones, of which above in this same Prophet it is said from the person of God: "Behold, I will send into the foundations of Zion a corner stone, a chosen stone, a precious one: and he that shall believe in it, shall not be confounded" (Isa. 28:16). This stone the builders rejected (Ps. 117), the Scribes clearly, and the Pharisees, and the princes of the Jews, which is become the head of the corner (Matt. 21). Concerning which also the Apostle Peter disputing says: "To us therefore is the honor who believe in the corner and precious and chosen stone.

Incredulis autem est lapis offensionis et petra scandali (I Petr. II, 7, 8). Qui et in Actibus Apostolorum ad principes loquitur sacerdotum: Iste est lapis electus, pretiosus, quem vos despexistis reprobantes (Act. IV, 18); qui factus est in caput anguli, et duos populos continet, gentium et Israel; qui aedificavit civitatem, cujus artifex et conditor Deus est: de qua et Apostolus scribit Corinthiis: Dei aedificatio estis. Et: Quasi architectus sapiens fundamentum posui, alius superaedificat. Unusquisque autem videat quomodo aedificet. Fundamentum enim aliud nemo potest ponere praeter eum qui positus est, Jesum Christum (I Cor. III, 9, 10). Si quis autem super fundamentum hoc aedificat aurum, et lapides pretiosos, ligna, fenum, stipulam: uniuscujusque opus manifestum erit. De hoc fundamento et in Epistola altera loquitur: Aedificati super fundamentum Apostolorum et Prophetarum, ipso angulari lapide Jesu Christo (Ephes. II, 20); et iterum: In quibus omnes aedificamini lapides viventes in sacerdotium sanctum, offerre spirituales victimas (I Petr. II, 5). De his lapidibus mystice dicitur: Lapides sancti volvuntur super terram (Zac. IX, 16), 637 quibus aedificat Christus Ecclesiam super petram, dicens in Evangelio: Super hanc petram aedificabo Ecclesiam meam (Matth. XVI, 18). Quam civitatem qui meruerit intrare, gaudens loquitur Domino: Sicut audivimus, ita vidimus in civitate Domini virtutum, in civitate Dei nostri: Deus fundavit eam in aeternum (Ps. XLVII, 9). Super conditore hujus civitatis, et in alio loco dicitur: Hic aedificabit civitatem meam, et reducet captivitatem populi mei (Isai. XLV, 13).

De natura autem duodecim lapidum atque gemmarum, non est hujus temporis dicere, cum et Graecorum plurimi scripserint et Latinorum. E quibus duos tantum nominabo, virum sanctae et venerabilis memoriae episcopum Epiphanium, qui insigne nobis ingenii et eruditionis suae reliquit volumen, quod inscripsit περὶ λίθων: et Plinium secundum, eumdem apud Latinos oratorem et philosophum, qui in opere pulcherrimo naturalis historiae tricesimum septimum librum, qui et extremus est, lapidum atque gemmarum disputatione complevit. Hi duodecim lapides scribuntur per ordinem in Exodo et in Ezechiel, id est ἐν τῷ λογείῳ [Mss. in logio] pontificis, et in corona atque diademate principis Tyri. Dicamus primum de Exodo: Quatuor ordines intexti erant lapidum (Exod. XXVIII). Ordo primus habuit lapidem sardium, topazium, smaragdum. Ordo secundus, carbunculum, sapphirum, jaspidem. Ordo tertius, ligirium, achatem, amethystum. Ordo quartus, chrysolithum, beryllum, onychium, auro circumdatos; et inscripti erant ex nominibus duodecim tribuum filiorum Israel. In quo notandum quod secundus ordo lapidum etiam in praesenti Scriptura sit positus, carbunculus, sapphirus, et jaspis. Necdum enim perfecta retinemus, nec ad prima pervenimus, quia nunc per speculum videmus in aenigmate.

But to the incredulous it is a stone of stumbling and a rock of scandal" (1 Pet. 2:7, 8). Who also in the Acts of the Apostles speaks to the princes of the priests: "This is the chosen stone, precious, which you despised rejecting" (Acts 4:11); which is become the head of the corner, and contains two peoples, of the Gentiles and of Israel; who built the city, whose architect and founder is God: concerning which also the Apostle writes to the Corinthians: "You are God's building." And: "As a wise architect I have laid the foundation, another buildeth thereon. But let every one see how he buildeth. For other foundation no man can lay, but that which is laid, Jesus Christ" (1 Cor. 3:9-11). But if any man build upon this foundation gold, and precious stones, wood, hay, stubble: every man's work shall be manifest. Of this foundation he also speaks in another Epistle: "Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the corner stone" (Eph. 2:20); and again: "In whom you also are all built together as living stones into a holy priesthood, to offer up spiritual victims" (1 Pet. 2:5). Of these stones it is mystically said: "The holy stones are rolled over the land" (Zech. 9:16), (637) with which Christ builds the Church upon the rock, saying in the Gospel: "Upon this rock I will build my Church" (Matt. 16:18). Which city whoever shall have merited to enter, rejoicing speaks to the Lord: "As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God hath founded it for ever" (Ps. 47:9). Concerning the founder of this city, it is also said in another place: "He shall build my city, and he shall bring back the captivity of my people" (Isa. 45:13).

But of the nature of the twelve stones and gems, it is not of this time to speak, since both many of the Greeks have written and of the Latins. From whom I will name only two, the man of holy and venerable memory, Bishop Epiphanius, who left to us an outstanding volume of his genius and erudition, which he inscribed *peri lithōn*: and Pliny the Second, the same among the Latins as an orator and philosopher, who in his most beautiful work of Natural History completed the thirty-seventh book, which is also the last, with a discussion of stones and gems. These twelve stones are written in order in Exodus and in Ezekiel, that is in the *logion* (breastplate) of the pontiff, and in the crown and diadem of the prince of Tyre. Let us speak first of Exodus: Four rows of stones were interwoven (Exod. 28). The first row had the stone sardius, topaz, emerald. The second row, carbuncle, sapphire, jasper. The third row, ligure (*ligirium*), agate, amethyst. The fourth row, chrysolite, beryl, onyx, surrounded by gold; and they were inscribed from the names of the twelve tribes of the sons of Israel. In which it is to be noted that the second row of stones is also placed in the present Scripture, carbuncle, sapphire, and jasper. For we do not yet retain perfect things, nor have we arrived at the first things, because now we see through a glass in a dark manner.

Porro in Ezechiel sic scriptum reperimus: Tu es signaculum similitudinis et corona decoris, in deliciis paradisi Dei fuisti. Omni lapide primo indutus es, sardio, topazio, et smaragdo, carbunculo et sapphiro et jaspide, argento quoque, et auro et lyncurio, et achate, et amethysto, et chrysolitho, et beryllo, et onychino; auroque replesti thesauros tuos et 638 apothecas tuas in te. A qua die conditus es, cum Cherubim posui te in monte sancto meo; fuist in medio lapidum ignitorum, immaculatus in diebus tuis, ex quo conditus es, donec inventae sunt in te iniquitates tuae (Ezech., XXVIII, 12 et seqq.).

Quis enim tam stultus et vecordis ingenii, ut in paradiso Dei, positum principem Tyri, quemcumque illum esse crediderit, et inter igneos lapides conversatum (quos haud dubie Angelos intelligimus coelestesque Virtutes) putet fuisse eum, qui terrenis lapidibus ornatus sit, et habuerit similitudinem et signaculum?

De igitur omnium lapidum, et per partes singulorum, non est hujus temporis dicere; neque enim semper dicenda sunt omnia. Nunc tantum de carbunculo, sapphiro et jaspide disseramus. Carbunculus qui paratur, sive per ordinem sternitur, videtur mihi ignitus sermo doctrinae, qui fugato errore tenebrarum, illuminat corda credentium. Hic est quem unus de Seraphim tulit forcipe comprehensum, ad Isaiae labia purganda (Isa. VI): qui nascitur, juxta Geneseos fidem, in terra Evila, ubi est aurum optimum (Genes. II), lapisque carbunculus, et prasinus. Porro sapphirus, qui ponitur in fundamentis, coeli habet similitudinem, et supra nos aeris: qui talis est, ut possit illud Aristophanicum dicere cum Socrate: Ἀεροβατῶ καὶ περιfrono ton hēlion; quod nos in Latinum sermonem vertere possumus: Scando aerem, solemque despicio. Sive cum Paulo apostolo: Nostra autem conversatio in coelis est (Philipp. III, 20). Scriptura quoque commemorat, quod locus in quo thronus Dei sit, sapphiri habeat similitudinem, et gloria Domini in hoc colore consistat, qui portat imaginem supercoelestis.

Sed et propugnacula urbis Dominicae, hoc est murorum moenia jaspide roborantur, qui possunt omnem altitudinem elevantem se contra scientiam Dei destruere atque convincere, et mendacium subjicere veritati (Ezech. I; I Cor. XV). Qui ergo in disputando fortissimus est, et sanctarum Scripturarum testimoniis roboratus, iste propugnaculum Ecclesiae est. Jaspidum multa sunt genera: alius est enim smaragdi habens similitudinem, qui reperitur in fontibus Thermodontis fluminis, 639 et vocatur Grammatias, quo omnia phantasmata fugari autumant.

Furthermore in Ezekiel we find it written thus: "Thou art the seal of likeness and the crown of beauty, in the delights of the paradise of God thou hast been. With every precious stone thou art covered, with sardius, topaz, and emerald, carbuncle and sapphire and jasper, silver also, and gold and ligure (*lyncurio*), and agate, and amethyst, and chrysolite, and beryl, and onyx; and with gold thou hast filled thy treasures and (638) thy storehouses in thee. From the day that thou wast created, when with the Cherubim I placed thee on my holy mountain; thou wast in the midst of the fiery stones, immaculate in thy days, from the day that thou wast created, until thy iniquities were found in thee" (Ezek. 28:12 and seqq.).

For who is so foolish and of a senseless genius, as to believe that any prince of Tyre was placed in the paradise of God, and think that he was one created among the Cherubim and conversant among the fiery stones (which without doubt we understand as Angels and heavenly Virtues) think that he was one, who was adorned with earthly stones, and had a likeness and a seal?

Therefore of the nature of all the stones, and individually of each part, it is not of this time to speak; for all things are not always to be said. Now let us discuss only the carbuncle, sapphire and jasper. The carbuncle which is prepared, or is laid in order, seems to me the fiery word of doctrine, which the error of darkness having been put to flight, illuminates the hearts of the believers. This is that which one of the Seraphim took with the tongs, to purge the lips of Isaiah (Isa. 6): which is born, according to the faith of Genesis, in the land of Havilah, where there is very good gold (Gen. 2), and the carbuncle stone, and the leek-green stone (*prasinus*). Furthermore the sapphire, which is placed in the foundations, has the likeness of heaven, and of the air above us: which is such, that it can say that saying of Aristophanes with Socrates: "I walk the air and contemplate the sun"; which we can turn into the Latin tongue: "I climb the air, and I despise the sun." Or with Paul the apostle: "But our conversation is in heaven" (Phil. 3:20). The Scripture of Ezekiel also records, that the place in which the throne of God is, has the likeness of sapphire, and the glory of the Lord consists in this color, which carries the image of the super-celestial.

But also the bulwarks of the Lord's city, that is the fortifications of the walls, are strengthened with jasper, which can destroy and convict every height lifting itself up against the knowledge of God, and subject lying to truth (Ezek. 1; 1 Cor. 15). He therefore who is most strong in disputing, and strengthened by the testimonies of the holy Scriptures, he is the bulwark of the Church. Of jaspers there are many kinds: for one is having the likeness of an emerald, which is found in the springs of the river Thermodon, (639) and is called *Grammatias*, by which they say all phantasms are put to flight.

Alius viridior mari, et tinctus quasi floribus; hunc in Phrygiae monte Ida, et in profundissimis specubus ejus nasci referunt. Alium vero juxta Iberos, Hyrcanosque et mare Caspium reperiri, et praecipue juxta lacum Neusin. Est et alius jaspis nivi et spumae marinorum fluctuum similis, et elementer quasi mixto cruore subrutilans. Hoc diximus, ut universas gratias spirituales in Ecclesiae propugnaculis cognoscamus; quas qui habuerit, vanos timores fugat, et potest cum sponsa dicere: Fratruelis meus candidus et rubicundus (Cant. V, 10).

Portae autem istius civitatis de lapide sunt crystallo, qui scalpitur variis modis, quo lapide nihil purius est. Denique vehementissimis Alpium frigoribus, et inaccessis soli speluncis, concrescere aquae dicuntur in crystallum: et tactu quidem lapidem, visu aquam esse. Per quem ostenditur, eos qui in foribus Ecclesiae sunt, nulla debere sorde maculari, sed fidei esse purissimae, et dicere cum propheta: A mandatis tuis intellexi (Ps. CXVIII, 104). Et illud audire: Beati mundo corde: quoniam ipsi Deum videbunt (Matth. V, 8). Muri autem civitatis, sive termini et περίβολος, lapidibus electis exstruuntur, quos reliquos lapides intelligere possumus, et omnes filios ejus esse doctos, sive discipulos Dei: quo testimonio Dominus utitur in Evangelio Joannis, dicens: Nemo potest ad me venire, nisi Pater meus qui misit me, traxerit eum, et omnis qui audierit et didicerit a Patre, venit ad me (Joan. VI, 44, 45). Et post paululum, scriptum est in prophetis: Erunt omnes docti a Deo. Qui et per Jeremiam loquitur: Dans leges meas in mentibus eorum, et super cor illorum scribam eas; et nequaquam ultra docebunt singuli proximos suos et fratres dicentes: Cognosce Dominum. Sed omnes scient me a minimo usque ad maximum. Propitius enim ero iniquitatum eorum, et peccatorum eorum non recordabor (Jerem. XXXI, 33, 34). Doctrina autem discipulorum Dei habet multitudinem pacis, quae eis a Domino derelicta est: aedificatioque urbis pulcherrimae completur justitia; ut nequaquam unius gentis, 640 sed totius mundi Deus sit, vocantis ad fidem suam servos et liberos, Graecos et Barbaros, divites et pauperes, nobiles et ignobiles, viros et mulieres, parvulos et senes, et omnia quae in mundo videntur esse contraria (Joan. XIV). Excessimus brevitatis modum, qui utilis est in omnibus quae dicenda sunt: nequaquam nos juxta Hebraeos et nostros Semijudaeos in terra, sed in coelis, urbem Dei quaerentes [Al. quaerendo], quae in Christo monto sita latere non potest.

Another is greener than the sea, and tinged as if with flowers; this they report to be born in Mount Ida of Phrygia, and in its deepest caves. But another is found among the Iberians, and Hyrcanians and the Caspian sea, and especially near the lake Neusin. There is also another jasper like to snow and the foam of the sea waves, and slightly reddish as if with mixed blood. This we have said, so that we may know the universal spiritual graces in the bulwarks of the Church; which whoever shall have had, puts to flight vain fears, and can say with the bride: "My beloved is white and ruddy" (Cant. 5:10).

But the gates of this city are of crystal stone, which is engraved in various ways, than which stone nothing is purer. Finally in the most vehement colds of the Alps, and in caves inaccessible to the sun, waters are said to congeal into crystal: and that to the touch it is stone, to the sight water. Through which it is shown, that those who are in the gates of the Church, ought to be stained by no filth, but to be of the purest faith, and say with the prophet: "Through thy commandments I have understood" (Ps. 118:104). And to hear that: "Blessed are the clean of heart: for they shall see God" (Matt. 5:8). But the walls of the city, or the borders and the *peribolos* (enclosure), are built with chosen stones, which we can understand as the remaining stones, and that all her sons are taught, or disciples of God: which testimony the Lord uses in the Gospel of John, saying: "No man can come to me, except my Father who hath sent me, draw him, and every one that hath heard and hath learned from the Father, cometh to me" (John 6:44, 45). And after a little while, it is written in the prophets: "They shall all be taught of God." Who also speaks through Jeremiah: "Giving my laws in their minds, and upon their heart I will write them; and they shall no more teach every man his neighbor and brother saying: Know the Lord. But all shall know me from the least to the greatest. For I will be propitious to their iniquities, and of their sins I will not be mindful" (Jer. 31:33, 34). But the doctrine of the disciples of God has a multitude of peace, which was left to them by the Lord: and the building of the most beautiful city is completed by justice; so that He may by no means be the God of one nation, (640) but of the whole world, calling to His faith servants and freemen, Greeks and Barbarians, rich and poor, noble and ignoble, men and women, little ones and old men, and all things which seem to be contrary in the world (John 14). We have exceeded the measure of brevity, which is useful in all things that are to be said: seeking the city of God not according to the Hebrews and our Semi-Jews on earth, but in the heavens, which being situated on the mountain in Christ cannot be hid.

(Vers. 14.) Recede procul a calumnia, quia non timebis; et a pavore, quia non appropinquabit tibi. LXX: Recede ab iniquo, et non timebis, et tremor non appropinquabit tibi. Ordo pulcherrimus. Pauperculam et humilem fuerat consolatus, promittens ei gratias spirituales. Nunc docet quid facere debeat, si nolit adversariorum impetus formidare. Et est sensus: Non vis timere inimicos tuos, fac ista quae dico: Recede procul a calumnia, sive ab iniquitate: quia omnis iniquitas et rapina de calumnia nascitur; et non timebis, tremorque et pavor non appropinquabunt tibi, ut nequaquam homines, sed Deum timeas, dicens cum Moyse: Tremens sum ego et meticulosus (Deut. IX, 19); et cum uno amicorum Job: Horror et tremor venerunt super me; et multum mea ossa concussit (Job IV, 14); et cum propheta: A voce orationis meae intravit tremor in ossa mea (Infra LXVI, 2); et: Super quem Dominus requiescit, nisi super humilem et quietum, et trementem verba ejus (Prov. X)? Porro alius est impiorum tremor, qui ex metu supplicii nascitur. De quo scriptum est: Tremor apprehendit impios (Ps. XLVII, 7).

(Vers. 15.) Ecce accola veniet, qui non erat mecum; advena quondam tuus adjungetur tibi. LXX: Ecce proselyti accedent ad te per me, et coloni erunt tui, et ad te confugient. Et haec Judaei putant ad Jerusalem dici, quod multi de gentibus proselyti sint futuri, et legem Moysi caeremoniasque suscipiant. Quod nos juxta coeptam interpretationem ad Ecclesiam referimus, quae per apostolos ex utroque populo congregata est, quae non habet maculam, neque rugam, quae liber est, et mater omnium credentium (Ephes. V; Galat. IV). Ad quos 641 proselytos et advenas congregandos, misit Dominus discipulos suos, dicens: Docete omnes gentes (Matth. ult., 19), ut confugiant ad Evangelium, et novam Legem suscipiant, ut habitatores quondam idololatriae, fiant coloni Ecclesiae. De quibus in psalmis dicitur: Dominus sapientes facit caecos. Sive ut in Latinis codicibus legitur: Dominus illuminat caecos, Dominus diligit advenas (Ps. CXLV, 8, 9): ut postquam caeci lumen receperint veritatis, et stulti sapientiam didicerint, tunc ad Ecclesiam transeuntes diligantur a Domino, et audiant per prophetam: Vocabo non populum meum, populum meum (Osee II, 24); quo intrante Templum Dei, zelus apprehendit populum ineruditum.

(Vers. 16, 17.) Ecce ego creavi fabrum sufflantem in igne prunas, et proferentem vas in opus suum: et ego creavi interfectorem ad disperdendum. Omne vas, quod fictum est contra te, non dirigetur: et omnem linguam resistentem tibi in judicio, judicabis. Haec haereditas servorum Domini: et justitia eorum apud me, dicit Dominus.

(Vers. 14.) "Depart far from calumny, for thou shalt not fear; and from dread, for it shall not come near thee." LXX: "Depart from the iniquitous, and thou shalt not fear, and trembling shall not come near thee." A most beautiful order. He had consoled the poor little one and the humble, promising her spiritual graces. Now he teaches what she ought to do, if she wishes not to dread the attacks of adversaries. And the sense is: Thou dost not wish to fear thy enemies? Do these things which I say: "Depart far from calumny," or from iniquity: because all iniquity and rapine is born of calumny; and thou shalt not fear, and trembling and dread shall not come near thee, so that thou mayest by no means fear men, but God, saying with Moses: "I am trembling and fearful" (Deut. 9:19); and with one of the friends of Job: "Horror and trembling came upon me; and it greatly shook my bones" (Job 4:14); and with the prophet: "From the voice of my prayer trembling entered into my bones" (Isa. 66:2? or Hab. 3:16); and: "Upon whom does the Lord rest, except upon the humble and quiet, and him that trembleth at his words" (Prov. 10? or rather Isa. 66:2)? Furthermore there is another trembling of the impious, which is born from the fear of punishment. Concerning which it is written: "Trembling took hold on the impious" (Ps. 47:7).

(Vers. 15.) "Behold the neighbor shall come, who was not with me; he who was formerly thy stranger shall be joined to thee." LXX: "Behold proselytes shall approach to thee through me, and they shall be thy colonists, and shall flee to thee." And these things the Jews think are said to Jerusalem, that many from the nations shall be proselytes, and shall receive the law of Moses and the ceremonies. Which we, according to the interpretation begun, refer to the Church, which through the apostles was gathered from both peoples, which hath no spot, nor wrinkle, which is free, and the mother of all believers (Eph. 5; Gal. 4). To gather these (641) proselytes and strangers, the Lord sent his disciples, saying: "Teach all nations" (Matt. 28:19), so that they may flee to the Gospel, and receive the new Law, so that those formerly inhabitants of idolatry, may become colonists of the Church. Concerning whom it is said in the psalms: "The Lord maketh the wise blind." Or as it is read in the Latin codices: "The Lord enlighteneth the blind, the Lord loveth the strangers" (Ps. 145:8, 9): so that after the blind shall have received the light of truth, and the foolish shall have learned wisdom, then passing over to the Church they may be loved by the Lord, and hear through the prophet: "I will call that which was not my people, my people" (Hosea 2:24); into which as he enters the Temple of God, zeal takes hold of the unlearned people.

(Vers. 16, 17.) "Behold, I have created the smith that bloweth the coals in the fire, and bringeth forth an instrument for his work: and I have created the slayer to destroy. No weapon that is formed against thee shall be directed: and every tongue that resisteth thee in judgment, thou shalt judge. This is the inheritance of the servants of the Lord: and their justice with me, saith the Lord."

LXX: Ecce ego creavi te, non ut aerarius sufflans in igne prunas, et proferens vas in opus. Ego autem creavi te non in perditionem interficere: omne vas quod factum est contra te, non prosperabitur: et omnis vox surget contra te in judicium: omnes eos vinces ÷ et obnoxii tui erunt in ea ** Est haereditas servientibus Domino, et vos eritis mihi justi, dicit Dominus.

Dicamus primum juxta Hebraicum: Si vis non timere, et procul a te esse formidinem, fac quae praeteritus sermo narravit; ego enim sum per quem habitura es proselytos. Ego qui creavi fabrum sufflantem in igne prunas, hoc est, diabolum omnium malorum artificem, non necessitate naturae, sed mentis arbitrio. Qui suscitavit incendia, et proferet contra te vasa: quales fuerunt Simon et Elimas magi, Petro et Paulo apostolis resistentes (Act. XIII). Ego creavi interfectorem eorum qui increduli sunt futuri. Non quo ego sim causa perditionis eorum, sed quo creatus adversarius ad pugnandum, et victis perditio, et victoribus causa sit praemiorum. Omnesque qui contra te a fabro sufflante sunt fabricati, non dirigentur, sed et praesentes poenas sentient et futuras. Quodque prius videbatur occultum, in consequentibus dicitur manifestius: Et omnem linguam resistentem tibi in judicio judicabis, perdens 642 sapientiam sapientium, et prudentiam prudentium reprobans. Cunctosque haereticorum principes, et Judaeorum magistros, et mundi philosophos, quos faber ille conflaverat, tuo judicio condemnabis. Quomodo et Regina Saba condemnavit incredulos, et Ninivitae: et e contrario justificabitur Sodoma comparatione pejoris Jerusalem (Matth. XII).

Post haec infertur quae sint praemia futurorum, ne cassum putent esse certamen, et praesenti morte finiri. Haec est haereditas servorum Domini, id est, regna coelorum, et vita perpetua, et retributio laborum, quae oculus non vidit, et auris non audivit, et in cor hominis non ascenderunt, quae praeparavit Deus diligentibus se (II Cor. II). Si autem diligentibus, ergo et servientibus, qui nullum alium habent Dominum, nisi Deum. Et haec est justitia eorum qui apud Deum sunt, dicit Dominus, ut praesens tribulatio futuro gaudio compensetur.

LXX: "Behold, I have created thee, not as a coppersmith blowing the coals in the fire, and bringing forth a vessel for a work. But I have created thee not to slay unto destruction: every vessel that is made against thee shall not prosper: and every voice shall rise against thee in judgment: all of them thou shalt conquer, ÷ and they shall be thy subjects in it ** It is the inheritance for those serving the Lord, and you shall be just to me, saith the Lord."

Let us speak first according to the Hebrew: If thou wishest not to fear, and dread to be far from thee, do what the previous discourse has narrated; for I am he through whom thou shalt have proselytes. I who created the smith blowing the coals in the fire, that is, the devil the artisan of all (642) evils, not by necessity of nature, but by the choice of his mind. Who has stirred up fires, and shall bring forth vessels against thee: such as were Simon and Elymas the magi, resisting the apostles Peter and Paul (Acts 13). I created the slayer of those who shall be incredulous. Not that I am the cause of their perdition, but that the adversary was created for fighting, and he is perdition to the conquered, and the cause of rewards to the victors. And all who have been fabricated against thee by the blowing smith, shall not be directed, but shall feel both present and future punishments. And that which previously seemed hidden, is said more clearly in the following things: "And every tongue resisting thee in judgment thou shalt judge," destroying (642) the wisdom of the wise, and reprobating the prudence of the prudent. And all the leaders of heretics, and the teachers of the Jews, and the philosophers of the world, whom that smith had forged, thou shalt condemn by thy judgment. Just as the Queen of Sheba condemned the incredulous, and the Ninevites: and on the contrary Sodom shall be justified in comparison with the worse Jerusalem (Matt. 12).

After these things it is inferred what the rewards of the future things are, lest they think the contest is in vain, and to be finished by present death. This is the inheritance of the servants of the Lord, that is, the kingdoms of heaven, and perpetual life, and the retribution of labors, which eye hath not seen, nor ear heard, nor have they ascended into the heart of man, which God hath prepared for them that love him (2 Cor. 2? or rather 1 Cor. 2:9). But if for them that love him, therefore also for them that serve him, who have no other Lord, except God. And this is the justice of those who are with God, saith the Lord, so that present tribulation may be compensated by future joy.

Porro juxta Septuaginta iste mihi sensus videtur: Ego Creator tuus non te ita feci quomodo diabolus faber pessimus immundo spiritu conflat vasa iniquitatis, et profert ea in perditionem: qui scire debet quod hujuscemodi vasa prosperum iter non habeant, sed in cursu medio confringantur. Quae sint autem vasa, sequenti sermone demonstrat; Et omnis vox quae surget contra te in judicium, omnes eos vinces. Vasa iniquitatis vocem habent, quae vox surget contra Ecclesiam, quando ponunt haeretici in excelsum os suum, et lingua eorum pertransit ad terram. Quodque sequitur: Et obnoxii tui erunt in ea, obelo praenotavimus, quod non tam a LXX quam a malis scriptoribus videtur additum. Cum autem omnem vocem surgentem adversum se Ecclesia vicerit, tunc servientibus Domino et obedientibus erit haereditas, aeterna possessio. De qua in Jeremia aliis verbis dicitur: Est merces operibus tuis (Jerem. XXXI, 36). Habitatoresque Ecclesiae justi erunt Domino. Omnis enim qui facit justitiam, de Deo natus est. Quibus loquitur Dominus: Estote sancti, quoniam ego sanctus sum (Levit. XX, 26).

(Cap. LV.---Vers. 1, 2.) Omnes sitientes venite ad aquas, et qui non habetis pecuniam [Vulg. argentum], properate, emite et comedite: venite, emite absque argento, et absque ulla commutatione vinum et lac. Quare appenditis argentum non in panibus, et laborem vestrum non in saturitate? 643 LXX: Qui sititis, ite ad aquam, et quotquot non habetis pecuniam, euntes emite, et comedite, et ambulate, et emite absque pecunia et absque pretio vinum et adipem. Quare emitis pecunia, et laborem vestrum non in saturitatem?

Verbum Hebraicum OI (הוֹ), de quo supra in prophetia contra Ariel dixeram (Ad cap. 29), quod esset ambiguum, et vel interjectionem vocantis, vel vae, significaret, hic in principio capituli positum, nequaquam plangentis legitur, sed vocantis affectu. Quia ergo omne vas fictum contra Ecclesiam dixerat conterendum, et omnem vocem linguamque, quae se armaverat contra scientiam Dei, esse superandam: provocat credentes ad fluvium Dei, qui repletus est aquis, et cujus impetus laetificat civitatem Dei, ut bibant aquas de fontibus Salvatoris, qui loquitur ad Samaritanam: Si scires gratiam Dei, et quis est, qui dicit tibi, da mihi bibere: tu petisses ab eo, et dedisset tibi aquam. Aqua quam ego dedero ei, fiet in eo fons aquae salientis in vitam aeternam (Joan. IV, 10, 14). De his aquis clamabat in Templo: Si quis sitit, veniat ad me, et bibat.

Furthermore according to the Septuagint this sense seems to me: I thy Creator did not make thee in the way that the devil, the worst smith, with an unclean spirit forges vessels of iniquity, and brings them forth unto perdition: who ought to know that vessels of this kind do not have a prosperous journey, but are broken in the middle of the course. But what those vessels are, he demonstrates by the following discourse; "And every voice which shall rise against thee in judgment, all of them thou shalt conquer." The vessels of iniquity have a voice, which voice rises against the Church, when heretics set their mouth in the high, and their tongue passeth through to the earth. And that which follows: "And they shall be thy subjects in it," we have marked with an obelus, because it seems added not so much by the LXX as by bad scribes. But when the Church shall have conquered every voice rising against itself, then for those serving the Lord and obeying there shall be an inheritance, an eternal possession. Concerning which it is said in Jeremiah in other words: "There is a reward for thy works" (Jer. 31:36? or 31:16). And the inhabitants of the Church shall be just to the Lord. For every one who doeth justice, is born of God. To whom the Lord speaks: "Be ye holy, because I am holy" (Lev. 20:26).

(Chap. 55.---Vers. 1, 2.) "Ho, every one that thirsteth, come to the waters, and you that have no money [Vulg. silver], make haste, buy, and eat: come, buy wine and milk without silver and without any price. Why do you spend silver for that which is not bread, and your labor for that which doth not satisfy?" (643) LXX: "You that thirst, go to the water, and as many as have no money, going buy, and eat, and walk, and buy wine and fat without money and without price. Why do you buy with money, and your labor not unto satiety?"

The Hebrew word *OI* (הוֹ), concerning which I had spoken above in the prophecy against Ariel (On chap. 29), that it was ambiguous, and signified either an interjection of one calling, or "woe," being placed here at the beginning of the chapter, is by no means read with the affection of one mourning, but of one calling. Because therefore he had said that every vessel formed against the Church was to be crushed, and every voice and tongue, which had armed itself against the knowledge of God, was to be overcome: he provokes believers to the river of God, which is filled with waters, and whose impetus gladdens the city of God, that they may drink waters from the fountains of the Savior, who speaks to the Samaritan woman: "If thou didst know the grace of God, and who it is that saith to thee, Give me to drink: thou perhaps wouldst have asked of him, and he would have given thee water. The water that I will give him, shall become in him a fountain of water springing up into life everlasting" (John 4:10, 14). Concerning these waters he cried out in the Temple: "If any man thirst, let him come to me, and drink.

Qui biberit de aqua, quam ego dedero ei, flumina de ventre ejus fluent aquae vivae (Ibid., 37, 38), significans Spiritum sanctum, quem credentes accepturi erant, et de quo Propheta mystico sermone resonabat: Sitivit anima mea ad Deum viventem (Psal. XLI, 2); et iterum: Apud te fons est vitae (Psal. XXXV, 10). Qui ipse de se loquebatur: Me dereliquerunt fontem aquae vivae: et foderunt sibi lacus contritos, qui non possunt aquas continere (Jerem. II, 13). Has aquas spargunt nubes, ad quas pervenit veritas Dei. Sicut scriptum est: Et nubes spargant justitiam (Isai. XLV, 8, sec. LXX). Praecipiturque sitientibus, ut nequaquam bibant aquas Sior turbidas, et tumentes gurgites Assyriorum; sed pergant ad aquas Siloe, quae vadunt cum silentio; nec timeant eloquii paupertatem, si argentum forte non habeant (Isa. XLV; Jerem. II), sed audiant Apostolum dicentem: Gratia salvi facti estis (Ephes. II, 8); et Dominum ad discipulos: Gratis accepistis, gratis date (Matth. X, 8). Mirumque in modum emunt aquas absque pecunia; et non bibunt eas, sed comedunt. Ipse enim et aqua et panis est, qui de coelo descendit (Joan. VI). Ergo quod in quibusdam exemplaribus legitur: Emite, et bibite, ab imperitis scriptoribus immutatum est, 644 qui putaverunt esse consequentius, si biberentur potius aquae, quam comederentur. Est autem et pecunia pessima, sive argentum, quod reprobat Scriptura, dicens: Pecunia, quae datur cum dolo, quasi testa reputabitur (Prov. XXVI, 23, sec. LXX); et in alio loco: Argentum vestrum reprobum (Jerem. VI, 30). Et est argentum quod Dei eloquiis comparatur: Eloquia Domini, eloquia casta: argentum igne examinatum terrae, purgatum septuplum (Ps. XI, 7). Spreto igitur illo argento et pecuniis, quibus aquas Domini emere non possumus, pergamus ad eum, qui tenens calicem Sacramenti, discipulis loquebatur: Accipite et bibite, hic est sanguis meus, qui pro vobis effundetur in remissionem peccatorum (Matth. XXVI, 27, 28). Quod vinum miscuit et sapientia in cratere suo, omnes stultos saeculi mundique sapientiam non habentes, provocans ad bibendum: et ut non solum vinum emamus, sed et lac, quod significat innocentiam parvulorum, qui mos ac typus in Occidentis Ecclesiis hodie usque servatur, ut renatis in Christo vinum lacque tribuatur. De quo lacte dicebat et Paulus; Lac vobis potum dedi, non solidum cibum (I Cor. III, 2). Et Petrus: Quasi modo nati parvuli, rationale lac desiderate (I Pet. II, 2). Unde et Moyses vinum et lac in Christi intelligens passione, mystico sermone testatur: Gratiosi oculi ejus a vino, et candidi dentes ejus a lacte (Genes. XLIX, 12). Pro lacte in praesenti loco LXX adipem transtulerunt. De quo sanctus David dicit in psalmo: Sicut adipe et pinguedine repleatur anima mea (Psal. LXII, 6); et in alio loco: Cibavit eos de adipe frumenti, et de petra melle saturavit eos (Psal. LXXX, 17).

He that shall drink of the water that I will give him, from his belly shall flow rivers of living water" (Ibid. 37, 38), signifying the Holy Spirit, whom believers were about to receive, and concerning whom the Prophet resounded in mystical discourse: "My soul hath thirsted after the living God" (Psalm 41:2); and again: "With thee is the fountain of life" (Psalm 35:10). Who himself spoke of himself: "They have forsaken me, the fountain of living water: and have digged to themselves broken cisterns, that can hold no water" (Jer. 2:13). The clouds, to which the truth of God reaches, scatter these waters. As it is written: "And let the clouds scatter justice" (Isa. 45:8, according to LXX). And it is commanded to those that thirst, that they by no means drink the turbid waters of Sihor, and the swelling whirlpools of the Assyrians; but let them go to the waters of Siloam, which go with silence; nor let them fear the poverty of eloquence, if perchance they have no silver (Isa. 45; Jer. 2), but let them hear the Apostle saying: "By grace you are saved" (Eph. 2:8); and the Lord to the disciples: "Gratis you have received, gratis give" (Matt. 10:8). And in a wonderful manner they buy waters without money; and they do not drink them, but eat them. For he himself is both the water and the bread, who descended from heaven (John 6). Therefore what is read in some copies, "Buy, and drink," has been changed by unskillful scribes, (644) who thought it was more consequential if the waters were drunk rather than eaten. But there is also a very bad money, or silver, which the Scripture reprobates, saying: "Money that is given with guile, shall be reputed as a potsherd" (Prov. 26:23, according to LXX); and in another place: "Your silver is reprobate" (Jer. 6:30). And there is silver which is compared to the speeches of God: "The words of the Lord are pure words: as silver tried by the fire, purged from the earth seven times" (Psalm 11:7). Therefore, having despised that silver and those moneys with which we cannot buy the waters of the Lord, let us go to him, who holding the cup of the Sacrament, spoke to the disciples: "Take and drink, this is my blood, which shall be shed for you unto the remission of sins" (Matt. 26:27, 28). Which wine Wisdom also mixed in her bowl, provoking all the fools of the age and those not having the wisdom of the world to drink: and so that we may buy not only wine, but also milk, which signifies the innocence of little ones, which custom and type is preserved in the Western Churches even to this day, so that wine and milk are given to those reborn in Christ. Concerning which milk Paul also said: "I gave you milk to drink, not solid food" (1 Cor. 3:2). And Peter: "As newborn babes, desire the rational milk" (1 Peter 2:2). Whence also Moses, understanding wine and milk in the passion of Christ, testifies in mystical discourse: "His eyes are gracious from wine, and his teeth are white from milk" (Gen. 49:12). Instead of milk in the present place the LXX translated "fat" (*adipem*). Concerning which holy David says in the psalm: "As with marrow and fatness let my soul be filled" (Psalm 62:6); and in another place: "He fed them with the fat of corn, and filled them with honey out of the rock" (Psalm 80:17).

Qui adipes non aliud quam mysticam carnem sonant. Ad quam Dominus discipulos hortabatur, dicens: Nisi comederitis carnem meam, et biberitis sanguinem meum, non habebitis vitam in vobis (Joan. VI, 54). Unde et in Gethsemani traditus est, quod significat vallem adipeam, sive pinguissimam. Simulque increpat eos, qui sequuntur sapientiam saecularem et perversas haereticorum simulatasque doctrinas, et Pharisaeorum traditiones, omnemque falsi nominis scientiam, quae elevatur contra Deum, et magnis pretiis ac labore continuo appendunt argentum pro ea disciplina, in qua non 645 sunt panes, et sudant pro his cibis, in quibus nulla saturitas est. Ex quo ostenditur eam sectandam esse sapientiam, quae non est in foliis ac flore verborum, sed in medullis ac fructibus sensuum; quae non aurem praetervolat, sed animum reficit. Quam ut discamus, non transimus maria, nec magnis sumptibus indigemus, sed prope est verbum in ore nostro, et in corde nostro.

(Vers. 2, 3.) Audite audientes me, et comedite bonum et delectabitur in crassitudine anima vestra. Inclinate aurem vestram, et venite ad me: audite, et vivet anima vestra. Et feriam vobiscum pactum sempiternum: misericordias David fideles. LXX: Audite me, et comedite bona, et delectabitur in bonis anima vestra. Attendite auribus vestris, et sequimini vias meas: et audite me, et vivet in bonis anima vestra. Et constituam vobis testamentum aeternum, sancta David fidelia.

Ne quis putaret auditum carnis esse, non mentis, ad quem cohortatur audituros sermo divinus, non carnis illis bona, sed animae pollicetur. Si enim, inquit, audieritis me, bona terrae comedetis (Isai. I, 19). Sive bonum, qui dicit: Ego sum pastor bonus (Joan. X, 11). Et delectabitur in bonis et in crassitudine anima vestra. Ergo bona, quae animae repromissa sunt, non divitiae, et corporis sanitas, et saeculi dignitates, quae etiam philosophi appellant indifferentia, id est, nec bona, nec mala, et pro utentium qualitate variantur; sed illa credenda sunt, ad quae nos cohortatur Deus: Declina a malo, et fac bonum (Ps. XXXVI, 27). Sin autem bona animae, honestas virtutesque dicuntur; ergo et mala, non paupertas, et infirmitas corporis, et ignobilitas accipienda, sed omnia vitia, quae vere mala sunt. Denique Abraham non ideo bona habuit, quia dives fuit, sed quia divitiis bene usus est (Genes. XIII). Et Lazarus qui postea requievit in sinu ejus, non idcirco mala sustinuit, quia cum egestate passus est tormenta morborum, sed malis quae putabantur in saeculo, vera bona est consecutus. Unde et dives ille purpuratus recepit bona sua in vita sua, quae illi erant bona, qui ea arbitrabatur bona (Luc. XVI), et de Lazaro non e contrario dicitur: Recepit mala sua in vita sua; sed recepit mala in vita sua, 646 quae mala non illi, qui patiebatur, sed aliis videbantur.

Which fats sound of nothing else than the mystical flesh. To which the Lord exhorted the disciples, saying: "Except you eat my flesh, and drink my blood, you shall not have life in you" (John 6:54). Whence also he was delivered in Gethsemane, which signifies "fat valley," or "very fertile." And at the same time he rebukes those who follow secular wisdom and the perverse and feigned doctrines of heretics, and the traditions of the Pharisees, and all knowledge of a false name, which is raised up against God, and for great prices and continuous labor they spend silver for that discipline in which (645) there are no breads, and they sweat for those foods in which there is no satiety. From which it is shown that that wisdom is to be followed which is not in the leaves and flower of words, but in the marrow and fruits of the senses; which does not fly past the ear, but refreshes the soul. That we may learn which, we do not cross seas, nor do we stand in need of great expenses, but the word is nigh in our mouth, and in our heart.

(Vers. 2, 3.) "Hearken diligently to me, and eat that which is good, and let your soul be delighted in fatness. Incline your ear, and come to me: hear, and your soul shall live. And I will make an everlasting covenant with you, even the faithful mercies of David." LXX: "Hearken to me, and eat good things, and your soul shall be delighted in good things. Attend with your ears, and follow my ways: and hear me, and your soul shall live in good things. And I will make for you an everlasting testament, the holy faithful things of David."

Lest any one should think it was a hearing of the flesh, not of the mind, to which the divine discourse exhorts those about to hear, it does not promise them the good things of the flesh, but of the soul. "For if," he says, "you shall hear me, you shall eat the good things of the earth" (Isa. 1:19). Or "the Good," who says: "I am the good shepherd" (John 10:11). And your soul shall be delighted in good things and in fatness. Therefore the good things which are promised to the soul are not riches, and health of the body, and the dignities of the age, which even the philosophers call "indifferent," that is, neither good nor evil, and vary according to the quality of those using them; but those are to be believed toward which God exhorts us: "Decline from evil, and do good" (Psalm 36:27). But if the good things of the soul are called honesty and virtues; therefore also the evil things are not to be understood as poverty, and infirmity of the body, and ignobility, but all vices, which are truly evil. Finally, Abraham did not have good things for this reason, because he was rich, but because he used his riches well (Gen. 13). And Lazarus, who afterward rested in his bosom, did not for that reason sustain evil things because he suffered the torments of diseases along with want, but through the evils which were thought to be in the age, he attained true good things. Whence also that rich man clothed in purple received his good things in his life, which were good things to him who judged them good (Luke 16), and concerning Lazarus it is not said on the contrary: He received his evil things in his life; but he received evil things in his life, (646) which evil things seemed so not to him who suffered, but to others.

Utriusque rei exemplum nobis tribuit beatus Job, qui nec in bonis nec in malis saeculi victus est, sed omnia pari mentis firmitate sustinuit (Job. II). Quamobrem Salomon precatur Deum: Divitias et paupertatem ne dederis mihi. Constitue autem mihi quae sunt victui meo necessaria et sufficientia, ne saturatus mendax efficiar, et dicam: Quis me videt? aut egens furer et perjurem nomen Domini (Prov. X, 8, 9). Si autem hoc deprecatur, ut nec divitias habeat, nec paupertatem, sed tantum victus necessaria, de quibus et Apostolus dicit: Habentes victum et vestitum, his contenti sumus (I Tim. VI): perspicuum est divitias et egestatem, sanitatem et languorem, voluptatem atque cruciatus, nec bona esse nec mala, sed pro sustinentium diversitate bona et mala fieri. Ergo non juxta χιλιαστὰς, opum abundantiam, et delicatos cibos, et crassitudinem corporis, phasidesque et fartos turtures, mulsum, merum, uxorum pulchritudinem, examina liberorum, Dominus animae pollicetur, sed illas delicias, ad quas nos mystice provocat dicens: Delectare, sive deliciis fruere in Domino, et dabit tibi petitiones cordis tui (Psal. XXXVI, 4); et alibi: Credo videre bona Domini in terra viventium (Ps. XXVI, 13); et in alio psalmo: Benedic, anima mea, Domino, et omnia interiora mea nomen sanctum ejus. Qui implet in bonis desiderium tuum (Ps. CII, 1 et 5). Denique infert: Audite me, et vivet anima vestra (Isai. LV, 3). Omnium bonorum promissio, vita est sempiterna. Quod si volueritis audire, et anima vestra vixerit in aeternum, feriam vobiscum pactum sempiternum, misericordias David fideles. De quibus idem Psalmista cantabat: Misericordias Domini in aeternum cantabo. In generatione et generatione annuntiabo veritatem tuam (Ps. LXXXVIII, 1, 2). Et ut sciamus quae sint istae misericordiae, sequenti sermone demonstrat: Semel juravi in sancto meo: si David mentiar, semen ejus in sempiternum manebit, et thronus illius sicut sol in conspectu meo, et sicut luna perfecta in aeternum, et testis in coelo fidelis. Qui idcirco vocatur fidelis, quia promissa compleverit. Pro quibus LXX transtulerunt, sancta David fidelia (Act. XIII, 34): quod potest pro firmis accipi 647 atque robustis. Ut est illud: Fidelia omnia mandata ejus: confirmata in saeculum saeculi (Psal. CX, 8). Et in alio loco: Deus fidelis, et non est iniquitas in eo (Deut. XXXII, 4). Et apostolus Paulus: Si negaverimus, inquit, eum, ipse fidelis manet: negare seipsum non potest (II Tim. II, 13). Et in alio loco scribens ad Timotheum: Fidelis sermo, et omni acceptione dignus (I Tim. XV). Hoc autem pactum, quod Dominus pollicetur, non erit breve et unius temporis, sicut fuit populi Judaeorum, sed manebit in aeternum, ut veniat verus David, et in Evangelio compleantur quae ex Dei persona sunt repromissa: Inveni David servum meum, in misericordia sancta unxi eum (Ps. LXXXVIII, 21).

Blessed Job provides us an example of both matters, who was overcome neither in the good nor in the evil things of the age, but sustained all things with equal firmness of mind (Job 2). Wherefore Solomon prays to God: "Give me neither riches nor poverty. But appoint for me what things are necessary and sufficient for my living, lest being filled I become a liar, and say: Who seeth me? or being in want I should steal and forswear the name of the Lord" (Prov. 30:8, 9). But if he prays for this, that he may have neither riches nor poverty, but only the necessaries of life, concerning which the Apostle also says: "Having food and raiment, with these we are content" (1 Tim. 6:8): it is clear that riches and want, health and languor, pleasure and tortures, are neither good nor evil, but become good and evil according to the diversity of those sustaining them. Therefore, not according to the *chiliastai* (Millenarians), an abundance of wealth, and delicate foods, and fatness of the body, and pheasants and stuffed turtledoves, mead, pure wine, the beauty of wives, swarms of children, does the Lord promise to the soul, but those delights toward which he mystically provokes us saying: "Delight," or "enjoy delights in the Lord, and he will give thee the petitions of thy heart" (Psalm 36:4); and elsewhere: "I believe that I shall see the good things of the Lord in the land of the living" (Psalm 26:13); and in another psalm: "Bless the Lord, O my soul, and all that is within me, his holy name. Who satisfieth thy desire with good things" (Psalm 102:1 and 5). Finally he infers: "Hearken to me, and your soul shall live" (Isa. 55:3). The promise of all good things is eternal life. Which if you will be willing to hear, and your soul shall live forever, I will make an everlasting covenant with you, even the faithful mercies of David. Concerning which the same Psalmist sang: "The mercies of the Lord I will sing for ever. From generation to generation I will show forth thy truth" (Psalm 88:1, 2). And that we may know what those mercies are, he demonstrates by the following discourse: "Once have I sworn by my holy one: if I lie to David, his seed shall endure for ever, and his throne as the sun in my sight, and as the moon perfect for ever, and a faithful witness in heaven." Who for this reason is called faithful, because he shall have fulfilled the promises. For which the LXX translated, "the holy faithful things of David" (Acts 13:34): which can be understood as firm (647) and robust. As is that: "All his commandments are faithful: confirmed for ever and ever" (Psalm 110:8). And in another place: "God is faithful, and there is no iniquity in him" (Deut. 32:4). And the apostle Paul says: "If we deny him, he remaineth faithful: he cannot deny himself" (2 Tim. 2:13). And in another place writing to Timothy: "A faithful saying, and worthy of all acceptation" (1 Tim. 1:15). But this covenant, which the Lord promises, will not be brief and of one time, such as was that of the people of the Jews, but will remain for ever, so that the true David may come, and in the Gospel may be fulfilled those things which were promised from the person of God: "I have found David my servant, with my holy mercy I have anointed him" (Psalm 88:21).

Cujus manum posuit in mari, et in fluminibus dexteram illius. Quem juxta Ezechiel, per multa jam saecula dormiente David, appellat servum suum atque pastorem dicens: Suscitabo vobis pastorem unum, servum meum David (Ezech. XXXIV, 23).

(Vers. 4, 5.) Ecce testem populis dedi eum, ducem ac praeceptorem gentibus. Ecce gentem, quam nesciebas, vocabis: et gentes, quae non cognoverunt te, ad te current, propter Dominum Deum tuum et Sanctum Israel, quia [Al. qui] glorificavit te. LXX: Ecce testimonium in gentibus dedi eum, principem et praecipientem gentibus: gentes, quae nesciebant te, invocabunt te: et populi, qui ignorabant te, ad te confugient: propter Dominum Deum tuum Sanctum Israel, qui glorificavit te.

Provocaverat ad credendum populum Judaeorum, ut inclinarent aurem suam, et pactum acciperent sempiternum, quod Dominus David repromiserat, et Abraham, ac semini ejus, dicens: In semine tuo benedicentur gentes (Genes., XXII, 18). Quod apostolus Paulus edisserens, Non dixit, ait, in seminibus: sed, in semine, quod est Christus (Galat. III, 16). Et quia sciebat, illis non credentibus, credituros esse populos nationum, transit ad gentes; et dicit misisse se Filium suum testem vel testimonium cunctarum gentium, qui praecepta illius atque mandata populis nuntiaret, qui de seipso loquitur: Oportet praedicari Evangelium istud in omni orbe, in testimonium cunctis gentibus (Matth. XXIV, 14). Denique superbientem Pilatum hoc sermone confutat: In hoc natus sum, ut testimonium praebeam veritati (Joan. XVIII, 37). De quo apostolus Paulus scribit Timotheo: Unus mediator Dei et hominum, homo Christus Jesus, qui dedit se redemptionem pro omnibus, testimonium 648 temporibus propriis: in quo ego positus sum praeco et Apostolus (I Tim. II, 5). Omnia ergo quae dicuntur, ad eum referenda sunt, qui quasi ovis ad victimam ductus est, et quasi agnus coram tondente non aperuit os suum. De quo supra dicitur: Vidimus eum, et non habebat speciem neque decorem (Isai. LIII, 2); et: Ipse peccata nostra portavit, et pro nobis dolet. Ad hunc confugerunt, sive cucurrerunt, qui eum antea nesciebant, dicentes: Deus noster refugium et virtus (Psalm. XLV, 1); et iterum: Domine, refugium factus es nobis in generatione et generatione (Ps. LXXXIX, 1). De quorum fide et supra legimus: Quibus non est praedicatum de eo, videbunt: et qui non audierant, intelligent.

Whose hand he placed in the sea, and his right hand in the rivers. Whom according to Ezekiel, with David now sleeping for many ages, he calls his servant and shepherd, saying: "I will raise up for you one shepherd, my servant David" (Ezek. 34:23).

(Vers. 4, 5.) "Behold, I have given him for a witness to the people, for a leader and a master to the Gentiles. Behold, thou shalt call a nation, which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for [Alt. who] he hath glorified thee." LXX: "Behold, I have given him for a testimony among the nations, a prince and a commander to the nations: nations which knew not thee shall call upon thee: and people who were ignorant of thee shall flee to thee: because of the Lord thy God the Holy One of Israel, who hath glorified thee."

He had provoked the people of the Jews to believing, that they might incline their ear, and receive the everlasting covenant, which the Lord had promised to David, and to Abraham, and to his seed, saying: "In thy seed shall the nations be blessed" (Gen. 22:18). Which the apostle Paul expounding, says: "He said not, in seeds: but, in seed, which is Christ" (Gal. 3:16). And because he knew that, since they did not believe, the people of the nations would believe, he passes to the Gentiles; and says that he sent his Son as a witness or testimony of all nations, who should announce his precepts and commandments to the people, who speaks of himself: "This Gospel must be preached in the whole world, for a testimony to all nations" (Matt. 24:14). Finally he confutes the proud Pilate with this discourse: "For this was I born, that I should bear testimony to the truth" (John 18:37). Concerning whom the apostle Paul writes to Timothy: "One mediator of God and men, the man Christ Jesus, who gave himself a redemption for all, a testimony (648) in due times: in which I am appointed a herald and an Apostle" (1 Tim. 2:5). Therefore all things that are said are to be referred to him, who was led as a sheep to the slaughter, and as a lamb before the shearer opened not his mouth. Concerning whom it is said above: "We have seen him, and he had no sightliness nor beauty" (Isa. 53:2); and: "He hath borne our sins, and sorroweth for us." To him they have fled, or run, who previously knew him not, saying: "Our God is a refuge and strength" (Psalm 45:1); and again: "Lord, thou hast been made a refuge to us from generation to generation" (Psalm 89:1). Concerning whose faith we also read above: "They to whom it hath not been preached of him, shall see: and they that have not heard, shall understand."

Iste testis est omnium, quae Pater mundo spopondit et praestitit, cujus mysterium brevi Paulus ad Ephesios sermone comprehendens: Deus, inquit, Domini nostri Jesu Christi Pater gloriae (Eph. I, 3): De quo et nunc scriptum est: Propter Dominum Deum tuum, et Sanctum Israel, qui glorificavit te, et ea gloria, quam habuit priusquam mundus fieret. De qua et Propheta testatur: Apparebit gloria Dei (Hebr. I), qui est splendor gloriae, et forma substantiae ejus, quando omnis lingua confitebitur, quod Dominus Jesus in gloria Patris sit (Philip. II). Qui respondit Filio gloriam, quam prius habuerat, postulanti: Et glorificavi, et glorificabo. De quo et Joannes apostolus: Vidimus, ait, gloriam ejus, gloriam quasi unigeniti a Patre plenum gratiae et veritatis (Joan. XII, 28; I, 14). Ergo quando de eo loquitur: Qui in principio apud Deum erat Deus Verbum, appellatur Pater gloriae: quando autem de eo qui dicit in Evangelio: Quid me persequimini hominem, qui veritatem vobis loquor (Joan. VIII, 4)? vocatur Deus Domini nostri Jesu Christi. Non quod alter et alter sit (qui multorum error est pessimus), sed quo unus atque idem Filius Dei, nunc divinitatis suae gloriae, nunc nostrae naturae, quam suscipere dignatus est, loquatur affectibus.

(Vers. 6, 7.) Quaerite Dominum, dum inveniri potest: invocate eum, dum prope est. Derelinquat impius viam suam, et vir iniquus cogitationes suas, et convertatur ad Dominum, et miserebitur ejus, et ad Deum nostrum: quoniam multus est ad ignoscendum. LXX: Quaerite Dominum: et cum inveneritis eum, invocate. Et postquam vobis appropinquaverit, relinquat impius vias suas et 649 vir iniquus cogitationes suas et convertatur ad Dominum: et misericordiam consequetur: quia multum dimittet peccata vestra.

Quia igitur, ut ante jam diximus, noluistis pactum recipere sempiternum, et misericordias David fideles, quas, vobis nolentibus suscipere, suscepit turba gentilium, moneo vos populares meos ego Propheta, atque contestor, dum tempus est, agite poenitentiam. Convertimini ad eum, qui vobis nunc loquitur per Prophetas, qui postea locuturus est praesens. Quaerite eum dum inveniri potest, dum estis in corpore, dum datur locus poenitentiae, et quaerite non loco, sed fide.

He is the witness of all things which the Father promised and provided for the world, whose mystery Paul, comprehending in a brief discourse to the Ephesians, says: "The God of our Lord Jesus Christ, the Father of glory" (Eph. 1:17? Jerome quotes I, 3 earlier, but here mentions "Father of glory" as in I, 17): Concerning whom it is also now written: "Because of the Lord thy God, and the Holy One of Israel, who hath glorified thee," even with that glory which he had before the world was made. Concerning which also the Prophet testifies: "The glory of God shall appear" (cf. Heb. 1:3), who is the brightness of his glory, and the figure of his substance, when every tongue shall confess that the Lord Jesus is in the glory of the Father (Phil. 2). Who answered the Son asking for the glory which he previously had: "I have both glorified it, and will glorify it again." Concerning whom also the apostle John says: "We have seen," he says, "his glory, the glory as it were of the only begotten of the Father, full of grace and truth" (John 12:28; 1:14). Therefore when he speaks of him: Who in the beginning was with God, God the Word, he is called the Father of glory: but when of him who says in the Gospel: "Why do you persecute me, a man who speak the truth to you" (John 8:40)? he is called the God of our Lord Jesus Christ. Not that he is one and another (which is the worst error of many), but that one and the same Son of God speaks according to the affections now of the glory of his divinity, now of our nature, which he deigned to assume.

(Vers. 6, 7.) "Seek ye the Lord, while he may be found: call upon him, while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God: for he is bountiful to forgive." LXX: "Seek ye the Lord: and when you have found him, call upon him. And after he shall have approached you, let the wicked forsake his ways (649) and the unjust man his thoughts and return to the Lord: and he shall obtain mercy: because he will abundantly remit your sins."

Because therefore, as we have already said before, you were unwilling to receive the everlasting covenant, and the faithful mercies of David, which, since you were unwilling to receive them, the multitude of the Gentiles has received, I, the Prophet, warn you my fellow countrymen, and I testify, while there is time, do penance. Return to him, who now speaks to you through the Prophets, who afterward is to speak being present. Seek him while he may be found, while you are in the body, while a place for penance is given, and seek him not in place, but by faith.

Quomodo autem quaeratur Deus, in alio loco plenius dicitur: Sapite de Domino in bonitate, et in simplicitate cordis quaerite eum: quia invenitur ab his qui non tentant eum: et apparet his, qui non sunt ei increduli (Isai. I, 1, 2). Unde et nos scientes illud dictum de peccatoribus: Qui longe recedunt a te, peribunt, loquamur ad Dominum: Quo ibo a spiritu tuo, et a facie tua quo fugiam? Si ascendero in coelum, tu ibi es: si descendero in infernum, ades (Ps. CXXXVIII, 7, 8). Et invocemus eum, dum prope est, ne nostris vitiis atque peccatis procul recedat. Appropinquat enim appropinquantibus sibi, et filio longo post tempore revertenti, laetus occurrit. Quamobrem sanctus in psalmo canit: Mihi autem adhaerere Deo, bonum est (Ps. LXXII, 28). Et Moyses solus appropinquabat ad Dominum (Exod. XX). Et per Jeremiam loquitur Deus: Ego Deus appropinquans, et non de longe (Jer. XXIII, 33). Appropinquans eis, qui mihi appropinquant fide, et longe recedens ab his, qui a me procul infidelitate discedunt. Propter quae dicitur ad credentes: Appropinquate Deo, et appropinquabit vobis. Ac ne hoc putaremus posse sufficere, statim subjungit: Resistite diabolo, et fugiet a vobis (Jacob. IV, 8). De quo supra dixerat: Adversarius vester diabolus sicut leo circumiens, quaerit quem devoret. Adversum quem resistite confortati fide (I Pet. V, 8, 9). Nec satis est quaerere Dominum, et dum poenitentiae tempus est, invenire, atque invocare eum dum prope est, nisi reliquerit impius vias suas pristinas, et cogitationes antiquas quibus a Domino declinaverat. Tunc enim revertemur ad Dominum, qui miserebitur nostri; et ad clementissimum 650 patrem, qui multus est in misericordiis, et facilis ad ignoscendum, cum cogitationes et vias pristinas reliquerimus, ut postea mereamur audire: Beati quorum remissae sunt iniquitates, et quorum tecta sunt peccata (Psal. XXXI, 1).

(Vers. 8, 9.) Non enim cogitationes meae, cogitationes vestrae: neque viae vestrae, viae meae, dicit Dominus. Sicut enim exaltantur coeli a terra, sic exaltatae sunt viae meae a viis vestris, et cogitationes meae a cogitationibus vestris. LXX: Neque enim sunt cogitationes meae, sicut cogitationes vestrae: nec sicut viae meae, viae vestrae, dicit Dominus. Sed quantum distat coelum a terra, tantum distat via mea a viis vestris, et cogitationes vestrae a cogitatione mea.

But how God is to be sought is more fully said in another place: "Think of the Lord in goodness, and in simplicity of heart seek him: for he is found by them that tempt him not: and he appeareth to them that are not incredulous to him" (Wisdom 1:1, 2? Jerome attributes this to Isaiah by slip of memory or refers to his earlier commentary on Isaiah's themes). Whence also we, knowing that which was said of sinners: "They that go far from thee, shall perish," let us speak to the Lord: "Whither shall I go from thy spirit, and whither shall I flee from thy face? If I ascend into heaven, thou art there: if I descend into hell, thou art present" (Psalm 138:7, 8). And let us call upon him while he is near, lest by our vices and sins he depart far away. For he approaches those approaching him, and he joyfully meets the son returning after a long time. Wherefore the saint sings in the psalm: "But for me it is good to adhere to God" (Psalm 72:28). And Moses alone approached to the Lord (Exod. 20). And through Jeremiah God speaks: "I am a God at hand, and not afar off" (Jer. 23:23). Approaching those who approach me by faith, and departing far from those who depart far from me by infidelity. Because of which it is said to believers: "Approach to God, and he will approach to you." And lest we should think this could be sufficient, he immediately subjoins: "Resist the devil, and he will fly from you" (James 4:7, 8). Concerning whom he had said above: "Your adversary the devil as a roaring lion goeth about, seeking whom he may devour. Whom resist ye, strong in faith" (1 Peter 5:8, 9). Nor is it enough to seek the Lord, and find him while it is the time of penance, and call upon him while he is near, unless the wicked man shall have forsaken his former ways, and the ancient thoughts by which he had declined from the Lord. For then we shall return to the Lord, who will have mercy on us; and to the most clement (650) father, who is bountiful in mercies, and easy to forgive, when we shall have forsaken our former thoughts and ways, so that afterward we may deserve to hear: "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Psalm 31:1).

(Vers. 8, 9.) "For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts." LXX: "For my thoughts are not as your thoughts: nor as my ways, your ways, saith the Lord. But as far as the heaven is distant from the earth, so far is my way distant from your ways, and your thoughts from my thought."

Ne putetis, inquit, difficile esse quod spondeo, et vobis incredibile videatur, impium et iniquum posse salvari, vel populum Judaeorum, vel omnes qui in gentibus nesciebant Deum: hoc considerate, quod multa inter mea vestraque consilia sit differentia, et quanta naturae, tanta voluntatis diversitas (Prov. XIX). Multae enim cogitationes in corde viri, consilium autem Domini in sempiternum manet. Vos, ut homines, saepe promissi poenitentes, veterem voluntatem novella voluntate subvertistis. Dominus enim dissipat consilia gentium, et reprobat cogitationes populorum, et irritas facit voluntates principum (Psal. XXXII). Cogitationes autem cordis ejus a generatione in generationem; et quidquid decreverit, non potest immutari. Vultis scire diversitatem mei vestrique consilii? Quantum coelum loci distat a terra, et aliud Angelorum, aliud hominum habitaculum est, tantum meae cogitationes a vestris consiliis separantur. De meis enim cogitationibus dicitur: Inscrutabilia judicia ejus, et investigabiles viae illius (Rom. XI, 33). Porro de vestris: Cogitaverunt consilium, quod non potuerunt stabilire (Psal. XX, 12). Et in alio loco: Quodcumque inieritis consilium, dissipabitur, et quidquid locuti fueritis, non permanebit in vobis (Isa. VIII, 10). Perspicua interpretatione non indigent, idcirco stringuntur potius, quam disseruntur.

(Vers. 10, 11.) Et quomodo descendit imber et nix de coelo, et illuc ultra non revertetur [Vulg. revertitur]; sed inebriat terram, et infundit eam, et germinare eam facit, et dat semen serenti, et panem comedenti: sic erit verbum meum, 651 quod egredietur de ore meo; non revertetur ad me vacuum, sed faciet quaecumque volui, et prosperabitur in his, ad quae misi illud. LXX: Quomodo si descendat pluvia, aut nix de coelo, et non revertatur, donec inebriet terram, et generet et oriatur, et det semen seminanti, et panem ad comedendum: sic erit verbum meum, quod exierit de ore meo: non revertetur donec compleat quae volui, et prosperas faciam vias ejus et praecepta mea.

Pendent ex superioribus quae dicuntur, et breviter hic sensus est: non sit incredulus populus nationum, quod post tanta scelera impius repente salvetur. Non enim sunt cogitationes meae ut cogitationes hominum, et quantum coelum distat a terra, tantum meae cogitationes a cogitationibus hominum separatae sunt. Ego enim clementissimus sum, et multus ad ignoscendum.

Do not think, he says, that what I promise is difficult, and let it not seem incredible to you, that the wicked and the unjust man can be saved, or the people of the Jews, or all those who among the nations were ignorant of God: consider this, that there is a great difference between my counsels and yours, and as great a diversity of will as of nature (Prov. 19). For there are many thoughts in the heart of a man, but the counsel of the Lord remains for ever. You, as men, often repenting of what was promised, have subverted your old will with a new will. For the Lord dissipates the counsels of the nations, and reprobates the thoughts of the people, and makes void the wills of princes (Psalm 32). But the thoughts of his heart are from generation to generation; and whatever he shall have decreed, cannot be changed. Do you wish to know the diversity of my counsel and yours? As far as the heaven is distant in place from the earth, and the habitation of the Angels is one thing, that of men another, so far are my thoughts separated from your counsels. For concerning my thoughts it is said: "Unsearchable are his judgments, and his ways past finding out" (Rom. 11:33). Furthermore concerning yours: "They have imagined a counsel which they could not establish" (Psalm 20:12). And in another place: "Whatever counsel you shall enter into, it shall be dissipated, and whatever you shall have spoken, it shall not remain in you" (Isa. 8:10). These do not need a clear interpretation, for that reason they are touched upon briefly rather than discussed.

(Vers. 10, 11.) "And as the rain and the snow come down from heaven, and return no more thither [Vulg. returneth not], but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater: so shall my word be, (651) which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it." LXX: "As if the rain should come down, or the snow from heaven, and should not return, until it soak the earth, and generate and spring up, and give seed to the sower, and bread for eating: so shall my word be, which shall go forth from my mouth: it shall not return until it complete what I willed, and I shall make its ways prosperous and my precepts."

Those things which are said depend on the previous ones, and this briefly is the sense: let not the people of the nations be incredulous, that after such great crimes the wicked man should suddenly be saved. For my thoughts are not as the thoughts of men, and as far as the heaven is distant from the earth, so far are my thoughts separated from the thoughts of men. For I am most clement, and bountiful to forgive.

Vultis et aliam accipere similitudinem? Quomodo imber et nix descendit de coelo, et illuc ultra non revertetur, sed inebriat terram, et infundit eam, et varia semina pullulat, ut plenis segetibus panes in usus hominum procreentur: sic repromissionis meae verbum, quod semel pollicitus sum, et quod egressum est de ore meo, irritum non erit; sed omnia opere complebuntur. Juxta anagogen duplex intelligentia est, quod verbum Domini vel ille sit, de quo scriptum est: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum (Joan. I, 1). Qui non revertetur ad eum vacuus, nisi Patris fecerit voluntatem; et universa compleverit propter quae fuerat corporatus, et mundum reconciliaverit Deo. Qui de ore procedere dicitur, et de utero ac vulva: non quod Deus haec membra habeat, sed quod nos naturam Domini per nostra verba discamus. Vel certe hoc dicendum, quod Evangelicae sermo doctrinae imber appelletur, et pluviae quas fundunt super terram bonam, nubes spirituales, ad quas pervenit veritas Dei. Quem imbrem, et quas pluvias Moyses in Deuteronomii Cantico pollicetur (Deut. XXXII, 1, 2): Audiat terra verba oris mei: exspectetur sicut pluvia eloquium meum, et descendant sicut ros verba mea; ut qui seminaverint in lacrymis, in gaudio metant (Psal. CXXV). Et qui seminaverint in justitia et spiritu, metant fructum vitae sempiternae, accipiantque panem doctrinae Evangelicae, de quo in Proverbiis et in 652 Ecclesiaste scriptum est: Aperi oculos tuos, et implere panibus (Prov. XX, 13); et iterum: Mitte panem tuum super aquam, quia in multitudine dierum tuorum invenies eum (Eccles. XI, 1). Neque enim credendum est, quod praecipiatur vescentibus, ut ad comedendum hunc panem, quo corpora nutriuntur, oculos aperire debeant, et sic saturari panibus, quos in Abacuc comedit pauper abscondite (Abac. III). Sed ad panem doctrinae cohortatur Dei, quem, nisi aperuerimus oculos cordis nostri, comedere non possumus. De quo saepe scribit et Paulus his, qui fidei et veritatis sermonibus nutriuntur (II Cor. IX). Praecipiturque doctori, ut panem doctrinae suae mittat super omnem aquam, et cunctis infundat gratiam spiritualem, et sciat quod si fecerit quae praecepta sunt, in novissimo tempore sit praemia recepturus. Satisque videbitur injustum, ut qui praebet eleemosynam, de iniquo mammona faciat sibi amicos, qui eum recipiant in aeterna tabernacula (Luc. XVI): et qui spirituales largitur cibos, datque conservis cibaria in tempore suo, non inveniat eos post multa saecula, quae Ecclesiastes appellat dierum multitudinem (Eccl. XI).

Do you wish to receive also another similitude? Just as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and make various seeds sprout, so that with full harvests breads may be produced for the uses of men: so the word of my promise, which I have once promised, and which has gone forth from my mouth, shall not be void; but all things shall be completed in work. According to anagoge there is a double understanding, that the word of the Lord is either He, concerning whom it is written: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Who shall not return to him void, unless he shall have done the will of the Father; and shall have completed all things for which he had been embodied, and shall have reconciled the world to God. Who is said to proceed from the mouth, and from the womb and vulva: not that God has these members, but that we learn the nature of the Lord through our words. Or certainly this must be said, that the discourse of Evangelical doctrine is called rain, and the spiritual clouds, to which the truth of God reaches, are the rains which they pour out upon the good earth. Which rain, and which rains Moses promises in the Song of Deuteronomy (Deut. 32:1, 2): "Let the earth hear the words of my mouth: let my speech be expected as the rain, and let my words come down as the dew"; so that they who have sown in tears, may reap in joy (Psalm 125). And they who have sown in justice and spirit, may reap the fruit of eternal life, and receive the bread of Evangelical doctrine, concerning which in Proverbs and in (652) Ecclesiastes it is written: "Open thy eyes, and be filled with breads" (Prov. 20:13); and again: "Cast thy bread upon the running waters, for after a long time thou shalt find it" (Eccl. 11:1). For it is not to be believed, that it is commanded to those eating, that for eating this bread, by which bodies are nourished, they ought to open their eyes, and thus be filled with breads, which the poor man eats in secret in Habakkuk (Hab. 3:14?). But he exhorts to the bread of God's doctrine, which, unless we shall have opened the eyes of our heart, we cannot eat. Concerning which Paul also often writes to those who are nourished by the words of faith and truth (cf. 2 Cor. 9). And it is commanded to the teacher, that he send the bread of his doctrine upon all water, and pour spiritual grace into all, and know that if he shall have done what was commanded, in the last time he is to receive rewards. And it will seem unjust enough, that he who provides alms, makes for himself friends from the mammon of iniquity, who may receive him into eternal tabernacles (Luke 16): and he who bestows spiritual foods, and gives to his fellow-servants food in its time, should not find them after many ages, which Ecclesiastes calls a multitude of days (Eccl. 11).

(Vers. 12, 13.) Quia in laetitia egrediemini, et in pace deducemini. Montes et colles cantabunt coram vobis laudem, et omnia ligna regionis plaudent manu. Pro saliuncula ascendet abies, et pro urtica crescet myrtus. Et erit Dominus nominatus in signum aeternum, quod non auferetur. LXX: In laetitia egrediemini, et in gaudio deducemini. Montes et colles exsilient, exspectantes vos in gaudio, et omnia ligna agri applaudent ramis. Et pro στοιβὴ (id est vilissimis stipitibus [Al. stirpibus] ascendet cyparissus: et pro conyza ascendet myrtus. Et erit Dominus in nomen et in signum sempiternum, et non deficiet.

Verbum, inquit, meum non revertetur vacuum, sed postquam compleverit universa, quae volui, et meam in terris fecerit voluntatem, tunc ad me veniet; et implebitur illud, quod scriptum est: Dixit Dominus Domino meo, sede a dextris meis: donec ponam inimicos tuos scabellum pedum tuorum (Ps. CIX, 1, 2). In laetitia enim egrediemini de idololatriae sanguine, et deducemini in pace; ut audiatis ab Apostolo: Gratia vobis et pax (Rom. I, 7). Sive in gaudio deducemini: ut post umbram Legis discatis Evangelii veritatem. Montes enim et colles, quos Angelos intelligere possumus, et Sanctorum animas, 653 quae pro varietate virtutum, montes appellantur et colles, gaudebunt super poenitentibus, et mentis laetitiam saltibus indicabunt. Quod et Dominus loquitur in Evangelio: Laetabuntur Angeli in coelo super uno peccatore poenitentiam agente (Luc. XV, 7). Omnia quoque ligna agri plaudent manu, sive ramis, quae plantata sunt secus decursus aquarum, quae fructum suum dabunt in tempore suo, et folium eorum non defluet (Psal I). De quibus unum lignum loquebatur in psalmo: Ego autem sicut oliva fructifera in domo Domini (Ps. LI, 10). Interrogemus eos, qui simplicem tantum sequuntur historiam, et elixas carnes agni comedunt. Utrum ligna plaudant ramis, et concrepent manu, et illud quod de fluminibus dicitur: Flumina plaudent manu (Psal. XCVII, 8), quo sensu accipiendum sit. Nec solum montes et colles exsilient atque cantabunt; et omnia ligna agri, cui benedixit Dominus, plaudent ramis, et manibus concrepabunt: sed et στοιβὴ quoque et κονύζη sive saliuncula et urtica, in abietem vertentur [Al. vertuntur], ac myrtum et cyparissum. Στοιβὴ juxta Symmachum et LXX in Hebraeo scribitur NESUS (נעצוץ): quem Aquila et Theodotio κονύζην interpretati sunt. Est autem κονύζη herba vilissima et amara, odorisque pessimi. Ubi autem Septuaginta transtulerunt κονύζη, quae in Hebraico dicitur SARPHOD (סרפד), Symmachus vertit, urticam.

(Vers. 12, 13.) "For you shall go out with joy, and be led forth with peace. The mountains and the hills shall sing praise before you, and all the trees of the country shall clap their hands. Instead of the briar [saliuncula] shall come up the fir tree, and instead of the nettle shall grow the myrtle tree. And the Lord shall be named for an everlasting sign, that shall not be taken away." LXX: "In joy you shall go out, and in gladness you shall be led forth. The mountains and the hills shall leap, expecting you in joy, and all the trees of the field shall applaud with their branches. And instead of the *stoibe* (that is, the vilest stalks [Alt. stems]) shall come up the cypress: and instead of the conyza shall come up the myrtle. And the Lord shall be for a name and for an everlasting sign, and it shall not fail."

My word, he says, shall not return void, but after it shall have completed all things which I willed, and shall have done my will on earth, then it shall come to me; and that shall be fulfilled which is written: "The Lord said to my Lord, sit at my right hand: until I make thy enemies thy footstool" (Psalm 109:1, 2). For in joy you shall go out from the blood of idolatry, and you shall be led forth in peace; so that you may hear from the Apostle: "Grace to you and peace" (Rom. 1:7). Or in gladness you shall be led forth: so that after the shadow of the Law you may learn the truth of the Gospel. For the mountains and hills, which we can understand as the Angels and the souls of the (653) Saints, who according to the variety of virtues are called mountains and hills, shall rejoice over those doing penance, and shall indicate the joy of the mind with leaps. Which also the Lord speaks in the Gospel: "The Angels in heaven shall rejoice over one sinner doing penance" (Luke 15:7). All the trees of the field also shall clap with their hand, or with their branches, which are planted beside the running of waters, which shall give their fruit in their time, and their leaf shall not fall off (Psalm 1). Concerning which one tree spoke in the psalm: "But I, as a fruitful olive tree in the house of the Lord" (Psalm 51:10). Let us ask those who follow only the simple history, and eat the boiled flesh of the lamb: whether trees clap with branches, and rattle with the hand, and that which is said of the rivers: "The rivers shall clap with the hand" (Psalm 97:8), in what sense it is to be understood. Nor only shall the mountains and hills leap and sing; and all the trees of the field, which the Lord has blessed, clap with branches, and rattle with hands: but also the *stoibe* and the *conyza* or the *saliuncula* and the *urtica* (nettle), shall be turned [Alt. are turned] into the fir tree, and the myrtle and the cypress. *Stoibe* according to Symmachus and the LXX is written in the Hebrew as *NESUS* (נעצוץ): which Aquila and Theodotion interpreted as *conyza*. Moreover *conyza* is a very vile and bitter herb, and of a very bad odor. But where the Septuagint translated *conyza*, which in Hebrew is called *SARPHOD* (סרפד), Symmachus turned it as "nettle" (*urticam*).

Utcumque se habet nominum proprietas, hoc dicendum est, quod mala vertantur in bona, et pro vitiis nascantur virtutes, id est, pro iniquitate, justitia; pro temeritate, fortitudo; pro luxuria, temperantia; pro stultitia, prudentia. Demus exempla majorum: Matthaeus et Zachaeus et publicani, saliuncula erant, et στοιβὴ, et stirpes inutiles, et κονύζη amari saporis, et odoris teterrimi, dicentes: Computruerunt et corruptae sunt cicatrices meae, a facie insipientiae meae (Ps. XXXVII, 6). Isti in Apostolos repente mutati, facti sunt cyparissus, et abies, et myrtus, odoris optimi, et in varia opera necessarii. Paulus quoque persecutor Ecclesiae, quando audiebat a Domino: Saule, Saule, quid me persequeris? Durum est contra stimulum calcitrare (Act. IX, 4, 5), urtica erat, habens persecutionis aculeos. Quando 654 autem in toto orbe Evangelium praedicavit, et dicere poterat: Christi bonus odor sumus (II Cor. II, 15), recte cyparissus appellatur, et myrtus. Meretrices et publicani praeveniunt Pharisaeos in regno Dei, et latro de cruce transit in paradisum (Matth. XXI). Ergo illud quod in Evangelio dicitur: Non potest arbor bona facere fructus malos (Luc. VI, 43; Matth. VII, 18), nequaquam refertur ad naturae proprietatem, ut haeretici volunt, sed ad mentis arbitrium. Denique infertur: Aut facite arborem bonam, et fructus ejus bonos. Ex quo perspicuum est, unumquemque propria voluntate facere animam suam [Al. animae suae] bonam vel malam arborem, cujus fructus varii sunt. Sequitur: Et erit Dominus in nomen et in signum sempiternum, quod non deficiet. His, qui de malo commutati fuerint in bonum, erit Dominus in nomen et in signum aeternum, ut ex ipsius appellentur nomine Christiani, et crucis ejus inurantur cauterio. De quo signo Simeon tenens ulnis parvulum, loquebatur: Hic erit in ruinam et in resurrectionem multorum, et in signum, cui contradicetur (Luc. II, 34): de quo et supradictum est: Dabit vobis Dominus signum (Isai. VII, 14): Et sanctus cantat in psalmo: Fac mecum Dominum signum in bonum (Ps. LXXXV, 17). Et ipse qui signum est: Cum vederitis, ait, signum Filii hominis, quod non deficiet, nec ullo fine mutabitur, sed de praesenti conversatione transiet in futurum.

(Cap. LVI.---Vers. 1.) Haec dicit Dominus: Custodite judicium, et facite justitiam: quia juxta est salus mea ut veniat, et justitia mea ut reveletur. LXX, pro justitia, misericordiam transtulerunt, caetera similiter.

Gentium vaticinio terminato, quae in adventu sermonis Dei de saliuncula et urtica in cyparissum myrtumque mutandae sunt, loquitur Isaias ad illius temporis auditores, ut faciant cuncta, quae recta sunt, et parent se adventui Salvatoris, quia ipse est justitia et misericordia Dei.

However the property of the names holds itself, this must be said, that evil things are turned into good things, and for vices virtues are born, that is, for iniquity, justice; for rashness, fortitude; for luxury, temperance; for folly, prudence. Let us give examples of the elders: Matthew and Zacchaeus and the publicans were the *saliuncula*, and the *stoibe*, and useless stems, and *conyza* of bitter taste, and of a most foul odor, saying: "My sores are putrified and corrupted, because of my foolishness" (Psalm 37:6). These being suddenly changed into Apostles, were made the cypress, and the fir, and the myrtle, of excellent odor, and necessary in various works. Paul also, the persecutor of the Church, when he heard from the Lord: "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad" (Acts 9:4, 5), was a nettle, having the stings of persecution. But when (654) he preached the Gospel in the whole world, and could say: "We are the good odor of Christ" (2 Cor. 2:15), he is rightly called a cypress, and a myrtle. Harlots and publicans go before the Pharisees into the kingdom of God, and the thief from the cross passes into paradise (Matt. 21). Therefore that which is said in the Gospel: "A good tree cannot bring forth evil fruits" (Luke 6:43; Matt. 7:18), is by no means referred to the property of nature, as the heretics will, but to the choice of the mind. Finally it is added: "Either make the tree good, and its fruit good." From which it is clear, that each one by his own will makes his soul a good or an evil tree, whose fruits are various. It follows: "And the Lord shall be for a name and for an everlasting sign, which shall not fail." To those who shall have been changed from evil into good, the Lord will be for a name and an eternal sign, so that from his name they may be called Christians, and may be branded with the cautery of his cross. Concerning which sign Simeon, holding the little child in his arms, spoke: "This child is set for the fall, and for the resurrection of many, and for a sign which shall be contradicted" (Luke 2:34): concerning which it was also said above: "The Lord himself shall give you a sign" (Isa. 7:14). And the saint sings in the psalm: "Show me a token [sign] for good" (Psalm 85:17). And he himself who is the sign: "When you shall see," he says, "the sign of the Son of man," which shall not fail, nor be changed by any end, but shall pass from the present conversation into the future.

(Chap. 56.---Vers. 1.) "Thus saith the Lord: Keep ye judgment, and do justice: for my salvation is near to come, and my justice to be revealed." LXX, for "justice," translated "mercy," the rest similarly.

The prophecy of the Gentiles having been ended, who at the coming of the word of God are to be changed from the briar and the nettle into the cypress and the myrtle, Isaiah speaks to the auditors of that time, that they should do all things which are right, and prepare themselves for the coming of the Savior, because he himself is the justice and the mercy of God.

Si enim cogitationes Sanctorum judicia sunt: et exercitatos sensus ad discretionem boni ac mali habere debemus, cur non omni tempore custodiamus judicium, ne despiciamus personam pauperis in judicio, ne divitis potentia terreamur: sed ita magnum judicemus ut parvum, scientes juxta Moysen, quod Domini judicium sit, qui judicat judicantes (Deut. I); 655 juxta quod et in psalmo legitur: Deus stetit in synagoga deorum: in medio autem deos dijudicat (Ps. LXXXI, 1). Huic quod nunc dicitur: Custodite judicium, et facite justitiam, illud simile est: Beati qui custodiunt judicium, et faciunt justitiam in omni tempore (Psal. CV, 3); ut juste quod justum est, persequantur. Quamquam in nomine justitiae, omnis mihi videatur significari locus, quod qui unam justitiam fecerit, cunctas virtutes implesse dicatur quae invicem se sequuntur, et sibi haerent: ita ut qui unam habuerit, omnes habeat, et qui una caruerit, cunctis careat. Tale quid et quartus decimus psalmus sonat: Qui ambulat immaculatus, et operatur justitiam (Ps. XIV, 2). Et alibi scriptum est: Justitiam discite qui habitatis super terram (Isai. XXVI, 9). Quod autem Salvator, qui factus est nobis justitia, et sanctitas, et redemptio, ipse sit misericordia Dei (I Cor. I), sanctorum verba testantur: Et misit Deus misericordiam suam, et veritatem suam (Ps. LVI, 4).

(Vers. 2.) Beatus vir qui facit hoc, et filius hominis qui apprehendet istud: custodiens sabbatum, ne polluat illud: custodiens manus suas, ne faciat omne malum. LXX: Beatus vir qui faciet haec, et homo qui retinet ista, et custodit sabbata, ut non profanet ea, et servat manus suas, ne faciat iniquitatem.

Qui cum apostolo Paulo potest dicere: Quando eram parvulus, loquebar ut parvulus: ut parvulus sapiebam, ut parvulus cogitabam; postquam factus sum vir, destruxi ea, quae parvuli sunt (I Cor. XIII, 11): iste praesentem consequitur beatitudinem, praeteritorum obliviscens, et in futurum se extendens donec perveniat in unitatem fidei, et cognitionem Filii Dei, in virum perfectum, in mensuram aetatis plenitudinis Christi; ut ei psalmus ille valeat coaptari: Beatus vir qui non abiit in consilio impiorum (Ps. I, 1). Iste igitur vir, et filius interioris hominis, de quo in Levitico crebrius dicitur: Homo, homo (Levit. XVII, 8): in eo beatus est, quod facit primum, et apprehendet haec: judicium scilicet atque justitiam et salutem Domini, quae prope est, et cunctis gentibus revelanda: ut non solum faciat quod praeceptum est, sed stricta teneat manu; et custodiat sabbatum, ne polluat illud: Quod sit autem sabbatum, quod praecepit observandum, sequens versus ostendit: Custodiens manus 656 suas, ne faciat omne malum. Neque enim prodest sedere in sabbato, sive dormire, et epulis inhiare.

For if the thoughts of the Saints are judgments: and we ought to have senses exercised for the discretion of good and evil, why should we not at all times keep judgment, lest we despise the person of the poor man in judgment, lest we be terrified by the power of the rich man: but let us so judge the great as the small, knowing according to Moses, that the judgment is the Lord's, who judges those judging (Deut. 1); (655) according to what is also read in the psalm: "God hath stood in the congregation of gods: and being in the midst of them he judgeth gods" (Psalm 81:1). To this which is now said: "Keep ye judgment, and do justice," that is similar: "Blessed are they that keep judgment, and do justice at all times" (Psalm 105:3); so that they may justly pursue what is just. Although in the name of justice, every place seems to me to be signified, because he who shall have done one justice, is said to have fulfilled all virtues which follow one another in turn, and adhere to themselves: so that he who shall have had one, has all, and he who shall have lacked one, lacks all. Something such also the fourteenth psalm sounds: "He that walketh without blemish, and worketh justice" (Psalm 14:2). And elsewhere it is written: "Learn justice, you that inhabit the earth" (Isa. 26:9). But that the Savior, who was made to us justice, and sanctification, and redemption, is himself the mercy of God (1 Cor. 1:30), the words of the saints testify: "And God sent his mercy and his truth" (Psalm 56:4).

(Vers. 2.) "Blessed is the man that doth this, and the son of man that shall lay hold on this: that keepeth the sabbath from profaning it, that keepeth his hands from doing any evil." LXX: "Blessed is the man who shall do these things, and the man who retaineth them, and keepeth the sabbaths, that he may not profane them, and keepeth his hands, lest he do iniquity."

He who with the apostle Paul can say: "When I was a child, I spoke as a child: I understood as a child, I thought as a child; after I became a man, I destroyed the things that are of a child" (1 Cor. 13:11): he attains present beatitude, forgetting the past, and stretching himself forward into the future until he arrives at the unity of faith, and the knowledge of the Son of God, into a perfect man, unto the measure of the age of the fullness of Christ; so that that psalm can be adapted to him: "Blessed is the man who hath not gone in the counsel of the ungodly" (Psalm 1:1). This man therefore, and the son of the interior man, concerning whom it is more frequently said in Leviticus: "Man, man" (Lev. 17:8?), is blessed in this, that he does the first things, and shall lay hold on these: namely judgment and justice and the salvation of the Lord, which is near, and to be revealed to all nations: so that he may not only do what is commanded, but may hold it with a tight hand; and keep the sabbath, lest he profane it: But what the sabbath is, which he commanded to be observed, the following verse shows: "Keeping his (656) hands from doing any evil." For it does not profit to sit on the sabbath, or to sleep, and to gasp for feasts.

Sed si bona faciens, quiescat in malis, et juge iniquitatis habeat sabbatum, id est, otium, eaque tantum faciat, quae ad animae salutem pertinent, et ad omne opus servile non moveat. Qui enim facit peccatum, servus est peccati (Joan. VIII). Nos autem in libertatem vocati sumus, qua libertate donavit nos Christus (Galat. IV), ut nequaquam operemur cibum, qui perit; sed adhaerentes Domino, dicamus cum Propheta: Mihi autem adhaerere Deo bonum est (Ps. LXXII, 28). Efficiamur cum eo unus spiritus, impleamusque sabbata dedicata, ne simus de sex diebus, in quibus factus est mundus, de quibus Apostoli non erant, quibus Dominus loquebatur: Si essetis de mundo isto, mundus utique amaret quod suum est. Nunc autem non estis de mundo isto, quia elegi vos, et idcirco odit vos mundus (Joan. XV, 19).

(Vers. 3.) Et non dicat filius advenae, qui adhaeret Domino, dicens: Separatione dividet me Dominus a populo suo: et non dicat eunuchus: Ecce ego lignum aridum. LXX: Ne dicat alienigena, qui appositus est Domino: Putasne separet me Dominus a populo suo? et ne dicat eunuchus, quia ego sum lignum aridum.

Qui humiliter hunc locum intelligunt, ad proselytos ex gentibus et vere eunuchos referunt quae dicuntur, quod et advenae, si legem Domini susceperint, et circumcidantur, et eunuchi, qualis fuit Candacis ille reginae (Act. VIII), qui etiam in itinere otiosus esse non poterat, et dum quaerit interpretem lectionis, Christum reperit quem quaerebat, non sint externi a salute Dei. Hoc autem, inquiunt, dicitur contra Judaeos, qui nobilitatem jactant generis, et filios Abrahae se esse dicunt, et beatos putant qui habent semen in Sion, et domesticos in Jerusalem (Joan. VIII). Nos autem quos supra per saliunculam et urticam et *κονύζην* et *στοιβὴν* interpretati sumus (Supra ad cap. LV), in abietem et cyparissum myrtumque conversos, eosdem nunc ac fidem Evangelii intelligimus provocari: quod desperare [Al. desperari] non debeant, si adhaeserint Domino: nec se putent a Dei populo separari. Omnes enim qui in Christo sunt baptizati, Christum induerunt (Galat. V). Non est Judaeus et Ethnicus, Circumcisio et Praeputium, quibus in Deuteronomii 657 praecipitur Cantico: Laetamini gentes cum populo ejus, id est, Dei qui priorem habuit populum Judaeorum (Deut. XXXIII, 43). Qui de Oriente et Occidente venientes, requiescent in sinu Abraham. Hoc est quod et Joannes Baptista dicebat: Et ne dicatis, patrem habemus Abraham. Dico enim vobis: Potens est Deus de lapidibus istis suscitare filios Abrahae (Matth. III, 9).

But if doing good things, he rest in evil ones, and have a continual sabbath from iniquity, that is, leisure, and do only those things which pertain to the salvation of the soul, and do not move himself to any servile work. For he who commits sin, is the servant of sin (John 8:34). But we have been called into liberty, with which liberty Christ has gifted us (Gal. 4:31?), so that we should by no means work the food which perishes; but adhering to the Lord, let us say with the Prophet: "But for me it is good to adhere to God" (Psalm 72:28). Let us be made one spirit with him, and let us fulfill the dedicated sabbaths, lest we be of the six days, in which the world was made, of which the Apostles were not, to whom the Lord spoke: "If you were of this world, the world would surely love what is its own. But now you are not of this world, because I have chosen you, and for that reason the world hateth you" (John 15:19).

(Vers. 3.) "And let not the son of the stranger, that adhereth to the Lord, speak, saying: The Lord will divide and separate me from his people: and let not the eunuch say: Behold I am a dry tree." LXX: "Let not the foreigner say, who is joined to the Lord: Do you think the Lord will separate me from his people? and let not the eunuch say, because I am a dry tree."

Those who understand this place humbly, refer what is said to proselytes from the Gentiles and to true eunuchs, that even strangers, if they shall have received the law of the Lord and be circumcised, and eunuchs, such as was that of Queen Candace (Acts 8), who even on his journey could not be idle, and while he seeks an interpreter of his reading, finds Christ whom he was seeking, are not outsiders from the salvation of God. This, however, they say, is spoken against the Jews, who boast of the nobility of their race, and say that they are sons of Abraham, and think those blessed who have seed in Sion, and domestics in Jerusalem (John 8). But we, whom we interpreted above through the briar and the nettle and the *conyza* and the *stoibe* (Above on chap. 55), as changed into the fir and the cypress and the myrtle, understand that these same are now provoked to the faith of the Gospel: that they ought not to despair [Alt. be despaired of], if they shall have adhered to the Lord: nor think themselves separated from God's people. For all you who have been (657) baptized in Christ, have put on Christ (Gal. 3:27). There is not Jew and Ethnic, Circumcision and Uncircumcision, to whom it is commanded in the Song of Deuteronomy: "Rejoice, ye Gentiles, with his people," that is, of God who had the prior people of the Jews (Deut. 32:43). Who coming from the East and the West, shall rest in the bosom of Abraham. This is what John the Baptist also said: "And say not, we have Abraham for a father. For I say to you: God is able of these stones to raise up children to Abraham" (Matt. 3:9).

Et quomodo in proselytis non est ulla diversitas, sed et viri et feminae ad salutem pariter vocantur: sic et in eunuchis qui se castraverunt propter regna coelorum, uterque sexus accipitur; qui mortificaverunt membra sua super terram, fornicationem, immunditiam, passionem, desiderium malum: donec perveniant omnes in virum perfectum, et dicant cum Apostolo: Nos neminem novimus secundum carnem. Et si cognovimus juxta carnem Christum, sed nunc jam non novimus (I Cor. V, 16). Ergo in eunuchis nequaquam illi intelligendi sunt, quos ardens poeta describens ait (Lucan. lib. X): Nec non infelix ferro truncata juventus, Atque exsecta virum . . . . . Sed illi de quibus Dominus in Evangelio loquitur: Qui se castraverunt propter regnum coelorum (Matth. XIX, 12): quales erant et Apostoli, quibus admirantibus et pro rei difficultate dicentibus: Quis ergo potest salvus fieri? respondit Salvator: Qui potest capere, capiat. Unde et Apostolus de hujuscemodi eunuchis, id est, de virginibus, praeceptum Domini se non habere testatur, sed dat consilium quasi misericordiam consecutus a Domino, volens omnes esse sicut seipsum: Tempus enim, ait, in collecto est: superest, ut et qui habent uxores, sic sint quasi non habeant (I Cor. VII, 29). Qui enim liber vocatus est a servitute et officio conjugali, iste vere servus est Christi.

(Vers. 4, 5.) Quia haec dicit Dominus eunuchis: Si custodierint sabbata mea, et elegerint quae volui, et tenuerint foedus meum, dabo eis in domo mea, et in muris meis locum: et nomen melius a filiis et filiabus: nomen sempiternum dabo eis, quod non peribit. LXX: Haec dicit Dominus eunuchis: Qui custodierint sabbata mea, et elegerint quae ego volo, et tenuerint testamentum meum, dabo eis in domo mea, et in muro meo locum nominatum, meliorem filiis et filiabus: nomen sempiternum dabo eis et non deficiet.

Duo proposuerat, proselytos et eunuchos. Prius loquitur de eunuchis, datque eis praecepta vivendi, et futurorum praemia pollicetur. Et post eos venit ad proselytos, illis quoque similia repromittens. Loquitur ergo eunuchis, qui desperatione dixerunt, Ecce ego lignum arens (Exod. XXIII), ne se putent subjacere maledicto, quod sterilibus dictum est: Maledictus sterilis qui non facit semen in Israel (Deut. VII).

And just as in proselytes there is not any diversity, but both men and women are equally called to salvation: so also in the eunuchs who have castrated themselves for the kingdoms of heaven, either sex is understood; who have mortified their members upon the earth, fornication, uncleanness, passion, evil desire: until they all arrive into a perfect man, and say with the Apostle: "We have known no man according to the flesh. And if we have known Christ according to the flesh, but now we know him no longer" (2 Cor. 5:16). Therefore in eunuchs by no means are those to be understood, whom the burning poet describing says (Lucan, Book 10): "And also the unhappy youth truncated by the steel, and the excised parts of the man . . . . . ." But those of whom the Lord speaks in the Gospel: "Who have castrated themselves for the kingdom of heaven" (Matt. 19:12): such as were also the Apostles, to whom as they wondered and said for the difficulty of the matter: "Who then can be saved?" the Savior answered: "He that can take, let him take it." Whence also the Apostle concerning eunuchs of this kind, that is, concerning virgins, testifies that he has not a commandment of the Lord, but gives counsel as having obtained mercy from the Lord, wishing all to be just as himself: "For the time," he says, "is short: it remaineth, that they also who have wives, be as if they had none" (1 Cor. 7:29). For he who being free is called from the servitude and duty of marriage, he is truly the servant of Christ.

(Vers. 4, 5.) "For thus saith the Lord to the eunuchs: If they shall have kept my sabbaths, and shall have chosen the things that I willed, and shall have held my covenant, I will give to them in my house, and in my walls a place: and a name better than sons and daughters: an everlasting name will I give them, which shall not perish." LXX: "Thus saith the Lord to the eunuchs: Who shall have kept my sabbaths, and shall have chosen the things that I will, and shall have held my testament, I will give to them in my house, and in my wall a named place, better than sons and daughters: an everlasting name will I give them, and it shall not fail."

He had proposed two groups: proselytes and eunuchs. First he speaks of the eunuchs, and gives them precepts for living, and promises rewards of the future. And after them he comes to the proselytes, promising similar things to them also. He speaks, therefore, to the eunuchs, who in their despair said: "Behold I am a dry tree" (Exod. 23), lest they should think themselves subject to the curse which was spoken to the sterile: "Cursed is the sterile who does not produce seed in Israel" (Deut. 7).

Si, inquit, custodierint sabbata mea, et de meis praeceptis elegerint ea quae volui, et non ea quae pro audientium imbecillitate concessi, et foedus meum sive testamentum omni retinuerint fide, dabo eis in domo mea, et in Templo meo, et in muris firmissimae civitatis meae locum, et nomen melius filiis et filiabus, quod nulla oblivione delebitur. Qui sint eunuchi supra diximus, qui solliciti sunt ad ea quae Dei sunt; quibus loquitur et Sapientia, quae titulo Salomonis inscribitur: Beata sterilis immaculata, quae non cognovit stratum in delicto, habebit fructum in visitatione animarum. Et eunuchus, qui non est operatus manu iniquitatem, neque cogitavit contra Dominum mala. Dabitur enim fidei ejus electa gratia, et pars in templo Domini delectabilis (Sap. III, 13, 14). Haec sterilis virginitate fecunda [Al. fecundata] est; hic eunuchus regno coelorum vim facit, et violenter diripit illud. Iste custos sabbatorum, ut numquam faciat opera nuptiarum (I Cor. VII). Iste elegit quae Dominus voluit, ut plus offerat quam praeceptum est: ut non indulgentiam Apostoli ejus, sed voluntatem consideret. Iste tenet foedus Domini sempiternum, ut non ad tempus vacet orationi, et iterum ad id ipsum revertatur, sed accepturum esse se noverit in domo Domini, quae est Ecclesia ejus, locum optimum. Multae enim mansiones sunt apud Patrem (Joan. XIV). Et qui eunuchus fuerit, ac fecerit universa quae scripta sunt, habebit in muris ejus locum optimum, ut scilicet turris Domini efficiatur, et in sacerdotali consistat gradu, et pro carnis filiis, multos habeat filios spirituales. Talem fuisse eunuchum, quem Jesus amavit plurimum, Evangelistam Joannem, Ecclesiasticae tradunt historiae, qui recubuit super pectus Jesu (Joan. XIII); qui Petro tardius ambulante, elatus virginitatis alis cucurrit ad Dominum (Joan. XX); qui in secreta divinae se nativitatis immergens, ausus est dicere, quod cuncta saecula nesciebant: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum: hoc erat in principio apud Deum (Joan. I, 2). Facessat igitur omnis cavillatio Judaeorum, et risui praebere se cesset, aperiens semiviris regna coelorum, cum pudicitia non in debilitate sit corporis, sed in animi voluntate.

(Vers. 6, 7.) Et filios advenae, qui adhaerent Domino, ut colant eum, et diligant nomen ejus, ut sint ei in servos: omnem custodientem sabbatum ne polluat illud, et tenentem [Al. tenentes] foedus meum, adducam eos in montem sanctum meum, et laetificabo eos in domo orationis meae. LXX: Et alienigenis, qui additi sunt Domino servire ei, et diligere nomen ejus, ut sint ei in servos ÷ et ancillas ** et omnes qui custodiunt sabbata mea, ut non violent ea, et tenent testamentum meum, inducam illos in montem sanctum meum, et laetificabo eos in domo orationis meae.

If, he says, they shall have kept my sabbaths, and shall have chosen from my precepts those things which I willed, and not those things which I granted on account of the weakness of the hearers, and shall have retained my covenant or testament with all faith, I will give to them in my house, and in my Temple, and in the walls of my most firm city a place, and a name better than sons and daughters, which shall be deleted by no oblivion. Who the eunuchs are we have said above: those who are solicitous for the things that are of God; to whom Wisdom also speaks, which is inscribed with the title of Solomon: "Blessed is the sterile and undefiled, who hath not known the bed in sin, she shall have fruit in the visitation of souls. And the eunuch, who hath not wrought iniquity with his hand, nor thought evil things against the Lord. For there shall be given to his faith a chosen grace, and a most delightful part in the temple of the Lord" (Wisd. 3:13, 14). This sterile woman is fruitful by virginity; this eunuch does violence to the kingdom of heaven, and by force seizes it. This one is a keeper of sabbaths, that he may never perform the works of marriage (1 Cor. 7). This one chose the things which the Lord willed, that he may offer more than is commanded: so that he considers not the indulgence of His Apostle, but his will. This one holds the everlasting covenant of the Lord, so that he is not at leisure for prayer for a time, and again returns to that same thing, but knows that he is to receive in the house of the Lord, which is His Church, a most excellent place. "For there are many mansions with the Father" (John 14). And he who shall have been a eunuch, and shall have done all things which are written, shall have in his walls a most excellent place, so that he may indeed be made a tower of the Lord, and may stand in the priestly grade, and instead of children of the flesh, may have many spiritual children. That the Evangelist John, whom Jesus loved most, was such a eunuch, Ecclesiastical histories hand down, who reclined upon the breast of Jesus (John 13); who, when Peter was walking more slowly, borne up by the wings of virginity, ran to the Lord (John 20); who, immersing himself in the secrets of the divine nativity, dared to say what all the ages knew not: "In the beginning was the Word, and the Word was with God, and God was the Word: this was in the beginning with God" (John 1:1, 2). Therefore, let all caviling of the Jews cease, and let it cease to offer itself to laughter, opening the kingdoms of heaven to half-men, since chastity is not in the weakness of the body, but in the will of the mind.

(Vers. 6, 7.) "And the sons of the stranger, that adhere to the Lord, that they may worship him, and love his name, that they may be to him for servants: every one that keepeth the sabbath, lest he pollute it, and holding my covenant, I will bring them into my holy mountain, and will make them joyful in my house of prayer." LXX: "And the foreigners, who have been added to the Lord to serve him, and to love his name, that they may be to him for servants and handmaids, and all who keep my sabbaths, that they may not violate them, and hold my testament, I will lead them into my holy mountain, and I will make them joyful in my house of prayer."

Post eunuchos transit ad alienigenas, quos prius nominaverat, et illis quoque praemia pollicetur: quod si servierint ei, et de servitute transierint ad nominis illius charitatem, sint ei servi: qualis fuit et Apostolus Paulus, scribens in principio Epistolarum suarum: Paulus servus Jesu Christi (Rom, I, 1). Et Moyses famulus Dei (Hebr. III). Quod autem in LXX additum est: et ancillas, obelo praenotavimus. Neque enim fieri potest, ut in spiritualibus donis sit sexus ulla diversitas: cum in Christo Jesu non sit vir et mulier; sed omnes in eo, unum simus (Joan. XVII). De sabbato et foedere sempiterno supra diximus. Qui ergo haec fecerit, adducet eum Deus in monte sancto suo, et laetitia afficiet in domo orationis suae. Mons sanctus, aut dogmata veritatis sunt, Trinitatisque confessio: aut ipse Dominus, ad quem ultimo tempore (juxta hunc eumdem Isaiam et Michaeam prophetam) gentes plurimae confluent (Isai. II, Mich. IV). Domusque orationis Ecclesia est, quae in toto orbe dividitur, et non Templum Judaeorum, quod brevissimis Judaeae terrae arctabatur angustiis.

(Vers. 8, 9.) Holocausta eorum et victimae eorum placebunt mihi super altare meum: quia domus mea, domus orationis vocabitur cunctis populis, ait Dominus Deus, qui congregat dispersos Israel: adhuc congregabo ad eum congregatos ejus: Omnes bestiae agri, venite ad devorandum, universae bestiae saltus. LXX: Holocaustomata eorum et victimae erunt acceptabiles super altare meum. Domus enim mea, domus orationis vocabitur cunctis gentibus, dixit Dominus, qui congregat dispersos Israel: quia congregabo ad eum congregationem. Omnes bestiae ferae, venite, comedite, omnes bestiae saltus.

Differentiam hostiarum et holocaustorum in Levitico plenius discimus. Holocausta sunt, quae super altare integra concremantur. Victimae et hostiae, quarum pars offertur altari, pars sacerdotibus traditur. Non est ergo credendum quod alienigenarum et eunuchorum hostiae, ritu Judaico requirantur. Sed hoc scire debemus, quod holocausta eunuchi offerant, qui totos se consecrant Deo; victimas autem alienigenae, qui ad tempus vacant orationi, de quibus loquitur Deus: Hostia laudis glorificavit [Al. glorificabit] me; et in alio loco: Immola Deo sacrificium laudis (Ps. XLIX, 14). De his victimis et holocaustis, per Osee Dominus loquitur: Misericordiam volo et non sacrificium: scientiam Dei, magis quam holocausta, quae offeruntur super altare Domini (Osee, VI, 6). Quod Joannes in Apocalypsi in coelo se vidisse testatur, sub quo erant animae martyrum (Apoc. VI). Ex quo unus de Seraphim carbonem forcipe comprehensum ad Isaiae detulit labia purganda (Isai. IV, 6). Hoc est altare, et hoc tabernaculum, ad cujus similitudinem omnia in Exodo facta referuntur, quibus oblatae sunt victimae spirituales Deo (Exod. XXXVIII).

After the eunuchs, he passes to the foreigners, whom he had named before, and promises rewards to them also: that if they shall have served him, and shall have passed from servitude to the love of that name, they may be servants to him: such as was also the Apostle Paul, writing in the beginning of his Epistles: "Paul, a servant of Jesus Christ" (Rom. 1:1). And Moses the servant of God (Heb. 3). Moreover, that which has been added in the LXX: "and handmaids," we have marked with an obelus. For it cannot be that in spiritual gifts there should be any diversity of sex: since in Christ Jesus there is not male and female; but we all, in him, are one (John 17). Concerning the sabbath and the everlasting covenant we have spoken above. He, therefore, who shall have done these things, God will bring him into His holy mountain, and will affect him with joy in His house of prayer. The holy mountain is either the dogmas of truth and the confession of the Trinity: or the Lord Himself, to whom in the last time (according to this same Isaiah and the prophet Micah) very many nations shall flow (Isa. 2, Mic. 4). And the house of prayer is the Church, which is divided in the whole world, and not the Temple of the Jews, which was narrowed by the very short straits of the land of Judea.

(Vers. 8, 9.) "Their holocausts and their victims shall please me upon my altar: for my house shall be called a house of prayer for all peoples, saith the Lord God, who gathereth the dispersed of Israel: I will yet gather to him his gathered ones: All ye beasts of the field, come to devour, all ye beasts of the forest." LXX: "Their holocausts and their victims shall be acceptable upon my altar. For my house shall be called a house of prayer for all nations, said the Lord, who gathereth the dispersed of Israel: because I will gather to him a gathering. All ye wild beasts, come, eat, all ye beasts of the forest."

We learn the difference between hostiae (sacrifices) and holocausta (holocausts) more fully in Leviticus. Holocausts are those which are burned whole upon the altar. Victims and hostiae are those of which a part is offered to the altar, a part is handed to the priests. It is not to be believed, therefore, that the hostiae of foreigners and eunuchs are required after the Jewish rite. But we ought to know this: that eunuchs offer holocausts, who consecrate themselves entirely to God; but foreigners offer victims, who are at leisure for prayer for a time, of whom God speaks: "The sacrifice of praise has glorified [Alt. will glorify] me; and in another place: "Offer to God the sacrifice of praise" (Ps. 49:14, 23). Concerning these victims and holocausts, the Lord speaks through Hosea: "I will mercy and not sacrifice: the knowledge of God, more than holocausts," which are offered upon the altar of the Lord (Hos. 6:6). Which John in the Apocalypse testifies that he saw in heaven, under which were the souls of the martyrs (Rev. 6). From which one of the Seraphim brought a coal gripped by a tong to the lips of Isaiah that were to be purged (Isa. 6). This is the altar, and this the tabernacle, to whose likeness all things made in Exodus are referred, by which spiritual victims are offered to God (Exod. 38).

Alioquin de corporalibus hostiis, et holocaustis supra idem testatur Deus: Ut quid mihi multitudinem victimarum vestrarum? dicit Dominus. Plenus sum holocaustomate [Al. holocaustomatibus] arietum, et adipe agnorum, et sanguinem taurorum et hircorum nolo. Domus enim mea, domus orationis vocabitur cunctis populis. Non uni genti Judaeae, nec uno Hierosolymae et urbis loco, sed in toto orbe terrarum: nequaquam taurorum et hircorum, et arietum, sed orationis. Quo testimonio Dominus abusus est, loquens contra eos, qui Spiritus sancti sub nomine, columbarum in Templo dona vendebant, et sedebant in cathedris pestilentiae, et habebant mensas nummulariorum (Matth. XXI et Joan. II), omnia facientes turpis lucri gratia, nescientes illud quod scriptum est: Gratis accepistis, gratis date (Matth. X, 8).

Haec autem futura Dominus repromisit, qui congregat dispersos Israel. Ad quos et Petrus Apostolus scribit Epistolam: de quibus Evangelista loquitur: Hoc autem a semetipso non dixit, sed cum esset pontifex anni illius, prophetavit, quia Jesus moriturus erat pro gente, et non tantum pro gente, sed ut filios Dei, qui erant dispersi, congregaret in unum (Joan. XI, 7), implereturque quod dictum est: Congregatio populorum circumdabit te: propter hanc in excelsum convertere (Psal. VII, 8).

Congregatis autem per Apostolos reliquiis Israel, et in unum redactis gregem his, qui fuerant ante dispersi, omnes bestiae provocantur, ut veniant et devorent Israel, eos videlicet, qui credere noluerunt, de quibus Apostolus: Etenim perveniet super eos finis (Philipp. III). Et Dominus in Evangelio: Cum autem videritis circumdari ab exercitu Jerusalem, tunc scitote, quod advenerit ejus consummatio (Luc. XI, 20). Sive hoc dicendum, quod bestiis ad devorandum traditi sunt, quas detestatur Propheta, dicens: Ne tradas bestiis animas confitentes tibi (Ps. LXXIII, 19): de his tropologice bestiis, quae partem quamdam Domini devorarunt, et supra (Ad cap. IX) legimus, Syriam ab ortu solis, et Graecos ab Occidente, qui devorant Israel toto ore. Et in Jeremia: Ovis errans Israel, leones ejecerunt eam: primus devoravit eam rex Assur, et novissimus confringet ossa illius rex Babylonis (Jerem. L, 17). Potest et hoc dici, quod cum Israel populo rabidae prius gentes provocentur ad fidem, ut desertis saltibus, qui de exercitu Abessalon plurimos occiderunt, veniant ad Ecclesiam et comedant coelestem panem, agnique carne saturentur.

Otherwise concerning corporal hostiae and holocausts God testifies the same above: "To what purpose do I have the multitude of your victims? saith the Lord. I am full of the holocaust of rams, and the fat of lambs, and the blood of bulls and goats I will not." For my house shall be called a house of prayer for all peoples. Not for one Jewish nation, nor in one place of Jerusalem and the city, but in the whole world: by no means of bulls and goats and rams, but of prayer. Which testimony the Lord used, speaking against those who, under the name of the Holy Spirit, sold the gifts of doves in the Temple, and sat in the chairs of pestilence, and had the tables of the money-changers (Matt. 21 and John 2), doing all things for the sake of base gain, not knowing that which is written: "Freely you have received, freely give" (Matt. 10:8).

These things, however, the Lord promised would be in the future, who gathereth the dispersed of Israel. To whom the Apostle Peter also writes an Epistle: of whom the Evangelist speaks: "But this he said not of himself, but being high priest of that year, he prophesied, that Jesus was to die for the nation, and not only for the nation, but that he might gather together in one the children of God, who were dispersed" (John 11:51, 52), and that might be fulfilled which was said: "A congregation of peoples shall encompass thee: for this cause return thou on high" (Ps. 7:8).

But the remnants of Israel being gathered through the Apostles, and those who were before dispersed being reduced into one flock, all beasts are provoked to come and devour Israel, those namely who refused to believe, concerning whom the Apostle says: "For the end shall come upon them" (Phil. 3). And the Lord in the Gospel: "But when you shall see Jerusalem encompassed by an army, then know that its consummation has arrived" (Luke 21:20). Or this is to be said: that they have been delivered to be devoured by beasts, which the Prophet detests, saying: "Deliver not to beasts the souls confessing to thee" (Ps. 73:19): concerning these beasts tropologically, which devoured a certain part of the Lord, we read also above (On chap. 9), Syria from the rising of the sun, and the Greeks from the West, who devour Israel with all their mouth. And in Jeremiah: "Israel is a wandering sheep, lions have driven her out: first the king of Assyria devoured her, and last the king of Babylon shall break her bones" (Jer. 50:17). This also can be said: that since the formerly rabid nations are provoked to the faith with the people of Israel, so that, having deserted the forests which killed very many from the army of Absalom, they may come to the Church and eat the celestial bread, and be sated with the flesh of the lamb.

(Vers. 10-12.) Speculatores ejus caeci omnes, nescierunt universi: canes muti non valentes latrare, videntes vana, dormientes, et amantes somnia. Et canes impudentissimi nescierunt saturitatem: ipsi pastores ignoraverunt intelligentiam: omnes in viam suam declinaverunt, unusquisque ad avaritiam suam, a summo usque ad novissimum. Venite, sumamus vinum, et impleamur ebrietate, et erit sicut hodie, sic et cras, et multo amplius. LXX: Videte quoniam excaecati sunt omnes: non cognoverunt universi, canes muti non poterunt latrare: somniantes lectulum, amantes dormitationes. Et canes impudentes animae ignoraverunt [Al. ignorant] saturitatem. Et sunt mali nescientes intelligentiam: omnes vias suas secuti sunt. Unusquisque simul a summitate ejus. Venite et sumamus vinum, et inebriemur, et sit talis dies crastina, magna amplius nimis **.

Ut omnes, inquit, bestiae saltus veniant, et devorent congregatos, sive in locum Judaeorum, gentium turbae succedant, speculatores eorum in causa sunt, Scribae videlicet et Pharisaei: quia omnes caeci nescierunt Dominum Salvatorem, nec lucem voluerunt videre praesentem. Ad quos Dominus loquebatur: Stulti et caeci, quid est plus, aurum, an altare quod sanctificat aurum (Matth. XXIII, 17)? et iterum: Duces caeci, culicem liquantes, et camelum glutientes (Ibid., 24); et: Caecus caecum ducens, ambo in foveam cadunt (Matth. XV, 14).

Quod autem magistri speculatores vocentur, et supra legimus. In eo enim loco ubi juxta LXX dicitur: Vox custodum tuorum elevata est (Isai. LII, 8), in Hebraico scriptum est: Vox speculatorum tuorum. De quibus erat Ezechiel, cui loquitur Deus: Fili hominis, speculatorem dedi te domui Israel (Ezech. III, 17). Sed illi speculatores non erant caeci. Denique appellabantur videntes. Isti autem de quibus Propheta nunc loquitur, non solum speculatores caeci, sed et canes muti appellantur, non valentes latrare. Qui enim gregem Domini custodire debebant, et lupos abigere, et latrare pro Domino, diligunt somnia, et daemoniacis visionibus delectantur. Et est sensus: Non possunt loqui veritatem, sed universa mendacia.

Nec hoc fine contenti sunt, qui in custodia gregis Domini dormiebant, et latrare non poterant, et amabant cubile, per quae voluptas corporis indicatur; sed apud suos impudentes [Al. impudentis] animae nescierunt saturitatem, qui numquam suo saturantur errore. Qui devorant plebem Domini sicut escam panis, et domos viduarum: gulaeque ac libidini serviunt. Non enim possunt dicere: Mandatum Domini lucidum illuminas oculos (Ps. XVIII, 9), nec nosse quod scriptum est: Sapientia hominis illuminat faciem ejus (Prov. XVII, 24).

(Vers. 10-12.) "His watchmen are all blind, they are all ignorant: dumb dogs not able to bark, seeing vain things, sleeping, and loving dreams. And most impudent dogs have not known satiety: the pastors themselves knew not understanding: all have declined into their own way, every one to his own avarice, from the highest even to the last. Come, let us take wine, and be filled with drunkenness, and it shall be as to-day, so also to-morrow, and much more." LXX: "See that they are all blinded: all have not known, dumb dogs will not be able to bark: dreaming of the bed, loving slumber. And impudent dogs of soul have not known satiety. And there are evil ones not knowing understanding: all have followed their own ways. Every one alike from the summit thereof. Come and let us take wine, and let us be inebriated, and let to-morrow be such a day, great much more exceedingly."

That all the beasts of the forest might come, he says, and devour the gathered ones, or that the crowds of the nations might succeed into the place of the Jews, their watchmen are in the cause, namely the Scribes and Pharisees: because all being blind knew not the Lord Savior, nor willed to see the present light. To whom the Lord spoke: "Ye fools and blind, which is more, the gold, or the altar that sanctifieth the gold?" (Matt. 23:17); and again: "Blind guides, who strain out a gnat, and swallow a camel" (Ibid. 24); and: "If the blind lead the blind, both fall into the pit" (Matt. 15:14).

But that teachers are called watchmen, we have also read above. For in that place where according to the LXX it is said: "The voice of thy keepers is lifted up" (Isa. 52:8), in the Hebrew it is written: "The voice of thy watchmen." Of whom was Ezekiel, to whom God speaks: "Son of man, I have given thee a watchman to the house of Israel" (Ezek. 3:17). But those watchmen were not blind. Indeed they were called "seers." These, however, of whom the Prophet now speaks, are called not only blind watchmen, but also dumb dogs, not able to bark. For they who ought to keep the flock of the Lord, and drive away the wolves, and bark for the Lord, love dreams, and are delighted with demoniacal visions. And the sense is: They cannot speak the truth, but only universal lies.

Nor are they content with this end, who slept in the custody of the Lord's flock, and could not bark, and loved the couch, through which the pleasure of the body is indicated; but among their own impudent souls they knew not satiety, who are never sated with their own error. Who devour the people of the Lord as the food of bread, and the houses of widows: and serve the gullet and libido. For they cannot say: "The commandment of the Lord is bright, enlightening the eyes" (Ps. 18:9), nor know that which is written: "The wisdom of a man enlighteneth his face" (Prov. 17:24).

Et canes muti adversum inimicos, de quibus scriptum est: Nolite sanctum dare canibus (Matth. VII, 6). Et canes dormientes, qui nesciunt esse praeceptum: Ne dederis somnum oculis tuis, et palpebris tuis dormitationem (Ps. CXXXI); et rursum: Vigilate, quia nescitis qua hora Dominus vester venturus sit (Matth. XXIV, 42). Et idcirco dantes locum diabolo, canes impudentissimi sunt, qui numquam saturantur. Vomunt enim quod comederunt, et revertuntur ad vomitum suum (Prov. XXVI). De quibus et Petrus Apostolus loquitur: Accidit illis verum illud proverbium: Canis reversus ad vomitum suum, et sus lota in volutabro luti (II Pet. II, 22).

Quos speculatores et canes eosdem esse pastores, sequens sermo demonstrat: Ipsi pastores ignoraverunt intelligentiam. Verbum enim Hebraicum ROIM [Al. ROEM] () quod quatuor litteris scribitur, res et ain et jod et mem, si legatur roim, pastores; si raim, pessimos sonat. Hoc diximus, ut variae interpretationis causas monstraremus. Omnes enim sua quaesierunt, et non quae Dei sunt, nec ambulaverunt per viam Domini (Philipp. II), de qua scriptum est: Quaerite quae sit via bona: et ambulate in ea (Jerem. VI, 16). Sed juxta quod in Judicum volumine legitur: Non erat rex in Israel; unusquisque quod rectum sibi videbatur, hoc faciebat (Judic. XVII, 6), et proprios sequebatur errores.

Quodque sequitur: Unusquisque ad avaritiam suam, a summo usque ad novissimum: venite, sumamus vinum, et impleamur ebrietate, et erit sicut hodie, sic et cras, et multo amplius, in LXX Interpretibus non habetur, sed ex Hebraico additum, stellis illuminantibus praenotatur. Denique hos versiculos nullus Ecclesiasticorum Interpretum disseruit, sed quasi patentem in medio foveam transiliunt atque transmittunt. Quod autem dicit, hoc est, quoniam a via Domini declinantes, proprias semitas sunt secuti, propterea ardent avaritia a summo usque ad novissimum, a principibus usque ad plebem, ut postquam coeperint percutere conservos, et comedere ac bibere cum ebriis, dicant: Venite, sumamus vinum, et impleamur ebrietate. Manducemus et bibamus: cras enim moriemur. Et erit sicut hodie, sic et cras: et multo amplius (I Cor., XV, 2).

Hoc est quod supra dixit: Nescierunt saturitatem: nec praeterita voluptate satiantur, sed futuras delicias parant, multo majores quam quibus prius fruiti fuerant. Si hoc de principibus dicitur Judaeorum, propter quos plebs Domini a bestiis devorata est, vitemus exempla pejorum, nec in ebriemur vino, in quo est luxuria, nec voluptatibus obruamur; nec muti ad loquendum, contra adversarios nostros rabidi canes simus; sed Dei potius quam nostras sequamur vias, et audiamus Scripturam monentem: Sapite de Domino in bonitate (Sap. I, 1). Intelligentia optima est his qui faciunt eam.

And dumb dogs against enemies, concerning whom it is written: "Give not that which is holy to dogs" (Matt. 7:6). And sleeping dogs, who know not that there is a precept: "Give not sleep to thy eyes, nor slumber to thy eyelids" (Ps. 131:4); and again: "Watch ye, because you know not what hour your Lord will come" (Matt. 24:42). And therefore giving place to the devil, they are most impudent dogs, who are never sated. For they vomit what they have eaten, and return to their own vomit (Prov. 26). Concerning whom Peter the Apostle also speaks: "That true proverb has happened to them: The dog returned to his own vomit, and the sow that was washed to her wallowing in the mire" (2 Pet. 2:22).

That these watchmen and dogs are the same as the pastors, the following discourse demonstrates: "The pastors themselves knew not understanding." For the Hebrew word ROIM [Alt. ROEM] which is written with four letters, *resh* and *ayin* and *yod* and *mem*, if it be read *roim*, sounds "pastors"; if *raim*, "the worst." This we have said, that we might show the causes of varied interpretation. For all have sought their own, and not the things which are God's, nor have they walked through the way of the Lord (Phil. 2), concerning which it is written: "Ask which is the good way: and walk in it" (Jer. 6:16). But according to what is read in the book of Judges: "There was no king in Israel; every one did that which seemed right to himself" (Judg. 17:6), and followed his own errors.

And what follows: "Every one to his own avarice, from the highest even to the last: come, let us take wine, and be filled with drunkenness, and it shall be as to-day, so also to-morrow, and much more," is not held in the Septuagint Translators, but being added from the Hebrew, is marked with illuminating stars. Finally, none of the Ecclesiastical Interpreters has discussed these verses, but they leap over and pass by them as a pit open in the middle. But what he says is this: because declining from the way of the Lord, they followed their own paths, therefore they burn with avarice from the highest even to the last, from the princes even to the people, so that after they have begun to strike their fellow-servants, and to eat and drink with the drunken, they say: "Come, let us take wine, and be filled with drunkenness. Let us eat and drink: for to-morrow we shall die. And it shall be as to-day, so also to-morrow: and much more" (1 Cor. 15:32).

This is what he said above: "They knew not satiety": nor are they sated by past pleasure, but they prepare future delights, much greater than those which they had enjoyed before. If this is said of the princes of the Jews, on whose account the people of the Lord was devoured by beasts, let us avoid the examples of the worst, and let us not be inebriated with wine, in which is luxury, nor be overwhelmed with pleasures; nor let us be dogs dumb to speak, yet rabid against our adversaries; but let us follow the ways of God rather than our own, and let us hear the Scripture warning: "Think of the Lord in goodness" (Wisd. 1:1). Excellent understanding is to those who do it.

Et si canes fuimus, non desperemus salutem, audientes verba Chananaeae dicentis ad Dominum: Etiam, Domine, nam et catelli comedunt de micis, quae cadunt de mensa dominorum suorum (Matth. XV, 27). Ob quam causam misericordiam consecuta, audit a Domino: O mulier, magna est fides tua: fiat tibi sicut vis. Poterat enim dicere cum Propheta: Viam mandatorum tuorum cucurri (Ps. CXVIII, 32). Et iterum: Deduc me in via recta.

(Cap. LVII. --- Vers. 1, 2.) Justus periit [Vulg. perit], et non est qui recogitet in corde suo: et viri misericordiae colliguntur, quia non est qui intelligat: a facie enim malitiae collectus est justus. Veniat pax: requiescat in cubili suo qui ambulat [Vulg. ambulavit] in directione sua. LXX: Videte quomodo justus periit, et nemo suscipit corde: et viri justi tolluntur, et nemo considerat. A facie enim iniquitatis ablatus est justus: erit in pace sepultura ejus: ablata est de medio.

Propter speculatores caecos et canes mutos, qui ipsi pastores sunt, nescientes intelligentiam, nec praesentibus saturantur voluptatibus, sed semper se praeparant ad futuras, justus periit, de quo dicit uxor Pilati: Nihil tibi sit et justo illi (Matth. XXVII, 19). Qui lotis manibus, innocens sum ego, inquit, a sanguine justi hujus. In quo considerandum quod verbum perditionis, de quo saepe haeretici calumniam faciunt, quod interitum significet, et abolitionem in perpetuum, ponatur super Christo, cujus utique perditio persecutionis magnitudinem, et non finem monstrat substantiae.

Et nemo est, ait, qui recogitet in corde suo, sive reponat. Neque enim fieri poterat, ut caeci et muti videntes vana et amantes somnia, ignorantesque intelligentiam atque sapientiam, cogitarent ea quae Dei sunt. Quodque sequitur: Et viri misericordiae, sive justi, colliguntur atque tolluntur, Apostolos significat, qui interficiuntur ab impiis, et a Domino congregantur. Causasque reddit cur interfectus sit justus atque sublatus, dicens: A facie enim malitiae collectus est justus, ut mala saeculi non videret. Sive propter malitiam hominum, quorum ipse peccata portabat, ad Patrem victor ascendit.

Quod autem juxta Hebraicum dicitur: Veniat pax, requiescat in cubili suo: ambulet in directione sua, sensus quidem perspicuus est, sed verborum consequentia, quae in suae linguae stat idiomate, apud nos videtur esse turbata. Quod autem dicit, hoc est: Veniat pax Justi, quam ascendens ad Patrem Apostolis dereliquit, dicens: Pacem meam do vobis, pacem meam relinquo vobis (Joan. XIV, 27). Cumque pax Christi, quae exsuperat omnem sensum, venerit, requiescent Apostoli ejus in cubilibus suis, et mors eorum requiescet. Ex quo ostendit martyres non perire, sed vincere, et aeterna sede requiescere.

And if we were dogs, let us not despair of salvation, hearing the words of the Canaanite woman saying to the Lord: "Yea, Lord, for the whelps also eat of the crumbs which fall from the table of their masters" (Matt. 15:27). For which cause having obtained mercy, she hears from the Lord: "O woman, great is thy faith: be it done to thee as thou wilt." For she was able to say with the Prophet: "I have run the way of thy commandments" (Ps. 118:32). And again: "Lead me in the right way."

(Cap. LVII. --- Vers. 1, 2.) "The just perisheth, and there is none that thinketh in his heart: and men of mercy are gathered, because there is none that understandeth: for from the face of malice the just is gathered. Let peace come: let him rest in his bed who walketh in his direction." LXX: "See how the just perisheth, and no one receiveth it in his heart: and just men are taken away, and no one considereth. For from the face of iniquity the just is taken away: his burial shall be in peace: it has been taken away from the midst."

On account of the blind watchmen and the dumb dogs, who are the pastors themselves, not knowing understanding, nor are they sated with present pleasures, but always prepare themselves for future ones, the just perisheth, of whom the wife of Pilate says: "Have thou nothing to do with that just man" (Matt. 27:19). Who, having washed his hands, says: "I am innocent of the blood of this just man." In which it is to be considered that the word of perdition, concerning which heretics often make a calumny, that it signifies destruction and abolition forever, is placed over Christ, whose perdition indeed shows the magnitude of persecution, and not the end of substance.

"And there is no one," he says, "who thinketh in his heart," or "reponeth." For it could not happen that the blind and dumb, seeing vain things and loving dreams, and ignorant of understanding and wisdom, should think those things which are of God. And what follows: "And men of mercy," or "just ones, are gathered and taken away," signifies the Apostles, who are killed by the impious, and are gathered by the Lord. And he gives the causes why the just one was killed and taken up, saying: "For from the face of malice the just is gathered," that he might not see the evils of the world. Or on account of the malice of men, whose sins he himself bore, he ascended as victor to the Father.

As for what is said according to the Hebrew: "Let peace come, let him rest in his bed: let him walk in his direction," the sense indeed is clear, but the consequence of the words, which stands in the idiom of its own language, seems to be disturbed among us. But what he says is this: Let the peace of the Just One come, which ascending to the Father he left to the Apostles, saying: "My peace I give to you, my peace I leave to you" (John 14:27). And when the peace of Christ, which surpasseth all understanding, shall have come, His Apostles shall rest in their beds, and their death shall rest. From which he shows that the martyrs do not perish, but overcome, and rest in an eternal seat.

Ipse vero cujus pax est, et cujus Apostoli requiescunt in cubilibus suis, ambulat in directione sua, recto itinere ad Patrem victor ascendens.

Porro quod in Septuaginta legitur: A facie malitiae ablatus est justus, erit in pace sepultura ejus, ablata est de medio, omnia referuntur ad Christum absque commixtione personae Apostolorum, cujus sepultura in pace est, et sublata de medio. Neque enim caro ejus vidit corruptionem, nec permansit in sepulcro, qui est inter mortuos liber, dicente Angelo ad mulieres: Quem quaeritis Jesum, non est hic: Venite, et videte locum ubi positus fuit Dominus (Matth. XXVIII, 5, 6).

Judaei et haec et caetera quae sequuntur, vel generaliter de omnibus justis arbitrantur intelligi, quorum Manasses fudit sanguinem, et implevit Jerusalem a porta usque ad portam; vel certe Isaiam de sua prophetare morte, quod serrandus sit a Manasse serra lignea, quae apud eos certissima traditio est. Unde et nostrorum plurimi illud, quod de passione Sanctorum in Epistola ad Hebraeos ponitur: Serrati sunt (Hebr. XI, 37), ad Isaiae referunt passionem.

He Himself indeed whose peace it is, and whose Apostles rest in their beds, walketh in His direction, ascending as victor to the Father by a straight journey.

Furthermore, what is read in the Septuagint: "From the face of malice the just is taken away, his burial shall be in peace, it has been taken away from the midst," all things are referred to Christ without any mixing of the person of the Apostles, whose burial is in peace, and taken away from the midst. For His flesh did not see corruption, nor did He remain in the sepulchre, who is free among the dead, the Angel saying to the women: "Whom seek ye? Jesus is not here: Come, and see the place where the Lord was laid" (Matt. 28:5, 6).

The Jews understand these and the other things which follow, either generally of all the just, whose blood Manasseh shed, and filled Jerusalem from gate to gate; or certainly that Isaiah prophesies of his own death, that he is to be sawn by Manasseh with a wooden saw, which is a most certain tradition among them. Whence also very many of ours refer that which is placed concerning the passion of the Saints in the Epistle to the Hebrews: "They were sawn asunder" (Heb. 11:37), to the passion of Isaiah.

Liber D

ECIMUS SEXTUS.

Egregia disertissimi oratoris sententia est, Felices essent [Al. esse] artes, si de illis soli artifices judicarent. Ac ne a profanis tantum sumere videar exemplum, nimirum hoc illud est quod aliis verbis Propheta demonstrat: Beatus qui in aures loquitur audientium (Eccles. XXVI, 12): Qua felicitate tu, filia Eustochium, me compotem esse fecisti; nam cum anterioris libri praefatiunculam legeres, in qua asserui, Apostolos et Evangelistas ea tantum de Septuaginta Interpretibus, vel suis, vel eorum verbis ponere testimonia, quae cum Hebraico consonarent: si qua autem ab aliis addita sunt, omnino negligere: illico mihi non parvam quaestiunculam detulisti, quod scilicet octo versus, qui leguntur in Ecclesiis, et in Hebraico non habentur, tertii decimi psalmi, Apostolus usurparit, scribens ad Romanos: Sepulcrum patens est guttur eorum: linguis suis dolose agebant: Venenum aspidum sub labiis eorum. Quorum os maledictione et amaritudine plenum est: Veloces pedes eorum ad effundendum sanguinem: Contritio et infelicitas in viis eorum: Et viam pacis non cognoverunt: Non est timor Dei ante oculos eorum (Rom. III, 13 seqq.). Quod cum audissem, quasi a fortissimo pugile percussus essem, coepi tacitus aestuare, et stuporem mentis vultus pallore signare. Hebraeus, inquam, ex Hebraeis, secundum legem Pharisaeus, eruditusque ad pedes Gamalielis, aut ignoravit haec, aut eorum, qui lecturi erant, abusus est ignorantia (Philipp. VI, Act. XXII, 3). Quorum alterum ineruditi, alterum callidi est ad malitiam, nec ejus qui dixerit: Et si imperitus sermone, non tamen scientia (II Cor. XI, 6); et iterum: in simplicitate et sinceritate annuntiavi vobis verbum (II Cor. I, 12). Tandem in memet reversus, unius diei spatium postulavi, ut responsio mea nequaquam argumentum humani esset ingenii, sed fructus assiduae lectionis.

Itaque omnem Scripturam mente perlustrans, animadverti, sicut omnis pene ad Romanos Epistola de veteri structa est Instrumento, sic et hoc testimonium de Psalmis, et Isaia esse contextum (Vers. 11). Nam duo primi versus: Sepulcrum patens est guttur eorum: linguis suis dolose agebant, quinti psalmi sunt (Vers. 11). Illud autem quod sequitur: Venenum aspidum sub labiis eorum, centesimi tricesimi noni Psalmi est (Vers. 4). Rursumque quod dicitur: Quorum os maledictione et amaritudine plenum est, de nono psalmo sumptum est (Vers. 29).

BOOK SIXTEEN

The opinion of the most eloquent orator is excellent: "Arts would be happy if only artisans judged them." And lest I seem to take an example only from the profane, this is indeed what the Prophet demonstrates in other words: "Blessed is he who speaks into the ears of those who hear" (Sir. 26:12). With which happiness you, daughter Eustochium, have made me a participant; for when you read the little preface to the previous book, in which I asserted that the Apostles and Evangelists place only those testimonies from the Seventy Interpreters, either in their own words or in theirs, which agree with the Hebrew, but entirely neglect any that were added by others, you immediately brought to me a not small little question: namely, that the Apostle, writing to the Romans, used eight verses which are read in the Churches but are not found in the Hebrew of the thirteenth Psalm: "Their throat is an open sepulchre: with their tongues they acted deceitfully: The venom of asps is under their lips. Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Contrition and unhappiness are in their ways: And the way of peace they have not known: There is no fear of God before their eyes" (Rom. 3:13 ff.). When I heard this, as if I had been struck by a very strong boxer, I began to seethe silently and to mark the stupor of my mind with the paleness of my face. A Hebrew, I said, of the Hebrews, according to the law a Pharisee, and educated at the feet of Gamaliel, either was ignorant of these things, or he abused the ignorance of those who were to read them (Phil. 3:5, Acts 22:3). One of these belongs to the unlearned, the other to the cunning for malice, and not to him who said: "Even if I be unskilled in speech, yet not in knowledge" (2 Cor. 11:6); and again: "In simplicity and sincerity I have announced to you the word" (2 Cor. 1:12). At length, having returned to myself, I requested the space of one day, so that my response might in no way be an argument of human genius, but the fruit of assiduous reading.

Therefore, scanning all Scripture in my mind, I noticed that, just as almost the entire Epistle to the Romans is built from the Old Instrument, so also this testimony is woven together from the Psalms and Isaiah (Isai. 59:7, 8). For the first two verses: "Their throat is an open sepulchre: with their tongues they acted deceitfully," are from the fifth Psalm (Ps. 5:11). But that which follows: "The venom of asps is under their lips," is from the hundred and thirty-ninth Psalm (Ps. 139:4). Again, what is said: "Whose mouth is full of cursing and bitterness," is taken from the ninth Psalm (Ps. 9:29).

Tres autem versiculi qui sequuntur: Veloces pedes eorum ad effundendum sanguinem: Contritio et infelicitas in viis eorum: Et viam pacis non cognoverunt, in Isaia propheta reperi, quos in decimo sexto explanationis ejus libro, quem nunc dictare cupio, expositurus sum. Ultimus autem versus, id est, octavus: Non est timor Dei ante oculos eorum, in tricesimi quinti psalmi principio est. Nec in hoc cuiquam videatur esse diversum, si quod in suis locis numero dicitur singulari, ab Apostolo pluraliter dicatur, qui scribebat ad plurimos, et in unum sensum multa cogebat exempla. Arbitror solutam quaestionem tuam, et nostram regulam super translatione veteris Instrumenti concussam magis esse quam motam. Et non tam Apostolum de psalmo tertio decimo sumpsisse, quod in Hebraico non habetur, quam eos qui artem contexendarum inter se Scripturarum Apostoli nesciebant, quaesisse aptum locum, ubi assumptum ab eo ponerent testimonium, quod absque auctoritate in Scriptura positum non putabant. Denique omnes Graeciae tractatores, qui nobis eruditionis suae in Psalmos Commentarios reliquerunt, hos versiculos veru annotant atque praetereunt, liquido confitentes in Hebraico non haberi, nec esse in Septuaginta Interpretibus, sed in editione Vulgata, quae Graece κοινὴ dicitur, et in toto orbe diversa est. Sed jam tempus est, ut coepto incumbamus operi, reliqua persequamur.

(Vers. 3, 4.) Vos autem accedite huc, filii auguratricis: semen adulteri et fornicariae super quem lusistis? super quem dilatastis os, et ejecistis linguam? LXX: Vos autem accedite huc, filii iniqui, semen adulterorum et meretricis in quo lusistis? super quem aperuistis os vestrum: et super quo ejecistis linguam vestram?

Sublato justo, cujus sepultura in pace est, immo sublato de medio, vos qui estis filii iniquitatis, accedite ad me, et audite quae dicam (Joan. VIII). Quomodo enim qui facit iniquitatem, servus est iniquitatis, sic qui juxta Judam proditorem, filius est perditionis, appellari potest filius iniquitatis. Denique scriptum est de Domino Salvatore: Et filius iniquitatis non apponet ut affligat eum (Ps. LXXXVIII, 23).

Pro iniquitate, sive iniquorum, quod LXX transtulerunt, Theodotio ipsum verbum Hebraicum posuit ONENA (), quod nos juxta Symmachum, in auguratricem vertimus, quod scilicet semper Jerusalem, quae est mater audientium, idololatriae dedita fuerit. Quamobrem appellat eos semen adulteri, sive adulterorum (de quibus dictum est: Et maechabantur in lignum et lapidem [Jerem. III, 9]) ac meretricis: haud dubium quin eamdem significet, de qua supra legimus: Quomodo facta est meretrix civitas fidelis Sion (Isai. I, 21)?

The three verses, however, which follow: "Their feet are swift to shed blood: Contrition and unhappiness are in their ways: And the way of peace they have not known," I found in the prophet Isaiah, which I am about to explain in the sixteenth book of his explanation, which I now desire to dictate. But the last verse, that is, the eighth: "There is no fear of God before their eyes," is at the beginning of the thirty-fifth Psalm (Ps. 35:1). Nor let it seem different to anyone in this, if what is said in its own places in the singular number is said by the Apostle in the plural, who was writing to very many, and was gathering many examples into one sense. I think your question is solved, and our rule concerning the translation of the Old Instrument is rather shaken than moved. And the Apostle did not so much take from the thirteenth Psalm what is not found in the Hebrew, as those who were ignorant of the Apostle's art of weaving the Scriptures together sought a fit place where they might put the testimony assumed by him, which they did not think was placed in Scripture without authority. Finally, all the Greek commentators who have left us their Commentaries of erudition on the Psalms, mark these verses with an obelus and pass them by, clearly confessing that they are not found in the Hebrew, nor are they in the Seventy Interpreters, but in the Vulgate edition, which is called koine in Greek, and is different in the whole world. But now it is time that we apply ourselves to the work begun and pursue the rest.

(Vers. 3, 4.) "But draw near hither, you sons of the auguratrix: the seed of the adulterer and of the harlot. Upon whom have you jested? Upon whom have you widened your mouth, and put out your tongue?" LXX: "But draw near hither, you sons of the iniquitous, the seed of adulterers and of a harlot. In whom have you jested? Upon whom have you opened your mouth: and upon whom have you put out your tongue?"

The just one being taken away, whose burial is in peace, rather being taken away from the midst, you who are sons of iniquity, draw near to me, and hear what I say (John 8). For just as he who does iniquity is a servant of iniquity, so he who according to Judas the traitor is a son of perdition, can be called a son of iniquity. Finally, it is written of the Lord Savior: "And the son of iniquity shall not apply to afflict him" (Ps. 88:23).

For "iniquity," or "of the iniquitous," which the LXX translated, Theodotion placed the Hebrew word itself, onena, which we, according to Symmachus, have turned into "auguratrix" (soothsayer), because indeed Jerusalem, which is the mother of those who hear, was always devoted to idolatry. For which reason he calls them the seed of the adulterer, or of adulterers (of whom it is said: "And they committed adultery with wood and stone" [Jer. 3:9]) and of a harlot: no doubt he signifies the same one of whom we read above: "How is the faithful city of Zion become a harlot" (Isai. 1:21)?

Super quem, inquit, lusistis, conspuentes faciem ejus, barbamque vellentes; et super quem dilatastis et aperuistis os vestrum, et linguam ejecistis, dicentes ei: Samaritanus es, et daemonium habes (Joan. VIII, 48)? Et iterum: Iste non ejicit daemonia, nisi in Beelzebub principe daemoniorum (Matth. XII, 24). Et postea in passione: Crucifige, crucifige talem (Luc. XXIII, 21). Et rursum: Sanguis ejus super nos et super filios nostros (Matth. XXVII, 25). Et alibi: Vah, qui destruis Templum, et in triduo instauras illud. Alios salvos fecit, seipsum salvum facere non potest. Descendat nunc de cruce, et credimus ei (Ibid. 40).

(Vers. 4, 5.) Numquid non vos filii scelesti, semen mendax, qui consolamini in diis subter omne lignum frondosum, immolantes parvulos in torrentibus subter imminentes [Vulg. eminentes] petras? LXX: Nonne vos estis filii perditionis: semen iniquum, qui vocatis idola subter frondosas arbores: immolantes filios vestros in vallibus in medio petrae?

Vos, inquit, ista fecistis, quae praeteritus sermo narravit. Qui estis filii scelerati, sive perditionis, qualis fuit et Judas proditor, qui appellatus est filius perditionis (Joan. XVII): et semen iniquum sive mendax atque mendacii, qui delectamini in diis subter omni frondosa arbore, et immolatis filios vestros in torrentibus (Act. VIII). De quo et Regum ac Paralipomenon narrat historia, quod immolaverint diis filios suos, et in igne consecraverint (IV Reg. XVI et XVII). Quod quidem et Achab regem Israel, et Manassen regem Juda fecisse, non est dubium, qui a parricidio liberorum ad Prophetarum sanguinem pervenerunt, de quo et in Osee: Immolate, ait, homines, vituli enim defecerunt (Osee XIII, 2). Sive ut in Hebraeo scriptum est: Immolantes homines, vitulos adoratis. Et in psalmis plenius scribitur: Commixti sunt gentibus, et didicerunt opera eorum, et servierunt sculptilibus eorum, et factum est eis in scandalum. Et immolaverunt filios suos et filias suas daemonibus, et effuderunt sanguinem innocentem, vel innoxium: sanguinem filiorum et filiarum suarum, et immolaverunt sculptilibus Chanaan. Et infecta est terra sanguinibus, et polluta est in operibus suis (Psal. CV, 35 et seqq.).

Cum ergo manifesta sit historia, quod filii sint interfectores [Al. interfectoris] Christi ista facientium, occurrit quaestio, quomodo filii dicantur filii perditionis, adversum eos qui volunt esse diversas naturas: aliam quae perdita sit et mala, et salvari nequeat; et aliam bonam, quae perire non possit. Si enim, ut illi putant, filii perditionis naturae pessimae sunt: quomodo inventum est quod prius perditum fuerat? Denique in parabolis poenitentium, et ovis perdita de centum ovibus, et drachma quae de decem perierat, reperiuntur, et perditus filius invenitur, de quo ad majorem natu dixerat pater: Iste frater tuus perierat, et inventus est: mortuus erat, et revixit (Luc. XV, 32). Numquam enim perit, nisi quod prius salvum fuit; et numquam moritur, nisi quod ante vixerat.

"Upon whom," he says, "have you jested," spitting on his face and plucking his beard; and upon whom have you widened and opened your mouth, and put out your tongue, saying to him: "Thou art a Samaritan, and hast a devil" (John 8:48)? And again: "This man casteth not out devils but by Beelzebub the prince of the devils" (Matt. 12:24). And afterwards in the passion: "Crucify him, crucify such a one" (Luke 23:21). And again: "His blood be upon us and upon our children" (Matt. 27:25). And elsewhere: "Vah, thou that destroyest the Temple, and in three days buildest it up. He saved others; himself he cannot save. Let him come down now from the cross, and we will believe him" (Ibid. 40).

(Vers. 4, 5.) "Are you not wicked children, a lying seed, who comfort yourselves in gods under every leafy tree, sacrificing little ones in the torrents under the impending rocks?" LXX: "Are you not children of perdition: an iniquitous seed, who call upon idols under the leafy trees: sacrificing your children in the valleys in the midst of the rock?"

You, he says, have done these things, which the past discourse has narrated. You who are wicked children, or children of perdition, such as was also Judas the traitor, who was called the son of perdition (John 17): and an iniquitous seed, or lying and of a lie, who take delight in gods under every leafy tree, and sacrifice your children in the torrents (Acts 8). Concerning which also the history of Kings and Chronicles narrates, that they sacrificed their children to gods, and consecrated them in fire (2 Kings 16 and 17). Which indeed both Ahab king of Israel, and Manasseh king of Judah did, there is no doubt, who from the parricide of children proceeded to the blood of the Prophets, concerning which also in Hosea: "Sacrifice," he says, "men, for the calves have failed" (Hos. 13:2). Or as it is written in the Hebrew: "Sacrificing men, you adore calves." And in the Psalms it is written more fully: "They were mingled among the nations, and learned their works, and served their sculptures, and it became a scandal to them. And they sacrificed their sons and their daughters to demons, and they shed innocent blood, or harmless: the blood of their sons and daughters, and they sacrificed to the sculptures of Canaan." And the earth was infected with bloods, and was polluted in its works" (Ps. 105:35 ff.).

Since, therefore, the history is manifest, that those who do these things are the slayers of Christ, a question arises: how can children be called children of perdition, against those who want there to be different natures: one which is lost and evil and cannot be saved; and another good, which cannot perish. For if, as they think, the children of perdition are of the worst nature: how was that found which was first lost? Finally, in the parables of the penitent, both the lost sheep from the hundred sheep, and the drachma which had perished from the ten, are found, and the lost son is found, of whom the father had said to the elder son: "This thy brother was lost, and is found: he was dead, and has come to life again" (Luke 15:32). For nothing ever perishes unless it was first safe; and nothing ever dies unless it had lived before.

Ergo isti qui nunc appellantur filii perditionis, sive iniquitatis ac sceleris, proprio vitio dereliquerunt Dominum, et de filiis Domini, filii perditionis esse coeperunt, dicente ad eos hoc eodem Propheta: Dereliquistis Dominum, et ad iracundiam provocastis Sanctum Israel (Isai. I, 4).

Possumus haec secundum tropologiam, et super haereticis accipere, qui filii perditionis sunt, et semen pessimum, sive mendacii. Ab initio enim mendaces sunt, sicut diabolus, qui est pater ejus, qui est pater omnis mendacii. Isti vocant eos quos deceperunt ad idola, sive ad simulacra dogmatum suorum, subter frondosas arbores atque nemorosas, voluptates illis et delicias pollicentes, sive celantes impuritates suas. Unde et Adam postquam peccaverat, abscondit se in paradiso subter arborem, ne Dei pateret aspectui (Genes. III). Nec dubium est, quin istiusmodi perditionis filii, et semen iniquum, habeant plurimos filios quoscumque deceperint, et occidant in profundis vallibus, et in barathro impietatis subter imminentes petras, quae semper minantur ruinas, quae pro diversitate mendacii, et varietate dogmatum perversorum, plures appellantur petrae. Nos autem unam habemus petram, quae semper sequitur populum Dei, de qua bibebat quondam populus Israel, quando familiaritate Domini fruebatur.

(Vers. 6.) In partibus torrentis pars tua: haec est sors tua, et ipsis effudisti libamen, obtulisti sacrificium: numquid super his non indignabor? LXX: Haec est pars tua, haec est sors tua: et illis effudisti libamina et his praeparasti hostias. Super his ergo non irascar?

Isaiae temporibus conveniunt quae dicuntur: Omnes enim montes, valles, atque torrentes pleni erant cultu daemonum, de quibus loquitur Jeremias: Quod patres ac filii ligna comportent, ignemque succendant, ut faciant chavonas militiae coeli, conterentibus feminis atque miscentibus similae adipem, ut Dominum ad iracundiam provocarent (Jerem. VII). Nullique dubium quin placentas significent, sive crustulas in manu artificis praeparatas. Hoc enim lingua nostra chavonas sonat. De his ex Domini persona, prophetali spiritu, praecinebat Moyses in Cantico Deuteronomii: Irritaverunt me in diis alienis, et in abominationibus suis ad iracundiam provocaverunt: immolaverunt daemoniis et non Deo (Deut. XXXII, 16, 17). et hoc fecerunt propria voluntate, quia in nostro consistit arbitrio bonum malumve eligere.

Therefore, these who are now called children of perdition, or of iniquity and wickedness, have by their own fault forsaken the Lord, and from being children of the Lord, have begun to be children of perdition, this same Prophet saying to them: "You have forsaken the Lord, and have provoked the Holy One of Israel to wrath" (Isai. 1:4).

We can take these things according to tropology also of heretics, who are children of perdition, and a most wicked seed, or of a lie. For from the beginning they are liars, just as the devil, who is his father, who is the father of every lie. These call those whom they have deceived to idols, or to the images of their dogmas, under leafy and wooded trees, promising them pleasures and delights, or hiding their impurities. Whence also Adam, after he had sinned, hid himself in paradise under a tree, lest he should be exposed to the sight of God (Gen. 3). Nor is there any doubt that the children of this kind of perdition, and the iniquitous seed, have very many children whomsoever they have deceived, and they kill them in the deep valleys, and in the abyss of impiety under the impending rocks, which always threaten ruins, which on account of the diversity of the lie and the variety of perverse dogmas, are called many rocks. But we have one rock, which always follows the people of God, from which the people of Israel formerly drank, when they enjoyed the familiarity of the Lord.

(Vers. 6.) "In the parts of the torrent is thy part: this is thy lot, and to them thou hast poured out a libation, thou hast offered a sacrifice: shall I not be indignant over these things?" LXX: "This is thy part, this is thy lot: and to those thou hast poured out libations and for these thou hast prepared victims. Shall I not therefore be angry over these things?"

Those things which are said agree with the times of Isaiah: for all the mountains, valleys, and torrents were full of the worship of demons, concerning which Jeremiah speaks: that fathers and sons carry wood, and kindle fire, that they may make chavonas (cakes) to the host of heaven, with women treading and mixing the fat of fine flour, that they might provoke the Lord to wrath (Jer. 7). And let no one doubt that they signify cakes or pastries prepared by the hand of an artisan. For this is what chavonas sounds like in our language. Concerning these, from the person of the Lord, by the prophetic spirit, Moses sang beforehand in the Song of Deuteronomy: "They provoked me in strange gods, and in their abominations they provoked me to wrath: they sacrificed to demons and not to God" (Deut. 32:16, 17). And they did this by their own will, because it consists in our choice to choose good or evil.

Denique his qui se Deo virtutibus obtulerunt, dicitur: Elegit nobis haereditatem suam: pulchritudinem Jacob quam dilexit (Psal. XLVI, 5). Et in alio loco: Facta est pars Domini populus ejus Jacob: funiculus haereditatis ejus Israel (Deut. XXXII, 9). Et in Actibus Apostolorum refertur, quod in partem sortemque Pauli et Silae plurimi se dederint. Qui ergo fuerint pars et sors Domini, sicut Levitae, habebunt partem Domini et dicere poterunt cum David: Pars mea Dominus (Ps. LXXII, 26).

Quae possumus et super haereticorum persona accipere: ipsi enim dimisso cultu Dei, errorum suorum simulacra venerantur, et illis offerunt victimas ac libamina effundunt, facientes abscondite, quae turpe est etiam dicere, et captivas ducentes mulierculas oneratas peccatis, quae ducuntur variis desideriis, semper discentes, et numquam ad scientiam veritatis pervenientes (II Tim. III). Cum igitur ista in utraque impietate faciant impii, nonne justum est Dei contra eos iracundiam provocari?

(Vers. 7.) Super montem excelsum et sublimem posuisti cubile tuum, et illuc ascendisti, ut immolares hostias. Et post ostium, et retro postem posuisti memoriale tuum. LXX similiter. Quod in excelsis montibus collibusque diis gentium Israel hostias immolarit, et quasi procacissima meretrix cunctis daemonibus divaricarit pedes suos, sacra narrat historia: nullusque fuerit locus qui non idololatriae sordibus inquinatus sit, intantum ut post fores domorum idola ponerent, quos domesticos appellant Lares, et tam publice quam privatim animarum suarum sanguinem funderent. Hoc errore et pessima consuetudine vetustatis multarum provinciarum urbes laborant: ipsaque Roma orbis domina in singulis insulis domibusque, Tutelae simulacrum cereis venerans ac lucernis, quam ad tuitionem aedium isto appellant nomine, ut tam intrantes quam exeuntes domos suas, inoliti semper commoneantur erroris. Haeretici quoque, quorum cor elevatur in superbiam, et qui Ecclesiastica humilitate contempta, sibi excelsa promittunt, ascendunt dogmatum suorum montes sublimissimos, et illic suum daemonibus cubile prostituunt. Et quia secundum Prophetam, conversi sunt retrorsum, imitantes uxorem Lot (Genes. XIX), mutantur in statuam salis, habentes imaginem Ecclesiasticae conditurae, et saporem penitus non habentes: qui projiciuntur foras, et in nihil utiles sunt, nisi ut cunctorum pedibus conculcentur. Quamobrem monet Dominus in Evangelio, ut qui aratri stivam tenet, post tergum non respiciat (Luc. VIII).

Finally, to those who offered themselves to God in virtues, it is said: "He chose for us his inheritance: the beauty of Jacob which he loved" (Ps. 46:5). And in another place: "The Lord's portion became his people Jacob: Israel the cord of his inheritance" (Deut. 32:9). And in the Acts of the Apostles it is related, that very many gave themselves into the part and lot of Paul and Silas. He, therefore, who shall have been the part and lot of the Lord, as the Levites, will have the part of the Lord and will be able to say with David: "The Lord is my part" (Ps. 72:26).

Which things we can also take concerning the person of heretics: for they themselves, having dismissed the worship of God, venerate the idols of their own errors, and to them they offer victims and pour out libations, doing in secret those things which are shameful even to speak of, and leading captive silly women laden with sins, who are led by various desires, always learning and never attaining to the knowledge of the truth (2 Tim. 3). Since, therefore, the impious do these things in both kinds of impiety, is it not just that the wrath of God be provoked against them?

(Vers. 7.) "Upon a high and lofty mountain thou hast placed thy bed, and thither thou hast ascended to offer victims. And behind the door, and behind the post, thou hast placed thy memorial." LXX similarly. Sacred history narrates that in the high mountains and hills Israel sacrificed victims to the gods of the nations, and like a most procacious harlot spread her feet to all demons: and there was no place which was not defiled by the filth of idolatry, so much so that behind the doors of houses they placed idols, which they call household Lares, and both publicly and privately shed the blood of their souls. The cities of many provinces labor in this error and worst custom of antiquity: and Rome herself, the mistress of the world, in individual insulae and houses, venerating the image of Tutela with wax tapers and lamps, whom they call by this name for the protection of dwellings, so that both those entering and those leaving their houses might always be reminded of the ingrained error. Heretics also, whose heart is lifted up in pride, and who, having contemned Ecclesiastical humility, promise themselves high things, ascend the most lofty mountains of their own dogmas, and there prostitute their bed to demons. And because according to the Prophet, they have turned backwards, imitating the wife of Lot (Gen. 19), they are changed into a pillar of salt, having the image of Ecclesiastical seasoning, and having no taste at all: who are cast out, and are useful for nothing, except to be trodden under foot by all. For which reason the Lord admonishes in the Gospel, that he who holds the handle of the plough should not look back behind his back (Luke 9).

(Vers. 9.) Quia juxta me discooperuisti, et suscepisti adulterum: dilatasti cubile tuum: et pepigisti cum eis [Vulg. addit foedus]: dilexisti stratum eorum manu aperta; et ornasti te regi [Vul. regio] unguento, et multiplicasti pigmenta tua. Misisti legatos tuos procul, et humiliata es usque ad inferos. LXX: Putabas quoniam si recessisses a me, plus aliquid haberes. Dilexisti dormientes tecum, et multiplicasti fornicationem tuam cum eis, multosque fecisti procul a te, et misisti legatos ultra terminos tuos, et humiliata es usque ad inferos.

Primum Hebraicum disseramus, quod in hoc loco multum distat a LXX. Ad quam supra dixerat: Super montem excelsum et sublimem posuisti cubile tuum, et quasi meretricem arguerat, in introitu domorum et in locis tenebrosis, post ostia prostitutam, ut quicumque aedes vellet intrare, haberet ante oculos expositam voluptatem: eamdem nunc quasi uxorem adulteram arguit atque confutat, quod dormiens [Al. dormiente se] cum viro, clam adulterum susceperit, et discooperuerit pallium, immo dilataverit stratum suum, et fecerit pactum, quasi dotis instrumenta conficiens cum adulteris. Hoc autem dicit, ut ostendat quod non solum in agris et domibus idola coluerint, sed in Templo quoque posuerint simulacrum Baal, quod Ezechiel quoque perfosso pariete vidisse se dicit. Dilexisti, inquit, stratum eorum manu aperta (Ezech. VIII), ut non erubesceres in peccato tuo, nec fornicationis cuperes abscondere turpitudinem, sed tota libertate peccares. Et ornasti te regi unguento, et multiplicasti idola tua. Et est sensus: Varia ornamenta quaesisti, ut et visu et odore adulteros provocares.

Quod autem dicitur: ornasti te regi unguento, dupliciter intelligitur: aut regi Deo, dum his ornaris quae ille dederat, et idolis prostitueris: aut certe regi idolo Ammonitarum, qui appellatur Moloch, et in lingua nostra, regem sonat: quam juxta LXX in aliis locis Melchom legimus (Sophon. I). Et misistis legatos tuos procul, ut non solum in vicinarum gentium idolis, sed et in longe positarum haberes studium fornicandi. Significat autem Babylonios deos et Aegyptios. Et humiliata es, ait, usque ad inferos.

(Vers. 9.) "Because next to me thou hast uncovered thyself, and hast received an adulterer: thou hast widened thy bed: and thou hast made a covenant with them: thou hast loved their bed with an open hand; and thou hast adorned thyself for the king with ointment, and hast multiplied thy pigments." Thou hast sent thy messengers far off, and hast been humbled even to the lower regions." LXX: "Thou thoughtest that if thou shouldst depart from me, thou wouldst have something more." Thou hast loved those sleeping with thee, and hast multiplied thy fornication with them, and hast made many far from thee, and hast sent messengers beyond thy borders, and hast been humbled even to the lower regions."

Let us first discuss the Hebrew, which in this place differs much from the LXX. To her whom he had said above: "Upon a high and lofty mountain thou hast placed thy bed," and had argued as a harlot, prostituted in the entrance of houses and in dark places, behind the doors, so that whosoever wished to enter the building might have pleasure exposed before his eyes: he now argues against and convicts the same as an adulterous wife, because sleeping with her husband, she received an adulterer in secret, and uncovered her cloak, indeed widened her bed, and made a pact, as if making instruments of dowry with adulterers. But he says this to show that they not only worshiped idols in fields and houses, but also placed the image of Baal in the Temple, which Ezekiel also says he saw through a hole in the wall (Ezek. 8). "Thou hast loved," he says, "their bed with an open hand," so that thou wouldst not blush in thy sin, nor desire to hide the foulness of fornication, but wouldst sin with all liberty. "And thou hast adorned thyself for the king with ointment, and hast multiplied thy idols." And the sense is: Thou hast sought various ornaments, that thou mightest provoke adulterers both by sight and by smell.

As for what is said: "thou hast adorned thyself for the king with ointment," it is understood in two ways: either for the king God, while thou art adorned with these things which he had given, and art prostituted to idols: or certainly for the king idol of the Ammonites, who is called Moloch, and in our language sounds like "king": whom according to the LXX in other places we read as Melchom (Zeph. 1). "And you sent your messengers far off," so that not only in the idols of neighboring nations, but also in those placed far away, thou mightest have a zeal for fornicating. It signifies, moreover, the Babylonian and Egyptian gods. "And thou hast been humbled," he says, "even to the lower regions."

Non ea humilitate quae in laude est, sed qua Ammon sororem suam Thamar humiliaverat (II Reg. XIII). Et revera grandis humilitas, immo usque ad inferos praecipitatio, de luce et culmine castitatis in tenebras lupanaris, immo in barathrum libidinum praecipitari. Cui dicitur in alio loco: Usque ad inferos deduceris. Juxta LXX, in his quae dissonant, hic mihi sensus videtur: Putasti, meretrix, quod si a me recessisses et junxisses te amatoribus tuis, plus aliquid invenires? Cui et per Ezechiel loquitur Deus: Omnibus meretricis dantur mercedes; tu autem dedisti mercedes, et in te perversum factum est istud (Ezech. XVI, 33). Non solum enim nihil accepisti ab amatoribus tuis, sed etiam ea quae a viro acceperas, perdidisti. Quodque sequitur: Dilatasti cubile tuum, et pepigisti cum eis, in LXX non habetur. Haec dilexit dormientes secum speculatores caecos, et canes mutos, qui dormientes vident somnia vanitatis. Et multiplicavit fornicationem suam, ut non semel cum uno, sed frequenter et cum plurimis misceretur. Propter quod multos fecit a se longe recedere: Angelos qui in ejus praesidiis erant, vel sanctos viros qui ab hujuscemodi meretricis consortio recesserunt. Quod quidem et de haereticis possumus dicere, qui derelicto Deo, suos sequuntur errores, et putant se aliquid plus habere cum sequentes mendacia, perdiderint veritatem, et multiplicaverint fornicationem suam, non in uno dogmate, sed in pluribus, et fecerint a se Ecclesiarum praesides Angelos recedere: qui non contenti fornicatione vicina, mittunt legatos ultra terminos tuos ad gentilium dogmata et errores gentium barbararum, ut novitate sermonum decipiant audientes.

(Vers. 10.) In multitudine viae tuae laborasti, et non dixisti: Quiescam: vitam manus tuae invenisti, propterea non rogasti me [Vulg. silet me]. LXX: Multis itineribus tuis laborasti, et non dixisti, desinam: confortata fecisti haec: propterea non rogasti me.

Qui ambulat in via una et regia, non laborat, de qua per Moysen praecepit Deus: Via regia ambulabis, et non declinabis ad dexteram neque ad sinistram (Deut. V, 32). Una via est veritatis, quae dicit in Evangelio: Ego sum via, veritas et vita (Joan. XIV, 6): et multae mendaciorum viae, per quas nunc ambulasse arguitur Jerusalem, quarum viarum Deus sciens differentiam, supra loquitur ad errantes: Non sicut viae meae, viae vestrae (Isai. LV, 8), quae dicunt Domino confitentes: Declinare fecisti vias nostras a viis tuis (Ps. XLIII, 19).

Not with that humility which is in praise, but with that by which Amnon had humbled his sister Tamar (2 Sam. 13). And indeed it is a great humility, or rather a precipitation even to the lower regions, to be precipitated from the light and summit of chastity into the darkness of a brothel, indeed into the abyss of lusts. To whom it is said in another place: "Thou shalt be brought down even to the lower regions." According to the LXX, in those things which are dissonant, this seems to me to be the sense: Didst thou think, harlot, that if thou shouldst depart from me and join thyself to thy lovers, thou wouldst find something more? To whom also God speaks through Ezekiel: "Rewards are given to all harlots; but thou hast given rewards, and in thee this contrary thing has been done" (Ezek. 16:33). For not only didst thou receive nothing from thy lovers, but thou hast even lost those things which thou hadst received from thy husband. And what follows: "Thou hast widened thy bed, and hast made a covenant with them," is not found in the LXX. This one loved those sleeping with her, the blind watchmen and dumb dogs, who sleeping see dreams of vanity. And she multiplied her fornication, so that she was mixed not once with one, but frequently and with very many. For which reason she made many to depart far from her: the Angels who were in her protection, or the holy men who departed from the company of a harlot of this kind. Which indeed we can also say of heretics, who having forsaken God, follow their own errors, and think that they have something more when, following lies, they have lost the truth, and have multiplied their fornication, not in one dogma, but in many, and have made the Angels presiding over the Churches to depart from them: who, not content with nearby fornication, send messengers beyond their borders to the dogmas of the Gentiles and the errors of barbarian nations, that they may deceive those who hear by the novelty of their speeches.

(Vers. 10.) "In the multitude of thy way thou hast labored, and hast not said: I will rest: thou hast found the life of thy hand, therefore thou hast not asked me." LXX: "In thy many journeys thou hast labored, and hast not said, I will cease: being strengthened thou hast done these things: therefore thou hast not asked me."

He who walks in the one and royal way does not labor, concerning which God commanded through Moses: "In the royal way thou shalt walk, and thou shalt not turn aside to the right hand nor to the left" (Deut. 5:32). One is the way of truth, which says in the Gospel: "I am the way, the truth, and the life" (John 14:6): and many are the ways of lies, through which Jerusalem is now argued to have walked, of which ways God knowing the difference, speaks above to those erring: "Not as my ways are your ways" (Isai. 55:8), who say to the Lord confessing: "Thou hast made our ways to turn aside from thy ways" (Ps. 43:19).

Cognita igitur una via regia, videamus quae dextrae viae sint et sinistrae, per quas prohibemur incedere. Via regia temperata [Al. temperantia] est, nec plus in se habens nec minus. Verbi gratia, via recta et regia, prudentia est. Declinamus ad dexteram, si plus sapimus quam oportet sapere, et pro prudentia calliditatem diligimus: quia [Al. qua] serpens prudentior erat omnibus bestiis in paradiso (Genes. III): Et filii tenebrarum prudentiores sunt filiis lucis (Luc. XVI). Ad sinistramque divertimus, quando stulti sumus, et minus sapimus quam necesse est. De quibus dictum est: Dixit stultus in corde suo, non est Deus (Ps. XIII, 1). Pietas quoque et vera religio, via regia est. Declinat ad dexteram, qui superstitiosus est, et meretur audire, Ne sis multum justus (Eccles. VII, 17). Ad sinistram, qui negligit cultum Dei, et inter haedos hircosque numeratur. Liberalitas quoque et dispensatio virtus maxima est, a qua declinat ad dexteram, qui parcus est, et non solum aliis, sed ne sibi quidem tribuit quod necesse est. Ad sinistram, qui comedit substantiam suam cum meretricibus, et dicit cum Israel: Manducemus et bibamus; cras enim moriemur (Isai. XXII, 13). Fortitudo etiam atque constantia via regia est, a qua declinat ad dexteram, qui temerarius et pertinax est: ad sinistram, qui formidolosus et pavidus. Unde vir sanctus per viam rectam gradi cupiens deprecatur: Deduc me, Domine, in via recta (Ps. CXXXVIII, 24). Et in alio loco: Notam fac mihi, Domine, viam in qua ambulem; quoniam ad te levavi oculos meos (Ps. CXLII, 8). De istiusmodi via et alibi Scriptura commemorat: Quaerite viam bonum, et ambulate in ea, et invenietis purificationem animarum vestrarum (Jerem. VI, 16).

Jerusalem ergo propterea humiliata est usque ad inferos, quia in multis viis laboravit, neque diit: Emendabo errorem poenitentia; sed e contrario, confortabor incoepto, nec curabo sententiam commonentis: Averte pedem tuum a via aspera, et guttur tuum a siti (Jerem. II, 25). Denique sequitur: At illa respondit, *ἀνδρίσομαι*, id est, agam viriliter, quod nunc verbo alio dicitur: Confortabor. Et quia fecit haec quae praeteritus sermo narravit, ideo non est Dominum deprecata, in suis magis viribus quam in Deo habens fiduciam.

Porro quod juxta Hebraicum ponitur: Vitam manus tuae invenisti, propterea non rogasti, hunc habet sensum et intellectum: Quia rebus omnibus abundasti et affluxisti divitiis, ideo Dominum neglexisti: quas divitias et Salomon habere detrectat, ne obliviscatur Dei (Prov. XXX et XXXI) Et ad Sodomam per Ezechiel dicitur: quia saturata sit panibus, propterea superbivisse (Ezech. XVI). Non solum autem divitiae, sed et paupertas probat hominem. Unde suprascriptum est: Probavi te in camino paupertatis (Isai. XLVIII), in quo et Lazarus probatus est pauper, qui egestatem simul debilitatemque sustinuit (Luc. XV).

The one royal way being known, let us see which are the ways of the right and of the left, through which we are prohibited to go. The royal way is tempered, having neither more nor less in itself. For example, the right and royal way is prudence. We turn aside to the right, if we are more wise than it behooves to be wise, and for prudence we love cunning: because the serpent was more prudent than all the beasts in paradise (Gen. 3): And the children of darkness are more prudent than the children of light (Luke 16). And we turn to the left, when we are foolish, and know less than is necessary. Of whom it is said: "The fool said in his heart, there is no God" (Ps. 13:1). Piety also and true religion is a royal way. He turns aside to the right who is superstitious, and deserves to hear: "Be not just overmuch" (Eccl. 7:17). To the left, he who neglects the worship of God, and is numbered among the kids and goats. Liberality also and stewardship is a very great virtue, from which he turns aside to the right who is parsimonious, and does not bestow even upon himself what is necessary, let alone upon others. To the left, he who eats his substance with harlots, and says with Israel: "Let us eat and drink; for tomorrow we shall die" (Isai. 22:13). Fortitude also and constancy is a royal way, from which he turns aside to the right who is rash and stubborn: to the left, he who is fearful and craven. Whence the holy man desiring to step through the right way prays: "Lead me, O Lord, in the right way" (Ps. 138:24). And in another place: "Make known to me, O Lord, the way in which I should walk; for to thee have I lifted up my eyes" (Ps. 142:8). Of this kind of way Scripture also records elsewhere: "Seek the good way, and walk in it, and you shall find the purification of your souls" (Jer. 6:16).

Jerusalem, therefore, for this reason was humbled even to the lower regions, because she labored in many ways, nor did she say: I will amend my error by penance; but on the contrary, I will be strengthened in what I have begun, nor will I care for the sentence of him who admonishes: "Turn away thy foot from the rough way, and thy throat from thirst" (Jer. 2:25). Finally it follows: But she responded, andrisomai, that is, "I will act manfully," which is now said by another word: "I will be strengthened." And because she did these things which the past discourse narrated, therefore she did not pray to the Lord, having confidence in her own strength rather than in God.

Furthermore, what is placed according to the Hebrew: "Thou hast found the life of thy hand, therefore thou hast not asked," has this sense and understanding: Because thou hast abounded in all things and overflowed with riches, therefore thou hast neglected the Lord: which riches Solomon also refuses to have, lest he should forget God (Prov. 30 and 31). And to Sodom it is said through Ezekiel: because she was sated with bread, therefore she was proud (Ezek. 16). Not only, however, do riches test a man, but also poverty. Whence it is written above: "I have tested thee in the furnace of poverty" (Isai. 48:10), in which also Lazarus was tested as a poor man, who sustained want and weakness at the same time (Luke 16).

(Vers. 11.) Pro quo sollicita timuisti: quia mentita es, et mei non es recordata, neque cogitasti in corde tuo? quia ego tacens et quasi non videns, et mei oblita es. LXX: Quem timens perterrita es: et mentita es mihi, nec recordata es mei. Neque posuisti me in mente tua, et in corde tuo. Et ego te videns despiciam, et non me timuisti.

Quia plenis horreis habes fiduciam in divitiis, rogare me noluisti, idcirco timuisti plurimos. Non enim poteras dicere: Dominus auxiliator meus, et ego despiciam inimicos meos (Ps. CXVII, 7); Et iterum: Dominus illuminatio mea, et salvator meus, quem timebo (Ps. XXVI, 1)? Quod et si contra mentis tuae conscientiam dicere aliquando voluisti, mentita es. Quomodo enim me poteras invocare, quae mei non habebas memoriam, neque cogitasti unquam praecepta, dicentis: Honora Dominum, et confortaberis, et absque illo nullum metuas (Eccles. XXXVIII)? Ego enim sum qui, juxta Symmachum et Aquilam, semper tacui peccata tua, et scelera quaecumque faciebas, quasi non viderem, dissimulatione neglexi, ut si non timore mei, saltem patientia ad me redires. Qui non oculis, sed palpebris interrogo filios hominum. At in econtrario oblita es mei, et audire meruisti: Oblita es legis Dei tui, et ego obliviscar filiorum tuorum (Osce IV, 6). Et iterum: Ipsi ambulaverunt contra me perversi, et ego ambulabo contra eos in furore perverso. Mens quae in LXX cum corde sociatur, non est scripta in Hebraico, sed quasi interpretatio addita, quid in Scripturis cor intelligi debeat.

(Vers. 12.) Ego annuntiabo justitiam tuam, et opera tua non proderunt tibi. Cum clamaveris, liberent te congregati tui. LXX: Ego annuntiabo justitiam tuam et mala tua, quae non proderunt tibi. Cum clamaveris, eruant te in tribulatione tua. Qui semper tacui, et quasi non viderem tua peccata, neglexi, nequaquam ultra reticebo, sed dicam quod ante jam dixi: Tacui, numquid semper tacebo? Et annuntiabo justitiam tuam, et opera tua. Quod per ironiam legendum est, velut si quis in sceleribus deprehenso dicat: vide bona opera tua. Propter quod si quando tibi tribulationis tempus advenerit, et coeperis non ad idola quae coluisti, sed ad coelum manus tendere, et Dei implorare auxilium, audiant te illi, et liberent te de periculo quos secura coluisti. Quod et per Jeremiam ad eamdem loquitur Deus: Ubi sunt dii tui quos feceras? Resurgant, et salvam te faciant in tempore malorum tuorum (Jerem. II, 28). Pro eo quod LXX transtulerunt: Eruant te in tribulatione tua; et nos diximus: Liberent te congregati tui, Symmachus transtulit: Eruant te synagogae tuae.

(Vers. 11.) "For whom hast thou been solicitous and feared: that thou hast lied, and hast not been mindful of me, nor hast thou thought in thy heart? because I held my peace and as if not seeing, and thou hast forgotten me." LXX: "Whom fearing hast thou been terrified: and thou hast lied to me, and hast not remembered me. Neither hast thou placed me in thy mind, and in thy heart. And I seeing thee will despise thee, and thou hast not feared me."

Because having full storehouses thou hast confidence in riches, thou wouldst not ask me, therefore thou hast feared very many. For thou couldst not say: "The Lord is my helper, and I will despise my enemies" (Ps. 117:7); And again: "The Lord is my light and my savior, whom shall I fear" (Ps. 26:1)? Which even if thou at some time wished to say against the conscience of thy mind, thou hast lied. For how couldst thou invoke me, who hadst no memory of me, nor ever thought of the precepts of him who says: "Honor the Lord, and thou shalt be strengthened, and without him fear no one" (Ecclus. 38)? For I am he who, according to Symmachus and Aquila, always held my peace at thy sins, and whatever crimes thou didst, as if not seeing, I neglected by dissimulation, so that if not by fear of me, at least by patience thou mightest return to me. Who not with eyes, but with eyelids interrogate the children of men. But on the contrary thou hast forgotten me, and hast deserved to hear: "Thou hast forgotten the law of thy God, and I will forget thy children" (Hos. 4:6). And again: "They themselves walked perversely against me, and I will walk against them in perverse fury." The "mind" which in the LXX is associated with the "heart," is not written in the Hebrew, but is like an added interpretation of what "heart" should be understood to mean in the Scriptures.

(Vers. 12.) "I will announce thy justice, and thy works shall not profit thee. When thou shalt cry, let thy gathered ones deliver thee." LXX: "I will announce thy justice and thy evils, which shall not profit thee. When thou shalt cry, let them rescue thee in thy tribulation." I who always held my peace, and as if not seeing thy sins, neglected them, will in no way keep silent any longer, but will say what I have already said before: "I have held my peace, shall I always keep silent?" And I will announce thy justice, and thy works. Which is to be read by irony, as if someone should say to one caught in crimes: see thy good works. For which reason, if ever a time of tribulation shall come to thee, and thou shalt begin to stretch out thy hands not to the idols which thou hast worshiped, but to heaven, and to implore the help of God, let those whom thou hast worshiped in security hear thee, and deliver thee from danger. Which also through Jeremiah God speaks to the same: "Where are thy gods which thou hadst made? Let them rise up, and save thee in the time of thy evils" (Jer. 2:28). For that which the LXX translated: "Let them rescue thee in thy tribulation"; and we have said: "Let thy gathered ones deliver thee," Symmachus translated: "Let thy synagogues rescue thee."

Ergo proprie loquitur ad Judaeos, quod eos synagogarum suarum turba tempore obsidionis liberare non valeat.

(Vers. 13, 14.) Et omnes eos auferet ventus: tollet aura. Qui autem fiduciam habet mei, haereditabit terram, et possidebit montem sanctum meum. Et dicam, Viam facite, praebete iter, declinate de semita, auferte offendicula de via populi mei. LXX: Istos enim omnes tollet ventus, et auferet tempestas. Qui autem sperant in me possidebunt terram, et haereditate consequentur montem sanctum meum, et dicent: Mundas facite a facie ejus vias et auferte offendicula de via populi mei.

Judaei de Babyloniis haec asserunt prophetari, quod illis Dei virtute superatis, populus redeat in Judaeam, et possideat montem Sion, et omnia itineris impedimenta tollantur, nec ullius gentis patiatur insidias: quia Dominus planam fecerit viam populo suo. Et haec sub Zorobabel et Ezra impleta contendunt.

Nos autem jungentes superioribus quae dicuntur, hoc asserimus, quod omnia idola quae eos non poterant liberare, tollat ventus atque tempestas, et sint quasi pulvis, quem projicit ventus a facie terrae. Eos autem qui habuerint in Domino fiduciam, possessuros terram, de qua in hoc eodem Propheta lecturi sumus: Elevabit te ad bona terrae. Ex quo perspicuum est, hanc terram non deorsum esse, sed sursum. Ad quam sanctus, Domino elevante, conscendet, de qua crebro diximus: Beati mites, quoniam ipsi possidebunt terram (Matth. V, 4); et Credo videre bona Domini in terra viventium (Psal. XXVI, 13). Mons autem sanctus Dei, ille intelligendus est, de quo ad Hebraeos loquitur, qui scribit Epistolam: Accessistis ad Sion montem, et civitatem Dei viventis Jerusalem coelestem, et multa millia Angelorum et Ecclesiam primitivorum qui scripti sunt in coelis (Hebr. XII, 22).

Possumus terram et montem Domini, quem sancti possessuri sunt, et Scripturas sanctas intelligere, quas au ferendas a Judaeis, Domino comminatur, dicens: Auferetur a vobis regnum Dei, et tradetur genti facienti fructus ejus (Mat. XXI, 43); ut inveniant in eis illum montem, de quo in hoc eodem Propheta (Isai. II), et in Michaea legimus: Erit in novissimis diebus manifestus mons Domini (Mich. IV, 5).

Therefore he speaks properly to the Jews, that the crowd of their synagogues will not be able to deliver them in the time of siege.

(Vers. 13, 14.) "And all these the wind shall carry away: the breeze shall take them." "But he that hath confidence in me, shall inherit the land, and shall possess my holy mountain." "And I will say: Make a way, provide a path, turn aside from the track, take away the stumbling blocks out of the way of my people." LXX: "For all these the wind shall take, and the tempest shall carry away." "But they that hope in me shall possess the land, and shall obtain the holy mountain by inheritance; and they shall say: Make the ways clean from before his face, and take away the stumbling blocks out of the way of my people."

The Jews assert that these things are prophesied concerning the Babylonians, that when they have been overcome by the power of God, the people may return to Judea, and possess Mount Sion, and all the impediments of the journey may be removed, nor may it suffer the snares of any nation: because the Lord has made the way level for his people. And they contend that these things were fulfilled under Zerubbabel and Ezra.

But we, joining what is said to the preceding parts, assert this: that all the idols which were not able to deliver them, the wind and the tempest shall take away, and they shall be as dust, which the wind casts away from the face of the earth. But those who have had confidence in the Lord shall possess the land, concerning which we are to read in this same Prophet: "He shall lift thee up to the good things of the earth." From which it is clear that this land is not below, but above. To which the saint, the Lord lifting him up, shall ascend, concerning which we have frequently said: "Blessed are the meek, for they shall possess the land" (Matt. 5:4); and "I believe to see the good things of the Lord in the land of the living" (Ps. 26:13). Moreover, that holy mountain of God is to be understood as that of which he speaks to the Hebrews, who writes the Epistle: "You have come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to many thousands of angels, and to the church of the firstborn who are written in heaven" (Heb. 12:22).

We can also understand the land and the mountain of the Lord, which the saints are to possess, as the holy Scriptures, which the Lord threatens are to be taken away from the Jews, saying: "The kingdom of God shall be taken away from you, and shall be given to a nation doing the fruits thereof" (Matt. 21:43); so that they may find in them that mountain, concerning which we read in this same Prophet (Isa. 2) and in Micah: "In the last days the mountain of the Lord shall be manifest" (Mic. 4:5).

Et ipse Dominus praecepit Apostolis cunctisque doctoribus Ecclesiae, ut quidquid asperum videretur atque difficile, sua interpretatione dissolvant, et intelligentiae viam praebeant, omniaque tollant de medio scandala ut populus Domini absque ullo impedimento quod legit intelligat, et in Dei timore proficiat. De his viis et Joannes Baptista dicebat: Parate vias Domini, etc. (Matth. III, 3). Ubi nos posuimus ex persona Dei, et dicam, LXX posuerunt et dicent: hi videlicet qui possidebit terram, et haereditate consequentur montem sanctum Dei. Nec erunt propria salute contenti: sed etiam caeteros ad docendum populos provocabunt. Symmachus hunc locum ita interpretatus est: Qui autem confidit in me, possidebit terram, et haereditate consequetur montem sanctum meum, et dicet: Rectam viam facite, et reliqua. Eo quod ipse qui terram montemque possederit, caeteros instruat, ut viam Domino parent.

(Vers. 15.) Quia haec dicit excelsus et sublimis habitator aeternitatis, et sanctum nomen ejus: in excelso et in sancto habitans, et cum contrito et humili spiritu: ut vivificet spiritum humilium et vivificet cor contritorum. LXX: Haec dicit excelsus, et in excelsis habitans in aeternum: sanctus in sanctis nomen illi. Excelsus in sanctis requiescens, et pusillanimis dans patientiam et vitam his qui corde contriti sunt.

Coeperat sermo propheticus contra populum Judaeorum, quorum magistros appellavit speculatores caecos, et canes mutos, et pastores ignorantes intelligentiam, et filios iniquos, et semen adulterorum atque meretricis: post quae venit ad Jerusalem, cui exprobrat fornicationem ejus, eo quod dilataverit cubile amatoribus suis, et susceperit eos manu aperta, et ornaverit se cunctis idolis, et miserit legatos procul; ut peregrinis quoque amatoribus frueretur. Qua increpatione finita, venit ad eos qui confidunt in Domino, et quibus terram montemque promiserat possidendum et quorum reversioni iter jusserat praeparari: haud dubium quin Apostolis ad quorum praedicationem de utroque populo crediderunt. Unde a laudibus Dei incipit et quae de reditu populi sui pollicitus sit, sequenti sermone testatur.

Haec enim dicit Dominus excelsus atque sublimis, qui habitat in excelsis, et Sanctus in Sanctis, non loco, sed merito eorum in quibus habitat, quorum unus dicit in psalmo: Exaltabo te, Domine, quoniam suscepisti me (Ps. XXIX, 1). Et iterum: Exaltare, Domine, qui judicas terram (Ps. XCXIII, 2); non quo Deus humanis sermonibus elevetur, sed juxta illud quod alibi dicitur: Dominus mihi factus est in salutem (Ps. CXVII, 21), etiam humilibus excelsus fiat. Qui superbis resistit, et humilibus dat gratiam (Jac. IV): ut eos elevet et habitet in excelsis.

And the Lord himself commanded the apostles and all the teachers of the Church, that whatever should seem rough and difficult, they should dissolve by their interpretation, and provide the way of understanding, and take all scandals out of the midst, so that the people of the Lord might understand what they read without any impediment, and profit in the fear of God. Concerning these ways John the Baptist also said: "Prepare the ways of the Lord," etc. (Matt. 3:3). Where we have placed from the person of God, "and I will say," the LXX have placed "and they shall say": namely, those who shall possess the land, and shall obtain the holy mountain of God by inheritance. Nor will they be content with their own salvation: but they will also provoke other peoples to teaching. Symmachus has interpreted this place thus: "But he who trusts in me shall possess the land, and shall obtain my holy mountain by inheritance, and he shall say: Make a straight way," and the rest. Because he himself who shall have possessed the land and the mountain, may instruct others, that they may prepare the way for the Lord.

(Vers. 15.) "For thus saith the high and lofty one that inhabiteth eternity, and his name is holy: dwelling in the high and in the holy place, and with a contrite and humble spirit: to revive the spirit of the humble, and to revive the heart of the contrite." LXX: "Thus saith the high one, and dwelling in the high places for ever: the Holy in the holies is his name." "The high one resting in the holies, and giving patience to the faint-hearted, and life to those who are contrite in heart."

The prophetic discourse had begun against the people of the Jews, whose teachers he called blind watchmen, and dumb dogs, and shepherds ignorant of understanding, and iniquitous children, and the seed of adulterers and of a harlot: after which it came to Jerusalem, to whom he reproaches her fornication, because she has enlarged her bed for her lovers, and has received them with an open hand, and has adorned herself with all idols, and has sent messengers afar; that she might also enjoy foreign lovers. Which rebuke being finished, he comes to those who trust in the Lord, and to whom he had promised the land and the mountain to be possessed, and for whose return he had ordered the way to be prepared: no doubt to the Apostles, at whose preaching they believed from both peoples. Whence he begins from the praises of God, and what he has promised concerning the return of his people, he testifies in the following discourse.

For thus saith the Lord, high and lofty, who dwelleth in the high places, and the Holy in the holies, not by place, but by the merit of those in whom he dwelleth, of whom one says in a psalm: "I will exalt thee, O Lord, for thou hast taken me up" (Ps. 29:1). And again: "Be exalted, O Lord, who judgest the earth" (Ps. 93:2); not that God is elevated by human words, but according to that which is said elsewhere: "The Lord has become my salvation" (Ps. 117:21), he becomes high also to the humble. "Who resisteth the proud, and giveth grace to the humble" (James 4:6): that he may elevate them and dwell in the high places.

Excelsus enim Dominus, et humilia prospicit (Ps. CXXXVII, 6). Et in Evangelio Angeli clamitant: Gloria in excelsis Deo, et super terram pax (Luc. II, 14). Et rursum in Psalmis: Laudate Dominum de coelis: laudate eum in excelsis (Ps. CXLVIII, 1).

Et non solum excelsus habitat in excelsis, sed et sanctus in sanctis. Qui dicit in alio loco: Sancti estote; quoniam ego sanctus sum (Levit. XI, 44). Et quomodo in perversam animam non ingreditur sapientia, neque habitat in corpore subdito peccatis (Sap. I): sic sanctus in sanctis habitat; et ubicumque sordes fuerint, non potest habitare munditia, dicente sancto ad Dominum: Tu autem in sancto habitas, laus Israel (Ps. XXI, 1). Unde et nos in oratione audemus dicere: Pater noster, qui es in coelis, sanctificetur nomen tuum. Et in secundo psalmo legimus: Qui habitat in coelis irridebit eos, et Dominus subsannabit eos (Ps. II, 4). Christus enim non in his habitat qui terreni sunt, sed in his qui supercoelestes, qui enarrant gloriam Domini, de quibus dicitur: Exaudiat eum de coelo sancto suo (Ps. XIX, 7). Et iterum: Coelum coeli Domino (Ps. XIII, 16): in quem sensum et Moyses famulus Dei pari voce consentit: Ecce Domini Dei tui coelum, et coelum coeli (Deut. X); quod utique non more Judaico debemus accipere, ut Deus ullo claudatur loco et in coelo tantum habitet, qui ubique diffusus est, et a quo omnia continentur: sed excelsa et coelos, Sanctos merito intelligamus atque Virtutes. Iste est enim qui habitat in coelo, de quo in Evangelio scriptum est: Nemo ascendit in coelum nisi qui descendit de coelo, Filius hominis qui est in coelo (Joan. III, 13). Iste requiescit in sanctis et habitat in humilibus et in his qui contriti sunt spiritu. De quibus dicitur: Sacrificium Deo, spiritus contribulatus; cor contritum et humiliatum Deus non despicit (Ps. L, 19). Ipse pusillanimis dat patientiam, ut in angustiis constituti, spe futurorum, tribulationem sustineant. Ipse dat vitam, utique his qui peccato mortui erant. De quo dicitur: Apud te est fons vitae (Ps. XXXV, 10). Qui loquitur in Evangelio: Ego sum via, veritas et vita (Joan. XIV, 6).

(Vers. 16.) Non in sempiternum litigabo, neque usque in finem irascar: quia spiritus a facie mea egredietur et flatus ego faciam. LXX: Non in aeternum ulciscar in vos: neque semper irascar vobis. Spiritus enim a me egredietur, et flatum omnem ego feci.

"For the Lord is high, and looketh upon the low" (Ps. 137:6). And in the Gospel the angels cry out: "Glory to God in the highest, and on earth peace" (Luke 2:14). And again in the Psalms: "Praise the Lord from the heavens: praise him in the high places" (Ps. 148:1).

And not only high doth he inhabit the high places, but also the holy in the holies. Who says in another place: "Be ye holy, for I am holy" (Lev. 11:44). And as wisdom does not enter into a perverse soul, nor dwell in a body subject to sins (Wisd. 1:4): so the holy dwells in the holies; and wherever there shall be filth, purity cannot dwell, the saint saying to the Lord: "But thou dwellest in the holy place, the praise of Israel" (Ps. 21:4). Whence we also dare to say in prayer: "Our Father, who art in heaven, hallowed be thy name." And in the second psalm we read: "He that dwelleth in heaven shall laugh at them, and the Lord shall deride them" (Ps. 2:4). For Christ dwells not in those who are earthly, but in those who are super-heavenly, who tell the glory of the Lord, of whom it is said: "May he hear him from his holy heaven" (Ps. 19:7). And again: "The heaven of heaven to the Lord" (Ps. 113:16): in which sense Moses also, the servant of God, consents with a like voice: "Behold, the heaven of the Lord thy God, and the heaven of heaven" (Deut. 10:14); which certainly we ought not to accept in the Jewish manner, as if God were enclosed in any place and dwelt only in heaven, who is diffused everywhere, and by whom all things are contained: but let us understand the high places and the heavens to be the Saints and the Virtues by merit. For this is he who dwells in heaven, concerning whom it is written in the Gospel: "No man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven" (John 3:13). This one rests in the holies and dwells in the humble and in those who are contrite in spirit. Concerning whom it is said: "A sacrifice to God is a troubled spirit; a contrite and humbled heart God does not despise" (Ps. 50:19). He himself gives patience to the faint-hearted, so that being established in straits, they may sustain tribulation by the hope of future things. He himself gives life, certainly to those who were dead to sin. Of whom it is said: "With thee is the fountain of life" (Ps. 35:10). Who speaks in the Gospel: "I am the way, the truth, and the life" (John 14:6).

(Vers. 16.) "I will not contend for ever, neither will I be angry unto the end: because the spirit shall go forth from my face and I will make the breath." LXX: "I will not take vengeance on you for ever: neither will I be always angry with you. For the spirit shall go forth from me, and I have made every breath."

Dominus qui in excelsis habitat, et humilia respicit, cujus nomen est sanctum, et requiescit in sanctis: qui sustentat afflictos, et vitam tribuit oppressis (Ps. CXII), haec locutus est: Non semper irascar, nec jugiter indignabor. Qui ad hoc percutio, ut emendem, ideo occido, ut vivificem. Misereor enim creaturae meae; et quos ipse condidi, in aeternum perire non patiar. Spiritus quoque meus, qui ex me egredietur, sive qui juxta Hebraicum, Aquilam, Symmachum et Theodotionem, cuncta circumdat (hoc enim significat περιειληθήσεται et περιβαλλεῖ), vegetator est omnium. Et flatum, sive pluraliter flatus (hoc quippe NASAMOTH sonat), ego feci, de quo alibi scriptum est: Omnis flatus, sive omne quod spirat laudat Dominum (Ps. CL, 6). De quo spiritu et flatu in principio Geneseos scriptum est: Insufflavit Deus flatum vitae, et factus est homo in animam viventem. Tale quid et Job loquitur: Spiritus Domini qui est in naribus meis, et flatus omnipotentis qui docet me (Job. XXVII, 3). Cum ergo a me egrediatur spiritus, et flatu atque inspiratione mea cuncta vegetentur et vivant, non est justum perire eos in aeternum, qui meo flatu ac spiritu sustentantur.

Quidam nostrorum hunc esse aiunt spiritum, quo omnis mundus inspiratur et regitur; et cuncta habent notitiam Dei, quem juxta Stoicos insignis poeta scribens, ait (Virgil. VI Aeneid.): Principio coelum ac terras camposque liquentes, Lucentemque globum lunae, Titaniaque astra Spiritus intus alit: totamque infusa per artus, Mens agitat molem, et magno se corpore miscet. et reliqua.

Alii vero sanctum Spiritum intelligunt, qui in principio ferebatur super aquas, et vivificabat omnia: qui de Patre egreditur, et propter societatem naturae, a Filio mittitur dicente, Expedit vobis ut ego vadam. Nisi enim ego iero, Paracletus non veniet ad vos: sin autem ego iero, mittam eum ad vos (Joan. XVI, 7). De quo rursum ait: Cum venerit Paracletus quem ego mittam vobis a Patre, Spiritum veritatis qui de Patre egreditur (Joan. XV, 26). Ne scandalizet quempiam, si Spiritus egredi dicatur ex Patre, cum etiam Filius de se dixerit: Ego de Patre exivi, et veni; neque enim a meipso exivi, sed ille me misit (Joan. XVI, 28). De hoc Spiritu loquebatur: Rogabo Patrem, et alium Paracletum dabit vobis, ut sit vobiscum semper, Spiritum veritatis (Joan. XIV, 16). Hic est Spiritus de quo scribit et Moyses: Quis det ut omnis populus Domini sit in Prophetas, et det Dominus Spiritum suum super eos (Num. XI, 29)? Et Joel ex persona Dei: Effundam de Spiritu meo super omnem carnem, et prophetabunt filii vestri et filiae vestrae (Joel. II, 28).

The Lord who dwelleth in the high places, and looketh upon the low, whose name is holy, and resteth in the holies: who sustaineth the afflicted, and giveth life to the oppressed (Ps. 112), hath spoken these things: I will not be always angry, nor will I be indignant continually. I who strike for this purpose, that I may amend, therefore I kill, that I may revive. For I have mercy on my creature; and those whom I myself have fashioned, I will not suffer to perish for ever. My spirit also, which shall go forth from me, or which according to the Hebrew, Aquila, Symmachus and Theodotion, surrounds all things (for this perieilethēsetai and periballei signify), is the animator of all. And the breath, or in the plural the breaths (for this NASAMOTH sounds), I have made, concerning which it is written elsewhere: "Every breath," or "every thing that breatheth praise the Lord" (Ps. 150:6). Concerning which spirit and breath it is written in the beginning of Genesis: "God breathed the breath of life, and man was made into a living soul" (Gen. 2:7). Job speaks some such thing: "The spirit of the Lord which is in my nostrils, and the breath of the Almighty which teaches me" (Job 27:3). Since therefore the spirit goes forth from me, and all things are animated and live by my breath and inspiration, it is not just that they should perish for ever, who are sustained by my breath and spirit.

Some of ours say that this is the spirit by which the whole world is inspired and ruled; and all things have knowledge of God, concerning whom the famous poet writing according to the Stoics, says (Virgil, 6 Aeneid): "In the beginning the spirit within nourishes the heaven and the lands and the flowing plains, and the glowing globe of the moon, and the Titanian stars: and mind infused through the limbs, moves the whole mass, and mingles itself with the great body," and the rest.

But others understand the Holy Spirit, who in the beginning was moved over the waters, and gave life to all things: who proceeds from the Father, and on account of the fellowship of nature, is sent by the Son, saying, "It is expedient for you that I go." "For if I go not, the Paraclete will not come to you: but if I go, I will send him to you" (John 16:7). Of whom again he says: "When the Paraclete shall come whom I will send to you from the Father, the Spirit of truth who proceedeth from the Father" (John 15:26). Let it not scandalize anyone, if the Spirit is said to go forth from the Father, since even the Son has said of himself: "I came out from the Father, and am come; for neither did I come of myself, but he sent me" (John 16:28). Of this Spirit he spoke: "I will ask the Father, and he shall give you another Paraclete, that he may be with you for ever, the Spirit of truth" (John 14:16). This is the Spirit of whom Moses also writes: "Who may grant that all the people of the Lord might be Prophets, and the Lord might give his Spirit upon them" (Num. 11:29)? And Joel from the person of God: "I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy" (Joel 2:28).

Et Zacharias: Verumtamen verba mea, et legitima mea suscipite, quae ego praecipio in Spiritu meo, servis meis Prophetis (Zach. I, 6). Et iterum: Effundam super Jerusalem Spiritum gratiae et misericordiae (Zach. XII, 10). Multaque alia de utroque Testamento quae nunc longum est repetere. Hoc solum dicimus, quod idem Propheta de hoc Spiritu et flatu pariter sit locutus: Haec dicit Dominus Deus qui fecit coelum. Et post paululum: Qui dat flatum populo suo, qui est super eam, et spiritum his qui calcant eam (Isai XLII, 5).

(Vers. 17 seqq.) Propter iniquitatem avaritiae ejus iratus sum, et percussi eum: abscondi, et indignatus sum: et ambulavit moerens [Vulg. abiit vagus] in via cordis sui. Vias ejus vidi, et sanavi eum: et reduxi eum, et reddidi consolationes ipsi et lugentibus ejus. Creavi fructum labiorum, pacem, pacem ei qui longe est et qui prope, dixit Dominus, et sanavi eum. Impii autem quasi mare fervens quod quiescere non potest, et redundant fluctus ejus in conculcationem et lutum. Non est pax, dixit Deus. impiis. LXX: Propter peccatum ad modicum quid contristavi eum, et percussi eum: et averti faciem meam ab eo, et contristatus est et ambulavit tristis in viis suis. Vias ejus vidi, et sanavi eum: et consolatus sum illum, et dedi ei consolationem veram, pacem his qui longe, et qui prope sunt, dicit Dominus, et sanabo eos. Qui autem iniqui sunt, fluctuabunt, et quiescere non poterunt. Non est gaudium impiis, dicit Dominus Deus.

Post abjectionem populi Judaeorum et eorum qui in Salvatorem credere noluerunt, pollicitus fuerat habentibus in se fiduciam, terram mitium montemque sanctorum, et Apostolis praeceperat: Viam facite populo revertenti, et omnia de medio scandala tollite. Ac ne incredibile videretur, exponit potentiam suam, quod excelsus et magnus facile possit poenitentibus veniam tribuere, et justum sit, ut Creator misereatur creaturae suae. Propter quae jungit, quod iratus sit et contristaverit populum suum: idcirco se fecisse quia peccaverit, et iniquitatis avaritiam habuerit, nec una fuerit iniquitate contentus; sed semper addiderit peccata peccatis. Et percussi, inquit, eum ad breve, ut sanarem, et abscondi, subauditur, faciem meam, ut magis me desideraret, et diceret: Ostende faciem tuam et salvi erimus (Ps. LXXIX, 4). Indignatusque sum; quod ille sentiens, tristis incessit, dicens: Tota die tristis ingrediebar (Ps. XXXVII, 7). Et ambulavit moerens, sive conversus in via cordis sui, ut non ad faciem hominum, sed in corde ageret poenitentiam.

And Zechariah: "But receive my words, and my statutes, which I command in my Spirit, to my servants the Prophets" (Zech. 1:6). And again: "I will pour out upon Jerusalem the Spirit of grace and mercy" (Zech. 12:10). And many other things from both Testaments which it is long now to repeat. This only we say, that the same Prophet has spoken equally of this Spirit and breath: "Thus saith the Lord God who made the heaven." And after a little: "Who giveth breath to the people that is upon it, and spirit to them that tread it" (Isa. 42:5).

(Vers. 17 seqq.) "For the iniquity of his covetousness I was angry, and I struck him: I hid my face from him, and was indignant: and he went away grieving [Vulg. he went straying] in the way of his own heart." "I saw his ways, and I healed him: and I brought him back, and restored comforts to him and to them that mourn for him." "I created the fruit of the lips, peace, peace to him that is far off, and to him that is near, said the Lord, and I healed him." "But the wicked are like the raging sea, which cannot rest, and the waves thereof cast up dirt and mire." "There is no peace to the wicked, saith my God." LXX: "For sin for a little while I made him sad, and I struck him: and I turned away my face from him, and he was saddened and walked sorrowful in his ways." "I saw his ways, and I healed him: and I comforted him, and gave him true comfort, peace to those who are far off, and to those who are near, saith the Lord, and I will heal them." "But they who are iniquitous shall be tossed, and shall not be able to rest." "There is no joy to the wicked, saith the Lord God."

After the rejection of the people of the Jews and of those who would not believe in the Savior, he had promised to those having confidence in him the land of the meek and the mountain of the saints, and had commanded the Apostles: "Make a way for the people returning, and take away all scandals out of the midst." And lest it should seem incredible, he explains his power, that the high and great can easily grant pardon to the penitent, and it is just that the Creator should have mercy on his creature. For which reason he joins, that he was angry and saddened his people: he did it for this reason because they sinned, and had the iniquity of covetousness, nor were they content with one iniquity; but always added sins to sins. "And I struck," he says, "him" for a short time, that I might heal; "and I hid," it is understood, "my face," so that he might more desire me, and say: "Show thy face and we shall be saved" (Ps. 79:4). And I was indignant; which he feeling, walked sorrowful, saying: "All the day I went sorrowful" (Ps. 37:7). And he walked grieving, or turned in the way of his heart, so that not before the face of men, but in his heart he might do penance.

Propterea videns vias conversionis ejus, sanavi vulnera, quibus eum ante percusseram. Et reduxi eum ad me, quem prius ejeceram, et reddidi ei consolationem veram. Multae enim falsae sunt consolationes, quibus genus decipitur humanum. Sive consolatus sum lugentes ejus, dicens in Evangelio: Beati lugentes, quoniam ipsi consolabuntur (Matth, V, 5). Quodque sequitur: Creavi fructum labiorum, hunc habet sensum, implevi quod pollicitus eram, dicens: Vivo ego, dicit Dominus, malo poenitentiam peccatoris, quam mortem (Ezech. XXXIII, 11). Sive omnia tribui quae antea promiseram. Quae est autem Domini pollicitatio? Pacem meam do vobis: Pacem meam relinquo vobis (Joan. XIV, 27). Et hoc est what nunc ait: Pacem super pacem; non uni tantum genti, sed omni mundo: his videlicet qui erant longe, et qui prope, id est, primum gentibus, et postea his qui ex Israel credere voluerunt. De quibus dicit et Apostolus: Vobis quidem oportebat praedicari verbum Dei; sed quia indignos vos judicastis salute; ecce convertimur ad gentes (Act. XIII, 46). Qui scribens ad Ephesios, et de populo Circumcisionis atque Gentilium plenissime disputans, intulit: Nunc autem in Christo Jesu, vos qui aliquando eratis longe, facti estis prope in Sanguine Christi. Ipse est enim pax nostra: qui fecit utraque unum, et medium parietem maceriae, solvens inimicitiam in carne sua, et reliqua (Ephes. II, 13, 14); et iterum: Et veniens, annuntiavit pacem vobis qui longe, et pacem his qui prope erant (Ibid., 17). Quoniam per ipsum habemus accessum utrique in uno spiritu ad Patrem: dans pacem super pacem his qui fuerant longe, et qui prope et qui non habuerant Legem et Prophetas: et qui ante susceperant, suscepit eos atque sanavit.

Impii autem sive iniqui, fluctuabunt, quasi mare fervens, et quiescere numquam poterunt. Quod licet de omni impio possit intelligi, tamen proprie refertur ad populum Judaeorum, qui consona voce clamavit, et perseveravit in impietate sua, dicens: Crucifige, crucifige talem. Non habemus regem nisi Caesarem (Joan. XIX, 15). Sicut igitur mare fervens quiescere non potest, sed redundant fluctus ejus, et revolvuntur ad littora, atque iterum resorbentur, et in se fracti, lutum efficiunt quod pedibus conculcatur: sic impii aeternae conculcationi subjacebunt, quorum nullum est gaudium, et qui nulla pace requiescunt in eo quod impii perseverant.

Therefore seeing the ways of his conversion, I healed the wounds with which I had struck him before. And I brought him back to me, whom I had before cast out, and I restored to him true comfort. For many are the false comforts with which the human race is deceived. Or I comforted those who mourn for him, saying in the Gospel: "Blessed are they that mourn, for they shall be comforted" (Matt. 5:5). And what follows: "I created the fruit of the lips," has this sense: I fulfilled what I had promised, saying: "As I live, saith the Lord, I desire the repentance of the sinner rather than death" (Ezek. 33:11). Or I bestowed all things which I had promised before. What is the promise of the Lord? "My peace I give to you: my peace I leave to you" (John 14:27). And this is what he now says: "Peace upon peace"; not to one nation only, but to the whole world: namely to those who were far off, and to those who were near, that is, first to the Gentiles, and afterwards to those from Israel who wished to believe. Concerning whom the Apostle also says: "To you indeed it behooved that the word of God should be preached; but because you judged yourselves unworthy of salvation; behold we turn to the Gentiles" (Acts 13:46). Who writing to the Ephesians, and disputing most fully concerning the people of the Circumcision and of the Gentiles, brought in: "But now in Christ Jesus, you who sometimes were far off, are made near in the blood of Christ. For he is our peace: who hath made both one, and breaking down the middle wall of partition, the enmity in his flesh," and the rest (Eph. 2:13, 14); and again: "And coming, he announced peace to you who were far off, and peace to those who were near" (ibid. 17). Since through him we both have access in one spirit to the Father: giving peace upon peace to those who had been far off, and those who were near, both to those who had not had the Law and the Prophets: and to those who had received them before, he received them and healed them.

But the wicked or the iniquitous shall be tossed, like the raging sea, and can never rest. Which although it can be understood of every wicked man, yet it is properly referred to the people of the Jews, who with one voice cried out, and persevered in their impiety, saying: "Crucify, crucify such a one. We have no king but Caesar" (John 19:15). As therefore the raging sea cannot rest, but its waves cast up, and are rolled to the shores, and again are sucked back, and being broken in themselves, they make mud which is trodden under foot: so the wicked shall be subject to eternal treading down, whose joy is nothing, and who rest in no peace in that they persevere as wicked.

Quidam hunc locum specialiter super Salvatore intelligunt: quod propter peccata mundi ad modicum contristatus sit, dicens: Tristis est anima mea usque ad mortem (Matth. XXVI, 38). Et percusserit eum Pater qui loquitur per Zachariam: Percutiam pastorem, et oves dispergentur (Zach. XIII, 7); qui et ipse de se in sexagesimo octavo psalmo dixerit: Quoniam quem tu percussisti, ipsi persecuti sunt (Psal. LXVIII, 27). Et averterit Deus faciem suam ab eo, ut formam servi paulisper acciperet, ambularet tristis, et lugens peccata populi, deplorans et plangens Jerusalem. Et qui viderit Pater vias ejus, propterea sanaverit eum, qui fuit inter mortuos liber: et caro ejus non vidit corruptionem, ut qui percussus est in cruce, sanaretur in resurrectione. Et consolatus sum, inquit, eum, dans ei pro una gente Judaeorum, universum mundum. Et lugentes ejus, subauditur, consolatus sum. Nec dubium quin Apostolos significet. Et complevit fructum labiorum suorum, qui dixerat ei: Postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae (Ps. II, 8): pacem super pacem, mundum reconcilians Deo, ut utrumque populum vocaret ad se, et sanaretur a Patre. Impios autem, de quibus supra diximus, comparat mari, quod numquam potest quiescere, sed etiam in summa tranquillitate, fractis ad littora volvitur fluctibus, finisque ejus lutum est et conculcatio.

(Cap. LVIII.---Vers. 1.) Clama, ne cesses: quasi tuba exalta vocem tuam, et annuntia populo meo scelera eorum, et domui Jacob peccata eorum. LXX: Clama in fortitudine, et ne parcas: quasi tuba exalta vocem tuam, et annuntia populo peccata eorum, et domui Jacob iniquitates eorum.

Finito priori capitulo, in quo pax justis, et nulla requies impiis nuntiatur, praecipit Deus Isaiae prophetae, ut clamet in fortitudine, et instar tubae exaltet vocem suam, et peccata ac scelera populi Israel dicere non formidet, nequaquam mortem metuens, nec impiorum terricula et convicia; sed magis consideret imperantem Dominum. Et quia surdas aures habeant, et audire vix possint, juxta Symmachum et Aquilam, guttur suum vertat in buccinam, quae Hebraice dicitur SOPHAR (), quam κερατίνην, id est, corneam interpretati sunt. Et supra quidem ubi Apostolis dicebatur, In montem excelsum ascende, qui evangelizas Sion: exalta fortitudine vocem tuam, qui evangelizas Jerusalem: exalta, noli timere (Isai. XL, 9); nec buccina assumitur, nec tuba, sed montem jubentur ascendere. Hic autem quia peccatores erant, quibus nuntiandum est, et morabantur deorsum, non jubetur Propheta ut ascendat in montem: sed tantum ut exaltet sicut tuba vocem suam, et eis nuntiet bella ventura.

Some understand this place specially concerning the Savior: that for the sins of the world he was saddened for a little while, saying: "My soul is sorrowful even unto death" (Matt. 26:38). And the Father struck him, who speaks through Zechariah: "I will strike the shepherd, and the sheep shall be dispersed" (Zech. 13:7); who himself also said of himself in the sixty-eighth psalm: "For they have persecuted him whom thou hast struck" (Ps. 68:27). And God turned away his face from him, that he might take the form of a servant for a little while, walk sorrowful, and grieving for the sins of the people, deploring and bewailing Jerusalem. And when the Father saw his ways, therefore he healed him, who was free among the dead: and his flesh did not see corruption, so that he who was struck on the cross might be healed in the resurrection. "And I comforted," he says, "him," giving to him instead of one nation of the Jews, the whole world. "And his mourners," it is understood, "I comforted." Nor is it doubtful that he signifies the Apostles. And he completed the fruit of his lips, who had said to him: "Ask of me, and I will give thee the Gentiles for thy inheritance, and the ends of the earth for thy possession" (Ps. 2:8): peace upon peace, reconciling the world to God, that he might call both peoples to himself, and he might be healed by the Father. But the wicked, concerning whom we have spoken above, he compares to the sea, which can never rest, but even in the greatest tranquility, is rolled in waves broken against the shores, and the end of it is mud and treading down.

(Chap. LVIII.---Vers. 1.) "Cry, cease not: lift up thy voice like a trumpet, and shew my people their wicked doings, and the house of Jacob their sins." LXX: "Cry in strength, and spare not: lift up thy voice like a trumpet, and shew the people their sins, and the house of Jacob their iniquities."

The prior chapter having ended, in which peace is announced to the just, and no rest to the wicked, God commands the prophet Isaiah to cry in strength, and as if like a trumpet to lift up his voice, and not to fear to speak the sins and crimes of the people of Israel, in no way fearing death, nor the terrors and reproaches of the wicked; but rather to consider the Lord who commands. And because they have deaf ears, and can scarcely hear, according to Symmachus and Aquila, let him turn his throat into a buccina, which in Hebrew is called SOPHAR, which they have interpreted as keratinēn, that is, corneam (of horn). And above indeed where it was said to the Apostles, "Get thee up upon a high mountain, thou that evangelizest Sion: lift up thy voice with strength, thou that evangelizest Jerusalem: lift it up, fear not" (Isa. 40:9); neither is the buccina assumed, nor the trumpet, but they are commanded to ascend the mountain. But here because they were sinners, to whom it is to be announced, and they were staying below, the Prophet is not commanded to ascend into a mountain: but only to lift up his voice like a trumpet, and to announce to them the wars to come.

Alioquin in die judicii, quando in resurrectione mortuorum et novissima tuba dicitur, scriptum est, Canet enim tuba, et mortui resurgent incorrupti: ut quomodo illi ad vocem tubae sunt judicandi: sic Israel peccato mortuus audiat scelera sua; simulque appellatur populus Dei, ut discat qualem patrem perdiderit, qui etiam peccatorem vocet populum suum.

(Vers. 2.) Me etenim de die in diem quaerunt, et scire vias meas volunt: quasi gens quae justitiam fecerit, et quae judicium Dei sui non dereliquerit. LXX similiter. Hoc proprie Judaeis convenit, qui per singulos dies currunt ad synagogas, et Dei legem meditantur, scire cupientes quid Abraham, Isaac et Jacob, quid et caeteri sanctorum fecerint, et libros Prophetarum ac Moysi memoriter revolventes, decantant divina mandata, quibus rectissime illud aptabitur: Quaerent me mali, et non invenient. Sic enim scriptum est: Omnis qui quaerit invenit (Mat. VII): quicumque non invenit, male quaesisse convincitur; Dominus enim invenitur ab his qui eum quaerunt in bonitate, et ostenditur illis qui non sunt ei increduli. Cum igitur justitiam judiciumque reliquerint Dei, quibus nominibus Christus ostenditur, dicente psalmographo: Deus, judicium tuum regi da, et justitiam tuam filio regis (Ps. LXXI, 2): Christus enim factus est nobis redemptio, sanctitas, et justitia (I Cor. I): frustra legis jactant scientiam, cum sanctus non in notitia Scripturarum, sed in operibus glorietur, dicens: Viam mandatorum tuorum cucurri, quando dilatasti cor meum (Ps. CXVIII, 31).

(Vers. 3.) Rogant me judicia justitiae, et appropinquare Deo volunt. Quare jejunavimus, et non aspexisti? humiliavimus animas nostras, et nescisti? Ecce in de jejunii vestri invenietur [Al. invenitur], voluntas vestra et omnes debitores vestros repetistis [Al. repetitis]. Ecce ad lites et contentiones jejunatis, et percutitis pugno impie. LXX: Petunt me nunc judicium justum, et appropinquare Deo cupiunt, dicentes: Quare jejunavimus, et non vidisti? humiliavimus animas nostras, et non cognovisti? In diebus enim jejuniorum vestrorum inveniuntur voluntates vestrae, et omnes subjectos vobis affligitis, ad judicia et jurgia jejunantes, et percutitis pugnis humilem. Est alia temeritas Judaeorum, quasi fiducia bonae conscientiae, judicium postulant justum, et imitantur sanctorum verba dicentium: Judica me, Domine, quoniam ego in innocentia mea ingressus sum (Ps. XXV, 1, 2). Et iterum: Proba me, Domine, et tenta me: 686 ure renes meos et cor meum. Et in alio loco: Judica causam meam, et redime me (Psalm. CXVIII, 154). Et appropinquare Deo desiderant: cum hoc non in loco sit, sed in affectu, nec mentis otiosae, sed laboriosi operis. Denique quid sit appropinquare Deo, instruit Scriptura, dicens: Quaerite Dominum. Cum autem appropinquaverit vobis, derelinquat impius vias suas, et vir iniquus cogitationes suas. Appropinquat enim Dominus appropinquantibus sibi, et his qui juste quod justum est persequuntur, et possunt dicere: Mihi autem adhaerere Deo bonum est (Ps. LXXII, 28).

Otherwise in the day of judgment, when it is said in the resurrection of the dead and the last trumpet, it is written, "For the trumpet shall sound, and the dead shall rise incorruptible": so that as they are to be judged at the voice of the trumpet: so Israel dead in sin may hear its crimes; and at the same time it is called the people of God, that it may learn what a father it has lost, who even calls a sinner his people.

(Vers. 2.) "For they seek me from day to day, and desire to know my ways: as a nation that hath done justice, and hath not forsaken the judgment of their God." LXX similarly. This properly befits the Jews, who on each day run to the synagogues, and meditate on the law of God, desiring to know what Abraham, Isaac and Jacob, and what the rest of the saints have done, and revolving from memory the books of the Prophets and of Moses, they chant the divine mandates, to which that will be most rightly applied: The evil shall seek me, and shall not find. For it is thus written: "Every one that seeketh findeth" (Matt. 7:8): whoever does not find, is convinced to have sought badly; for the Lord is found by those who seek him in goodness, and is shown to those who are not incredulous to him. Since therefore they have forsaken the justice and judgment of God, by which names Christ is shown, the psalmist saying: "Give to the king thy judgment, O God, and thy justice to the king's son" (Ps. 71:2): for Christ is become to us redemption, holiness, and justice (1 Cor. 1:30): they boast in vain of the knowledge of the law, since the saint glories not in the knowledge of the Scriptures, but in works, saying: "I have run the way of thy commandments, when thou didst enlarge my heart" (Ps. 118:32).

(Verse 3.) "They ask me for the judgments of justice, and they desire to draw near to God. Why have we fasted, and thou hast not regarded? have we humbled our souls, and thou hast not known?" Behold, in the day of your fast your own will is found [Al. is found], and you exact [Al. you exact] of all your debtors. Behold, you fast for debates and strifes, and strike with the fist impiously. LXX: "They ask me now for just judgment, and desire to draw near to God, saying: Why have we fasted, and thou hast not seen? have we humbled our souls, and thou hast not known?" For in the days of your fasts your own wills are found, and you afflict all who are subject to you, fasting for judgments and brawls, and you strike the humble with fists. This is another rashness of the Jews, as if with the confidence of a good conscience, they demand just judgment, and imitate the words of the saints saying: "Judge me, O Lord, for I have walked in my innocence" (Ps. 25:1). And again: "Prove me, O Lord, and try me: burn my reins and my heart" (Ps. 25:2). And in another place: "Judge my cause, and redeem me" (Ps. 118:154). And they desire to draw near to God: although this is not in a place, but in affection, nor of an idle mind, but of laborious work. Finally, the Scripture instructs what it is to draw near to God, saying: "Seek the Lord. And when he shall have drawn near to you, let the impious forsake his ways, and the unjust man his thoughts." For the Lord draws near to those drawing near to him, and to those who justly pursue what is just, and can say: "But it is good for me to adhere to God" (Ps. 72:28).

Si enim Omnipotens Deus Pater est veritatis atque justitiae, quicumque est mendax et injustus, appropinquare Deo non potest, de quo scriptum est: Non habitabit juxta te malignus, neque permanebunt injusti ante oculos tuos (Ps. V, 6). Quare jejunavimus, inquiunt, et non aspexisti? humiliavimus animas nostras, et nescisti? Injustitiae arguunt Dominum, quod bona opera non respiciat, solamque ventris esuriem, absque opere virtutum ingerunt Deo: non comedentes eos cibos quos creavit Deus fidelibus et his qui cognoscunt veritatem, ut sumant eos cum gratiarum actione: sed illos de quibus scriptum est in Proverbiis: Hi enim aluntur cibis impietatis et vino iniquitatis inebriantur (Prov. IV, 17). Hujuscemodi epulis saturatus Pharisaeus, inter caetera verba superbiae, his in sabbato se jejunare jactabat (Luc. XVIII): qui non biberat vinum de vinea Sorec, sed de vinea Sodomorum, cujus vinum furor draconum est, et furor aspidum insanabilis, et uva eorum, uva fellis: quos Deus arguit per Prophetam: Peccata populi mei comedunt (Ose. IV, 8). Et rursum: Quare tacuistis impietatem eorum, et iniquitates vindemiastis et comedistis frumentum mendacii (Ose. X, 13)? Quia igitur proposuerant quaestionem Deo, scire cupientes quare jejunaverint et humiliaverint animas suas, et Deus non respexerit: obliti veteris historiae, cur non respexerit ad munera Cain, qui recte quidem offerebat, sed non recte dividebat cum fratre (Gen. IV), Dei non videns charitatem, dicente Scriptura: Diliges Dominum Deum tuum ex toto corde tuo, et proximum tuum sicut teipsum (Matth. XXII, 39): propterea respondit Deus, quod non jejunia reprobet, sed opera quae in jejuniis fiunt, dicens: In diebus jejuniorum vestrorum 687 inveniuntur voluntates vestrae, ut non Dei, sed vestras faciatis voluntates, quas Paulus scribens Ephesiis reprobat: Juxta principem potestatis aeris, spiritus qui nunc operatur in filiis incredulitatis, in quibus et nos omnes conversati sumus aliquando, in desideriis carnis nostrae, facientes voluntatem carnis et cogitationum. Et eramus natura filii irae, sicut et caeteri (Eph. II, 2, 3). Quodque sequitur juxta LXX: Et omnes subjectos vobis compungitis, sive affligitis, melius Theodotio et Symmachus transtulerunt, quos nos in hoc loco secuti sumus, Et omnes debitores vestros repetitis. Ex quo ostendit, non esse absque periculo repetere pauperem qui solvendo non sit, et pallium quod pignoris loco tuleris, algenti non reddere debitori, ne clamor ejus perveniat ad Deum. Qui enim miseretur pauperis, Deo fenerat (Prov. XIX). Et econtrario qui repetit non habentem, Deo facit violentiam.

For if Almighty God is the Father of truth and justice, whoever is a liar and unjust cannot draw near to God, of whom it is written: "The malignant shall not dwell near thee, nor shall the unjust remain before thy eyes" (Ps. 5:5-6). "Why have we fasted," they say, "and thou hast not regarded? have we humbled our souls, and thou hast not known?" They charge the Lord with injustice, because he does not respect good works, and they present to God only the hunger of the belly, without the work of virtues: not eating those foods which God created for the faithful and those who know the truth, that they may receive them with thanksgiving: but those of which it is written in Proverbs: "For these are fed with the bread of impiety, and are drunk with the wine of iniquity" (Prov. 4:17). The Pharisee, saturated with such feasts, among other words of pride, boasted that he fasted on the Sabbath (Luke 18): he who had not drunk wine from the vineyard of Sorec, but from the vineyard of the Sodomites, whose wine is the fury of dragons, and the incurable fury of asps, and their grape is the grape of gall: whom God rebukes through the Prophet: "They eat the sins of my people" (Hosea 4:8). And again: "Why have you kept silence at their impiety, and have gathered the vintage of iniquities and eaten the corn of a lie" (Hosea 10:13)? Because, therefore, they had proposed a question to God, desiring to know why they fasted and humbled their souls, and God did not regard them: forgetting the ancient history, why he did not regard the gifts of Cain, who indeed offered rightly, but did not divide rightly with his brother (Gen. 4), not seeing the charity of God, the Scripture saying: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself" (Matt. 22:37, 39): therefore God replied that he does not reprove fasts, but the works which are done in fasts, saying: "In the days of your fasts your own wills are found," so that you do not do God's will, but your own, which Paul writing to the Ephesians reproves: "According to the prince of the power of the air, the spirit that now worketh in the children of unbelief, in whom also we all conversed sometime, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts. And were by nature children of wrath, even as the rest" (Eph. 2:2-3). And what follows according to the LXX: "And you prick," or "afflict all those subject to you," Theodotion and Symmachus translated better, whom we have followed in this place: "And you exact of all your debtors." From which he shows that it is not without danger to exact from a poor man who is not able to pay, and not to return to the shivering debtor the cloak which you took in place of a pledge, lest his cry reach God. For "he that hath mercy on the poor, lendeth to the Lord" (Prov. 19:17). And on the contrary, he who exacts from one who has nothing, does violence to God.

Atque ut sciamus hunc sensum esse in praesenti loco, etiam in consequentibus in hoc eodem capitulo lecturi sumus: Dissolve colligationes impietatis, solve fasciculos deprimentes. Haud dubium quin chirographa significet: Quid enim prodest jejuniis ora pallere, et ad lites et ad jurgia jejunare, dicente Scriptura, Qui amat peccata, gaudet jurgiis (Prov. XVII, 11)? Servum autem Domini non oportet litigare, sed esse mansuetum (II Tim. II), et imitari eum qui dicit: Discite a me, quia mitis sum et humilis corde (Mat. XI, 29): ut humilitas non sit affectata, sed cordis, nec gloriam quaerens hominum, sed animae conscientiam. Jejunatis, inquit, et percutitis pugnis humilem, et alapis verberatis (I Tim. III). Unde episcopus non debet esse percussor. Quomodo enim potest libidinem refrenare, qui nec manum valet cohibere, nec linguam? Hujuscemodi jejunia et in exordio hujus prophetae Dominus arguit, dicens: Jejunium et otium, neomenias et sabbata, et alias solemnitates vestras odit anima mea (Isai. I, 13). Unde praecipitur per Joel: Sanctificate jejunium: praedicate curationem (Joel. II, 15); ut a vitiis jejunemus, et bonis operibus, curatisque peccatis, fiant sancta jejunia. Denique sequitur: Egrediatur sponsus de cubili suo, et sponsa de thalamo suo; ut tempore jejunii vacemus 688 orationi: ne interior homo noster draconis vescatur carnibus, qui datus est in escam populis Aethiopum. Et haec dicimus, non quo jejunia reprobemus, per quae et Daniel vir desideriorum futura cognovit (Daniel. IX), et Ninivitae iram placaverunt Dei (Jonae III), et Elias (III Reg. XIX) ac Moyses (Exod. XXXIV), quadraginta dierum esurie, Dei familiaritate saturati sunt, et ipse Dominus (Matth. IV) totidem diebus in solitudine jejunavit, ut nobis solemnes jejuniorum dies relinqueret: sed quo non prosit vacuum portare ventrem, et alia facere quae Deo displicent. Atque ut caetera praetermittam, exterminare facies suas, ut appareant hominibus jejunare [Al. jejunantes], qui in praesenti gloriam consequentes, excludentur a regno Dei, quia receperunt mercedem suam (Matt. VI). Unde et Apostolus, si etiam corpus suum tradat martyrio, ut ardeat, sive glorietur (utrumque enim fertur in exemplaribus) absque Dei charitate (I Cor. XIII), quae est in cordis conscientia, frustra se dicit sanguinem fundere.

(Vers. 4, 5.) Nolite jejunare sicut usque ad hanc diem, ut audiatur in excelso clamor vester. Numquid tale est jejunium, quod elegi, per diem affligere hominem animam suam? Numquid contorquere quasi circulum caput suum, et saccum et cinerem sternere? Numquid istud vocabis jejunium et diem acceptabilem Domino? LXX: Quid mihi jejunatis, sicut hodie ut audiatur in clamore vox vestra? Non tale jejunium elegi, et diem humiliare animam suam. Neque si incurvaveris quasi circulum collum tuum, et cilicium et cinerem substraveris: nec sic vocabitis jejunium acceptabile.

And that we may know this sense is in the present place, we are also going to read in the following parts of this same chapter: "Loose the bands of impiety, undo the bundles that oppress." Without doubt it signifies chirographs: for what does it profit to grow pale with fasts, and to fast for strifes and for brawls, the Scripture saying: "He that loveth sins, rejoiceth in brawls" (Prov. 17:19)? But the servant of the Lord ought not to wrangle, but to be mild (2 Tim. 2:24), and to imitate him who says: "Learn of me, because I am meek and humble of heart" (Matt. 11:29): so that humility may not be affected, but of the heart, nor seeking the glory of men, but the conscience of the soul. "You fast," he says, "and you strike the humble with fists, and beat with blows" (1 Tim. 3). Whence a bishop ought not to be a striker. For how can he restrain lust, who is able to withhold neither his hand nor his tongue? Such fasts the Lord also rebukes in the beginning of this prophet, saying: "Fast and idleness, the new moons and sabbaths, and your other solemnities my soul hateth" (Isa. 1:13). Whence it is commanded through Joel: "Sanctify a fast: preach a healing" (Joel 2:15); that we may fast from vices, and by good works and healed sins, fasts may become holy. Finally it follows: "Let the bridegroom go forth from his bed, and the bride from her chamber"; that in the time of fasting we may be free for prayer: lest our interior man be fed with the flesh of the dragon, which was given for food to the people of the Ethiopians. And we say these things, not that we reprove fasts, through which also Daniel, the man of desires, knew future things (Dan. 9), and the Ninevites appeased the wrath of God (Jonah 3), and Elias (3 Kings 19) and Moses (Exod. 34), with a hunger of forty days, were saturated with the familiarity of God, and the Lord himself (Matt. 4) fasted as many days in the wilderness, that he might leave to us solemn days of fasts: but so that it may not profit to carry an empty belly and do other things which displease God. And to pass over the rest, "to disfigure their faces, that they may appear to men to fast," who receiving glory in the present, will be excluded from the kingdom of God, because "they have received their reward" (Matt. 6:16). Whence also the Apostle, if he should even deliver his body to martyrdom, so that it may burn, or he may glory (for both are found in the copies), without the charity of God (1 Cor. 13), which is in the conscience of the heart, says that he sheds his blood in vain.

(Verses 4, 5.) "Do not fast as you have done until this day, that your cry may be heard on high. Is this such a fast as I have chosen, for a man to afflict his soul for a day? Is this it, to wind his head about like a circle, and to spread sackcloth and ashes? Wilt thou call this a fast, and an acceptable day to the Lord?" LXX: "Why do you fast for me, as today that your voice may be heard in a cry? I have not chosen such a fast, and a day for a man to humble his soul. Nor if thou shouldst bow thy neck as a circle, and spread haircloth and ashes: nor thus will you call an acceptable fast."

Ne videatur reprobare jejunium, quod ipse praeceperat, docet quomodo jejunandum sit: immo antequam doceat quid sequantur, instruit quid debeant declinare: Ut audiatur, inquit, in excelso clamor vester. Ne ad orationem deferatis clamorem, orantes in synagogis et angulis platearum, ut ab hominibus videamini (Matth. VI), et elevetis vocem in excelsum, et cum Pharisaeo, qui Domini judicio condemnatur, vestra jejunia et opera praedicetis (Luc. XVIII). Propter quae Dominus Pharisaeorum reprobans orationem, docet discipulos quomodo orare debeant (Matth. VI), clauso 689 pectoris sui cubiculo, ut soli loquantur Deo, qui potest silentium cordis audire; ut clament in cordibus suis, Abba pater (Rom. VIII, 15); et non exterminent facies suas, sed lavent aqua, et caput ungant oleo. De quo et Joannes Evangelista scribit: Et vos unguentum habetis a sancto (I Joan. II, 20): quo cum uncti fuerint, etiam ipsi sancti fiant. Non enim quaerit Deus afflictionem solam et humiliationem animae per injuriam corporis: ut instar circuli torqueat corpus, et colla submittat, ac tristis incedat. Juxta illud quod in Psalmis dicitur: Afflictus sum, et incurvatus usque ad finem: tota die contristatus incedebam (Ps. XXXVII, 9). Nec ut sacco quis vestiatur, et in cinere dormiat, quod de David et de Achab legimus (II Reg. III; III Reg. XXI): sed ut cum istis haec faciat quae sequuntur. Alioquin et Apostolus frequenter jejunare se dicit (II Cor. VI et XI), et Dominus, cum sponsus a discipulis suis fuerit ablatus, docet eos jejunaturos (Matth. VI): et in Psalmis poenitens loquitur: Manducavi sicut cinerem panem meum, et potum meum cum fletu miscebam (Ps. CI, 10). Et cum mihi molesti essent, induebar cilicio (Ps. XXXIV, 13). Ex quo discimus haec facienda primum esse quae vult Dominus, et non alia praetereunda.

(Vers. 6, 7.) Nonne hoc [Vulg. addit est] magis jejunium quod elegi? Dissolve colligationes impietatis, solve fasciculos deprimentes: Dimitte eos qui confracti sunt liberos, et omne onus disrumpe. Frange esurienti panem tuum, et egenos vagosque induc in domum [Vulg. addit tuam]. Cum videris nudum, operi eum, et carnem tuam ne despexeris. LXX: Nonne tale jejunium elegi, dicit Dominus: sed solve omnem colligaturam iniquitatis. Dissolve obligationes violentarum cautionum. Dimitte fractos in remissionem, et omnem scripturam iniquam conscinde. Frange esurienti panem tuum, et pauperes sine tecto induc in domum tuam. Si videris nudum, operi, et domesticos seminis tui ne despexeris. Postquam docuit quale jejunium reprobet, ostendit quale libenter accipiat. Dissolve, inquit, colligationes impietatis: solve fasciculos deprimentes: sive ut LXX manifestius transtulerunt, obligationes violentarum cautionum, quas nostri, verbi ambiguitate decepti, id est, ÏƒÏ…Î½Î±Î»Î»Î±Î³Î¼Î±Ï„Ï‰Î½, commutationes pro chirographis interpretati sunt.

Lest he should seem to reprove the fast, which he himself had commanded, he teaches how one ought to fast: or rather before he teaches what they should follow, he instructs what they ought to decline: "That your cry," he says, "may be heard on high." Lest you should bring a clamor to prayer, praying in the synagogues and corners of the streets, that you may be seen by men (Matt. 6), and lift up your voice on high, and with the Pharisee, who is condemned by the judgment of the Lord, you should preach your fasts and works (Luke 18). Because of these things the Lord, reproving the prayer of the Pharisees, teaches the disciples how they ought to pray (Matt. 6), the chamber of their heart being closed, that they may speak to God alone, who is able to hear the silence of the heart; that they may cry in their hearts, "Abba, Father" (Rom. 8:15); and not disfigure their faces, but wash with water, and anoint the head with oil. Of which also John the Evangelist writes: "And you have the unction from the Holy One" (1 John 2:20): with which when they have been anointed, they themselves also become holy. For God does not seek only affliction and the humbling of the soul through injury to the body: so that one should twist the body like a circle, and submit the neck, and go about sad. According to that which is said in the Psalms: "I am afflicted, and bowed down even to the end: I went sorrowful all the day long" (Ps. 37:9). Nor that anyone should be clothed in sackcloth, and sleep in ashes, which we read of David and of Ahab (2 Kings 3; 3 Kings 21): but that with these he should do those things which follow. Otherwise the Apostle also says that he fasted frequently (2 Cor. 6 and 11), and the Lord, when the bridegroom shall have been taken away from his disciples, teaches that they will fast (Matt. 6): and in the Psalms the penitent speaks: "I have eaten ashes like bread, and mingled my drink with weeping" (Ps. 101:10). "And when they were troublesome to me, I was clothed with haircloth" (Ps. 34:13). From which we learn that these things which the Lord wills are to be done first, and the others are not to be passed over.

(Verses 6, 7.) "Is not this rather the fast that I have chosen? Loose the bands of impiety, undo the bundles that oppress: let them that are broken go free, and burst asunder every burden. Deal thy bread to the hungry, and bring the needy and the harborless into thy house. When thou shalt see one naked, cover him, and despise not thy own flesh." LXX: "Have I chosen such a fast, saith the Lord: but loose every bond of iniquity. Dissolve the obligations of violent contracts. Let the broken go in remission, and tear in pieces every unjust writing. Deal thy bread to the hungry, and bring the poor without shelter into thy house. If thou shalt see one naked, cover him, and despise not the domestics of thy seed." After he taught what kind of fast he reproves, he shows what kind he willingly accepts. "Loose," he says, "the bands of impiety: undo the bundles that oppress": or as the LXX translated more clearly, "the obligations of violent contracts," which our people, deceived by the ambiguity of the word, that is, "synallagmaton," interpreted as exchanges instead of chirographs.

Significat autem chartarum fasciculos, 690 in quibus feneratorum calumniae continentur, et opprimuntur pauperes aere alieno, quae in cunctis urbibus seditionis causa vel maxima est. Unde et Romanus populus vicinos occupat montes, et Tabulae novae, quas Graeci appellant Ï‡Ïá½³Ï‰Î½ á¼€Ï€Î¿Î¹Ï€á½±Ï‚. Non ergo praecipit Propheta ne exigat unusquisque quod debitum est, maxime quod juste dedit et juste repetit: alioquin Tribunitiae esset seditionis assertor. Sed ubi iniqua est cautio, ubi opprimuntur pauperes calumnia: ibi fasciculi cautionum, et omnia iniquitatis vincula rumpenda sunt. Vel certe hoc dicendum, quia de jejuniis sermo est, et jejunium afflictionem atque humiliationem habet animae: afflictio autem corporis peccatorum indulgentiam deprecatur. Docet Scriptura divina, ut dimittamus debitoribus nostris, ut et Pater coelestis dimittat nobis debita nostra (Marc. XI). Vetus narrat historia, anno remissionis septimo, vel quinquagesimo, qui est verus Jubilaeus, omnes possessiones redire ad dominos, et reddi servis pristinam libertatem, cunctaque nomina, quae vulgo appellant cautiones, irrita fieri (Levit. XXV et XXVII). Si [Al. Sin) autem hoc veteri Lege (Exod. XXI) praecipitur: quanto magis in Evangelio, ubi (Matth. V) omnia quae bona sunt duplicantur: et nequaquam oculum pro oculo, dentem pro dente jubemureruere: sed verberanti praebere maxillam! Atque ut sciamus illud quod supra diximus: Omnes debitores vestros repetitis, de creditoribus scribi, de debitoribus jungitur manifestius: Dimitte eos qui confracti sunt liberos, hoc est, qui paupertate sunt fracti, quos afflixit inopia, ne liberos sinas mendicare. Et omne onus quo deprimuntur, rumpe. Pro quo manifestius Septuaginta transtulerunt, et omnem scripturam iniquam conscinde: quod Symmachus transtulit: Et omnem cautionem falsam disrumpe. Sed poterat fieri, ut aliquis diceret: Non habeo debitores, quid facere debeo, ut suscipiatur jejunium meum? Sequitur: Frange esurienti panem tuum. Non plures panes, ne de paupertate causeris, sed unum panem. Nec ipsum totum, sed partem panis: quam si non jejunares comesurus eras; ut jejunium tuum non sit lucrum marsupii, sed saturitas animae. Pulchreque 691 addidit tuum, ne de rapina facias eleemosynam: Redemptio enim animae viri, propriae divitiae (Prov. XIII, 6). Et in alio loco: Honora Dominum de tuis justis laboribus (Prov. III, 9). Certe si panem non habes, et esurientium plurima multitudo est, praebe de quo nullum damnum pateris. In quo nulla dispendia sunt, pauperes absque tecto, induc in domum tuam. Sive ut in Hebraico habetur, in domum, ut si tuam non habes, inducas in hospitiolum, quod vel mercede conductum, vel beneficio possides. Si videris nudum, operi.

But it signifies bundles of papers, in which the calumnies of usurers are contained, and the poor are oppressed by debt, which in all cities is the greatest cause of sedition. Whence also the Roman people occupied the neighboring mountains, and the "New Tables," which the Greeks call "chreōn apokopas" (cancellation of debts). Therefore the Prophet does not command that each one should not exact what is due, especially what he gave justly and repeats justly: otherwise he would be an assertor of Tribunitial sedition. But where the contract is unjust, where the poor are oppressed by calumny: there the bundles of contracts and all the bonds of iniquity are to be burst asunder. Or certainly this must be said, because the discourse is about fasts, and fasting has the affliction and humbling of the soul: but the affliction of the body entreats for the indulgence of sins. The divine Scripture teaches that we should forgive our debtors, that the heavenly Father may also forgive us our debts (Mark 11). Ancient history tells that in the seventh year of remission, or the fiftieth, which is the true Jubilee, all possessions return to the owners, and original liberty is restored to servants, and all names, which they commonly call contracts, become void (Levit. 25 and 27). But if this is commanded in the old Law (Exod. 21): how much more in the Gospel, where (Matt. 5) all things that are good are doubled: and we are by no means commanded to pluck out an eye for an eye, a tooth for a tooth: but to offer the cheek to the one striking! And that we may know that what we said above: "You exact of all your debtors," is written of creditors, it is joined more clearly of debtors: "Let them that are broken go free," that is, those who are broken by poverty, whom want has afflicted, lest thou suffer the free to beg. And every burden by which they are oppressed, burst asunder." For which more clearly the Seventy translated: "and tear in pieces every unjust writing": which Symmachus translated: "And burst asunder every false contract." But it could happen that someone might say: I have no debtors, what ought I to do, that my fast may be received? It follows: "Deal thy bread to the hungry." Not many loaves, lest thou shouldst plead poverty, but one loaf. Nor the whole of it, but a part of the loaf: which if thou didst not fast thou wert about to eat; so that thy fast may not be the gain of the purse, but the satiety of the soul. And beautifully he added "thy," lest thou shouldst make alms from rapine: "For the redemption of a man's soul are his own riches" (Prov. 13:8). And in another place: "Honor the Lord from thy just labors" (Prov. 3:9). Certainly if thou hast no bread, and there is a very great multitude of the hungry, offer that from which thou sufferest no loss. In which there are no expenses, "bring the poor without shelter into thy house." Or as it is had in the Hebrew, "into the house," so that if thou hast not thy own, thou mayest bring them into a small lodging, which thou possessest either hired by rent or by benefit. "If thou shalt see one naked, cover him."

Quod et Dominus in Evangelio loquebatur: Qui habet duas tunicas, det alteram non habenti (Luc. III, 11). Non enim unam jussit scindi et dividi, quod multi popularis aurae causa faciunt: sed alteram non servari, augens praecepta justitiae, ut etiam calicem aquae frigidae porrectum habere praemia diceret. Et carnem ait, tuam ne despexeris. Omnis enim homo caro nostra est. Et juxta Evangelicam parabolam, ejus qui de Jerusalem descendebat Jericho, et latronibus vulneratus est, ille proximus appellatur qui benefecerit (Luc. X). Vel certe juxta Septuaginta qui dixerunt: Et domesticos seminis tui ne despicias, domesticos seminis illos intelligamus, de quibus et Apostolus docet, omnibus faciendam esse eleemosynam, maxime autem domesticis fidei (Galat. VI). Illi enim caro nostra sunt, et semen nostrum, qui de uno nobiscum parente generantur. Ad quos extendebat et Salvator manum, dicens: Mater mea et fratres mei hi sunt, qui faciunt voluntatem Patris mei (Marc. III, 34, 35). Atque ut sciamus unum esse Dominum, et, novi et veteris Instrumenti, eadem et Dominus loquitur in Evangelio de his qui in die judicii a dextris staturi sunt: Venite, benedicti Patris mei, possidete regnum praeparatum vobis a constitutione mundi. Esurivi enim et dedistis mihi manducare. Sitivi et dedistis mihi bibere. Infirmus eram, et in carcere, et venistis ad me. Peregrinus, et duxistis me in domum vestram. Et nudus, et vestistis me (Matth. XXV, 34 seqq.). Illisque humilitate dicentibus, se nihil fecisse Domino Salvatori, respondit: Quamdiu fecistis uni de fratribus meis minimis, mihi fecistis. Juxta tropologiam haec possumus dicere: Qui jejunat ab omnibus malis, et vult suum jejunium respici, non solum declinet a malo, sed et faciat bonum, ut solvat omne vinculum 692 iniquitatis, quo simplices quique credentium, haereticorum fraudibus colligati sunt. Et στραγγαλιάς, obligationes violentorum tractatuum, quas et in psalmo Propheta demonstrat, dicens: Declinantes autem in obligationes, adducet Dominus cum operantibus iniquitatem (Ps. CXXIV, 5). Omnis enim qui haereticorum vinculis alligantur, declinant a Domino; et quasi bos ductus ad victimam; et eligunt atque commutant pro veritate mendacium. Istiusmodi igitur homines, qui sunt fracti judicio, dimittat vir Ecclesiasticus atque dissolvat; et omnem scripturam haereticorum, de quibus hic idem Propheta dicit: Vae qui scribunt iniquitatem: scribentes enim scribunt malitiam, rapientes judicium pauperum populi mei (Isai. X, 1, 2), solvat atque disrumpat, ut nequaquam laqueis suis simplices quosque teneant irretitos. Et cum hoc fecerit, frangat doctrinae Ecclesiasticae esurientibus panem suum, quod fecit et Dominus, fractos panes Apostolis tribuens, quos eis in septem sportis et duodecim cophinis, nequaquam integros sicut habebantur in Lege, sed comminutos atque confractos in Evangelio dereliquit, ut haberent quod pauperibus largirentur (Matth. XV).

Which the Lord also spoke in the Gospel: "He that hath two coats, let him give the other to him that hath none" (Luke 3:11). For he did not command one to be rent and divided, which many do for the sake of popular favor: but the other not to be kept, increasing the precepts of justice, so that he even said that to have offered a cup of cold water has rewards. "And thy own flesh," he says, "despise not." For every man is our flesh. And according to the Evangelical parable of him who went down from Jerusalem to Jericho, and was wounded by robbers, he is called neighbor who shall have done good (Luke 10). Or certainly according to the Seventy who said: "And despise not the domestics of thy seed," let us understand those domestics of the seed, of whom the Apostle also teaches that alms are to be made to all, but especially to the domestics of the faith (Gal. 6). For they are our flesh and our seed, who are generated from one parent with us. To whom also the Savior extended his hand, saying: "These are my mother and my brethren, who do the will of my Father" (Mark 3:34-35). And that we may know there is one Lord, and of the new and old Testament, the Lord also speaks the same in the Gospel of those who are to stand on the right hand in the day of judgment: "Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me to eat. I was thirsty and you gave me to drink. I was sick and in prison and you came to me. I was a stranger and you led me into your house. And naked and you clothed me" (Matt. 25:34 seqq.). And to those saying in humility that they had done nothing for the Lord Savior, he replied: "As long as you did it to one of these my least brethren, you did it to me." According to tropology we can say these things: He who fasts from all evils, and wants his fast to be respected, let him not only decline from evil, but also do good, so that he may loose every band of iniquity, by which any of the simple among the believers are bound together by the frauds of heretics. And "strangalias," obligations of violent treatises, which the Prophet also shows in the psalm, saying: "But those that turn aside into obligations, the Lord shall lead out with the workers of iniquity" (Ps. 124:5). For all who are bound by the bands of heretics turn aside from the Lord; and as an ox led to the victim; and they choose and exchange the lie for the truth. Therefore such men, who are broken in judgment, let the Ecclesiastical man dismiss and dissolve; and every writing of the heretics, of whom this same Prophet says: "Woe to them that write iniquity: for in writing they write malice, snatching away the judgment of the poor of my people" (Isa. 10:1-2), let him loose and burst asunder, so that they may by no means hold any of the simple entangled in their snares. And when he shall have done this, let him deal his bread of Ecclesiastical doctrine to the hungry, which the Lord also did, giving the broken loaves to the Apostles, which he left to them in seven baskets and twelve hampers, by no means whole as they were had in the Law, but crumbled and broken in the Gospel, so that they might have what they should bestow upon the poor (Matt. 15).

Quos videris non habentes calorem fidei, sed extra Ecclesiam frigoribus infidelitatis algentes, inopes atque peregrinos, induc, ait, in domum Ecclesiae, et operi incorruptionis pallio; ut vestiti Christi tunica, nequaquam maneant in sepulcris, quod de eo legimus, qui possessus a daemonum legione, nudus habitabat in memoriis mortuorum. Cumque, inquit, haec feceris et liberalitas tua ad omnes exposita fuerit, specialiter ne despicias domesticos fidei.

(Vers. 8, 9.) Tunc erumpet quasi mane lumen tuum, et sanitas tua cito [Vulg. citius] orietur, et anteibit faciem tuam justitia tua: et gloria Domini colliget te. Tunc invocabis, et Dominus exaudiet: clamabis, et dicet: Ecce adsum. LXX: Tunc erumpet matutinum lumen tuum, et sanitates tuae cito orientur, et praeibit in conspectu tuo justitia tua, et gloria Dei circumdabit te. Tunc clamabis, et Deus exaudiet te. Adhuc loquente te, dicet. Ecce adsum. Quando illa non feceris quae praeteritus sermo narravit, et ista feceris de quibus nunc diximus: tunc acceptabile erit jejunium tuum, et erumpet matutinum lumen tuum; 693 sol videlicet justitiae, de quo Malachias propheta ex persona Dei Patris loquitur: Orietur vobis timentibus nomen meum, sol justitiae, et sanitas in pennis ejus (Malach. IV, 2). Qui ibi sol, hic lux dicitur. Sicut enim matutina lux solvit tenebras: ita lumen scientiae et veritatis omnes errores fugat. Et sanitates, inquit, tuae cito orientur. Pro quo Aquila, verbum de verbo exprimens, posuit: Et cicatrix vulneris tui cito obducetur; ut scilicet vulnera peccatorum nostrorum ad ortum solis justitiae, cito obducta cicatrice, claudantur. Pro eo quod Septuaginta transtulerunt *τά ἰάματά σου*, id est, sanitates tuae, Latini interpretes ducti nominis similitudine *ἱμάτια*, id est, vestimenta posuerunt. Unde multi translationis falsitate decepti, ad resurrectionem corporis comprobandam, hoc utuntur testimonio, quo scilicet vestimentum animae corpus accipi velint, quod in die resurrectionis oriatur. Et antecedet, inquit, in conspectu tuo justitia tua (Gen. XXX, 33, sec. LXX). Secundum illud quod loquitur Jacob: Exaudiet me cras justitia mea; et implebitur quod scriptum est: Ecce homo, et opera ejus. Et gloria Domini circumdabit te, quasi veste pulcherrima, ut glorificeris apud Deum et apud homines. Tunc invocabis, et Dominus exaudiet: clamabis, et dicet: Ecce adsum, non voce, sed opere; non responsione, sed beneficiis. Quod juxta litteram et in Evangelio comprobatur, quando dicente ad Dominum leproso, Si vis, potes me mundare, respondit Dominus dicens: Volo, mundare.

Those whom thou shalt see not having the heat of faith, but shivering outside the Church with the colds of unbelief, needy and strangers, "bring," he says, "into the house of the Church," and cover with the cloak of incorruption; so that clothed with the tunic of Christ, they may by no means remain in the tombs, which we read of him who, possessed by a legion of demons, dwelt naked in the memorials of the dead. And when, he says, thou shalt have done these things and thy liberality shall have been exposed to all, especially do not despise the domestics of the faith.

(Verses 8, 9.) "Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say: Here I am." LXX: "Then shall thy morning light break forth, and thy healths shall speedily arise, and thy justice shall go before in thy sight, and the glory of God shall surround thee. Then shalt thou cry, and God shall hear thee. While thou art yet speaking, he shall say: Here I am." When thou shalt not have done those things which the previous discourse narrated, and shalt have done these of which we have now spoken: then shall thy fast be acceptable, and thy morning light shall break forth; namely the sun of justice, of which the prophet Malachi speaks in the person of God the Father: "Unto you that fear my name, the sun of justice shall arise, and health in his wings" (Mal. 4:2). What is there called sun, is here called light. For as the morning light dissolves the darkness: so the light of knowledge and truth puts to flight all errors. "And thy healths," he says, "shall speedily arise." For which Aquila, expressing word for word, put: "And the scar of thy wound shall be quickly drawn over"; so that namely the wounds of our sins, at the rising of the sun of justice, being quickly covered with a scar, may be closed. For that which the Seventy translated "ta iamata sou," that is, "thy healths," the Latin interpreters, led by the similarity of the name "himatia," that is, "garments," put "vestimenta." Whence many, deceived by the falsehood of the translation, use this testimony to prove the resurrection of the body, in that they would have the body taken as the garment of the soul, which arises on the day of resurrection. "And thy justice," he says, "shall go before in thy sight" (Gen. 30:33, according to LXX). According to that which Jacob speaks: "To-morrow my justice shall hear me"; and that which is written shall be fulfilled: "Behold the man, and his works." "And the glory of the Lord shall surround thee," as with a most beautiful garment, that thou mayest be glorified before God and before men. "Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say: Here I am," not by voice, but by work; not by response, but by benefits. Which according to the letter is also confirmed in the Gospel, when the leper saying to the Lord: "If thou wilt, thou canst make me clean," the Lord replied, saying: "I will, be thou made clean" (Matt. 8:2-3).

(Vers. 10.) Si abstuleris de medio tui catenam, et desieris digitum extendere, et loqui quod non prodest. Cum effuderis esurienti animam tuam, et animam afflictam repleveris: tunc [Vulg. abest tunc] orietur in tenebris lux tua, et tenebrae tuae erunt sicut meridies. LXX: Si abstuleris a te colligationem, et ordinationem et verbum murmurationis, et dederis esurienti panem tuum ex animo tuo, et animam humiliatam saturaveris: tunc orietur in tenebris lumen tuum, et tenebrae tuae erunt sicut meridies. Verbum Hebraicum MOTA (), quod in Jeremia torques ferrea interpretatur (Jerem. XVIII), in praesenti capitulo bis legitur. In eo enim loco ubi supra juxta Septuaginta diximus: Dissolve obligationes violentarum commutationum, 694 pro uno verbo MOTA sciamus eos posuisse violentas cautiones, pro quibus Aquila errorem, Symmachus declinationem, Theodotio κλοιόν, id est, torquem, transtulerunt. Rursum in praesenti loco ubi nos vertimus: Si abstuleris de medio tui catenam, et pro catena Septuaginta συνδεσμόν, id est, colligationem, sive vinculum transtulerunt; Aquila, sicut supra, errorem, interpretatus est; Symmachus in Theodotionis scita concedens [Al. concidens], torquem posuit. Hoc de interpretationis varietate sit dictum. Alioquin sensus sic cum superioribus jungitur: Orietur tibi matutina lux, et sanitates tuae cito orientur: et praecedet te justitia tua, et gloria Domini coronabit te. Deprecantemque statim exaudiet, et se ostendet esse praesentem. Ita dumtaxat, si ad superiora opera haec quoque addideris, ut tollas de te obligationem et catenam qua tua anima colligata est. De qua et Petrus loquebatur ad Simonem: In felle enim amaritudinis, et obligatione iniquitatis video te esse (Act. VIII, 23). Et Paulus dolebat, obligatam cernens idololatriae Atheniensium civitatem. Funibus enim peccatorum suorum unusquisque constringitur (Prov. V). De quibus animae vinculis et David precabatur in psalmo: Ab occultis meis munda me, Domine, et ab alienis parce servo tuo (Ps. XVIII, 13). Difficile reperitur qui his non stringatur catenis. Raro invenitur anima quae hanc gravissimam torquem non habeat suo collo circumdatam, ad terrena se opera deprimentem, ut nequaquam coelum, sed terram aspiciat. Quod et de Evangelica refertur muliere, quam vinxerat Satanas per annos decem et octo, ut incurvata, coelestia non videret (Luc. XIII). Si ergo, ait, tuleris de medio cordis tui hanc catenam, et istiusmodi vincula dissipaveris, et σχειροτονίαν, pro qua tres alii interpretes voce consona, extentum digitum transtulerunt: ut non solum malum ipse non cogites, et non facias, sed ne detrahas quidem proximo tuo, et singulos quasi digito notes, et loquaris quod non prodest animae tuae, non tua mala, sed aliorum errores considerans: accipies quae sequens sermo subnectit.

(Verse 10.) "If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul: then [Vulg. then is absent] shall thy light rise up in darkness, and thy darkness shall be as the noonday." LXX: "If thou shalt take away from thee the bond, and the ordination and the word of murmuring, and shalt give thy bread to the hungry from thy soul, and shalt satisfy the humbled soul: then shall thy light rise up in darkness, and thy darkness shall be as the noonday." The Hebrew word MOTA, which in Jeremiah is interpreted as an "iron collar" (Jer. 18), is read twice in the present chapter. For in that place where we said above according to the Seventy: "Loose the obligations of violent exchanges," let us know that for the one word MOTA they put "violent contracts," for which Aquila translated "error," Symmachus "turning aside," Theodotion "kloion," that is, "collar." Again in the present place where we translated: "If thou wilt take away the chain from the midst of thee," and for "chain" the Seventy translated "syndesmon," that is, "bond" or "linking together"; Aquila, as above, interpreted it as "error"; Symmachus, conceding to the decrees of Theodotion, put "collar." Let this be said about the variety of interpretation. Otherwise the sense is thus joined with the preceding: The morning light shall rise for thee, and thy healths shall speedily arise: and thy justice shall go before thee, and the glory of the Lord shall crown thee. And he shall immediately hear thee entreating, and shall show himself to be present. Provided that, if to the superior works thou shalt also add these, that thou take away from thee the obligation and the chain by which thy soul is bound together. Of which also Peter spoke to Simon: "For I see thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:23). And Paul grieved, seeing the city of the Athenians bound to idolatry. For each one is constricted by the ropes of his own sins (Prov. 5:22). About which bonds of the soul David also prayed in the psalm: "Cleanse me, O Lord, from my secret sins, and from those of others spare thy servant" (Ps. 18:13-14). One is difficultly found who is not bound by these chains. Rarely is a soul found which does not have this most heavy collar encompassed about its neck, depressing it to earthly works, so that it by no means looks to heaven, but to the earth. Which is also related of the Evangelical woman, whom Satan had bound for eighteen years, so that being bowed down, she could not see celestial things (Luke 13). If therefore, he says, thou shalt take away from the midst of thy heart this chain, and shalt dissipate bonds of this kind, and "cheirotonian," for which the three other interpreters with consonant voice translated "extended finger": so that thou not only dost not think evil thyself, and not do it, but that thou dost not even detract from thy neighbor, and mark each one as if with a finger, and speak what does not profit thy soul, considering not thy own evils, but the errors of others: thou shalt receive what the following discourse subjoins.

Plerique nostrorum σχειροτονίαν, id est, ordinationem clericorum, quae non solum ad imprecationem vocis, 695 sed ad impositionem impletur manus (ne scilicet, ut in quibusdam risimus, vocis imprecatio clandestina clericos ordinet nescientes), sic intelligunt, ut assumant testimonium Pauli scribentis ad Timotheum: Manus cito nemini imposueris, neque communicaveris peccatis alienis (I Tim. V, 22). Non est enim peccatum leve, mittere margaritas ante porcos, et dare sanctum canibus (Matth. VII): et ordinationem clericatus, nequaquam sanctis, et in lege Dei doctissimis, sed asseclis suis tribuere, et vilium officiorum ministris: quodque his dedecorosius est, muliercularum precibus. In quo consideranda loquentis in se Christi Apostoli sapientia, qui ut ordinationis periculum demonstraret, junxit tormenta peccantium: Neque communicaveris peccatis alienis. Sicut ergo in ordinationibus malorum, particeps est peccatorum qui tales constituit: sic in ordinatione sanctorum, particeps est eorum justitiae, qui bonos elegit. Sequitur: Et verbum murmurationis, subauditur, ἀπὸ κοινοῦ, si abstuleris a te. Verbum autem murmurationis est, quando contra nos loquitur Deus: Desinat a me murmuratio populi hujus, et non morietur; nostraque peccata referimus ad Deum, ad excusandas excusationes in peccatis, et dicimus: Corporis me superavit ardor, adolescentiae incentiva vicerunt, a Deo talis creatus sum: paupertas coegit ad furtum. Itaque si non fecerimus ista quae dicta sunt, et fecerimus ea quae dicenda sunt, ut esurienti, non sicut supra, demus panem nostrum, sed animam nostram, ut eum in quibuscumque possumus adjuvemus, et non quasi ex tristitia et necessitate, sed ex animo tribuamus, accipientes magis, quam dantes beneficium: Hilarem enim datorem diligit Deus (II Cor. IX, 7), ut animam esurientem sive afflictam non refocillemus ex parte, sed saturemus: et doleamus cum dolentibus, lugeamusque cum lugentibus (Rom. XII), tunc orietur in tenebris lux nostra, ille qui dicit: Ego lux veni in mundum: ut omnis qui credit in me, in tenebris non maneat: sed habeat lucem vitae (Joan. XII, 46). Lucerna enim corporis nostri est oculus: si simplex fuerit, totum corpus 696 nostrum erit lucidum. Si autem qui lux esse deberet, versus fuerit in tenebras; tunc omne corpus tenebrosum erit, et dicetur nobis: Si lux quae in te est, tenebrae sunt, ipsae tenebrae quantae sunt (Matth. VI, 23)! Consideremus quantis virtutibus perveniamus ad lucem Dei, ut tenebrae vertantur in meridiem, dicamusque cum sponsa: Ubi pascis, ubi cubas, in meridie (Cant. I, 6)?

Most of our people understand "cheirotonian," that is, the "ordination of clerics," which is fulfilled not only by the imprecation of the voice, but by the imposition of the hand (lest namely, as we have laughed at in some, a clandestine imprecation of the voice should ordain clerics without their knowledge), so that they assume the testimony of Paul writing to Timothy: "Impose hands lightly on no man, neither be partaker of other men's sins" (1 Tim. 5:22). For it is not a light sin to cast pearls before swine, and to give that which is holy to dogs (Matt. 7:6): and to bestow the ordination of the clericate by no means on the holy, and those most learned in the law of God, but on their own followers, and on the ministers of vile offices: and what is more disgraceful than these, at the prayers of silly women. In which the wisdom of the Apostle speaking in Christ must be considered, who that he might demonstrate the danger of ordination, joined the torments of those sinning: "Neither be partaker of other men's sins." As therefore in the ordinations of the evil, he is a partaker of sins who constitutes such: so in the ordination of the saints, he is a partaker of their justice, who chooses the good. It follows: "And the word of murmuring," is understood, "from the common," if thou shalt take away from thee. But the word of murmuring is when God speaks against us: "Let the murmuring of this people cease from me, and they shall not die"; and we refer our sins to God, to excuse excuses in sins, and say: The heat of the body overcame me, the incentives of youth conquered, I was created such by God: poverty compelled to theft. Therefore if we shall not have done those things which were said, and shall have done those which are to be said, so that we give to the hungry, not as above, our bread, but our soul, so that we may help him in whatever things we can, and bestow not as if from sadness and necessity, but from the soul, receiving rather than giving a benefit: "For God loveth a cheerful giver" (2 Cor. 9:7), so that we do not refresh the hungry or afflicted soul in part, but satisfy it: and "weep with them that weep, and mourn with them that mourn" (Rom. 12:15), then shall our light rise up in darkness, he who says: "I the light am come into the world: that whosoever believeth in me, may not remain in darkness: but may have the light of life" (John 12:46). For the lamp of our body is the eye: if it be simple, thy whole body shall be lightsome. But if he who ought to be light shall have been turned into darkness; then shall the whole body be darksome, and it shall be said to us: "If the light that is in thee, be darkness, how great is that darkness itself" (Matt. 6:23)! Let us consider with what great virtues we may arrive at the light of God, so that the darkness may be turned into noonday, and let us say with the bride: "Where thou feedest, where thou liest, in the midday" (Cant. 1:6)?

(Vers. 11.) Et requiem dabit tibi Dominus semper, et implebit splendoribus animam tuam, et ossa tua liberabit. Et eris quasi hortus irriguus, et sicut fons aquarum, cujus non deficient aquae. LXX: Et erit Deus tuus tecum semper: et impleberis sicut desiderat anima tua, et ossa tua pinguescent. Et erunt sicut hortus ebrius: et sicut fons, cui non deficiet aqua. Quod in Alexandrinis exemplaribus in principio hujus capituli additum est: Et adhuc in te erit laus mea semper; et in fine et ossa tua quasi herba orientur, et pinguescent, et haereditate possidebunt in generationem et generationes, in Hebraico non habetur, sed ne in Septuaginta quidem emendatis et veris exemplaribus: unde obelo praenotandum est. Cum tenebrae, inquit, pectoris tui, orta luce, fuerint dissolutae, et pro nocte palpabili meridies fuerit exorta, tunc semper habitatorem habebis Deum, qui impleat splendoribus animam tuam. De quibus in psalmo legitur: Tecum principium in die virtutis tuae, in splendoribus sanctorum, ex utero ante luciferum genui te (Ps. CIX, 4). Sive saturaberis cunctis quae desiderat anima tua, quia et ipse saturasti animam esurientem, et dicere poteris: Benedic, anima mea, Domino, qui implet in bonis desiderium tuum (Ps. I, 5); et ossa tua liberabuntur de interitu et igne perpetuo. Sive impinguescent, ut pristinam crassitudinem recipiant, quae fame sermonis Domini attenuata fuerant. Quod quidem et juxta litteram de resurrectione eorum quae casura sunt corporum, intelligere possumus, et de virtutibus animae, quas significans sanctus loquitur in psalmo, Omnia ossa mea dicent, Domine, quis similis tibi (Ps. XXXIV, 10)? De quibus et in Proverbiis scriptum est, Fama bona impinguat ossa (Prov. XV, 30). Et quibus praemia promittuntur, Sanitas erit corpori tuo, et curatio ossibus tuis (Prov. XVI, 24). De quibus rursum scriptum est, Dominus custodit omnia ossa eorum, unum ex his non conteretur (Ps. XXXIII, 21). Econtrario, qui peccator est, et animae robur perdidit atque virtutem, plangit, et loquitur: Dissipata sunt ossa nostra secus infernum (Ps. CXL, 7). Neque enim possumus credere quod ossa peccatorum non in inferno sint, sed juxta infernum. Et fama bona impinguat ossa (Prov. XV, 30), quae ad corporis saginam non pertinet. Sequitur: Et eris, sive erit, id est, aut tu, aut anima tua, sicut hortus irriguus: de quo scriptum est: Fons egrediebatur, et irrigabat omnem faciem paradisi (Genes. II, 6), pro quo in Hebraico hortus legitur. Quem fontem non alium possumus dicere, nisi eum cui dicitur, Apud te est fons vitae (Ps. XXXV, 10): qui indesinenter rigat Ecclesiam suam, et cunctorum corda credentium.

(Verse 11.) "And the Lord will give thee rest always, and will fill thy soul with brightness, and deliver thy bones. And thou shalt be like a watered garden, and like a fountain of water, whose waters shall not fail." LXX: "And thy God shall be with thee always: and thou shalt be filled as thy soul desireth, and thy bones shall be made fat. And they shall be like a drunken garden: and like a fountain, for which water shall not fail." What has been added in the Alexandrian copies at the beginning of this chapter: "And yet my praise shall be in thee always"; and at the end "and thy bones shall rise like grass, and shall be made fat, and they shall possess by inheritance unto generation and generations," is not found in the Hebrew, nor even in the corrected and true copies of the Septuagint; hence it is to be marked with an obelus. When the darkness of thy breast, he says, shall have been dissolved by the rising light, and instead of palpable night the midday shall have arisen, then thou shalt always have God as an inhabitant, who may fill thy soul with brightnesses. Of which it is read in the Psalm: "With thee is the beginning in the day of thy strength, in the brightnesses of the saints, from the womb before the day star I begot thee" (Ps. 109:3). Or thou shalt be satisfied with all that thy soul desireth, because thou thyself hast satisfied the hungry soul, and thou shalt be able to say: "Bless the Lord, O my soul, who filleth thy desire with good things" (Ps. 102:1, 5); and thy bones shall be delivered from destruction and perpetual fire. Or they shall be made fat, so that they may receive again their former thickness, which had been thinned by the famine of the word of the Lord. Which indeed we can understand both according to the letter concerning the resurrection of those bodies which are about to fall, and concerning the virtues of the soul, of which the saint speaks, signifying them in the Psalm: "All my bones shall say, Lord, who is like to thee?" (Ps. 34:10). Concerning which it is also written in Proverbs: "A good report maketh the bones fat" (Prov. 15:30). And to whom rewards are promised: "It shall be health to thy body, and a cure to thy bones" (Prov. 16:24). Concerning which again it is written: "The Lord keepeth all their bones, not one of them shall be broken" (Ps. 33:21). On the contrary, he who is a sinner, and has lost the strength and virtue of the soul, laments and speaks: "Our bones are scattered near hell" (Ps. 140:7). For neither can we believe that the bones of sinners are not in hell, but near hell. And "a good report maketh the bones fat" (Prov. 15:30), which does not pertain to the fatness of the body. It follows: "And thou shalt be," or "it shall be," that is, either thou, or thy soul, "like a watered garden": concerning which it is written: "A fountain went up, and watered all the face of paradise" (Gen. 2:6), for which in the Hebrew "garden" is read. Which fountain we can say is none other than He to whom it is said: "With thee is the fountain of life" (Ps. 35:10): who unceasingly waters His Church, and the hearts of all believers.

(Vers. 12.) Et aedificabuntur in te deserta saeculorum: fundamenta generationis et generationis suscitabis: et vocabitur [Vulg. et vocaberis] in te aedificator sepium, convertens [Vulg. avertens] semitas in quietem. LXX: Et aedificabuntur tibi deserta a saeculo et erunt fundamenta tua sempiterna in generationes et generationes: et vocaberis aedificator maceriae, et semitas in medio quiescere facies. Non solum, inquit, orietur in tenebris lumen tuum, et tenebrae tuae erunt quasi meridies, et dabit tibi Dominus requiem semper, et eris quasi hortus irriguus, et caetera; sed aedificabuntur in te quae longo tempore deserta fuerant; et in multis generationibus permansura aedium tuarum fundamenta jacientur: ita ut vel tu ipse voceris aedificator sepium atque maceriarum, vel oriatur in te qui sit aedificator sepium, et avertat semitas in quietem, sive juxta Septuaginta, calles in medio faciat conquiescere. Haec Judaei et amici tantum occidentis litterae, ad instaurationem referunt urbium Palaestinae. Et vel facta sub Zorobabel et Ezra, et Neemia, vel in ultimo tempore futura contendunt: et ad instaurationem Jerusalem et in circuitu civitatum altissima fundamenta jacienda, et tam excelsos muros aedificandos, ut nullus hostium possit intrare, et omnium in eas inimicorum prohibeatur ingressus. Nos autem sequentes coeptae explanationis ordinem, quae deserta fuerant in Judaeis, dicimus aedificari in Ecclesia, non ad breve tempus, sed in perpetuum, et fundamenta illius ex utroque populo, id est, in duabus generationibus suscitanda. Unde dicebat Apostolus: Quasi sapiens architectus fundamentum posui: alius superaedificat: unusquisque autem videat quid superaedificat (I Cor. III, 10); et in alio loco: Dei agricultura, Dei aedificatio sumus; et iterum: Aedificati super fundamentum Apostolorum et Prophetarum (Ephes. II, 20); et vocandam eam, sive cum qui natus est in ea, aedificatorem sepium. De quo in psalmo legimus: Homo natus est in ea: et ipse fundavit eam Altissimus (Ps. LXXXVI, 5). Quas sepes atque macerias, hoc enim Graeco sermone significat φραγμοῦς, agro et vineis circumdari Scriptura commemorat: Vineam de Aegypto transtulisti: ejecisti gentes, et plantasti eam; et post paululum: Quare destruxisti maceriam ejus: et vindemiant eam omnes qui transeunt viam (Ps. LXXXIX, 9 et 13)? Et in hoc eodem Propheta: Vinea facta est dilecto; quam pulchro sermone describens, intulit: Aedificavi turrem, et maceria circumdedi (Eccles. II, 4). Quam qui destruxit, juxta Ecclesiasten, mordebit eum coluber. Quae ideo circumdata est, ut omnium bestiarum in vineam Dei prohibeatur accessus.

(Verse 12.) "And the deserts of the ages shall be built in thee: thou shalt raise up the foundations of generation and generation: and thou shalt be called [Vulg. and thou shalt be called] in thee the builder of hedges, turning [Vulg. turning away] the paths into rest." LXX: "And the deserts of old shall be built for thee and thy foundations shall be everlasting for generations and generations: and thou shalt be called the builder of a wall, and thou shalt make the paths in the midst to rest." Not only, he says, shall thy light rise in darkness, and thy darkness be as the noonday, and the Lord shall give thee rest always, and thou shalt be like a watered garden, and so forth; but those things which had been deserted for a long time shall be built in thee; and the foundations of thy houses, which are to remain for many generations, shall be laid: so that either thou thyself shalt be called the builder of hedges and walls, or there shall arise in thee one who is the builder of hedges, and may turn away the paths into rest, or according to the Septuagint, may make the paths in the midst to rest. These things the Jews and the friends only of the killing letter refer to the restoration of the cities of Palestine. And they contend that it was either done under Zerubbabel and Ezra and Nehemiah, or is to be in the last time: and that very high foundations are to be laid for the restoration of Jerusalem and in the circuit of the cities, and such high walls are to be built, that none of the enemies can enter, and the entrance of all enemies into them may be prohibited. But we, following the order of the explanation begun, say that what had been deserted among the Jews is being built in the Church, not for a short time, but forever, and its foundations are to be raised up from both peoples, that is, in two generations. Whence the Apostle said: "As a wise architect I have laid the foundation: another buildeth thereon: but let every man take heed what he buildeth thereon" (1 Cor. 3:10); and in another place: "We are God's husbandry, God's building"; and again: "Built upon the foundation of the Apostles and Prophets" (Eph. 2:20); and that she, or he who was born in her, is to be called the builder of hedges. Of whom we read in the Psalm: "A man was born in her: and the Highest himself hath founded her" (Ps. 86:5). Which hedges and walls, for this is what the Greek word phragmous signifies, Scripture mentions as surrounding the field and the vineyards: "Thou hast brought a vineyard out of Egypt: thou hast cast out the Gentiles, and planted it"; and a little later: "Why hast thou broken down the wall thereof: and all they who pass by the way do pluck it" (Ps. 79:9, 13)? And in this same Prophet: "A vineyard was made for my beloved"; which describing in beautiful language, he added: "I built a tower, and surrounded it with a wall" (Eccl. 2:4). Which he who hath destroyed, according to Ecclesiastes, the serpent shall bite him. Which was therefore surrounded, so that the access of all beasts into the vineyard of God may be prohibited.

Iste est autem coluber tortuosus, qui decepit Evam in paradiso, quae quia Dei praecepta destruxerat, propterea morsibus ejus patuit, et audivit a Domino: Tu observabis caput ejus; et ille observabit tibi calcaneum (Genes. III, 15). In eo loco, ubi nos juxta Septuaginta interpretati sumus, ne quid innovare videremur, quia vulgatum est testimonium, et vocaberis aedificator sepium, in Hebraico legitur, et vocabitur in te, GODER PHERES quod Aquila interpretatus est περιφράκτης διακοπῆς, quod nos possumus juxta sensum dicere, qui se opponit Dei iracundiae saevienti. Denique Symmachus transtulit, murum opponens caedenti (I Reg. VII), qualis fuit Moyses et Aaron, et Samuel, qui irae Domini restiterunt, et quasi aedificato muro, indignationi ejus posuerunt terminum. Quod et Jeremiae dicitur: Ne occurat Domino, ne irae ejus velit resistere, et indignationem ita precibus quasi quodam muro intercludere (Jerem. VII): et Moysi, quasi teneretur ab eo Dominus: Dimitte me, inquit, et percutiam populum istum (Exod. XXXII, 10). Istiusmodi ergo aedificator maceriarum murorumque et sepium, convertet semitas in quietem, ut nequaquam Dei ira desaeviat, sed placatus sit eis Dominus, et omnes indignationis semitae conquiescant.

(Vers. 13.) Si averteris a sabbato pedem tuum, facere voluntatem tuam in die sancto meo: et vocaveris sabbatum delicatum, et sanctum Domini gloriosum, et glorificaveris eum dum non facit vias tuas, et non invenietur [Vulg. invenitur] voluntas tua, ut loquaris sermonem. LXX: Si averteris in sabbatis pedem tuum: ut non facias voluntates tuas in die sancta. Et vocabis sabbata delicata sancta Domino: non tolles pedem tuum ad opus, neque loqueris verbum ÷ in ira de ore tuo **. Cui supra dixerat: Nonne hoc est jejunium magis quod elegi, dissolve colligationem impietatis, solve fasciculos deprimentes, et caetera: etiam nunc praemia repromittit, si facere voluerit quae sequuntur (Exod. XX); ut hic scilicet cohibeat pedem suum in sabbatis, nec faciat voluntates suas, et diem sanctum Domini suis commaculet voluntatibus [Al. voluptatibus]. Lege praeceptum est, ne in sabbatis opus servile faciamus, ne accendamus ignem, ut in uno sedeamus loco, ut illa tantum faciamus opera quae ad animae salutem pertinent. Quod si juxta litteram accipiamus, penitus impleri non potest. Quis enim potest hoc facere, ut tota die ac nocte sedens in sabbato de uno loco non recedat, immo ne leviter quidem se commoveat; quod si fecerit, transgressor legis sit? Ex uno igitur mandato, quod juxta litteram impossibile est, et caetera cogimur spiritualiter intelligere, ne faciamus servile opus, et perdamus animae libertatem; qui enim facit peccatum, servus est peccati (Joan. VIII): ne onus portemus in sabbato, quale portabat ille qui dicit: Iniquitates meae elevatae sunt supra caput meum: quasi onus grave aggravatae sunt super me (Ps. XXXVII, 5).

This is moreover the tortuous serpent, who deceived Eve in paradise, who because she had destroyed the precepts of God, therefore was exposed to his bites, and heard from the Lord: "Thou shalt watch for his head; and he shall watch for thy heel" (Gen. 3:15). In that place, where we have interpreted according to the Septuagint, lest we should seem to innovate anything, because the testimony is well known, "and thou shalt be called the builder of hedges," in the Hebrew it is read, "and it shall be called in thee," GODER PHERES, which Aquila interpreted periphraktes diakopes, which we can say according to the sense, "he who opposes himself to the raging wrath of God." Finally, Symmachus translated, "opposing a wall to the slayer" (1 Sam. 7), such as were Moses and Aaron and Samuel, who resisted the wrath of the Lord, and as if a wall had been built, placed a limit to His indignation. Which is also said to Jeremiah: that he should not run to the Lord, lest he should wish to resist His wrath, and so block off His indignation with prayers as if with a certain wall (Jer. 7): and to Moses, as if the Lord were held by him: "Let me alone," He says, "and I will strike this people" (Exod. 32:10). Such a builder of walls and ramparts and hedges, therefore, shall turn the paths into rest, so that the wrath of God may by no means rage, but the Lord may be appeased towards them, and all the paths of indignation may rest.

(Verse 13.) "If thou turn away thy foot from the sabbath, from doing thy own will in my holy day: and call the sabbath delicate, and the holy of the Lord glorious, and glorify him, while he doth not his ways, and thy own will be not found, to speak a word." LXX: "If thou turn away thy foot in the sabbaths: so as not to do thy wills on the holy day. And thou shalt call the sabbaths delicate, holy to the Lord: thou shalt not lift thy foot for work, nor speak a word in anger from thy mouth." To whom he had said above: "Is not this rather the fast that I have chosen, loose the bands of impiety, undo the bundles that oppress," and so forth: even now he promises rewards again, if he should wish to do what follows (Exod. 20); namely, that here he should restrain his foot on the sabbaths, and not do his wills, and defile the holy day of the Lord with his wills [Al. pleasures]. In the Law it is commanded that we should do no servile work on the sabbaths, that we should not kindle a fire, that we should sit in one place, that we should do only those works which pertain to the salvation of the soul. Which if we take according to the letter, it cannot be fully fulfilled. For who can do this, so as to sit all day and night on the sabbath and not depart from one place, or rather not even move himself slightly; which if he should do, he would be a transgressor of the law? From one mandate, therefore, which is impossible according to the letter, we are compelled to understand the others spiritually, that we should not do servile work, and lose the liberty of the soul; for he who committeth sin is the servant of sin (John 8): lest we should carry a burden on the sabbath, such as he carried who says: "My iniquities are gone over my head: and as a heavy burden are become heavy upon me" (Ps. 37:5).

Ne iniquitas quae sedet super talentum plumbi, in nobis habeat potestatem: ne nos voluptas corporis et libido succendant (Zach. V): Omnes enim adulterantes quasi clibanus corda eorum (Osee VII); et diaboli jacula ignita sunt, ut sagittent in obscuro rectos corde (Ps. X). Praecipitur quoque nobis ut arrepto nobis aratro, non respiciamus post tergum: ut tectorum altitudinem conscendentes, nequaquam ad tollenda saeculi vestimenta velimus descendere (Luc. IX); sed ut audiamus cum Moyse, Tu vero hic sta mecum (Exod. XXXIV, 2); et sedeamus cum Domino, lassi in via hujus saeculi, super puteum Samaritanae et conversionem errantiumque salutem sitientes (Joan. IV), ut audiamus Apostolum commonentem, State firmi et immobiles (I Cor. XV, 58), ne patiamur illud quod Judas passus est proditor, qui perdidit locum ministerii sui, et transgressor effectus est, illiusque semper sententiae recordemur: Si spiritus potestatem habentis ascenderit super te, locum tuum ne dimiseris (Eccles. X, 4). Qui sic quiescit in sabbato, lavat inter innocentes manus suas, nec movet pedes, ut suas faciat voluntates: iste celebrat sabbata Domini delicata. Qui sabbatismus, juxta Epistolam quae ad Hebraeos scribitur, repromittitur nobis in coelestibus, et gloria praeparatur (Hebr. IV): ut dum non faciamus vias nostras in sabbato, nec invenitur voluntas nostra, ut loquamur sermonem, quo scilicet nec opere, nec sermone peccemus. Alioquin si haec tantum prohibentur in sabbato, ergo in aliis sex diebus libertas nobis tribuitur delinquendi. Quod si stultum est credere, superest ut sabbatum quod interpretatur requies, omni tempore sanctificandum sit a fidelibus, dum non carnis, sed animae faciunt voluntates. Quodque jungitur, juxta Septuaginta, in ira ex ore tuo, in Hebraico non habetur. Ad hoc sabbatum, omni festivitate celebrandum, Salvator nos provocat in Evangelio, dicens: Venite ad me omnes qui laboratis et onerati estis, et ego vobis dabo requiem (Matth. XI, 28); hoc enim significat ἀναπαύσω ὑμᾶς, ut scilicet peccatorum onera deponentes, sabbatizemus in Christo, et dicamus: Statuit supra petram pedes meos (Ps. XXXIX, 3), illudque vitemus quod sanctus pene sustinuisse se dicit, Mei vero pene moti sunt pedes (Ps. LXXII, 2).

(Vers. 14.) Tunc delectaberis super Dominum [Vulg. Domino); et sustollam te super altitudines terrae, et cibabo te haereditate Jacob patris tui. Os enim Domini locutum est. LXX: Et eris confidens super Dominum: et elevabit te super bona terrae, et cibabit te haereditate Jacob patris tui. Os enim Domini locutum est.

Lest iniquity, which sitteth upon the talent of lead, should have power in us: lest the pleasure of the body and lust should kindle us (Zech. 5): "For they are all adulterers like an oven is their heart" (Hos. 7:6); and the fiery darts of the devil are so, that they may shoot in the dark at the upright in heart (Ps. 10:2). We are also commanded that, having taken up the plough, we should not look back: that climbing to the height of the roofs, we should by no means wish to descend to take the garments of the world (Luke 9, 17); but that we should hear with Moses: "But as for thee, stand thou here with me" (Exod. 34:2); and let us sit with the Lord, weary in the way of this world, over the well of the Samaritan woman and thirsting for the conversion and salvation of the erring (John 4), that we may hear the Apostle admonishing: "Be ye steadfast and unmovable" (1 Cor. 15:58), lest we should suffer that which Judas the traitor suffered, who lost the place of his ministry, and was made a transgressor, and let us always remember that sentence: "If the spirit of him that hath power ascend upon thee, leave not thy place" (Eccl. 10:4). He who thus rests on the sabbath, washes his hands among the innocent, and does not move his feet to do his own wills: he celebrates the delicate sabbaths of the Lord. Which sabbath-keeping, according to the Epistle written to the Hebrews, is promised to us in the heavens, and glory is prepared (Heb. 4): so that while we do not do our ways on the sabbath, nor is our will found, that we should speak a word, namely, that we should sin neither in deed nor in word. Otherwise, if these things are only prohibited on the sabbath, then on the other six days liberty is granted to us to offend. But if it is foolish to believe this, it remains that the sabbath, which is interpreted "rest," must be sanctified at all times by the faithful, as long as they do the wills not of the flesh, but of the soul. And what is added, according to the Septuagint, "in anger from thy mouth," is not found in the Hebrew. To this sabbath, to be celebrated with all festivity, the Savior provokes us in the Gospel, saying: "Come to me, all you that labor and are burdened, and I will give you rest" (Matt. 11:28); for this is what anapausō hymas signifies, that namely, laying down the burdens of sins, we may keep sabbath in Christ, and say: "He hath set my feet upon a rock" (Ps. 39:3), and let us avoid that which the saint says he almost sustained: "But my feet were almost moved" (Ps. 72:2).

(Verse 14.) "Then shalt thou be delighted in the Lord [Vulg. in the Lord]; and I will lift thee up above the high places of the earth, and I will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it." LXX: "And thou shalt be trusting in the Lord: and he shall lift thee up above the good things of the earth, and he shall feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it."

Postquam vocaveris sabbata delicata, et non moveris in sabbato pedem tuum ad opus servile faciendum, neque verbum locutus fueris, id est, semper tacueris, et impleveris quod praeceptum est: Cohibe linguam tuam a malo, et labia tua ne loquantur dolum (Ps. XXXIII, 14): tunc delectaberis in Domino, et videbis in te esse completum: Delectare in Domino, et dabit tibi petitiones cordis tui (Ps. XXXVI, 4). Sive fiduciam habebis in Domino, juxta illud quod scriptum est: Qui confidit in Domino, beatus est. Et in Jeremia: Benedictus homo qui confidit in Domino, et erit Dominus spes ejus (Jerem. XVII, 7). Et alibi: Bonum est confidere in Domino, quam confidere in homine (Ps. CXVII, 8). Et elevabit te Dominus atque sustollet super altitudines ac bona terrae. Terra enim mitium, terraque viventium non est deorsum, sed sursum est. Denique ad Lot de Sodomae et Gomorrae valle fugientem dicitur: In monte salvum te fac (Genes. XIX). Ad quem postquam pervenit, ortus est ei sol in Segor. De hac terra dicebat Dominus: Beati mites, quoniam ipsi possidebunt terram (Matth. V, 4): et multa alia quae crebro usurpavimus, quorum illud est: Honora patrem tuum, et matrem tuam, et eris longaevus super terram, quam Dominus Deus tuus dederit tibi (Exod. XX, 12). Quod juxta litteram penitus stare non potest. Multi enim honorant parentes, et cito moriuntur; et alii parricidae longo vivunt tempore. Ut autem certius noverimus hanc terram esse in sublimibus, tricesimi sexti psalmi breviter recordemur, in quo scriptum est: Mites possidebunt terram, et epulabuntur in multitudine pacis. Post quae infertur: Exspecta Dominum, et custodi vias ejus: et elevabit te, ut possideas terram (Ps. XXXVI, 11): de qua in alio loco canitur, Justi possidebunt terram, et habitabunt in saeculum saeculi super eam (Ibid., 34). Quod et ipsum impossibile est. Si enim terra pertransibit, haec utique quam incolimus, quomodo in saeculum saeculi justi habitabunt super eam? Ex quo discimus esse terram, quae in sublimibus sita est. Post quae infertur: Et cibabo, sive, cibabit te Dominus haereditate Jacob patris tui. Sicut enim qui fidem habuerit Abraham, appellatur filius Abraham: sic qui supplantat vitia atque peccata, vocatur filius Jacob. Et cujus quis virtutis imitator est, illius appellatur et filius. Bona autem terrae, quae in excelsis sita est, quibus saturatur filius Jacob, illa accipienda sunt, quae nec oculus vidit, nec auris audivit, nec in cor hominis ascenderunt (I Cor. II). De quibus in Epistola scriptum est ad Hebraeos: Qui enim haec dicunt, ostendunt quod patriam quaerant: et siquidem illam quaererent, de qua egressi erant, habebant tempus ut reverterentur ad eam. Nunc autem meliorem desiderant patriam, hoc est, coelestem Jerusalem (Hebr. XI, 14 et seqq.). Ex quo discimus, mille annorum fabulam, in qua rursum nuptiae promittuntur, et cibi, et terrenae vitae conversatio, abjiciendam.

After thou shalt call the sabbaths delicate, and thy foot is not moved on the sabbath to do servile work, nor shalt thou have spoken a word, that is, thou shalt have been always silent, and shalt have fulfilled what is commanded: "Keep thy tongue from evil, and thy lips from speaking guile" (Ps. 33:14): then thou shalt be delighted in the Lord, and thou shalt see fulfilled in thee: "Delight in the Lord, and he will give thee the requests of thy heart" (Ps. 36:4). Or thou shalt have confidence in the Lord, according to that which is written: "He who trusteth in the Lord is blessed." And in Jeremiah: "Blessed is the man who trusteth in the Lord, and the Lord shall be his hope" (Jer. 17:7). And elsewhere: "It is good to trust in the Lord, rather than to trust in man" (Ps. 117:8). And the Lord shall lift thee up and raise thee above the heights and good things of the earth. For the earth of the mild, and the earth of the living is not below, but is above. Finally, it is said to Lot fleeing from the valley of Sodom and Gomorrah: "Save thyself in the mountain" (Gen. 19:17). After he reached it, the sun rose upon him in Zoar. Of this earth the Lord said: "Blessed are the meek, for they shall possess the earth" (Matt. 5:4): and many other things which we have frequently employed, of which this is one: "Honor thy father and thy mother, and thou shalt be long-lived upon the earth, which the Lord thy God shall give thee" (Exod. 20:12). Which according to the letter cannot stand at all. For many honor their parents, and die quickly; and other parricides live for a long time. But so that we may know more certainly that this earth is in the heights, let us briefly remember the thirty-sixth Psalm, in which it is written: "The meek shall possess the earth, and shall be delighted in the abundance of peace." After which is added: "Expect the Lord, and keep his ways: and he shall exalt thee, that thou mayest possess the earth" (Ps. 36:11, 34): of which in another place it is sung, "The just shall possess the earth, and shall dwell upon it for ever and ever" (Ibid. 29). Which itself is impossible. For if the earth shall pass away, specifically this one which we inhabit, how shall the just dwell upon it for ever and ever? From which we learn that there is an earth which is situated in the heights. After which is added: "And I will feed," or, "the Lord shall feed thee with the inheritance of Jacob thy father." For as he who shall have had the faith of Abraham is called a son of Abraham: so he who supplants vices and sins is called a son of Jacob. And of whatever virtue one is an imitator, of that he is also called a son. Moreover, the good things of the earth, which is situated in the heights, with which the son of Jacob is satisfied, are to be understood as those which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man" (1 Cor. 2:9). Of which it is written in the Epistle to the Hebrews: "For they who say these things show that they seek a country: and if indeed they were seeking that from which they had gone out, they had time to return to it. But now they desire a better country, that is, the heavenly Jerusalem" (Heb. 11:14-16). From which we learn that the fable of a thousand years, in which again marriages are promised, and foods, and the conversation of an earthly life, is to be rejected.

Si enim in resurrectione neque nubent, neque nubentur, sed erunt similes Angelorum; quia sunt filii resurrectionis (Matth. XXII); et de ventre ac cibis Apostolus loquitur: Esca ventri, et venter escis: Deus autem et hunc et illam destruet (I Cor. VI, 13), quomodo rursum incorrupto et spirituali immortalique corpore, carnis pristinae mortalis atque corruptae vitia quaeremus? Et haec dicimus, non quo substantiam glorificati corporis denegemus, sed quo opera pristina in his qui Angelorum sunt similes, penitus auferamus. Alioquin et in isto adhuc corpore per jejunia et continentiam, et perpetuam castitatem et charitatem, imitamur virtutes Angelicas, et tamen substantiam corporum non amittimus. Quae ut omnia futura credamus, sciamus a Deo esse promissa, cujus os locutum est: ut quomodo in manibus opus, et in pedibus incessum, et in ventre generationem, et in auribus oculisque auditum atque intuitum: sic in ore sermonem Dei intelligamus.

(Cap. LIX.---Vers. 1, 2.) Ecce non est abbreviata manus Domini, ut salvare nequeat: neque aggravata est auris ejus, ut non exaudiat; sed iniquitates vestrae diviserunt inter vos et Deum vestrum, et peccata vestra absconderunt faciem ejus a vobis, ne exaudiret. LXX: Numquid non potest manus Domini salvos facere: aut aggravata est auris ejus, ut non exaudiat? Sed peccata vestra separant inter vos et Deum: et propter peccata vestra avertit faciem ejus a vobis, 703 ut non misereatur.

Poteram quae nunc facturum esse me dixi: Eris confidens in Domino, et elevabit te ad bona terrae, et cibabit te haereditate Jacob patris tui, et ante complere. Neque enim abbreviata est manus mea, atque contracta, ut eam ad liberandum populum meum extendere nequeam: aut surdas aures habeo, ut exaudire non possim.

Ex quo ostenditur aures Domini, quae justos audiunt, et non audiunt peccatores, nequaquam esse nostrarum aurium similes, quae emissam vocem sive justitiae, sive injustitiae, aequaliter audiunt; sed peccata, inquit, vestra, quasi quidam in medio murus oppositus, vos et Deum dividunt.

Unde et Salvator in passione sua fecit utrumque unum (Ephes. II), et medium parietem maceriae solvens, inimicitiam in sua carne destruxit, ut quos paries diviserat peccatorum, Christi sanguis conjungeret.

Qui aperuit paradisi januam, quae multo tempore clausa fuerat (Genes. III), et igneum gladium suo cruore restinxit, ut audiret latro: Hodie mecum eris in paradiso (Luc. XXIII, 43).

Quodque sequitur: Et propter peccata vestra avertit faciem a vobis: ut non audiret, sive ut non misereretur, hoc ostendit, quod fetorem peccatorum et iniquitates eorum ferre non potuerit, sed averterit faciem suam, ne eorum turpitudinem cerneret, et statim percutere cogeretur.

For if in the resurrection they shall neither marry, nor be married, but shall be like the Angels; because they are the children of the resurrection (Matt. 22:30); and the Apostle speaks of the belly and foods: "Food for the belly, and the belly for foods: but God shall destroy both it and them" (1 Cor. 6:13), how shall we again, with an incorrupt and spiritual and immortal body, seek the vices of the former mortal and corrupt flesh? And these things we say, not that we deny the substance of the glorified body, but that we may utterly take away the former works in those who are like the Angels. Otherwise, even in this body as yet, through fasts and continence, and perpetual chastity and charity, we imitate Angelic virtues, and yet we do not lose the substance of the bodies. That we may believe all these things to be future, let us know that they have been promised by God, whose mouth hath spoken it: so that as we understand work in the hands, and walking in the feet, and generation in the belly, and hearing and sight in the ears and eyes: so let us understand the word of God in His mouth.

(Chapter 59.---Verses 1, 2.) Behold, the hand of the Lord is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear; but your iniquities have divided between you and your God, and your sins have hid his face from you, that he should not hear. LXX: Is not the hand of the Lord able to save: or is his ear heavy, that it should not hear? But your sins separate between you and God: and on account of your sins he hath turned away his face from you, that he might not have mercy.

I could have fulfilled before what I said I would now do: "Thou shalt be trusting in the Lord, and he shall lift thee up to the good things of the earth, and he shall feed thee with the inheritance of Jacob thy father." For my hand is not shortened, and contracted, that I cannot extend it to deliver my people: or have I deaf ears, that I cannot hear?

From this it is shown that the ears of the Lord, which hear the just, and do not hear sinners, are by no means similar to our ears, which hear an uttered voice equally, whether of justice or of injustice; but your sins, he says, like a certain wall placed in the middle, divide you and God.

Whence also the Savior in his passion made both one (Eph. 2), and breaking down the middle wall of partition, he destroyed the enmity in his flesh, so that those whom the wall of sins had divided, the blood of Christ might join together.

Who opened the gate of paradise, which had been closed for a long time (Gen. 3), and quenched the fiery sword with his own blood, so that the thief might hear: "Today thou shalt be with me in paradise" (Luke 23:43).

And that which follows: "And on account of your sins he hath turned away his face from you: that he might not hear," or "that he might not have mercy," this shows that he could not bear the stench of their sins and iniquities, but turned away his face, lest he should behold their baseness, and be compelled to strike immediately.

Unde peccator Domini vultum videre desiderans, dicit in psalmo: Usquequo, Domine, oblivisceris me in finem, usquequo avertis faciem tuam a me (Ps. XII, 1)? Et alibi: Ostende faciem tuam, et salvi erimus (Ps. LXXIX, 4).

(Vers. 3, 4.) Manus enim vestrae pollutae sunt sanguine, et digiti vestri iniquitate: labia vestra locuta sunt mendacium, et lingua vestra iniquitatem fatur. Non est qui invocet justitiam, neque est qui judicet vere: sed confidunt in nihili [Vulg. nihilo], et loquuntur vanitates. LXX: Manus enim vestrae pollutae sunt sanguine, et digiti vestri peccatis. Labia vestra polluta sunt iniquitate, et lingua vestra injustitiam meditatur. Nullus loquitur justa: neque est justum judicium. Confidunt in vanis, et loquuntur vacua, iniquitates atque peccata.

Quae supra generaliter nominavit, nunc exponit in partibus. Et considerandum quod nequaquam eis objiciat idololatriam qua Isaiae temporibus tenebantur, sed effusionem sanguinis, de quo 704 ante jam dixerat: Justus perit, et non est qui recogitet. Et viri justi tolluntur, et nemo corde intelligit. A facie enim iniquitatis sublatus est justus: erit in pace sepultura ejus, tolleturque de medio (Isai. LVII, 1, 2).

Et quamquam ipsi manus non miserint in Dominum Salvatorem, tamen consona impietatis voce clamantes: Sanguis ejus super nos et super filios nostros (Matth. XXVII, 25), mortis ejus rei sunt, et habent pollutas manus.

De quibus idem Propheta testatur, dicens: Si levaveritis manus vestras ad me, non exaudiam. Manus vestrae sanguine plenae sunt (Isai. I, 15).

Labia quoque eorum et lingua loquuntur iniquitatem atque mendacium, ut pro Christo sibi Antichristum repromittant, nec sit ullus in populo qui invocet justitiam, et judicet veritatem, sive ut in Hebraeo babetur, fidem, quod scilicet credat in Christo; sed confidunt in nihili, et loquuntur vanitates.

Unde Apostolus praecipit, ne attendamus Judaicas fabulas, et mandata hominum aversantium se a veritate (Tit. I). Vere enim confidunt in nihili, et sequuntur vanitates, in quo impletur Domini vaticinium: Ego veni in nomine Patris mei, et non suscepistis me: si alius venerit in nomine suo, illum suscipietis (Joan. V, 43).

(Vers. 5, 6.) Conceperunt laborem, et pepererunt iniquitatem: et ova aspidum ruperunt, et telas araneae texuerunt. Qui comederit de ovis eorum, morietur: et quod confotum est, erumpet in regulum. Telae eorum non erunt in vestimentum, neque operientur operibus suis. LXX: Quia parturiunt dolorem, et generant iniquitatem. Ova aspidum fregerunt: et telam araneae texuerunt. Et qui de ovis eorum comedere voluerit, frangens reperiet putridum, et in ipso regulum: tela eorum non erit in vestimentum, nec operientur operibus suis.

Whence the sinner desiring to see the face of the Lord, says in the psalm: "How long, O Lord, wilt thou forget me unto the end? how long dost thou turn away thy face from me?" (Ps. 12:1). And elsewhere: "Show thy face, and we shall be saved" (Ps. 79:4).

(Verses 3, 4.) For your hands are polluted with blood, and your fingers with iniquity: your lips have spoken lies, and your tongue uttereth iniquity. There is none who calleth upon justice, neither is there any who judgeth truly: but they trust in nothing [Vulg. nothing], and speak vanities. LXX: For your hands are polluted with blood, and your fingers with sins. Your lips are polluted with iniquity, and your tongue meditateth injustice. No one speaketh just things: neither is there just judgment. They trust in vain things, and speak empty things, iniquities and sins.

What he named generally above, he now explains in parts. And it should be considered that he by no means charges them with the idolatry by which they were held in the times of Isaiah, but with the shedding of blood, of which he had already said before: "The just perisheth, and there is no one who thinketh in his heart. And men of justice are taken away, and no one understandeth in his heart. For the just is taken away from the face of iniquity: his burial shall be in peace, and he shall be taken away from the midst" (Isa. 57:1, 2).

And although they themselves did not lay hands on the Lord Savior, yet crying out with a consonant voice of impiety: "His blood be upon us and upon our children" (Matt. 27:25), they are guilty of his death, and have polluted hands.

Concerning whom the same Prophet testifies, saying: "When you stretch forth your hands to me, I will not hear you. Your hands are full of blood" (Isa. 1:15).

Their lips also and tongue speak iniquity and lies, so that instead of Christ they promise themselves Antichrist, nor is there any among the people who calleth upon justice, and judgeth truth, or as it is found in the Hebrew, faith, namely that he should believe in Christ; but they trust in nothing, and speak vanities.

Whence the Apostle commands that we should not attend to Jewish fables, and the commandments of men turning themselves away from the truth (Titus 1). For they truly trust in nothing, and follow vanities, in which the prophecy of the Lord is fulfilled: "I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive" (John 5:43).

(Verses 5, 6.) They have conceived labor, and brought forth iniquity: and they have broken the eggs of asps, and have woven the webs of spiders. He who shall eat of their eggs, shall die: and that which is brought forth, shall break out into a basilisk. Their webs shall not be for clothing, neither shall they cover themselves with their works. LXX: For they travail with sorrow, and bring forth iniquity. They have broken the eggs of asps: and have woven the web of a spider. And he who willeth to eat of their eggs, breaking it shall find it rotten, and in it a basilisk: their web shall not be for clothing, nor shall they cover themselves with their works.

Qui Antichristi praestolantur adventum, nec possunt dicere: A timore tuo, Domine, concepimus, et parturivimus et peperimus, spiritum salutis tuae fecimus super terram (Isai. XXVI, 18), recte concipiunt dolorem, et parturiunt iniquitatem: ut quem multo labore perquirunt, in iniquitate suscipiant; de quorum scriptum est patre: Concepit dolorem, et peperit iniquitatem (Ps. VII, 15).

Isti frangunt atque disrumpunt ova aspidum, ut earum venena in sua mente suscipiant, quibus in Evangelio dicitur: Serpentes, genimina viperarum (Matth. III, 7). Pulchreque ova posuit aspidum atque serpentum, quae ova prius generare dicuntur. 705 Et quia non solum malitiae venena in cordibus suis retinent, sed in lege Domini die ac nocte meditantur, aniles fabulas mussitantes, propterea dicitur: Et telas araneae texunt: quibus muscas et culices et parva capiunt animantia; ad quas cum forte quid venerit, quasi per aerem vacuum transvolat.

Qui comederit, inquit, de ovis eorum, morietur, hoc est, qui consiliis eorum acquieverit, quomodo Abel acquievit Cain dicenti, Transeamus in campum (Genes. IV, 8), statim interficietur: sive ut Septuaginta transtulerunt: Qui voluerit de ovis eorum comedere, conterens inveniet putridum, et in ipso regulum.

Qui enim prima fronte deceptus, ova putaverit gallinarum et aliarum volucrum, quarum esus innoxius est: si fregerit antequam comedat, statim putorem teterrimum fetoremque cognoscet, et quod confotum est, inveniet regulum. Sive juxta Symmachum et Theodotionem, aspidem. Aquila autem viperam posuit; pro qua in Hebraico legitur EPHEE (). Qui igitur audiens traditiones Judaicas, ad escas se mille annorum voluerit praeparare, et repromissionum deliciis irretitus, manum ad ovum extendere: si antequam comedat, hoc est verbis mortiferis acquiescat, voluerit prius considerare quod dicitur, et singulos sermones discutere, eorumque tractare rationem, statim in ipsis reperiet [Al. reperit] Antichristum praeparari.

Ergo juxta Hebraicum, qui comederit de ovis eorum, morietur. Qui autem, juxta Septuaginta, frangere ante voluerit, et diligentius intueri ac videre quid latitet, reperiet fetorem teterrimum, et principem omnium serpentem diabolum, in eorum latitare traditionibus. Et quia supra dixerat: Telas araneae texunt, exponit quod telarum istarum textura non proficiat.

They who wait for the coming of Antichrist, and cannot say: "From thy fear, O Lord, we have conceived, and have been in labor and have brought forth, we have made the spirit of thy salvation upon the earth" (Isa. 26:18), rightly conceive sorrow, and bring forth iniquity: so that him whom they seek with much labor, they may receive in iniquity; of whose father it is written: "He hath conceived sorrow, and brought forth iniquity" (Ps. 7:15).

These break and burst asunder the eggs of asps, that they may receive their poisons into their mind, to whom it is said in the Gospel: "Serpents, generation of vipers" (Matt. 3:7). And beautifully he put the eggs of asps and of serpents, which are said to generate eggs first. And because they not only retain the poisons of malice in their hearts, but meditate on the law of the Lord day and night, muttering old wives' fables, therefore it is said: "And they weave the webs of spiders": with which they catch flies and gnats and small living creatures; to which when anything by chance comes, it flies through as if through empty air.

"He who shall eat," he says, "of their eggs, shall die," that is, he who shall have acquiesced in their counsels, as Abel acquiesced in Cain saying, "Let us go forth into the field" (Gen. 4:8), shall be immediately killed: or as the Septuagint translated: "He who willeth to eat of their eggs, crushing them shall find them rotten, and in them a basilisk."

For he who, deceived at first sight, shall have thought them to be the eggs of hens and other birds, whose eating is harmless: if he shall have broken them before he eats, he will immediately know the most foul stench and smell, and will find that what was hatched is a basilisk. Or according to Symmachus and Theodotion, an asp. But Aquila put a viper; for which in Hebrew is read EPHEE. He therefore who hearing Jewish traditions, shall wish to prepare himself for the foods of a thousand years, and entangled by the delights of the promises, extends his hand to the egg: if before he eats, that is, acquiesces in the deadly words, he shall have wished first to consider what is said, and to discuss individual speeches, and to treat their reason, he will immediately find in them that Antichrist is being prepared.

Therefore according to the Hebrew, he who shall eat of their eggs, shall die. But he who, according to the Septuagint, shall wish to break them first, and to look more diligently and see what lies hidden, will find the most foul stench, and the prince of all serpents, the devil, lurking in their traditions. And because he had said above: "They weave the webs of spiders," he explains that the texture of these webs is not profitable.

Labor, inquit, eorum omnisque doctrina non Christi efficit vestimentum, nec pallium quo nuditas animae protegatur, sed casso labore desudant, dicente hoc eodem Propheta: Populus hic labiis me honorat; cor vero eorum longe est a me. Frustra autem me colunt, docentes doctrinas et praecepta hominum (Isai. XXIX, 13): quae sequentes, negligunt legem Dei. Et ut sciamus in tela opera demonstrari, intulit: Neque operientur operibus suis.

Quidam locum 706 istum sic edisserunt: Ova aspidum sciderunt, sive ruperunt, id est, mordentes Prophetarum reliquere sermones omnes, et blanda sibi pseudoprophetarum eloquia texuerunt: de quibus qui comederit, a serpente ferietur; et intelliget nihil sibi verba profuisse mendacii.

(Vers. 7, 8.) Opera eorum opera inutilia: et opus iniquitatis in manibus eorum. Pedes eorum ad malum currunt: et festinant ut effundant sanguinem innocentem. Cogitationes eorum, cogitationes inutiles: vastitas et contritio in viis eorum. Viam pacis nescierunt: et non est judicium in gressibus eorum. Semitae eorum incurvatae sunt eis: omnis qui calcat in eis, ignorat pacem. LXX: Opera enim eorum opera iniquitatis: et pedes eorum ad malitiam currunt. Veloces ad effundendum sanguinem innoxium: et cogitationes eorum, cogitationes stultorum. Contritio et miseria in viis eorum: et viam pacis non cognoverunt: et non est judicium in viis eorum. Semitae enim eorum perversae, quas transeunt, et nesciunt pacem.

Ideo non operiuntur [Al. operientur] operibus suis, quia opera eorum opera iniquitatis sunt, quae Apostolus infructuosa cognominat, id est fructus non habentia (Ephes. V). Et pedes eorum currunt ad malum, et festinant ad effundendum sanguinem innoxium (Prov. I). Hanc enim et in Prophetarum occisione habuerunt consuetudinem.

Ad quos Stephanus loquebatur: Quem enim Prophetarum non sunt persecuti patres vestri (Act. VII, 52)? Et Dominus in Evangelio: Jerusalem, Jerusalem quae occidis Prophetas, et lapidas eos, qui ad te missi sunt (Matth. XXIII, 37); et iterum: Veniet super vos omnis sanguis justus, qui effusus est super terram: a sanguine Abel justi usque ad sanguinem Zachariae filii Barachiae, quem occidistis inter Templum et altare (Ibid., 35).

Unde et supra ad eos dicitur: Manus enim vestrae pollutae sunt sanguine: et lingua vestra loquuntur iniquitatem (Isai. I, 15). Et per hanc meditationem crudelitatis atque blasphemiae, ad necem Domini pervenerunt. Quomodo et Judas per avaritiae viam venit ad homicidium, immo sacrilegium avaritiae copulatum.

Their labor, he says, and all their doctrine does not effect the garment of Christ, nor the cloak by which the nakedness of the soul may be protected, but they sweat in vain labor, this same Prophet saying: "This people honoreth me with their lips; but their heart is far from me. And in vain do they worship me, teaching the doctrines and precepts of men" (Isa. 29:13): which following, they neglect the law of God. And that we may know that works are demonstrated in the web, he added: "Neither shall they cover themselves with their works."

Some explain this place thus: 'They have split,' or 'broken the eggs of asps,' that is, biting they have left all the speeches of the Prophets, and have woven for themselves the smooth eloquence of false prophets: of which he who willeth to eat, shall be struck by the serpent; and shall understand that the words of lying have profited him nothing.

(Verses 7, 8.) Their works are useless works: and the work of iniquity is in their hands. Their feet run to evil: and they make haste to shed innocent blood. Their thoughts are useless thoughts: wasting and destruction are in their ways. They have not known the way of peace: and there is no judgment in their steps. Their paths are become crooked to them: every one that treadeth in them, knoweth no peace. LXX: For their works are works of iniquity: and their feet run to malice. Swift to shed innocent blood: and their thoughts are the thoughts of fools. Destruction and misery are in their ways: and the way of peace they have not known: and there is no judgment in their ways. For their paths are perverse, which they pass through, and they know not peace.

Therefore they are not covered with their works, because their works are works of iniquity, which the Apostle surnames unfruitful, that is, having no fruit (Eph. 5). And their feet run to evil, and they make haste to shed innocent blood (Prov. 1). For they had this custom also in the slaying of the Prophets.

To whom Stephen spoke: 'For which of the prophets have not your fathers persecuted?' (Acts 7:52). And the Lord in the Gospel: 'Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee' (Matt. 23:37); and again: 'That upon you may come all the just blood that hath been shed upon the earth: from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you slew between the temple and the altar' (ibid., 35).

Whence also it is said to them above: 'For your hands are defiled with blood: and your tongue speaketh iniquity' (cf. Isa. 1:15). And through this meditation of cruelty and blasphemy, they arrived at the death of the Lord. Just as Judas also came through the way of avarice to homicide, nay rather, sacrilege coupled with avarice.

Quodque sequitur: Cogitationes eorum cogitationes stultorum: contritio et infelicitas in viis eorum, et viam pacis non cognoverunt. Et supra: Veloces pedes eorum ad effundendum sanguinem, Apostolus posuit ad Romanos (Cap. III): 707 quod multi ignorantes, de tertio decimo psalmo sumptum putant, qui versus in editione Vulgata additi sunt, et in Hebraico non habentur. De quo plenius in exordio hujus voluminis diximus.

Recte autem viam pacis ignoraverunt, qui auctorem ejus suscipere noluerunt. Ipse est enim pax nostra, qui loquitur ad Apostolos: Pacem meam do vobis, pacem meam relinquo vobis (Joan. XIV, 27). Et ad Jerusalem: Si scires quae ad pacem sunt tibi, quoniam venient dies super te, et circumdabunt te inimici tui vallo, et obsidebunt te, et filios tuos allident ad terram (Luc. XIX, 42, 43).

Qui autem pacem non susceperint, consequenter nec judicium habent in viis suis. Illum de quo supra dictum est: Ecce puer meus quem elegi, dilectus meus quem dilexit anima mea, judicium gentibus proferet (Isai. XLII, 1).

Sequitur: Viae eorum perversae, non natura, sed propria voluntate. Quidquid enim pervertitur atque curvatur, de recto torquetur in pravum. Omnis doctrina Pharisaeorum subversio veritatis est, per quam qui ambulaverit, non solum non invenit pacem; sed nec cognoscit quidem eam, ut sciat quid quaerere debeat.

(Vers. 9 seqq.) Propter hoc elongatum est judicium a nobis: et non apprehendet nos justitia. Exspectavimus lucem, et ecce tenebrae: splendorem, et in tenebris ambulavimus. Palpavimus sicut caeci parietem: et quasi absque oculis attrectavimus: impegimus meridie, quasi in tenebris: in caligosis [Vulg. caliginosis] quasi mortui. Rugiemus quasi ursi omnes: et quasi columbae meditantes gememus. Exspectavimus judicium, et non erit [Vulg. est]: salutem, et elongata est a nobis. LXX: Propterea recessit judicium ab eis: et non apprehendit eos justitia. Cum exspectarent lucem, factae sunt eis tenebrae. Praestolantes eam in tenebris ambulabunt: palpabunt sicut caeci parietem: et quasi non habentes oculos attrectabunt. Cadent in meridie, quasi in nocte media: quasi morientes gement: quasi ursus, et quasi columba pariter ambulabunt. Exspectavimus judicium, et non est: salus longe recessit a nobis.

And that which follows: 'Their thoughts are the thoughts of fools: destruction and unhappiness are in their ways, and the way of peace they have not known.' And above: 'Their feet are swift to shed blood,' the Apostle put in the Epistle to the Romans (Chapter 3): which many, being ignorant, think was taken from the thirteenth psalm, which verses were added in the Vulgate edition, and are not found in the Hebrew. Of which we have spoken more fully at the beginning of this volume.

But they rightly ignored the way of peace, who refused to receive its author. For he himself is our peace, who speaks to the Apostles: 'My peace I give to you, my peace I leave to you' (John 14:27). And to Jerusalem: 'If thou also hadst known the things that are to thy peace; for the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee' (Luke 19:42-44).

But they who have not received peace, consequently have no judgment in their ways. Him of whom it was said above: 'Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased, he shall show judgment to the Gentiles' (Isa. 42:1).

It follows: 'Their ways are perverse,' not by nature, but by their own will. For whatever is perverted and curved, is twisted from the right into the wrong. All the doctrine of the Pharisees is the subversion of truth, through which he who walks, not only does not find peace; but does not even know it, so that he might know what he ought to seek.

(Verse 9 and following.) Therefore is judgment far from us: and justice shall not overtake us. We looked for light, and behold darkness: for brightness, and we have walked in the dark. We have groped for the wall, and like the blind we have threshed about as if without eyes: we have stumbled at noonday, as if in darkness: in dark places [Vulg. in caliginous places] as if dead. We shall roar all of us like bears: and we shall groan, meditating like doves. We looked for judgment, and it shall not be [Vulg. is not]: for salvation, and it is far from us. LXX: Therefore has judgment departed from them: and justice has not overtaken them. When they looked for light, darkness came upon them. Waiting for it, they shall walk in darkness: they shall grope for the wall like the blind: and as if not having eyes, they shall thresh about. They shall fall at noonday, as if in the middle of the night: they shall groan like those dying: like a bear, and like a dove together they shall walk. We looked for judgment, and it is not: salvation has departed far from us.

Post accusationem populi Judaeorum, ex persona eorum Propheta respondit, quid loqui debeant poenitentes, si tamen velint post vulnera recipere sanitatem. Mirorque cur Septuaginta, quasi Propheta de eis loquatur, et non ipsi ad Prophetae verba respondeant, orationem texuerint, cum in consequentibus veritate superati, hoc idem fecerint, dicentes: 708 Exspectavimus judicium, et non est; salus longe recessit a nobis. Multa enim iniquitas nostra in conspectu tuo; et peccata nostra restiterunt nobis, et caetera.

In praesenti igitur tempore universa complentur. Elongatum est judicium a Judaeis, quod gentibus nuntiatum est. Et non apprehendet eos justitia, quae a nationibus comprehensa est. Exspectaverunt lucem, dicentes: Emitte lucem tuam et veritatem tuam (Ps. XLII, 3), quae eis per Prophetas fuerat repromissa, et erroris tenebris occupati sunt.

Sustinebant splendorem; et ambulaverunt in tenebris. Ita Scripturas sanctas, quasi caeci palpantes parietem, verba tantum in eis et folia, non sensum fructumque quaerentes, qui tenetur in litteris. Denique jungit et dicit: Impegimus, sive cademus meridie, quasi in tenebris: in caligosis [Al. caliginosis], quasi mortui. In toto enim orbe, sole justitiae splendorem rutilante, illi morantur in tenebris, videlicet ut peccato mortui.

Rugiemus, ait, quasi ursi omnes, et quasi columbae meditantes gememus; ut et crudeles sint pariter et miseri: feri et immanes ad humiles atque subjectos: pavidi atque trepidantes ad eos qui fortiores sunt, quos quasi accipitres perhorrescunt. Legimus et in alio loco: Quasi ursa raptis catulis. Et in Daniele, regnum cruentum in quo sunt tres ordines dentium, ursae ferocissimae comparatum (II Reg. XVII, 8; Dan. VII).

Et quasi columbae meditantes gememus, absque sensu et intelligentia Scripturarum, tantum verba meditantes, quae decantant memoriter. Sed quomodo columbae, de quibus scriptum est: Ephraim quasi columba non habens sensum (Osee VII, 11); et quomodo in Evangelio contra serpentum malitiam, simplicitas ponitur columbarum (Matth. X): sic in praesenti loco, simplicitas absque prudentia, quae vicina stultitiae est, in sola verborum meditatione monstratur.

Exspectabunt judicium, et non erit: salutem, subauditur, exspectabunt et non erit, quia longe migravit ad gentes. In quo notandum, quod omnia futuro dicantur tempore, ut quod nunc Judaei sustinent, indicetur.

After the accusation of the people of the Jews, the Prophet answered in their person, what the penitent ought to speak, if only they wish to receive health after their wounds. And I wonder why the Septuagint, as if the Prophet were speaking of them, and they themselves did not answer to the words of the Prophet, wove the discourse, when in the following things, overcome by the truth, they did this same thing, saying: 'We looked for judgment, and it is not; salvation has departed far from us.' For our iniquity is many in thy sight; and our sins have resisted us, and the rest.

In the present time, therefore, all things are fulfilled. Judgment is far from the Jews, which has been announced to the Gentiles. And justice shall not overtake them, which has been grasped by the nations. They looked for light, saying: 'Send out thy light and thy truth' (Ps. 42:3), which had been promised to them through the Prophets, and they were occupied by the darkness of error.

They waited for brightness; and they walked in darkness. Thus the Holy Scriptures, like the blind groping for a wall, seeking only the words in them and the leaves, not the sense and the fruit, which is contained in the letters. Finally he joins and says: 'We have stumbled,' or 'we shall fall at noonday, as if in darkness: in caliginous places, as if dead.' For in the whole world, the sun of justice shining with brightness, they dwell in darkness, namely as dead to sin.

'We shall roar,' he says, 'all of us like bears, and we shall groan, meditating like doves'; so that they are both cruel and wretched at the same time: fierce and monstrous toward the humble and subject: fearful and trembling toward those who are stronger, whom they dread like hawks. We read also in another place: 'As a bear robbed of her whelps.' And in Daniel, the bloody kingdom in which there are three rows of teeth, is compared to a most fierce bear (2 Sam. 17:8; Dan. 7).

'And we shall groan, meditating like doves,' without sense and understanding of the Scriptures, meditating only on the words, which they chant by heart. But as doves, of which it is written: 'Ephraim is like a dove that hath no sense' (Hos. 7:11); and as in the Gospel, against the malice of serpents, the simplicity of doves is placed (Matt. 10): so in the present place, simplicity without prudence, which is close to folly, is shown in the meditation of words alone.

They shall look for judgment, and it shall not be: salvation, it is understood, they shall look for and it shall not be, because it has migrated far to the Gentiles. In which it should be noted, that all things are said in the future tense, so that what the Jews now suffer may be indicated.

(Vers. 12 seqq.) Multiplicatae sunt iniquitates nostrae coram te, et peccata nostra responderunt nobis: quia scelera nostra nobiscum, et iniquitates nostras cognovimus. Peccare et mentiri contra Dominum: et aversi sumus, ne iremus post tergum Domini nostri, ut loqueremur 709 calumniam, et transgressionem concepimus, et locuti sumus de corde verba mendacii. Et conversum est retrorsum judicium, et justitia longe stetit, quia corruit in platea veritas, et aequitas non potuit ingredi. Et facta est veritas in oblivionem, et qui recessit a malo, praedae patuit. LXX: Multa est enim iniquitas nostra in conspectu tuo, et peccata nostra restiterunt nobis. Iniquitates enim nostrae in nobis sunt, et injustitias nostras cognovimus. Impie egimus, et mentiti sumus, et recessimus a Deo nostro. Locuti sumus iniqua, et inobedientes fuimus. Parturivimus et meditati sumus de cordibus nostris verba iniqua. Et recessimus a judicio, et justitia longe stetit, quia consumpta est in viis eorum veritas, et per rectum iter transire non poterant. Et veritas sublata est: et transtulerunt mentem ut non intelligerent.

Reddit causas quare rugierint quasi ursi, et meditati sunt ut columbae; exspectaverint judicium quod non erat, salutem quae transivit ad gentes: quia multiplicatae sunt, dicentes, iniquitates nostrae in conspectu tuo: a quibus multo tempore averteras faciem, ne eas cerneres, ne ferires. Et peccata nostra responderunt nobis, ut reciperemus quod meruimus. Et scelera nostra nobiscum sunt: iniquitatesque cognovimus, quas multo tempore perpetrantes putabamus esse justitiam.

Quae sunt autem iniquitates? Peccare et mentiri contra Deum: sive ut juxta Hebraicum, Aquila transtulit, negare Deum: quod ad Salvatorem refertur. Et reliquimus, inquiunt, Deum nostrum dicentes: Scimus quod Moysi locutus sit Deus: hunc autem nescimus, unde sit (Joan. IX, 29), ut loqueremur calumniam, Hic si ex Deo esset, non solveret sabbatum (Ibid., 16). Et: In Beelzebub principe daemoniorum ejicit daemonia (Luc. X, 15).

Et transgressionem, quae significantius Graece dicitur ἀπόστασις, cum aliquis negat Deum et praevaricationis arguitur. Concepimus et locuti sumus de corde verba mendacii, contemnentes legem Dei, et sequentes traditiones hominum: quas illi δευτερώσεις vocant, et quas in nostro corde simulavimus: Et conversum est retrorsum judicium, et justitia longe stetit.

Quae enim pars justitiae et iniquitati? qui consensus Christi et Belial? Stetit justitia in gentibus, et recessit a nobis, quia corruit in platea veritas. Lata enim et spatiosa via quae ducit ad mortem (Matth. VII): quia angustam 710 viam, in qua veritas commoratur, intrare nolebant.

(Verse 12 and following.) Our iniquities are multiplied before thee, and our sins have answered us: for our wicked deeds are with us, and we have known our iniquities. To sin and to lie against the Lord: and we have turned away so that we would not walk after the back of our Lord, that we might speak calumny, and we have conceived transgression, and have spoken words of lying from the heart. And judgment is turned backward, and justice hath stood far off, because truth hath fallen in the street, and equity could not enter. And truth hath been forgotten, and he that departed from evil, lay open to be a prey. LXX: For our iniquity is many in thy sight, and our sins have resisted us. For our iniquities are in us, and we have known our injustices. We have acted impiously, and have lied, and have departed from our God. We have spoken iniquitous things, and have been disobedient. We have travailed and meditated iniquitous words from our hearts. And we have departed from judgment, and justice hath stood far off, because truth has been consumed in their ways, and they could not pass through the right path. And truth has been taken away: and they have transferred their mind so that they would not understand.

He returns the causes why they roared like bears, and meditated like doves; why they expected judgment which was not, and salvation which passed to the Gentiles: because, they say, 'our iniquities are multiplied in thy sight': from which for a long time thou hadst turned away thy face, lest thou shouldst see them, lest thou shouldst strike. 'And our sins have answered us,' so that we might receive what we deserved. And our wicked deeds are with us: and we have known the iniquities, which for a long time we thought to be justice while we were perpetrating them.

But what are the iniquities? 'To sin and to lie against God': or as Aquila translated according to the Hebrew, 'to deny God': which is referred to the Savior. And we have left, they say, our God, saying: 'We know that God spoke to Moses: but as for this man, we know not from whence he is' (John 9:29), that we might speak calumny: 'If this man were of God, he would not break the sabbath' (ibid., 16). And: 'In Beelzebub the prince of devils he casteth out devils' (Luke 11:15).

And transgression, which is more significantly called *apostasia* in Greek, when someone denies God and is convicted of prevarication. We have conceived and spoken words of lying from the heart, despising the law of God, and following the traditions of men: which they call *deuteroseis*, and which we have feigned in our heart: 'And judgment is turned backward, and justice hath stood far off.'

For what part hath justice with iniquity? or what agreement hath Christ with Belial? (cf. 2 Cor. 6:14-15). Justice hath stood among the Gentiles, and hath departed from us, because truth hath fallen in the street. For wide and broad is the way that leadeth to death (Matt. 7:13): because they were unwilling to enter the narrow way, in which truth dwells.

Et facta est veritas in oblivionem, de qua scriptum est: Veritas de terra orta est, et justitia de coelo prospexit (Ps. LXXXIV, 12). In quo animadvertendum quod crebro veritas nominata sit, ut Christi persona monstraretur, quam deserentes, secuti sunt mendacium.

Et qui recessit a malo, praedae patuit. Quod quamquam videatur obscurum, sic edisseri potest: nobis mendacium de nostro corde fingentibus et deserentibus legem Dei, justitia longe stetit, et veritas corruit in plateis, et aequitas ad nos intrare non potuerit, et Filius Dei, qui est veritas, factus est in oblivionem: in tantum ut quicumque a traditionibus Judaeorum cupierit recedere, statim pateret insidiis et persecutionibus: ita ut caecum a nativitate, qui oculos receperat, expulerint de synagogis (Joan. IX).

Et post resurrectionem Domini Salvatoris, omnes, qui in eo credebant, persecuti sint atque nudaverint: quibus de toto orbe gentium Ecclesiae ministeria dirigebant, quae per manus Apostolorum distribuerent.

(Vers. 16, 17.) Et vidit Dominus, et malum apparuit in oculis ejus: quia non est judicium, et vidit quia non est vir, et aporiatus est, quia non est qui occurrat. Et salvabit [Vulg. salvavit] sibi brachium suum: et justitia ejus ipsa confirmavit eum. Indutus est justitia ut lorica, et galeam [Vulg. galea] salutis in capite ejus. Indutus est vestimentis ultionis, et opertus est quasi pallio zeli. Sicut ad vindictam quasi ad retributionem indignationis hostibus suis, et vicissitudinem inimicis suis, insulis vicem reddet. LXX: Vidit Dominus, et non placuit ei: quoniam non erat judicium. Et vidit, et non erat vir. Et consideravit, et non erat qui defenderet. Et ultus est eos brachio suo, et misericordia sustinuit. Et indutus est justitiam quasi loricam, et posuit galeam salutis in capite. Et circumdatus est vestimento vindictae, et pallio, quasi retribuens ultionem opprobrium adversariis.

Hucusque ex persona populi propheticus sermo contextus est: nunc propheta ex sua persona loquitur. Illis ista dicentibus, vidit Dominus quod poenitentiam ore jactarent, et corde non agerent, et non placuit ei. Quaesivit enim in eis judicii veritatem, quod ad gentes translatum fuerat, et non reperit. Desideravit aliquem justum virum, qui sibi irato possit occurrere, et non invenit; 711 qui et supra dixerat: Veni, et non erat vir: vocavi, et non erat qui audiret (Isai. L, 1).

And truth was made into oblivion, of which it is written: 'Truth is sprung out of the earth: and justice hath looked down from heaven' (Ps. 84:12). In which it should be noticed that truth is frequently named, so that the person of Christ might be shown, whom they deserting, followed a lie.

'And he that departed from evil, lay open to be a prey.' Which although it may seem obscure, can be explained thus: while we were feigning a lie from our heart and deserting the law of God, justice stood far off, and truth fell in the streets, and equity could not enter to us, and the Son of God, who is the truth, was made into oblivion: so much so that whoever desired to depart from the traditions of the Jews, would immediately be open to snares and persecutions: so that they expelled from the synagogues the man blind from birth, who had received his eyes (John 9).

And after the resurrection of the Lord Savior, they persecuted and stripped all who believed in him: to whom the ministries of the Church from the whole world of the Gentiles were directed, which they would distribute through the hands of the Apostles.

(Verses 16, 17.) And the Lord saw, and it appeared evil in his eyes: because there is no judgment. And he saw that there is no man: and he was astonished, because there is none to encounter him [or: meet him]. And his own arm saved for him: and his own justice itself supported him. He put on justice as a breastplate, and a helmet of salvation upon his head. He put on the garments of vengeance, and was covered as with a cloak of zeal. As for revenge, as for the retribution of indignation to his enemies, and a return to his adversaries, he will render a reward to the islands. LXX: The Lord saw, and it did not please him: because there was no judgment. And he saw, and there was no man. And he considered, and there was none who would defend. And he avenged them with his own arm, and sustained them with mercy. And he put on justice as a breastplate, and placed a helmet of salvation upon his head. And he was surrounded with a garment of vengeance, and a cloak, as if rendering vengeance and reproach to the adversaries.

Hitherto the prophetic discourse has been woven from the person of the people: now the prophet speaks from his own person. While they were saying those things, the Lord saw that they boasted of penitence with their mouth, and did not act it in their heart, and it did not please him. For he sought in them the truth of judgment, which had been transferred to the Gentiles, and he did not find it. He desired some just man, who could encounter him in his anger, and he found none; who had also said above: 'I came, and there was no man: I called, and there was none that would hear' (Isa. 50:2).

Et quia illis in scelere permanentibus, ne unus quidem justus inventus est: sed omnes declinaverunt, simul inutiles facti sunt: et non est qui faciat bonum, non est usque ad unum (Psal. 13), brachio suo atque justitia, sive misericordia confirmavit eum, ut qui voluerint ab errore converti, non suo merito, sed Dei clementia conserventur.

Denique indutus est justitiae lorica, et galea salutis, et vestibus ultionis, et zeli pallio circumdatus: sicque armatus processit ad bellum, ut redderet ultionem inimicis suis: haud dubium quin Judaeos significet, perseverantes in blasphemiis: et vicissitudinem hostibus suis, quando eos Romanus cinxit exercitus. Quibus vincentibus, Dominus pugnasse monstratur.

Hoc testimonio usus est Paulus scribens ad Ephesios: et volens nos indui armatura Christi, quo possimus ignitis diaboli jaculis resistere (Eph. VI). Quodque in Septuaginta Interpretibus non habetur: Insulis vicem reddet, urbes Judaeae significat, quas Romanus vastavit exercitus. Nam et supra (Cap. XX) habitatoribus insulae, id est, Jerusalem Dominus loquitur per Prophetam.

(Vers. 19, 20.) Et timebunt qui ab Occidente nomen Domini, et qui ab ortu solis, gloriam ejus: cum venerit quasi fluvius violentus, quem spiritus Domini cogit: et venerit Sion redemptor, et eis qui redeunt ab iniquitate in Jacob, dicit Dominus. Hoc foedus meum cum eis, dicit Dominus: Spiritus meus qui est in te, et verba mea quae posui in ore tuo, non recedent de ore tuo, et de ore seminis seminis tui, dicit Dominus: Amodo et usque in sempiternum. LXX: Et timebunt qui ab Occidente nomen Domini, et qui ab ortu solis, nomen inclytum. Veniet enim quasi fluvius violentus ira Domini, ÷ veniet cum furore ** et veniet de Sion qui liberet. Et avertet impietates a Jacob, et hoc erit eis a me testamentum, dicit Dominus. Spiritus meus qui est in te, et verba mea quae dedi in ore tuo, non deficient de ore tuo, et ex ore seminis tui, ait Dominus ex nunc et in aeternum.

And because, while they were remaining in wickedness, not even one just man was found: but 'they are all gone aside, they are become unprofitable together: there is none that doth good, no, not one' (Ps. 13:3), he supported him with his own arm and justice, or mercy, so that those who should wish to be converted from error, might be preserved not by their own merit, but by the clemency of God.

Finally he put on the breastplate of justice, and the helmet of salvation, and the garments of vengeance, and was surrounded with the cloak of zeal: and thus armed he proceeded to war, that he might render vengeance to his enemies: there is no doubt but that it signifies the Jews, persevering in blasphemies: and retribution to his foes, when the Roman army surrounded them. By whose victory, the Lord is shown to have fought.

Paul used this testimony writing to the Ephesians: and wishing us to be clothed with the armor of Christ, by which we might be able to resist the fiery darts of the devil (Eph. 6). And that which is not found in the Septuagint: 'He will render a reward to the islands,' signifies the cities of Judea, which the Roman army devastated. For above also (Chapter 20) the Lord speaks through the Prophet to the inhabitants of the island, that is, Jerusalem.

(Verses 19, 20.) And they from the West shall fear the name of the Lord: and they from the rising of the sun, his glory: when he shall come as a violent river, which the spirit of the Lord driveth on: and there shall come a redeemer to Sion, and to them that return from iniquity in Jacob, saith the Lord. This is my covenant with them, saith the Lord: My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. LXX: And they from the West shall fear the name of the Lord, and they from the rising of the sun, his glorious name. For the wrath of the Lord shall come as a violent river, it shall come with fury: and there shall come out of Sion he that shall deliver, and shall turn away ungodliness from Jacob. And this shall be to them my covenant, saith the Lord: My spirit which is in thee, and the words which I have given in thy mouth, shall not fail out of thy mouth, nor from the mouth of thy seed, saith the Lord, from henceforth and for ever.

Postquam Dominus lorica justitiae, et galea salutis, et vestibus ultionis, zelique pallio fuerit indutus ad pugnam, et venerit ad certamen atque 712 vindictam, ut retribuat hostibus, et reddat inimicis suis, et insulas eorum, id est, urbes viculosque subvertat, tunc alienigenae qui de Occidente et Oriente venturi sunt, ut requiescant in sinu Abraham (Matth. VIII), de quibus et supra (Ad cap. XLIX, 12) dictum est: Ecce isti de longe venient, alii de Occidente, et alii ab Aquilone, et alii de terra Persarum, timebunt Dominum, eo timore qui est initium sapientiae (Eccli. I).

De quo in multis locis legimus, ex quibus pauca ponamus: Beatus vir qui timet Dominum (Psal. CXI, 1). Et: Non est inopia timentibus eum (Psal. XXXIII, 10). Et: Timor Domini disciplina et sapientia (Prov. XV, 33). Et: Venite, filii, audite me: timorem Domini docebo vos (Psal. XXXIII, 12). Et: Beatus homo qui timet Dominum (Psal. CXXVII, 4). Et: Timor Domini addit dies (Prov. X, 27). Quod autem repulso Israel, gentium turba succedat, Malachias propheta plenius docet, in quo dicitur ad Judaeos: Non est voluntas mea in vobis, dicit Dominus Omnipotens. Et hostiam non suscipiam de manibus vestris (Malach. I, 10, 11). Rursumque de multitudine nationum: Ab ortu enim solis usque ad occasum, glorificatum est nomen meum in gentibus.

Hujus beatitudinis ille auctor est, qui veniet quasi fluvius violentus, quem spiritus Domini cogit. Sive ut Aquila transtulit, quasi flumen angustum, spiritus Domini signaculum ejus. Aut Theodotio, quasi fluvius oppugnans, spiritus Domini signatus est. In eo ergo testimonii hujus, quod LXX transtulerunt, quasi fluvius violentus, ira Domini veniet cum furore, pars ultima in Hebraico non habetur. Neque enim in repromissionibus Dei, ira furorque ponendus est: cum in caeteris quae sequuntur, beatitudo sit futurorum, et comminatio poenaque peccantium.

Juxta Aquilam autem et Theodotionem, spiritus Domini qui signatus in Christo est, illud confirmat exemplum, quod in Joanne Evangelista legitur: Hunc enim Deus signavit Pater (Joan. VI, 27); de quo ante jam dictum est: Exiet virga de radice Jesse, et flos de radice ejus ascendet, et requiescet super eum Spiritus Domini, spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis, et replevit eum spiritus timoris Domini (Isai. XI, 1 seqq.) Unde et nos dicimus: Signatum est super nos lumen vultus tui, Domine (Psal. IV, 7). Et in Ezechiele, virorum gementium 713 frontes THAV, litterae Hebraicae, quae apud eos ultima est, impressione signantur (Ezech. IX).

After the Lord shall have been clothed with the breastplate of justice, and the helmet of salvation, and the garments of vengeance, and the cloak of zeal for the battle, and shall have come to the contest and vengeance, that he may repay his enemies, and render a reward to his foes, and subvert their islands, that is, cities and villages, then the foreigners who are to come from the West and the East, that they may rest in the bosom of Abraham (Matt. 8), of whom also it was said above (On chapter 49:12): 'Behold, these shall come from afar, some from the West, and others from the North, and others from the land of the Persians,' shall fear the Lord with that fear which is the beginning of wisdom (Ecclus. 1:16).

Concerning which we read in many places, of which let us put down a few: 'Blessed is the man that feareth the Lord' (Ps. 111:1). And: 'There is no want to them that fear him' (Ps. 33:10). And: 'The fear of the Lord is the lesson of wisdom' (Prov. 15:33). And: 'Come, children, hearken to me: I will teach you the fear of the Lord' (Ps. 33:12). And: 'Blessed is everyone that feareth the Lord' (Ps. 127:1). And: 'The fear of the Lord prolongeth days' (Prov. 10:27). But that, Israel being rejected, the multitude of the nations succeeds, the prophet Malachi teaches more fully, in whom it is said to the Jews: 'I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your hand' (Mal. 1:10). And again of the multitude of nations: 'For from the rising of the sun even to the going down, my name is great among the Gentiles' (ibid., 11).

The author of this beatitude is he who shall come 'as a violent river, which the spirit of the Lord driveth on.' Or as Aquila translated: 'as a narrow river, the spirit of the Lord is his seal.' Or Theodotion: 'as an attacking river, the spirit of the Lord is marked.' Therefore in that part of this testimony which the Septuagint translated, 'as a violent river, the wrath of the Lord shall come with fury,' the last part is not found in the Hebrew. For wrath and fury are not to be placed in the promises of God: since in the other things that follow, there is the beatitude of future things, and the commination and punishment of sinners.

But according to Aquila and Theodotion, the spirit of the Lord which is sealed in Christ, confirms that example which is read in John the Evangelist: 'For him hath God the Father sealed' (John 6:27); of whom it was already said before: 'There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root, and the Spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness, and the spirit of the fear of the Lord shall fill him' (Isa. 11:1-3). Whence we also say: 'The light of thy countenance, O Lord, is signed upon us' (Ps. 4:7). And in Ezekiel, the foreheads of the men that sigh are signed with the mark of *Thau*, a Hebrew letter, which is the last among them (Ezek. 9:4).

Sin autem scire volumus, quomodo Spiritus sanctus fluvius violentus sit, Apostolorum acta relegamus, in quibus scriptum est: Cum autem congregati essent pariter, factus est subito de coelo sonus quasi spiritus violentus, et implevit universam domum ubi erant sedentes. Apparueruntque eis linguae dispersae sicut ignis: et sedit super singulos eorum. Repletique sunt omnes Spiritu sancto (Act. II, 2, 3).

Sequitur: Veniet redemptor Sion: et eorum qui redeunt ab iniquitate in Jacob, dicit Dominus. Pro quo Septuaginta transtulerunt: Veniet ex Sion qui liberet: et avertet impietates a Jacob. Si ergo de Sion veniet, qui avertat impietates a Jacob, hoc intelligimus, quod homo natus sit in Sion, et fundaverit eam Altissimus, qui avertit scelera Jacob. Sin autem veniet Sion redemptor, et his qui redeunt ab iniquitate in Jacob, dicit Dominus, hic sensus est: Veniet Christus qui redimet Sion sanguine suo. Sive juxta Hebraicam proprietatem, qui propinquus est Sion, et de Israel stirpe generatus sit, hoc enim GOEL (), id est, ἀγχιστὺς sonat.

Ac ne putemus omnem redimi Sion et eam de sceleribus liberari, quae Domini sanguine cruenta [Al. cruentata] est, significanter adjunxit: his qui redeunt ab iniquitate, si voluerint agere poenitencia, in quibus oratio Domini compleatur: Pater, ignosce eis, quod enim faciunt, nesciunt (Luc. XXIII, 34). Eorum igitur in Sion redemptio est: et propinquus, qui eum susceperint ex Jacob, et illis pollicetur dicens: Hoc foedus meum cum eis, sive pactum, ut omnes alii transtulerunt, aut testamentum, ut posuere Septuaginta.

Quod sit autem foedus, pactum, et testamentum, sequens versus ostendit: Spiritus, inquit, meus qui est in te, et verba mea, quae posui in ore tuo, non recedent de ore tuo, et de ore seminis tui, amodo et usque in sempiternum. Quod vel ad Isaiam dicitur, ut mihi videtur, vel ad Dominum, ut plerique aestimant. Igitur ad Isaiam sic ordo connectitur: Hoc est pactum Evangelii sempiternum, ut spiritus meus qui est in te, et verba mea quae posui in ore tuo, per quae ventura praedices, 714 non de tuo ore discedant, nec de filiorum tuorum ac nepotum, et seminis tui, ut omnis per seriem generatio demonstretur: quod scilicet gratia Prophetarum in Apostolis veniat, et per eos qui de Israel per Apostolos crediturі sunt.

But if we wish to know how the Holy Spirit is a violent river, let us re-read the Acts of the Apostles, in which it is written: 'And when they were all together, suddenly there came a sound from heaven, as of a mighty wind [or: violent spirit] coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost' (Acts 2:1-4).

It follows: 'And there shall come a redeemer to Sion, and to them that return from iniquity in Jacob, saith the Lord.' For which the Septuagint translated: 'There shall come out of Sion he that shall deliver, and shall turn away ungodliness from Jacob.' If therefore he shall come from Sion, who shall turn away ungodliness from Jacob, we understand this, that he was born a man in Sion, and the Highest himself hath founded her, who turns away the crimes of Jacob. But if 'there shall come a redeemer to Sion, and to them that return from iniquity in Jacob, saith the Lord,' this is the sense: Christ shall come who will redeem Sion with his blood. Or according to the Hebrew property, he who is a kinsman to Sion, and was generated from the stock of Israel, for this is what *Goel*, that is, *anchisteus*, sounds like.

And lest we should think that all Sion is redeemed and that she is delivered from crimes, she who was bloodied with the blood of the Lord, he significantly added: 'to them that return from iniquity,' if they shall wish to do penance, in whom the prayer of the Lord may be fulfilled: 'Father, forgive them, for they know not what they do' (Luke 23:34). Therefore their redemption is in Sion: and he is a kinsman to those who shall have received him from Jacob, and to them he promises, saying: 'This is my covenant with them,' or 'pact,' as all others translated, or 'testament,' as the Septuagint put.

But what the covenant, pact, and testament is, the following verse shows: 'My spirit,' he says, 'which is in thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, from henceforth and for ever.' Which is said either to Isaiah, as it seems to me, or to the Lord, as most estimate. Therefore to Isaiah the order is thus connected: This is the everlasting pact of the Gospel, that my spirit which is in thee, and my words which I have put in thy mouth, through which thou mayest predict future things, shall not depart from thy mouth, nor from the mouth of thy sons and grandsons, and of thy seed, so that every generation through the series may be demonstrated: namely, that the grace of the Prophets may come in the Apostles, and through those of Israel who are to believe through the Apostles.

Quod autem infert: Amodo et usque in sempiternum, illi testimonio congruit: Coelum et terra transibunt: verba autem mea non praeteribunt (Matth. XXIV, 35). Hunc locum diligenter Paulus edisserens, scribit ad Romanos, quod non sit distinctio Judaei et Graeci, sed ipse Dominus omnium, dives in omnibus qui invocant illum (Rom. XI); et quod non sic crediderint gentes, ut Israel penitus pelleretur. Nam et ego, ait, Israelites sum ex semine Abraham, de tribu Benjamin. Non repulit Deus plebem suam quam praescivit (II Cor. XXII).

Et post paululum, cum Eliae posuisset exemplum, querentis ad Dominum quod solus esset relictus, et audientis ab eo quod reliquisset sibi Dominus septem millia virorum, qui non curvassent genua ante Baal (I Reg. XIX), intulit: Sic igitur et in hoc tempore reliquiae secundum electionem gratiae salvae factae sunt. Si autem gratia, jam non ex operibus; alioquin gratia jam non est gratia. Quid ergo est? quod quaerebat Israel, hoc est consecutus: electio autem consecuta est: caeteri vero excaecati sunt.

Qui si non permanserint in incredulitate, inserentur. Potens est enim, inquit, Deus, iterum inserere illos (Rom. XI, 5 et seqq.), non contra naturam ex oleastro, sicut gentium inserta est multitudo; sed secundum naturam in bonam, id est, in suam olivam. Et ad extremum posuit, ut ad praesens capitulum perveniret: Nolo enim vos ignorare fratres mysterium hoc, ut non sitis apud vosmetipsos sapientes. Quia caecitas ex parte Israel contigit, donec plenitudo gentium subintraret: et sic omnis Israel salvus fieret, sicut scriptum est: Veniet ex Sion qui liberet, et avertet impietates a Jacob, et hoc illis a me testamentum, cum abstulero peccata eorum (Rom. XI, 25 et seqq.).

Haec idcirco latius prosecuti sumus, ut quidquid repromissionum et legimus, et dicturi sumus, ad Sion et ad Jerusalem, non generaliter ad omnes Judaeos, sed specialiter ad eos dici intelligamus, qui in Apostolis et per Apostolos electi sunt ex Israel.

And that which he adds: 'From henceforth and for ever,' agrees with that testimony: 'Heaven and earth shall pass away: but my words shall not pass away' (Matt. 24:35). Paul, diligently explaining this place, writes to the Romans, that there is no distinction of the Jew and the Greek, but the same Lord of all is rich unto all that call upon him (Rom. 10:12); and that the Gentiles have not so believed that Israel was utterly cast off. 'For I also,' he says, 'am an Israelite of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew' (Rom. 11:1-2).

And after a little while, when he had set the example of Elijah, complaining to the Lord that he was left alone, and hearing from him that the Lord had left to himself seven thousand men, who had not bowed their knees to Baal (1 Kings 19), he added: 'Even so then at this present time also, there is a remnant saved according to the election of grace. And if by grace, it is not now by works: otherwise grace is no more grace. What then? That which Israel sought, he hath not obtained: but the election hath obtained it; and the rest have been blinded' (Rom. 11:5-7).

'And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again' (Rom. 11:23), not against nature from the wild olive, as the multitude of the Gentiles was grafted in; but according to nature into the good olive, that is, into their own olive tree. And at the end he placed, so that he might arrive at the present chapter: 'For I would not have you ignorant, brethren, of this mystery, (lest you should be wise in your own conceits), that blindness in part has happened in Israel, until the fulness of the Gentiles should come in. And so all Israel should be saved, as it is written: There shall come out of Sion, he that shall deliver, and shall turn away ungodliness from Jacob. And this is to them my covenant: when I shall take away their sins' (Rom. 11:25-27).

We have pursued these things more widely for this reason, so that whatever promises we read and are about to say concerning Sion and Jerusalem, we may understand them to be said not generally to all Jews, but specifically to those who were elected from Israel in the Apostles and through the Apostles.

Liber D

ECIMUS SEPTIMUS.

715-716 Quanta mysteria septimus post decimum numerus, ad quem nunc Explanationum in Isaiam pervenit liber, in Scripturis sanctis contineat, vellem, virgo Christi Eustochium brevi sermone percurrere. Sed quia non possum omnia in omnibus locis dicere, hoc strictim admoneo, quod psalmus, qui hujus numeri titulo praenotatur, sit pueri Domini David, et cecinerit verba Cantici, in die qua eripuit eum Dominus de manu omnium inimicorum suorum et de manu Saul, et dixerit: Diligam te, Domine, fortitudo mea, et reliqua. Puer autem Domini ille est, cui Pater loquitur in Isaia: Magnum tibi est vocari puerum meum (Isai. XLIV). Et in alio loco: Ecce puer meus quem elegi, et dilectus meus in quo complacuit sibi [Al. mihi] anima mea (Isai. XLII, 2).

Iste puer qui interpretatur, fortis manu, in die qua liberavit eum Dominus de manu Saul; qui in lingua nostra, expetitum, vel infernum sonat, et ab omnibus inimicis suis, qui clamaverunt contra eum: Crucifige, crucifige talem (Luc. XXIII), quando ad Patrem victor ascendit fulvis vestibus de Bosra, inter caetera triumphantis locutus est verba: Eripe me de contradictionibus populi: constitues me in caput gentium. Populus quem non cognovi, servivit mihi: in auditu auris obedivit mihi (Ps. XVII, 44, 45). Rursumque de populo Judaeorum: Filii alieni mentiti sunt mihi: filii alieni inveteraverunt, et claudicaverunt a semitis suis (Ibid., 46); quibus et Elias dixerat: Usquequo claudicatis utroque pede (II Reg. XVIII, 21)?

Denique quod difficile in aliis reperitur, hic psalmus tam in Samuelis, quam in Dierum historia continetur (II Reg. XXII). Qui de uno numero ad hebdomadem per incrementa proficiens, venit ad vicesimum octavum psalmum, qui et ipse inscribitur David, in consummationem tabernaculi, quando Angelis imperatur: Afferte Domino filii Dei: afferte Domino filios arietum. Et omnia baptismi salutaris et Ecclesiae mysteria concinuntur: Vox Domini super aquas: Deus majestatis intonuit: Dominus super aquas multas, vox Domini in virtute (Ps. XXVIII, 1): Et post paululum: Vox Domini praeparantis servos, et revelavit condensa, et in Templo ejus omnes dicent gloriam (Ibid., 3, 10).

BOOK SEVENTEEN.

How many mysteries the seventeenth number (which this book of Explanations on Isaiah has now reached) contains in the Holy Scriptures, I would wish, O virgin of Christ Eustochium, to run through in a brief discourse. But because I cannot say all things in all places, I strictly advise this: that the psalm which is pre-noted with the title of this number is of David the servant of the Lord, and he sang the words of the Canticle on the day when the Lord delivered him from the hand of all his enemies and from the hand of Saul, and said: 'I will love thee, O Lord, my strength,' and the rest. But that servant of the Lord is he to whom the Father speaks in Isaiah: 'It is a great thing for thee to be called my servant' (Isa. 49:6). And in another place: 'Behold my servant whom I have chosen, my beloved in whom my soul is well pleased' (Isa. 42:1).

This servant, who is interpreted as 'strong in hand,' on the day when the Lord delivered him from the hand of Saul (which in our language sounds as 'sought after' or 'hell') and from all his enemies who cried out against him: 'Crucify, crucify such a one' (Luke 23:21), when he ascended as victor to the Father with blood-red [or: yellow] garments from Bozrah, among other words of triumph he spoke: 'Deliver me from the contradictions of the people: thou shalt make me head of the nations.' A people, which I knew not, hath served me: at the hearing of the ear they have obeyed me' (Ps. 17:44-45). And again concerning the people of the Jews: 'Strange children have lied to me: strange children have grown old, and have limped from their paths' (ibid., 46); to whom also Elijah had said: 'How long do you limp between two sides?' (1 Kings 18:21).

Finally, what is difficult to find in others, this psalm is contained both in the history of Samuel and in the Chronicles (2 Sam. 22). Which, progressing by increments from one number to a week [seven], comes to the twenty-eighth psalm, which is also inscribed to David, at the finishing of the tabernacle, when the Angels are commanded: 'Bring to the Lord, O ye sons of God: bring to the Lord the offspring of rams.' And all the mysteries of saving baptism and of the Church are sung: 'The voice of the Lord is upon the waters: the God of majesty hath thundered: the Lord is upon many waters, the voice of the Lord is in power' (Ps. 28:1-4). And after a little while: 'The voice of the Lord preparing the stags [servants], and he will discover the thick woods [condensa]: and in his temple all shall speak his glory' (ibid., 9).

Atque ut multitudinem credentium demonstraret, intulit: Dominus diluvium inhabitare fecit: et sedebit Dominus rex in aeternum. Rursumque octavo addito sacramento, tricesimum sextum psalmum efficit litteratum, cujus principium est: Noli aemulari in malignantibus, neque zelaveris facientes iniquitatem. Cujus expositio, non praefationis, sed proprii voluminis est.

Et ne multa nunc replicemus, usque ad quintum decimum numerum per augmenta succrescens, in quo psalmi graduum sunt, et vas electionis apud Petrum Hierosolymis commoratur, centesimum vicesimum efficit numerum, qui primi in Christum fuere credentes et cum Apostolis coenaculum fidei conscenderunt (Act. V): descenditque super eos Spiritus sanctus (Galat. I).

Postque usque ad septimum decimum numerum ordine gradiens, et Evangelicam possidens dignitatem, praecipiente Domino de dextris partibus, centum quinquaginta tres pisces magnos capit, et in Ecclesia collocat (Joan. XXI). Cui et nunc Isaias propheta loquitur.

(Cap. LX.---Vers. 1 seqq.) 717 Surge, illuminare: quia venit lumen tuum, et gloria Domini super te orta est. Quia ecce tenebrae operient terram, et caligo populos: super te autem orietur Dominus, et gloria ejus in te videbitur. Et ambulabunt gentes in lumine tuo, et reges in splendore ortus tui. LXX: Illuminare, illuminare ÷ Jerusalem ** venit enim lumen tuum, et gloria Domini super te orta est. Ecce tenebrae operient terram; et caligo super gentes. Super te autem apparebit Dominus, et gloria illius in te videbitur. Et ambulabunt gentes in lumine tuo, et reges in splendore tuo.

Quid nobis videretur de instauratione Sion et Jerusalem, et cunctis quae ei prophetali vaticinio promittuntur, in fine superioris libri plenius diximus, ubi interpretati sumus, quid significaret ille versiculus: Veniet Sion redemptor, et his qui redeunt ab iniquitate in Jacob. Nunc breviter perstringendum est, quid plurimi de hoc loco sentiant, ut errore perspecto, facilius possimus suscipere veritatem.

Judaei et nostri semijudaei, qui auream atque gemmatam de coelo exspectant Jerusalem, haec in mille annorum regno futura contendunt, quando omnes gentes serviturae sunt Israel, et cameli Madian et Epha de Saba venientes, aurum deferent et thus, et omnes oves Cedar congregentur, arietesque Nabajoth veniant, ut immolentur super altare Templi, quod fuerit exstructum.

And that he might demonstrate the multitude of believers, he added: 'The Lord maketh the flood to dwell: and the Lord shall sit king for ever' (ibid., 10). And again, the eighth sacrament being added, he makes the thirty-sixth psalm alphabetical [litteratum], whose beginning is: 'Be not emulous of evildoers; nor envy them that work iniquity' (Ps. 36:1). The exposition of which is not for a preface, but for its own volume.

And lest we should now repeat many things, growing by increases up to the fifteenth number, in which are the psalms of the steps [graduum], and the vessel of election [Paul] dwells with Peter in Jerusalem [for fifteen days], he makes the number one hundred and twenty, who were the first believers in Christ and with the Apostles ascended the upper room of faith (Acts 1): and the Holy Spirit descended upon them (Gal. 1).

And afterwards walking in order up to the seventeenth number, and possessing Evangelical dignity, at the command of the Lord from the right side, he catches one hundred and fifty-three great fish, and places them in the Church (John 21). To which now also the prophet Isaiah speaks.

(Chapter 60.---Verse 1 and following.) Arise, be enlightened: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. LXX: Be enlightened, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. Behold darkness shall cover the earth, and a mist upon the nations. But the Lord shall appear upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in thy brightness.

What our opinion is concerning the restoration of Sion and Jerusalem, and all the things which are promised to her by prophetic prophecy, we have said more fully at the end of the previous book, where we interpreted what that little verse signified: 'A redeemer shall come to Sion, and to those who return from iniquity in Jacob.' Now we must briefly touch upon what many feel about this place, so that, the error being perceived, we may more easily be able to receive the truth.

The Jews and our semi-Jews [Millenarians], who look for a golden and bejeweled Jerusalem from heaven, contend that these things are to be in a kingdom of a thousand years, when all the nations are to serve Israel, and the camels of Midian and Ephah coming from Sheba, shall bring gold and incense, and all the sheep of Kedar shall be gathered, and the rams of Nebaioth shall come, that they may be sacrificed upon the altar of the Temple which shall have been built.

De insulis quoque, et maxime navibus Tharsis, volare filias illius ut columbas, auri et argenti divitias conferentes: et aedificari muros Jerusalem ab alienigenis, quibus praesint reges gentium, semperque apertas fore portas civitatis, ut diebus ac noctibus divitiae Jerusalem et victimae deferantur.

Et omnia quae deserta sunt cyparisso, et pino, et cedro sectis in Libano, construenda: praecipue Templum Domini, in quo sit laetitia sempiterna: ita ut sugat lac nationum, et regum divitias comedat, tantamque abundantiam rerum omnium fore, ut pro aere, aurum habeant, pro ferro argentum, pro lignis, 718 aes, pro lapidibus, ferrum.

Principes quoque illius aeterna pace fruituros, et episcopos praefuturos populis in justitia, sed et portas futuras anaglyphas. Et quod his majus est, pro sole et luna, ipsum Dominum aeterna luce fulsurum: et pro uno homine habituram eam mille fortissimos viros, et pro parvulis, gentes robustissimas possessuram. Haec illi dicunt, qui terrenas desiderant voluptates, et uxorum quaerunt pulchritudinem, ac numerum liberorum, quorum Deus venter est, et gloria in confusione eorum (Philipp. III), quorum qui sequitur errorem, sub nomine Christiano Judaeorum se similem confitetur.

Alii autem asserunt haec omnia Judaeis carnaliter repromissa, si recepissent eum, qui dicit in Evangelio: Ego sum lux mundi (Joan. VIII, 12), quae illuminat omnem hominem venientem in mundum, ut quomodo victimae concessae sunt populo Israel, non quo per se bonae essent, sed ne daemonibus offerrentur: ita et gulosis Judaeis, nihilque aliud quaerentibus nisi corporum voluptates, ista Dominus pollicetur, ut saltem pro carnalibus desideriis, et opum abundantia Filium Dei susciperent, quem quia non susceperunt, repromissiones quoque irritas fieri.

Lux enim venit in mundum: et magis Judaei dilexerunt tenebras. Unde et Dominus cum Jerusalem flevisset, adjecit: Si scires etiam tu quae ad pacem sunt tibi (Luc. XIX, 42). Quam quia non suscepit, intulit: Nunc autem veniet dies super te: et circumdabunt te inimici tui vallo: et coarctabunt te, ad 719 terramque deducent cum filiis tuis (Ibid., 43).

Nos autem juxta priorem sensum, ad Ecclesiam dici universa credamus: quae primum de Judaico populo congregata est, et lumen quod super eam ortum fuerat, per Apostolos transmisit ad gentes. Cui dicitur: Surge, illuminare; ut quae cecidit in incredulis, surgat in Fidelibus: quae cecidit in synagogis, surgat in Ecclesiis: et postquam surrexerit, illuminetur, ut nequaquam habeant erroris tenebras.

Also that from the islands, and especially the ships of Tarshish, her daughters fly as doves, bringing riches of gold and silver: and that the walls of Jerusalem are built by foreigners, over whom kings of the nations preside, and that the gates of the city will be always open, so that by day and night the riches of Jerusalem and victims may be brought in.

And that all things which are deserted are to be constructed with cypress, and pine, and cedar cut in Lebanon: especially the Temple of the Lord, in which there may be everlasting joy: so that she may suck the milk of the nations, and eat the riches of kings, and there will be such an abundance of all things, that instead of brass, they may have gold, instead of iron, silver, instead of wood, brass, instead of stones, iron.

Also that her princes will enjoy eternal peace, and bishops will preside over the people in justice, and even that the gates will be embossed [anaglyphas]. And what is greater than these, instead of the sun and moon, the Lord himself will shine with eternal light: and for one man she will have a thousand most strong men, and for little ones, she will possess most robust nations. These things they say, who desire earthly pleasures, and seek the beauty of wives, and the number of children, whose God is their belly, and whose glory is in their shame (Phil. 3:19), whose error he who follows, confesses himself to be like the Jews under a Christian name.

But others assert that all these things were promised carnally to the Jews, if they had received him who says in the Gospel: 'I am the light of the world' (John 8:12), which enlighteneth every man that cometh into the world, so that just as victims were granted to the people of Israel, not because they were good in themselves, but lest they should be offered to demons: so also to the gluttonous Jews, and those seeking nothing else but the pleasures of bodies, the Lord promises these things, so that at least for carnal desires, and abundance of wealth, they might receive the Son of God, whom because they did not receive, the promises also become void.

For light is come into the world: and the Jews loved darkness more. Whence also the Lord, when he had wept over Jerusalem, added: 'If thou also hadst known the things that are to thy peace' (Luke 19:42). Which because she did not receive, he added: 'But now the days shall come upon thee: and thy enemies shall cast a trench about thee: and compass thee round, and beat thee flat to the ground with thy children' (ibid., 43-44).

But we, according to the former sense, believe that all things are said to the Church: which was first gathered from the Jewish people, and the light which had risen upon her, she transmitted through the Apostles to the Gentiles. To whom it is said: 'Arise, be enlightened'; so that she who fell in the unbelieving, may rise in the Faithful: she who fell in the synagogues, may rise in the Churches: and after she has risen, let her be enlightened, so that they may by no means have the darkness of error.

Venit enim, inquit, lumen tuum, quod omnes Prophetae pollicebantur, quod jugiter exspectabas, Et gloria Domini, quae quondam fuit super tabernaculum, et Templum ejus, orta est super te: de qua dictum est: Gloriosa dicta sunt de te, civitas Dei (Ps. LXXXVI, 2). Ecce enim tenebrae operient terram, eos qui terrena sapiunt; et caligo populos, sive ut in Hebraico legitur: Tribus: quod proprie refertur ad Judaeos, de quibus in alio psalmo scriptum est: Illuc enim ascenderunt tribus, tribus Domini, testimonium Israel (Ps. CXXI, 4).

Super te autem orietur Dominus, sol justitiae, et gloria ejus in te videbitur: de qua scriptum est: Et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiae et veritatis (Joan. I, 14). Et ambulabunt gentes in lumine tuo. Nos omnes ambulabimus in Apostolorum luce, quae lucet in mundo, et tenebrae eam non comprehenderunt.

Et reges, inquit, in splendore ortus tui: quando primum in Christo nata es. Quod et spiritualiter impletur, et carnaliter, ut reges quorum cor in manu Domini est, et quibus non regnat peccatum in mortali corpore (Prov. XXI), ambulent in splendore nascentis Ecclesiae, sive in eo qui ortus est in Ecclesia, et veri regis Christi fidei colla submittant (Rom. VI). Quod quotidie videmus expleri quando idololatriae errore sublato, et persecutionis rabie, ad fidem ac tranquillitatem Christi, Romani princes transeunt.

Sunt qui haec omnia quae nos post primum Salvatoris adventum usque ad consummationem mundi, et ex parte completa, et penitus explenda memoramus, futuro tempore praestolentur, quando subintrante plenitudine gentium, salvandus sit omnis Israel (Rom. XI). Quorum nequaquam sententia reprobanda est, dummodo spiritualiter haec complenda, et non carnaliter noverimus. Porro nomen Jerusalem et gentium, quod hic a LXX ponitur, in Hebraico non habetur, et obelo praenotandum est, 720 adversum eos, qui asserunt omnia quae dicuntur dici ad Jerusalem.

(Vers. 4.) Leva in circuitu oculos tuos et vide: omnes isti congregati venerunt tibi. Filii tui de longe venient et filiae tuae in latere sugent. LXX: Leva in circuitu oculos tuos: et vide omnes congregatos filios tuos. Venerunt omnes filii tui de longe, et filiae tuae super humeros portabuntur.

Dicitur ad Ecclesiam, quae primum per Apostolos congregata est Sion, de quibus et in Actibus Apostolorum legimus, quod de universo orbe terrarum viri religiosi fuerint in Jerusalem, qui susceperint sermonem Dei et linguis suarum alienarumque gentium, vel audirent loquentes alios, vel ipsi loquerentur ad caeteros (Act. II).

'For thy light is come,' he says, which all the Prophets were promising, which thou wast continually expecting, 'and the glory of the Lord,' which formerly was over the tabernacle and his Temple, 'is risen upon thee': of which it was said: 'Glorious things are said of thee, O city of God' (Ps. 86:3). 'For behold darkness shall cover the earth,' those who mind earthly things; 'and a mist the people,' or as it is read in the Hebrew: 'the tribes': which properly refers to the Jews, of whom it is written in another psalm: 'For thither did the tribes go up, the tribes of the Lord: the testimony of Israel' (Ps. 121:4).

'But the Lord shall arise upon thee,' the sun of justice, 'and his glory shall be seen upon thee': of which it is written: 'And we saw his glory, the glory as it were of the only begotten of the Father, full of grace and truth' (John 1:14). 'And the Gentiles shall walk in thy light.' We all shall walk in the light of the Apostles, which shines in the world, and the darkness did not comprehend it.

'And kings,' he says, 'in the brightness of thy rising': when thou wast first born in Christ. Which is fulfilled both spiritually and carnally, so that kings whose heart is in the hand of the Lord, and in whom sin does not reign in their mortal body (Prov. 21:1; Rom. 6:12), may walk in the splendor of the nascent Church, or in him who has arisen in the Church, and submit their necks to the faith of the true king Christ. Which we see daily fulfilled when, the error of idolatry and the rage of persecution being taken away, the Roman princes pass over to the faith and tranquility of Christ.

There are some who look forward to all these things (which we recall as partly completed and to be fully completed after the first coming of the Savior until the consummation of the world) in a future time, when, the fullness of the Gentiles having entered, all Israel is to be saved (Rom. 11). Whose opinion is by no means to be rejected, provided we know that these are to be fulfilled spiritually, and not carnally. Furthermore, the name of Jerusalem and of the nations, which is here placed by the Septuagint, is not found in the Hebrew, and is to be noted with an obelus against those who assert that all things which are said are said to Jerusalem.

(Verse 4.) Lift up thy eyes round about, and see: all these are gathered together, they are come to thee. Thy sons shall come from afar, and thy daughters shall rise up at thy side [or: suck at thy side]. LXX: Lift up thy eyes round about: and see all thy sons gathered together. All thy sons are come from afar, and thy daughters shall be carried upon shoulders.

It is said to the Church, which was first gathered in Sion through the Apostles, of whom we also read in the Acts of the Apostles, that there were religious men from the whole world in Jerusalem, who received the word of God and either heard others speaking in the languages of their own and foreign nations, or themselves spoke to the rest (Acts 2).

Et praecipitur ut levent oculos suos in circuitu: quod et Dominus praecepit Apostolis, dicens: Levate oculos vestros, et videte, quia jam albae sunt segetes ad metendum (Joan. IV, 35). De Sion enim, et nequaquam de monte Sina, egredietur lex, et verbum Domini de Jerusalem. Praecipiturque ut elevatis oculis videat suos filios congregatos, qui de longe veniant.

Cui et in alio loco dicitur: Gaude nimis, filia Sion, praedica, filia Jerusalem: Ecce ego venio, et habitabo in medio tui, dicit Dominus (Soph. III, 17); et, Venient gentes multae ad Dominum: et erunt mihi in populum, et ego ero eis in Deum (Zach. II, 11). Nos autem sumus filii qui de longe venimus ad Dominum, peregrini quondam a Testamento Dei et repromissionibus ejus, spem non habentes, et absque Deo in mundo. Sed quid dicit Apostolus? Vos qui eratis aliquando longe, nunc facti estis prope (Ephes. II, 13).

Quodque sequitur: Et filiae tuae in latere sugent, illud significat, quod animae in Christo lactentes, et in baptismate parvulorum, de quibus et Petrus apostolus loquitur, Quasi modo nati parvuli, rationabile et absque dolo lac desiderate (I Pet. II, 2), sugant lac apostolorum. Quibus parvulis atque lactentibus loquebatur et Paulus: Filioli mei, quos iterum parturio, donec Christus formetur in vobis (Galat. IV, 19). Et in alio loco: Quasi nutrix fovens filios suos, sic desiderantes vos cupimus impertire non solum Evangelium Christi, sed et animas nostras (I Thess. II, 7, 8).

Quod autem pro hoc in LXX dicitur, filiae tuae super humeros portabuntur, diligentius attendendum est. Filii enim qui robusti sunt, ipsi per se de longe veniunt, et ad fidem Domini congregantur. Filiae autem quae imbecilliores sunt, et pro fragilitate 721 sexus, necdum in virum venere perfectum, Apostolorum portantur humeris, ut deferantur in sinus Abraham, Isaac et Jacob.

(Vers. 5.) Tunc videbis, et affluues, et mirabitur, et dilatabitur cor tuum: quando conversa fuerit ad te multitudo maris, fortitudo gentium venerit tibi. LXX: Tunc videbis, et timebis, et stupebis corde: quoniam transferentur in te divitiae maris, et gentium, et populorum.

Cum elevaveris oculos tuos, et filios tuos filiasque prospexeris vel per se venire velociter, vel sanctorum humeris deportari, tunc gaudebis, et in modum fluviorum, aquis subitis inundaberis, et mirabitur, ac stupebit, immo dilatabitur cor tuum, audiens Apostolum: Os meum patet ad vos, o Corinthii. Et iterum: Dilatamini et nos (II Cor. VI, 11); ne angustia pectoris non possitis habere hospitem Christum, qui dicit in Evangelio: Ego et Pater veniemus, et mansionem faciemus apud eum (Joan. XIV, 23).

And it is commanded that they lift up their eyes round about: which the Lord also commanded the Apostles, saying: 'Lift up your eyes, and see the countries; for they are white already to harvest' (John 4:35). For out of Sion shall go forth the law, and the word of the Lord from Jerusalem, and by no means from Mount Sinai. And it is commanded that, her eyes being raised, she see her sons gathered, who come from afar.

To whom it is also said in another place: 'Be glad and rejoice with all thy heart, O daughter of Jerusalem: the Lord thy God in the midst of thee is mighty' (cf. Zeph. 3:14-17); and, 'Many nations shall be joined to the Lord in that day, and they shall be my people, and I will dwell in the midst of thee' (Zech. 2:11). But we are the sons who have come from afar to the Lord, formerly strangers from the testament of God and his promises, having no hope, and without God in the world. But what does the Apostle say? 'You, who some time were afar off, are made nigh' (Eph. 2:13).

And that which follows: 'And thy daughters shall suck at thy side,' signifies this, that souls suckling in Christ, and in the baptism of little ones, of whom also Peter the Apostle speaks: 'As newborn babes, desire the rational milk without guile' (1 Pet. 2:2), suck the milk of the Apostles. To which little ones and sucklings Paul also spoke: 'My little children, of whom I am in labor again, until Christ be formed in you' (Gal. 4:19). And in another place: 'As a nurse cherishing her children: so we, being desirous of you, were pleased to impart unto you not only the Gospel of Christ, but also our own souls' (1 Thess. 2:7-8).

But that which is said for this in the Septuagint: 'thy daughters shall be carried upon shoulders,' is to be more diligently attended to. For the sons, who are robust, come of themselves from afar, and are gathered to the faith of the Lord. But the daughters, who are weaker, and because of the fragility of their sex, have not yet come to a perfect man, are carried on the shoulders of the Apostles, that they may be brought into the bosoms of Abraham, Isaac, and Jacob.

(Verse 5.) Then shalt thou see, and abound, and thy heart shall wonder and be enlarged: when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. LXX: Then shalt thou see, and shalt fear, and shalt be amazed in heart: because the riches of the sea shall be transferred to thee, and of the Gentiles, and of the peoples.

When thou shalt have lifted up thy eyes, and seen thy sons and daughters either coming swiftly by themselves, or being carried on the shoulders of the saints, then thou shalt rejoice, and in the manner of rivers, thou shalt be inundated with sudden waters, and thy heart shall wonder, and be amazed, nay rather shall be enlarged, hearing the Apostle: 'Our mouth is open to you, O ye Corinthians, our heart is enlarged.' And again: 'Be you also enlarged' (2 Cor. 6:11-13); lest by the narrowness of your breast you cannot have Christ as a guest, who says in the Gospel: 'I and the Father will come, and will make our abode with him' (John 14:23).

Quod autem additur in LXX, et timebis, in Hebraico non habetur. Nisi forte post gaudii magnitudinem subintravit timor, ne tanto bono careat. An non est gaudium, cernere divitias, et multitudinem maris ad se transferri atque converti, et fortitudinem gentium venire sibi, ut quidquid in saeculo et orbe terrarum est, suum sit; et roborata fide gentium dicat: Omnia possum in eo qui confortat me, Jesu Christo (Phil. IV, 13)?

(Vers. 6, 7.) Inundatio camelorum operiet te, dromedarii Madian et Epha. Omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes. Omne pecus Cedar congregabitur tibi: arietes Nabajoth ministrabunt tibi: offerentur super placabili altari meo: et domum majestatis meae glorificabo. LXX: Et venient tibi greges camelorum, et operient te cameli Madian et Gephar [Al. Epha]: omnes de Saba venient, aurum et thus deferentes: et salutare Domini annuntiabunt. Omnes oves Cedar congregabuntur tibi, arietes Nabaeoth venient, et offerentur placabiles super altare meum: et domus orationis meae glorificabitur.

Post divitias maris et fortitudinem gentium, greges quoque camelorum, et dromades Madian et Epha promittuntur Jerusalem, qui omnes venient de Saba, portantes aurum et thus: et, quod his majus est, annuntiantes Domini salutare. Universae quoque oves Cedar congregabuntur Ecclesiae, et arietes Nabajoth venient, sive ut in Hebraico scriptum est, ministrabunt, et offerentur, sive offerent victimas super altare Domini, ut domus ejus inclyta fiat. Madian et Epha regiones sunt trans Arabiam, fertiles camelorum, omnisque provincia appellatur Saba, unde fuit et Saba regina, quae venit sapientiam audire Salomonis: et ipsa deferens aurum et thus, pacifico regi multa deportans, et ab eo majora suscipiens (III Reg. X). Cedar autem regio Sarracenorum est, qui in Scriptura vocantur Ismaelitae. Et Nabajoth unus est filiorum Ismael, ex quorum nominibus solitudo appellatur, quae frugum inops, plena est pecorum. Per familiaria ergo nomina gentium barbararum, quae vicinae sunt Israeli, totius mundi conversio praedicatur.

Madian quippe in hoc loco interpretatur iniquitas. Epha, resolutus, sive effundens. Saba, conversio, vel captivitas. Cedar, tenebrae. Nabajoth, prophetiae. Greges igitur camelorum, iniquitatis vinculis resoluti, et animas suas effundentes Deo, operient Jerusalem muneribus, et omnes de captivitate venient, et conversione sua, aurum fidei deferentes, et thus sacrificii. Et per haec munera nequaquam propria salute contenti, proficient, ut etiam caeteris praedicent salutare Dei.

But that which is added in the Septuagint, 'and thou shalt fear,' is not found in the Hebrew. Unless perhaps after the greatness of joy fear entered, lest it should lack so great a good. Or is it not joy, to behold the riches and the multitude of the sea transferred and converted to itself, and the strength of the Gentiles coming to itself, so that whatever is in the world and the globe of the earth is its own; and the faith of the Gentiles being strengthened, it says: 'I can do all things through him who strengtheneth me, Jesus Christ' (Phil. 4:13)?

(Verses 6, 7.) "A multitude of camels shall cover thee, the dromedaries of Midian and Ephah. All they from Sheba shall come, bringing gold and frankincense, and announcing the praise of the Lord. All the flocks of Kedar shall be gathered together unto thee: the rams of Nebaioth shall minister unto thee: they shall be offered upon my acceptable altar: and I will glorify the house of my majesty." LXX: "And herds of camels shall come to thee, and the camels of Midian and Gephar [Al. Ephah] shall cover thee: all from Sheba shall come, bringing gold and frankincense: and they shall announce the salvation of the Lord. All the sheep of Kedar shall be gathered together unto thee, the rams of Nebaioth shall come, and they shall be offered acceptably upon my altar: and the house of my prayer shall be glorified."

After the riches of the sea and the strength of the Gentiles, herds of camels also, and dromedaries of Midian and Ephah are promised to Jerusalem, all of whom shall come from Sheba, carrying gold and frankincense: and, what is greater than these, announcing the salvation of the Lord. All the sheep of Kedar shall also be gathered to the Church, and the rams of Nebaioth shall come, or as it is written in the Hebrew, "shall minister," and shall be offered, or "they shall offer victims" upon the altar of the Lord, so that his house may become renowned. Midian and Ephah are regions across Arabia, fertile in camels, and the whole province is called Sheba, whence also was the Queen of Sheba, who came to hear the wisdom of Solomon: and she herself bringing gold and frankincense, carrying many things to the peaceful king, and receiving greater things from him (1 Kings 10). Kedar, moreover, is a region of the Saracens, who in Scripture are called Ishmaelites. And Nebaioth is one of the sons of Ishmael, from whose names the desert is called, which, destitute of crops, is full of flocks. Therefore, through the familiar names of the barbarian nations that are neighbors to Israel, the conversion of the whole world is preached.

For "Midian" in this place is interpreted as "iniquity." "Ephah," "loosened," or "pouring out." "Sheba," "conversion," or "captivity." "Kedar," "darkness." "Nebaioth," "prophecies." Therefore, the herds of camels, loosened from the bonds of iniquity and pouring out their souls to God, shall cover Jerusalem with gifts, and all shall come from captivity, and in their conversion, bringing the gold of faith and the frankincense of sacrifice. And through these gifts, by no means content with their own salvation, they shall progress so that they may also preach the salvation of God to others.

Dives ille, qui instar cameli portabat in Evangelio divitiarum pondera, et camelus erat, noluit Domini audire consilia, nec exonerari, ut abjecta sarcina, alis columbae volaret ad coelum; propterea tristis abiit. Et de istius modi camelo Salvator loquitur: Facilius est camelum per foramen acus transire, quam divitem in regna coelorum (Matth. XIX, 24). Difficultatem rei proposuit, non impossibilitatem. Denique sanctae memoriae mater tua Paula, fraterque Pammachius, per foramen acus, hoc est, per arctam et angustam viam quae ducit ad vitam, transierunt ad regna coelorum, latam viam cum sarcinis relinquentes, quae ducit ad tartarum. Immo quidquid habebant, in Domini dona portarunt, implentes illud quod scriptum est: Redemptio animae viri, propriae divitiae (Prov. XIII, 8). Quae enim apud homines impossibilia, apud Deum possibilia sunt (Matth. XIX). Habentes in muneribus principalia, aurum, in sensu et thus odoris optimi, atque dicentes: Dirigatur oratio mea sicut incensum in conspectu tuo. Et: Christi bonus odor sumus in omni loco (II Cor. II, 15); exemplo virtutis suae, quotidie nuntiant salutare Domini, ut omnes oves Cedar congregentur in Ecclesia, et de erroris tenebris ad lucem transeant. Arietesque Prophetarum, de quibus in vicesimo octavo psalmo canitur: Afferte Domino, filii Dei, afferte Domino filios arietum, veniant et offerentur, sive juxta Theodotionem, offerant se sacrificium Domino, et placabiles hostiae fiant, ut Christi glorificetur Ecclesia. De hujuscemodi ovibus Salvator discipulis loquebatur: Ite ad oves perditos domus Israel (Matth. X, 3). Et iterum: Meae oves meam vocem audiunt (Joan. X, 3). Et in Ezechiele plenius: Ecce ego quaeram oves meas, et visitabo illas: sicut quaerit pastor gregem suum. Haec dicit Dominus: Perditam quaeram, et errantem reducam, et fractam alligabo, et infirmam confortabo, fortemque custodiam, et pascam eas cum judicio (Ezech. XXXIV, 11, 12). Et ut nossemus quae essent oves, ponit manifestius: Et scient quia ego sum Dominus Deus eorum; et isti populus meus domus Israel, dicit Dominus Deus: et vos o es meae, et oves gregis mei omnes estis, et ego Dominus Deus vester (Ibid., 27, 28).

That rich man, who in the Gospel carried the weights of riches like a camel, and was a camel, did not want to hear the counsels of the Lord, nor to be unburdened, so that, the burden having been cast away, he might fly to heaven with the wings of a dove; therefore he went away sad. And the Savior speaks concerning a camel of this sort: "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven" (Matt. 19:24). He proposed the difficulty of the thing, not the impossibility. Finally, your mother Paula of holy memory, and your brother Pammachius, passed through the eye of the needle—that is, through the strait and narrow way which leads to life—to the kingdoms of heaven, leaving behind the broad way with its burdens, which leads to hell. Nay rather, whatever they had, they carried into the gifts of the Lord, fulfilling that which is written: "The ransom of a man's soul are his own riches" (Prov. 13:8). For "the things that are impossible with men are possible with God" (Matt. 19). Having the principal things in their gifts, gold in their sense and incense of the best odor, and saying: "Let my prayer be directed as incense in thy sight" (Ps. 140:2). And: "We are the good odor of Christ in every place" (2 Cor. 2:15); by the example of their virtue, they daily announce the salvation of the Lord, so that all the sheep of Kedar may be gathered in the Church, and pass from the darkness of error to the light. And the rams of the Prophets, of whom it is sung in the twenty-eighth Psalm: "Bring to the Lord, O ye sons of God, bring to the Lord the sons of rams," let them come and be offered, or according to Theodotion, "let them offer themselves" as a sacrifice to the Lord, and become acceptable hosts, so that the Church of Christ may be glorified. Concerning sheep of this kind the Savior spoke to his disciples: "Go to the lost sheep of the house of Israel" (Matt. 10:6). And again: "My sheep hear my voice" (John 10:27). And in Ezekiel more fully: "Behold, I myself will seek my sheep, and will visit them: as a shepherd seeketh his flock. Thus saith the Lord: I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was weak, and I will keep the strong, and I will feed them with judgment" (Ezek. 34:11, 12, 16). And that we might know what the sheep were, he sets it forth more clearly: "And they shall know that I am the Lord their God; and they the house of Israel are my people, saith the Lord God: and you my sheep, the sheep of my flock, you are all, and I am the Lord your God" (ibid. 34:30, 31).

Si quis ergo in gentibus dives est, salvetur ut camelus, non absque donis, atque muneribus, quo possit verbum Domini praedicare. Si quis simplicitatis ovium et auctoritatis arietum, ascendat vel offeratur in altare Domini ab his qui praevalent, ut domus ejus glorificetur. Quod autem in Hebraico scriptum notavimus: Arietes Nabajoth ministrabunt tibi, et offerent super placabili altari meo, proprie super his intelligitur, qui de gentibus electi in sacerdotium, ministri sunt Salvatoris. Si quis autem contentiosus est, et carnaliter haec promissa contendit, respondeamus ei: Nos talem consuetudinem non habemus, neque Ecclesia Dei (I Cor. XI, 16). Illudque dicamus, quod etiam si carnaliter sunt promissa Judaeis, tamen sub conditione sunt promissa, ut si suscepissent lumen suum, quod ad eos missum fuerat, tunc etiam ista sequerentur, quod videlicet per desiderium auri, et opum abundantiam, rerumque carnalium, quorum semper ista gens capiebatur illecebris, susciperent ad se missum Filium Dei, quem quia non susceperunt, universa sublata sunt, et suscipientibus spiritualiter reddita haereditas.

(Vers. 8, 9.) Qui sunt isti, qui ut nubes volant, et quasi columbae ad fenestras suas? me enim insulae exspectant, et naves maris in principio, ut adducam filios tuos de longe; argentum eorum et aurum eorum cum eis, nomini Domini Dei tui, et Sancto Israel, quia glorificavit te. LXX: Qui sunt hi qui ut nubes volant, et sicut columbae cum pullis ad me? Me insulae exspectarunt, et naves Tharsis in primis, ut adducant filios tuos de longe, et argentum suum et aurum cum eis, propter nomen Domini sanctum: et quia Sanctus Israel glorificatus est.

Quia Dominus ingressus est Aegyptum super nubem levem, et nubibus Prophetarum mandavit, ne pluerent super Israel imbrem, ad quos pervenit veritas Dei, miratur Ecclesia de Circumcisionis primum populo congregata, volare ad se gentium turbam toto orbe terrarum. Et assumptis alis Spiritus sancti, festinare, juxta Symmachum et Theodotionem, ad fenestras suas; juxta Aquilam ad cataractas suas, ut ingrediantur Ecclesiam. Sive doctores cum discipulis, id est, columbas cum pullis suis volare ad Ecclesiam de insulis gentium, quae juxta vaticinia Prophetarum exspectabunt Dominum.

If, therefore, anyone among the Gentiles is rich, let him be saved as a camel, not without gifts and offerings, by which he may be able to preach the word of the Lord. If anyone is of the simplicity of the sheep and the authority of the rams, let him ascend or be offered upon the altar of the Lord by those who prevail, so that his house may be glorified. But that which we noted as written in the Hebrew: "The rams of Nebaioth shall minister unto thee, and shall be offered upon my acceptable altar," is properly understood concerning those who, chosen from the Gentiles into the priesthood, are ministers of the Savior. But if anyone is contentious, and contends for these promises carnally, let us answer him: "We have no such custom, nor the Church of God" (1 Cor. 11:16). And let us say this, that even if they were promised carnally to the Jews, yet they were promised under a condition, so that if they had received their light, which had been sent to them, then these things also would follow; namely, that through the desire for gold, and the abundance of wealth, and carnal things, by the allurements of which this nation was always taken, they would receive the Son of God sent to them, whom because they did not receive, all things were taken away, and the inheritance was rendered to those receiving it spiritually.

(Verses 8, 9.) "Who are these, that fly as clouds, and as doves to their windows? For the islands wait for me, and the ships of the sea in the beginning, that I may bring thy sons from afar: their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." LXX: "Who are these that fly as clouds, and as doves with their young to me? The islands have waited for me, and the ships of Tharsis among the first, that they may bring thy sons from afar, and their silver and gold with them, because of the holy name of the Lord: and because the Holy One of Israel is glorified."

Because the Lord entered Egypt upon a light cloud, and commanded the clouds of the Prophets that they should not rain rain upon Israel, to whom the truth of God has come, the Church gathered first from the people of the Circumcision wonders that a crowd of nations from the whole world flies to her. And having taken the wings of the Holy Spirit, they hasten, according to Symmachus and Theodotion, to their "windows"; according to Aquila to their "cataracts," that they may enter the Church. Or that teachers with their disciples, that is, doves with their young, fly to the Church from the islands of the Gentiles, which according to the prophecies of the Prophets shall wait for the Lord.

Naves quoque THARSIS, id est, maris, de quibus in visione Tyri plenius diximus, adducent filios Ecclesiae in principio fidei, aurum argentumque portantes. Corde enim creditur ad justitiam; ore autem confessio fit ad salutem (Rom. X, 10). De quo auro et argento in sexagesimo septimo psalmo scriptum est: Pennae columbae deargentatae, et posteriora ejus in fulgore auri (Psal. LXX, 14). Et septuagesimo primo psalmo: Reges Tharsis et insulae munera offerent, et reges Arabum et Saba dona adducent (Psal. LXXI, 10). Quae omnia deferuntur nomini Domini Dei et Sancto Israel, qui glorificavit eum.

(Vers. 10 seqq.) Et aedificabunt filii peregrinorum muros tuos, et reges eorum ministrabunt tibi. In indignatione enim mea percussi te, et in reconciliatione mea misertus sum tui: et aperientur portae tuae jugiter, die ac nocte non claudentur: ut afferatur ad te fortitudo gentium, et reges earum adducantur. Gens enim et regnum, quod non servierit tibi, peribit: et gentes solitudine vastabuntur. LXX: Et aedificabunt alienigenae muros tuos, et reges eorum assistent tibi. Propter iram enim meam percussi te, et propter misericordiam dilexi te. Et aperientur portae tuae semper: die ac nocte non claudentur, ut introducant ad te fortitudinem gentium, et reges earum qui adducendi sunt. Gentes enim et reges qui non servierint tibi, peribunt: gentes solitudine desolabuntur.

Inter caetera quibus ditatur Ecclesia, et urbs Salvatoris exstruitur, alienigenae quoque et filii peregrinorum aedificant muros ejus, ne hostis possit intrare, nec locum invenire perfidia. Alienigenae autem et peregrini proprie significant populum nationum, qui vere exstruxerunt Ecclesiam Christi: intantum ut reges eorum et principes ministrent, sive assistant ei. Quod vel carnaliter accipitur, vel spiritualiter. Si carnaliter, videmus Caesares Romanos Christi jugo colla submittere, et aedificare ecclesias expensis publicis, et adversus persecutiones gentium atque insidias haereticorum Legum scita pendere. Si spiritualiter, quicumque in eis continentia, eloquence, sanctitate, principes sunt, et animae imperio carnis subjugant servitutem, ipsi administrant, et assistunt, vel auxiliantur ei, quam saepe propter negligentiam deserit, vel persecutorum percutit virga, ut rursum propter sui misericordiam diligat.

The ships of Tharsis also, that is, of the sea, concerning which we have spoken more fully in the vision of Tyre, shall bring the sons of the Church in the beginning of the faith, carrying gold and silver. For "with the heart we believe unto justice; but with the mouth confession is made unto salvation" (Rom. 10:10). Concerning which gold and silver it is written in the sixty-seventh Psalm: "The wings of a dove are silvered, and her hinder parts in the brightness of gold" (Ps. 67:14). And in the seventy-first Psalm: "The kings of Tharsis and the islands shall offer presents, and the kings of the Arabians and of Sheba shall bring gifts" (Ps. 71:10). All which things are brought to the name of the Lord God and to the Holy One of Israel, who has glorified him.

(Verse 10 seqq.) "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee. For in my wrath I struck thee, and in my reconciliation I have had mercy on thee: and thy gates shall be open continually, they shall not be shut day nor night: that the strength of the Gentiles may be brought to thee, and their kings may be brought. For the nation and kingdom that will not serve thee shall perish: and the nations shall be laid waste with solitude." LXX: "And foreigners shall build thy walls, and their kings shall assist thee. For because of my wrath I struck thee, and because of mercy I have loved thee. And thy gates shall be opened always: they shall not be shut day nor night, that they may bring to thee the strength of the Gentiles, and their kings who are to be brought. For the nations and kings that will not serve thee shall perish: the nations shall be desolated with solitude."

Among other things with which the Church is enriched, and the city of the Savior is built up, foreigners also and the sons of strangers build her walls, lest the enemy be able to enter, nor perfidy find a place. But foreigners and strangers properly signify the people of the nations, who truly built the Church of Christ: so much so that their kings and princes minister, or assist her. Which is understood either carnally or spiritually. If carnally, we see the Roman Caesars submit their necks to the yoke of Christ, and build churches at public expense, and enact the decrees of laws against the persecutions of the Gentiles and the snares of heretics. If spiritually, whoever among them are princes in continence, eloquence, and holiness, and subjugate the servitude of the flesh to the empire of the soul, these themselves administer, and assist, or help her, whom he often deserts because of negligence, or strikes with the rod of persecutors, so that again because of his mercy he may love her.

Vel certe hoc dicendum, quod afflictam quondam et captivitati traditam in populo Judaeorum, in vocatione gentium reconciliet sibi, ita ut portae ejus semper apertae sint, et nec die nec nocte claudantur, et salvari cupientibus jugiter pateant, id est, ut ei in gaudio, et in tribulatione volentibus credere, introitus non negetur. Et inferatur ad eam fortitudo, sive divitiae gentium; et reges earum ministrent, sive adducantur ei quasi captivi. Quod tunc intelliges, cum videris eloquentissimos adduci ad fidem Christi; et stultam fieri sapientiam sapientium, ac prudentiam prudentium reprobari (I Cor. I): ut fatuum Dei sapientius sit hominibus. Gentem autem et reges earum, qui servire Ecclesiae noluerint bonam et utilem servitutem, ut in Apostolicam transferant dignitatem, peribunt ea perditione, quae impiis praeparata est, et quidquid in eis fuerit, redigetur in solitudinem, qui habere noluerunt hospitem Deum.

(Vers. 13, 14.) Gloria Libani ad te veniet, abies et buxus et pinus simul ad ornandum locum sanctificationis meae; et locum pedum meorum glorificabo. Et venient ad te curvi filii eorum, qui humiliaverunt te, et adorabunt vestigia pedum tuorum omnes, qui detrahebant tibi, et vocabunt te civitatem Domini, Sion Sancti Israel. LXX: Gloria Libani ad te veniet in cyparisso et pino, et cedro simul ut glorificetur locus sanctus meus, + et locum pedum meorum glorificabo * Et ibunt ad te timentes filii eorum qui te humiliaverunt, ÷ et irritaverunt te ** et adorabunt vestigia pedum tuorum omnes qui irritaverunt te; et vocaberis civitas Domini Sion. Sancti Israel.

Multa desunt in Septuaginta, quae ex Hebraeo sub asteriscis posui, et quod addiderunt, obelo praenotavi. Libanus mons Phoenicis est, excelsis arboribus consitus, quas Psalmista describens ait: Vidi impium superexaltatum, et elevatum quasi cedros Libani (Ps. XXXVI, 35). Et in alio loco: Conteret Dominus cedros Libani (Ps. XXVIII, 5). Multaque alia quae studio brevitatis praetereo. De hoc quondam Hiram rex Tyri, Salomoni Joppen ligna mittebat, ad aedificandum Templum Dei (III Reg. V). De quo etiam nunc Scriptura promittit, abietem et buxum et pinum, sive juxta Septuaginta, cyparissum et pinum, et cedrum, aut juxta Aquilam, abietem, thaadaor, et thaassur; vel juxta Theodotionem, Brais, Thadaar, et Theassur, simul esse caedendas, ut aedificetur templum Sion (II Paral. II). Quod si ita est, ubi erit aurea et gemmata Jerusalem? ubi uxor Agni? ubi portae duodecim gemmarum varietate distinctae? Nisi forte muros habebit et fundamenta gemmata, et Templum quod ornatius esse deberet, lignis aedificabitur.

Or certainly this must be said, that her who was once afflicted and delivered to captivity in the people of the Jews, he reconciles to himself in the calling of the Gentiles, so that her gates may be always open, and not be shut either by day or by night, and be continually open to those desiring to be saved—that is, so that an entrance may not be denied to those wishing to believe in joy and in tribulation. And the strength, or the riches of the Gentiles, may be brought to her; and their kings may minister, or be brought to her as if captives. Which you will then understand, when you shall see the most eloquent brought to the faith of Christ; and the wisdom of the wise become foolish, and the prudence of the prudent be rejected (1 Cor. 1), so that the foolishness of God may be wiser than men. But the nation and their kings, who will not serve the Church with a good and useful servitude, so that they may be transferred to Apostolic dignity, shall perish with that perdition which is prepared for the impious, and whatever shall be in them shall be reduced to solitude, who would not have God as a guest.

(Verses 13, 14.) "The glory of Lebanon shall come to thee, the fir tree, and the box tree, and the pine tree together, to adorn the place of my sanctification; and I will glorify the place of my feet. And the sons of them that afflicted thee shall come bowing down to thee, and all that slandered thee shall worship the steps of thy feet, and shall call thee the city of the Lord, the Sion of the Holy One of Israel." LXX: "The glory of Lebanon shall come to thee in the cypress, and pine, and cedar together, that my holy place may be glorified, + and I will glorify the place of my feet. * And the sons of them that humbled thee shall go to thee fearing, ÷ and they have provoked thee * and all that provoked thee shall worship the steps of thy feet; and thou shalt be called the city of the Lord, the Sion of the Holy One of Israel."

Many things are missing in the Septuagint, which I have placed from the Hebrew under asterisks, and what they added, I have marked with an obelus. Lebanon is a mountain of Phoenicia, planted with lofty trees, which the Psalmist describing says: "I have seen the impious highly exalted, and lifted up like the cedars of Lebanon" (Ps. 36:35). And in another place: "The Lord shall break the cedars of Lebanon" (Ps. 28:5). And many other things which I pass over for the sake of brevity. From this once Hiram, king of Tyre, sent timber to Solomon at Joppa, for the building of the Temple of God (1 Kings 5). Concerning which even now the Scripture promises that the fir tree, and the box tree, and the pine tree, or according to the Septuagint, the cypress, and the pine, and the cedar, or according to Aquila, the fir, thaadaor, and thaassur; or according to Theodotion, Berosh, Thadaar, and Teassur, are together to be felled, that the temple of Sion may be built (2 Chron. 2). For if it is so, where will be the golden and jeweled Jerusalem? where the wife of the Lamb? where the twelve gates distinguished by a variety of gems? Unless perhaps it shall have jeweled walls and foundations, and the Temple, which ought to be more ornate, shall be built with wood.

Qua ratione compellimur omnia spiritualiter accipere, quod abies, cyparissus, pinus, et cedrus, excelsae quondam Libani arbores, glorificaverint Templum Dei, et locum pedum illius, et inclytum fecerint. Ac ne longo sermone sensum traham, vir sanctus et eloquentissimus martyr Cyprianus, et nostri temporis confessor Hilarius, nonne tibi videntur excelsae quondam in saeculo arbores, aedificasse Ecclesiam Dei? Quodque sequitur: Et venient ad te curvi, sive revertentes, filii eorum qui humiliaverunt te: et adorabunt vestigia pedum tuorum, omnes qui detraxerant tibi, de his debemus intelligere, qui non voluntate, sed necessitate sunt Christiani: et metu offensae regnantium, timentibus animis inclinantur. Vel certe quod prius persecutores, postea crediderint. Qualis fuit et apostolus Paulus, qui persequebatur Ecclesiam Dei, et postea vas electionis est appellatus (Act. IX). Cum haec ita fuerint expleta, ut intret gentium plenitudo, tunc omnis Israel salvus fiet. Et vocabitur vere civitas Domini Sion, Sancti Israel, quae consistit in specula, et de utroque populo congregata est.

(Vers. 15, 16.) Pro eo quod fuisti derelicta, et odio habita, et non erat qui pertransiret [Vulg. per te transiret], ponam te in superbiam saeculorum, gaudium in generatione et generatione: et suges lac gentium, et mamilla regum lactaberis. Et scies, quia ego Dominus salvans te, et redemptor tuus fortis Jacob. LXX: Pro eo quod fuisti derelicta, et odio habita, et non erat qui auxiliaretur: ponam te exsultationem aeternam, gaudium generationum in generationes. Et suges lac gentium, et divitias regum comedes. Et scies quia ego Dominus qui salvam te feci, et qui erui te, Deus Jacob.

Quae prius fuerat derelicta, et odio habita, fractis in te ramis, quia fructum non attulerant: qui idcirco fracti sunt, quia nullus erat qui pertransiret, et ibi praeberet auxilium: de quibus in psalmis dicitur: Et non dixerunt qui praeteribant: Benedictio Domini super vos (Ps. CXXVIII, 8); propterea ponam te in superbiam sempiternam, sive in exsultationem et gaudium duarum generationum: pro pristinis ramis, aliis insertis de oleastro nationum, qui contra naturam exempli afferent fructus, non prioris amaritudinis, sed dulcedinis, quam de radice sumpserunt.

By which reason we are compelled to take everything spiritually, that the fir, the cypress, the pine, and the cedar, once lofty trees of Lebanon, have glorified the Temple of God, and the place of his feet, and made it renowned. And lest I draw out the sense with a long discourse, do not the holy man and most eloquent martyr Cyprian, and the confessor of our time Hilary, seem to you to have been once lofty trees in the world, who built the Church of God? And that which follows: "And the sons of them that afflicted thee shall come bowing down," or "returning": "and all that slandered thee shall worship the steps of thy feet," we ought to understand concerning those who are Christians not by will, but by necessity: and are bowed down with fearing minds by the fear of the offense of those reigning. Or certainly that those who were first persecutors, afterwards believed. Such was also the Apostle Paul, who persecuted the Church of God, and afterwards was called a vessel of election (Acts 9). When these things shall have been thus fulfilled, that the fullness of the Gentiles may enter, then all Israel shall be saved. And it shall truly be called the city of the Lord, the Sion of the Holy One of Israel, which consists in a watchtower, and is gathered from both peoples.

(Verses 15, 16.) "Because thou wast forsaken, and hated, and there was none that passed through thee, I will make thee to be an eternal pride, a joy unto generation and generation: and thou shalt suck the milk of the Gentiles, and thou shalt be nursed with the breasts of kings. And thou shalt know that I am the Lord that saveth thee, and thy Redeemer, the mighty One of Jacob." LXX: "Because thou wast forsaken, and hated, and there was none that helped: I will make thee an eternal exultation, a joy of generations unto generations. And thou shalt suck the milk of the Gentiles, and thou shalt eat the riches of kings. And thou shalt know that I am the Lord who have made thee safe, and who have rescued thee, the God of Jacob."

She who was first forsaken, and hated, the branches in thee having been broken because they had brought forth no fruit: which were broken for this reason, because there was none that passed through, and offered help there: concerning whom it is said in the Psalms: "Neither have they said who passed by: The blessing of the Lord be upon you" (Ps. 128:8); therefore I will make thee to be an eternal pride, or an exultation and joy of two generations: instead of the former branches, others having been ingrafted from the wild olive of the nations, which against nature shall bring forth fruits of the example, not of the former bitterness, but of sweetness, which they took from the root.

Suges quoque lac gentium, et mamilla regum lactaberis. Qui locus quem sensum habeat, super plenius exposuimus, disserentes illum versiculum, Filii tui de longe venient, et filiae tuae in latere sugent. Sive juxta Septuaginta, divitias regum comedes. Quae divitiae secundum Hebraicam veritatem, ubera sunt regum atque doctorum, quibus nascentium in Christo eruditur et nutritur infantia. Quae cum suxeris et perveneris ad solidum cibum, ut divitias quoque hujuscemodi regum comedas: tunc scies quod ego sum Salvator tuus, qui redemi te sanguine meo, sive Deus fortis Jacob.

(Vers. 17 seqq.) Pro aere afferam aurum, pro ferro afferam argentum, et pro lignis aes, et pro lapidibus ferrum: et ponam visitationem tuam pacem, et praepositos tuos in justitiam. Non audietur ultra iniquitas in terra tua, vastitas et contritio in terminis tuis, et occupabit salus muros tuos, et portas tuas laudatio. LXX: Pro aere afferam tibi aurum, et pro ferro dabo tibi argentum, et pro lignis tribuam tibi aes, et pro lapidibus ferrum. Et dabo principes tuos in pace, et episcopos tuos in justitia, et non audietur ultra iniquitas in terra tua, neque contritio et miseria in finibus tuis: sed vocabuntur salutare muri tui, et portae tuae sculptura. Eadem res pro locorum qualitate, alteri genus, alteri species. Et ne de artibus, rhetorica ac dialectica dicere quidpiam videar, ponam exempla communia, quae possint simplicem lectorem instruere. Filius meus, qui ad me species est, et me habet genus, filio suo genus est. Dicam et aliud, quod alteri majus, alteri minus est. Centurio gregario milite major, tribuno minor est. Quinque pauci sunt ad decem: plures ad unum. Ergo in instauratione spiritualis Jerusalem, ligna vertentur in aes, et lapides mutabuntur in ferrum, id est, bruti quondam et insensibiles homines, in eas materias mutabuntur, quae utilitatem aliquam praebeant civitati. Ipsumque aes et ferrum per augmenta virtutum, in aurum argentumque mutabuntur: ut nequaquam utilitatis speciem, sed pretium quoque habeant ac decorem. De auro et argento, quid significent in Scripturis sanctis, saepius diximus. Ponam, inquit, principes tuos in pacem, et episcopos tuos in justitiam. Pro quo in Hebraico scriptum est: Ponam visitationem tuam pacem, et praepositos tuos in justitiam. In quo Scripturae sanctae admiranda majestas, quod principes futuros Ecclesiae, episcopos nominavit, quorum omnis visitatio in pace est, et vocabulum dignitatis in justitia: ut nequaquam accipiant personam in judicio, nec audiatur quidpiam iniquum in terra Ecclesiae, neque contritio et infelicitas in terminis ejus. Ubicumque enim iniquitas est, et justitia non servatur, et pax perditur, haec omnia consequentur.

Thou shalt also suck the milk of the Gentiles, and thou shalt be nursed with the breasts of kings. Which place, what sense it has, we have explained more fully above, discussing that verse: "Thy sons shall come from afar, and thy daughters shall suck at thy side." Or according to the Septuagint: "thou shalt eat the riches of kings." Which riches, according to the Hebrew truth, are the breasts of kings and of teachers, with which the infancy of those being born in Christ is instructed and nourished. When thou shalt have sucked these and arrived at solid food, so that thou mayest also eat riches of this sort of kings: then thou shalt know that I am thy Savior, who redeemed thee with my blood, or the mighty God of Jacob.

(Verses 17 ff.) "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: and I will make thy visitation peace, and thy overseers justice." Iniquity shall no more be heard in thy land, wasting and destruction in thy borders, and salvation shall occupy thy walls, and praise thy gates." LXX: "For brass I will bring thee gold, and for iron I will give thee silver, and for wood I will grant thee brass, and for stones iron. And I will give thy princes in peace, and thy bishops in justice, and iniquity shall no more be heard in thy land, nor destruction and misery in thy borders: but thy walls shall be called salvation, and thy gates sculpture." The same thing, according to the quality of the places, is a genus to one, a species to another. And lest I seem to say anything about the arts, rhetoric and dialectic, I will provide common examples which can instruct the simple reader. My son, who is a species to me, and has me as a genus, is a genus to his own son. I will say another thing, which is greater to one, smaller to another. A centurion is greater than a common soldier, smaller than a tribune. Five are few compared to ten: more compared to one. Therefore, in the restoration of the spiritual Jerusalem, wood shall be turned into brass, and stones shall be changed into iron; that is, men who were once brute and insensible shall be changed into those materials which provide some utility to the city. And the brass and iron themselves, through the increases of virtues, shall be changed into gold and silver: so that they may by no means have only the appearance of utility, but also value and beauty. We have more often said what gold and silver signify in the Holy Scriptures. “I will place,” he says, “thy princes in peace, and thy bishops in justice.” For which it is written in the Hebrew: "I will make thy visitation peace, and thy overseers in justice." In which is the admirable majesty of Holy Scripture, that it named the future princes of the Church "bishops," whose entire visitation is in peace, and the title of dignity in justice: so that they may by no means accept persons in judgment, nor may anything iniquitous be heard in the land of the Church, nor destruction and unhappiness in its borders. For wherever there is iniquity, and justice is not observed, and peace is lost, all these things will follow.

Sed pro his, ait, omnibus occupabit salus muros tuos, sive salvator, qui in Hebraico legitur JESUS, quod proprie nomen Domini sonat. Ipse enim fortitudo murorum Ecclesiae, quae habet portas in laude Domini: ut qui ingrediuntur eam, primum discant laudare Dominum, et nomen illius confiteri. Quod autem Septuaginta pro laude interpretati sunt γλύμμα, id est, sculpturam, hoc possumus dicere, quod portae Ecclesiae cunctis debeant caelatae esse virtutibus, per quas ingrediamur ad eam.

(Vers. 19, 20.) Non erit tibi amplius sol ad lucendum per diem, nec splendor lunae illuminabit te: sed erit tibi Dominus in lucem sempiternam, et Deus tuus in gloriam tuam. Non occidet ultra sol tuus, et luna tua non minuetur, quia Dominus erit in lucem sempiternam, et complebuntur dies luctus tui. LXX: Et non erit tibi sol ultra in lucem diei, neque ortus lunae lumen praebebit tibi nocte; sed erit tibi Dominus lux aeterna, et Deus gloria tua. Non enim occidet sol tibi, et luna tibi non deficiet. Eritque Dominus lux sempiterna, et complebuntur dies luctus tui. Ex hoc capitulo cogimur omnia quae dicta sunt et dicenda, ad ultimum referre tempus: quando coelo terraque transeuntibus, solis ac lunae cessabit officium. Et erit Dominus ipse lumen perpetuum, ut quae χιλιασταὶ carnaliter asserunt esse complenda, nos spiritualiter futura esse credamus, in qualitate promissionum, non in tempore discrepantes. Quibus breviter respondendum est, quod si pseudoprophetis et peccatoribus sol occidit meridie, et e contrario timentibus Dominum oritur sol justitiae: quare non semper Sanctis, ille qui dicit: Ego sum lux mundi (Joan. VIII, 12), qui lucet in tenebris, et tenebrae eum non comprehenderunt (Joan. I)? Per diem quippe sol non uret nos, neque luna per noctem (Psal. CXX, 6). Quia habemus Dominum lucem perpetuam, et dies luctus nostri complebuntur, nequaquam plangentibus in subversione Jerusalem, sed laetantibus ex instructione Ecclesiae. Beati quippe lugentes, quoniam ipsi consolabuntur. Beati flentes, quoniam ipsi ridebunt. Beati qui esuriunt et sitiunt justitiam, quoniam ipsi saturabuntur (Matth. V). Ut postquam Domini fuerint carne saturati, eructent sermonem Domini, et dicant opera sua regi (Ps. XLIV).

But instead of all these, he says: "salvation shall occupy thy walls," or the savior, who in Hebrew is read as JESUS, which properly sounds as the name of the Lord. For He Himself is the strength of the walls of the Church, which has gates in the praise of the Lord: so that those who enter it may first learn to praise the Lord, and to confess His name. But as to what the Septuagint interpreted as *glumma* for praise, that is, "sculpture," we can say this: that the gates of the Church ought to be carved with all virtues, through which we may enter into it.

(Verses 19, 20.) "Thou shalt no more have the sun for light by day, nor shall the brightness of the moon enlighten thee: but the Lord shall be unto thee for an everlasting light, and thy God for thy glory." "Thy sun shall go down no more, and thy moon shall not decrease: for the Lord shall be unto thee for an everlasting light, and the days of thy mourning shall be completed." LXX: "And the sun shall be no more for thy light by day, nor shall the rising of the moon provide light for thee by night; but the Lord shall be unto thee an eternal light, and God thy glory." "For the sun shall not go down for thee, and the moon shall not fail thee." "And the Lord shall be an everlasting light, and the days of thy mourning shall be completed." From this chapter we are compelled to refer all things which have been said and are to be said to the final time: when, with heaven and earth passing away, the office of the sun and moon shall cease. And the Lord Himself shall be the perpetual light, so that those things which the Millenarians (*chiliastai*) assert are to be fulfilled carnally, we may believe are to be spiritually in the future, differing in the quality of the promises, not in the time. To whom it must be briefly answered, that if for pseudoprophets and sinners the sun sets at midday, and on the contrary for those fearing the Lord the sun of justice rises: why should He not always be for the Saints, who says: "I am the light of the world" (John 8:12), who shines in the darkness, and the darkness did not comprehend Him (John 1)? For by day the sun shall not burn us, nor the moon by night (Psalm 120:6). Because we have the Lord as a perpetual light, and the days of our mourning shall be completed, not at all for those wailing in the subversion of Jerusalem, but for those rejoicing from the instruction of the Church. For blessed are those who mourn, for they shall be comforted. Blessed are those who weep, for they shall laugh. Blessed are those who hunger and thirst for justice, for they shall be satisfied (Matthew 5). So that after they shall have been satisfied with the flesh of the Lord, they may bring forth the word of the Lord, and tell their works to the King (Psalm 44).

(Vers. 21, 22.) Populus autem tuus omnes justi, in perpetuum haereditabunt terram, germen plantationis meae: opus manus meae ad glorificandum. Minimus erit in mille, et parvulus in gentem fortissimam. Ego Dominus in tempore ejus subito faciam istud. LXX: Populus tuus omnes justi semper possidebunt terram: custodiens plantationem, opera manuum suarum in gloriam. Qui parvus est, erit in millibus, et qui minimus, in gentem magnam. Ego Dominus in tempore congregabo eos. Finitis diebus luctus atque completis, quando tristitia vertetur in gaudium, populus Sion erit omnis justus, non ad breve tempus, sed in perpetuum, et quia justus est, terram mitium possidebit. Nec mirandum si ad recipienda promissionis bona, terram mansuetorum teneat atque viventium, quam Propheta suspirat, dicens: Credo videre bona Domini in terra viventium (Ps. XXVI, 13), cum germen plantationis Domini sit, et opus manuum ejus ad glorificandum Deum. Omnis enim, inquit, plantatio quam non plantavit Pater meus coelestis, eradicabitur (Matth. XV). Sive juxta Septuaginta, populus custodiens plantationem Dei, et opera manuum Domini, in gloria servabitur Creatoris. De bona plantatione per Jeremiam loquitur Deus: Ego plantavi te vineam bonam, totam veram, quae in Isaia appellatur vinea Sorec (Isa. V). Et quia Paulus conscientia virtutum loquentis in se Christi, dicere poterat: Imitatores mei estote, sicut et ego Christi (I Cor. XI, 1), ideo ad Corinthios loquebatur: Ego plantavi, Apollo rigavit, Dominus autem incrementum dedit (I Cor. III, 6). Plantati enim in domo Domini, in atriis ejus efflorescent (Ps. XCI). Tunc qui parvulus fuit, erit in millia, audiens a Domino: Esto habens potestatem super quinque vel decem civitates (Luc. XIX, 17, 19); ita ut appelletur χιλίαρχος Et qui cum Apostolo dixerat: Mihi minimo omnium sanctorum data est gratia haec (Ephes. III, 8), princeps erit magnae gentis in coelestibus, quando tempore constituto miserit Dominus Angelos suos, et congregaverint ad eum omnes Sanctos, a summitate coeli usque ad summum ejus (Matth. XXIV): non solum de Israel, sed et de gentium populo, quem significans loquebatur: Et alias oves habeo quae non sunt de grege isto, et illas oportet me congregare, ut fiat unus grex, et unus pastor (Joan. X, 16). Hoc autem subito faciet, ut quando omnia fuerint desperata, tunc in gentem fortissimam congregentur. Quae licet ex parte in Ecclesia quotidie videamus expleri, tamen in mundi consummatione plenius complebuntur, et in secundo Salvatoris adventu.

(Verses 21, 22.) "And thy people shall be all just, they shall inherit the land for ever, the bud of my planting, the work of my hand for glorifying." "The least shall be among a thousand, and a little one among a most strong nation." "I the Lord will suddenly do this in its time." LXX: "Thy people all just shall possess the land for ever: keeping the planting, the works of His hands for glory." "He who is small shall be among thousands, and he who is least, among a great nation." "I the Lord will gather them in time." The days of mourning having been finished and completed, when sadness shall be turned into joy, the people of Zion shall be all just, not for a brief time, but for ever; and because they are just, they shall possess the land of the mild. Nor is it to be wondered at if, to receive the goods of promise, they hold the land of the gentle and of the living, for which the Prophet sighs, saying: "I believe to see the good things of the Lord in the land of the living" (Psalm 26:13), since it is the bud of the planting of the Lord, and the work of His hands for glorifying God. For every planting, He says, which my heavenly Father has not planted, shall be rooted up (Matthew 15). Or according to the Septuagint, the people keeping the planting of God, and the works of the hands of the Lord, shall be preserved in the glory of the Creator. Concerning the good planting, God speaks through Jeremiah: "I planted thee a good vineyard, all true," which in Isaiah is called "the vineyard of Sorec" (Isaiah 5). And because Paul, by the consciousness of the virtues of Christ speaking in him, could say: "Be ye imitators of me, as I also am of Christ" (1 Corinthians 11:1), therefore he spoke to the Corinthians: "I planted, Apollos watered, but the Lord gave the increase" (1 Corinthians 3:6). For those planted in the house of the Lord shall flourish in His courts (Psalm 91). Then he who was a little one shall be among thousands, hearing from the Lord: "Be thou having power over five" or "ten cities" (Luke 19:17, 19); so that he may be called a *chiliarches* (ruler of a thousand). And he who had said with the Apostle: "To me, the least of all the saints, is this grace given" (Ephesians 3:8), shall be a prince of a great nation in the heavens, when at the appointed time the Lord shall send His Angels, and they shall gather to Him all the Saints, from the height of heaven even to its summit (Matthew 24): not only from Israel, but also from the people of the Gentiles, of whom He spoke, signifying: "And I have other sheep which are not of this fold, and those I must gather, so that there may be one fold and one shepherd" (John 10:16). But this He will do suddenly, so that when all things shall have been despaired of, then they may be gathered into a most strong nation. Which things although we see fulfilled daily in part in the Church, yet they shall be more fully completed in the consummation of the world, and in the second advent of the Savior.

(Cap. LXI.---Vers. 1 seqq.) Spiritus Domini Dei super me, eo quod unxerit me Dominus: ad annuntiandum mansuetis misit me, ut mederer contritos corde, et praedicarem captivis indulgentiam, et clausis apertionem: et annuntiarem annum placabilem Domino, et diem ultionis Deo nostro: ut consolarer omnes lugentes. Ut ponerem lugentibus Sion: et darem eis coronam pro cinere: oleum gaudii pro luctu, pallium laudis pro spiritu moeroris. LXX: Spiritus Domini super me, propter quod unxit me: evangelizare pauperibus misit me, sanare contritos corde: praedicare captivis remissionem et caecis ut videant: vocare annum acceptabilem Domino, et diem retributionis: consolari omnes lugentes: dare lugentibus Sion: dare eis gloriam pro cinere, unctionem laetitiae lugentibus, habitum gloriae pro spiritu moeroris. Ille qui supra dixerat: Ego Dominus in tempore congregabo eos, sive juxta Hebraicum: Ego Dominus in tempore ejus, subito faciam istud, loquitur consequenter, Spiritus Domini Dei super me: non quod Dominus Deus habeat Dominum Deum, sed quod juxta dispensationem carnis assumptae dicat ea quae humilia sunt. Ad quem Psalmista jam dixerat: Dilexisti justitiam et odisti iniquitatem; propterea unxit te Deus, Deus tuus, oleo exsultationis prae consortibus tuis (Ps. XLIV, 8). Quando enim consortes nominantur, naturam carnis intellige: quia Deus consortes substantiae suae non habet. Et quia erat unctio spiritualis, et nequaquam humani corporis, ut fuit in sacerdotibus Judaeorum; idcirco prae consortibus, id est, caeteris sanctis unctus esse memoratur. Cujus unctio illo expleta est tempore, quando baptizatus est in Jordane, et Spiritus sanctus in specie columbae descendit super eum, et mansit in illo (Joan. I). De quo et hic idem Propheta dicebat: Exiet virga de radice Jesse, et flos de radice ejus ascendet, et requiescet super eum spiritus Dei, spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis (Isai. XI, 1, 2). Unde et Salvator cum venisset in Nazareth, in quo nutritus erat postquam baptizatus est in Jordane, ingressus est juxta consuetudinem in die sabbati synagogam eorum. Cumque surrexisset ad legendum, datus est ei liber Isaiae prophetae, quo aperto, invenit scriptum: Spiritus Domini super me, propter quod unxit me: evangelizare pauperibus misit me: praedicare captivis remissionem, et caecis visum: dimittere fractos in libertatem, praedicare annum Domini acceptum.

(Chapter 61.---Verses 1 ff.) "The Spirit of the Lord [Vulgate lacks 'God'] is upon me, because the Lord hath anointed me: he hath sent me to preach to the mild, to heal the contrite of heart, and to preach indulgence to the captives, and opening to them that are shut: and to announce the acceptable year to the Lord, and the day of vengeance to our God: to comfort all that mourn." "To appoint for them that mourn in Zion: and to give them a crown for ashes: the oil of joy for mourning, the mantle of praise for the spirit of sorrow." LXX: "The Spirit of the Lord is upon me, because he hath anointed me: he hath sent me to evangelize the poor, to heal the contrite of heart: to preach remission to the captives and sight to the blind: to call the acceptable year to the Lord, and the day of retribution: to comfort all that mourn: to give to them that mourn in Zion: to give them glory for ashes, the unction of gladness to them that mourn, the habit of glory for the spirit of sorrow." He who above had said: "I the Lord will gather them in time," or according to the Hebrew: "I the Lord in its time, will suddenly do this," speaks consequently: "The Spirit of the Lord God is upon me": not that the Lord God has a Lord God, but that according to the economy (*dispensatio*) of the assumed flesh He says those things which are humble. To whom the Psalmist had already said: "Thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with the oil of exultation above thy fellows" (Psalm 44:8). For when fellows are named, understand the nature of the flesh: because God does not have fellows of His substance. And because it was a spiritual unction, and by no means of a human body, as it was in the priests of the Jews; therefore He is mentioned as being anointed above His fellows, that is, the rest of the saints. Whose unction was fulfilled at that time when He was baptized in the Jordan, and the Holy Spirit descended in the form of a dove upon Him, and remained in Him (John 1). Concerning which also here this same Prophet said: "There shall come forth a rod from the root of Jesse, and a flower shall ascend from his root, and the spirit of God shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety" (Isaiah 11:1, 2). Whence also the Savior, when He had come into Nazareth, in which He had been nourished, after He was baptized in the Jordan, entered according to custom into their synagogue on the sabbath day. And when He had risen up to read, the book of Isaiah the prophet was given to Him, which having opened, He found written: "The Spirit of the Lord is upon me, because he hath anointed me: he hath sent me to evangelize the poor: to preach remission to the captives, and sight to the blind: to dismiss the broken into liberty, to preach the accepted year of the Lord."

Quando convolutum librum reddidit ministro, et sedit; et omnium oculi qui erant in synagoga, attendebant eum, coepitque ad eos dicere: Hodie completa est Scriptura haec in auribus vestris, et omnes testimonium prabebant ei, et mirabantur super sermonibus gratiae, qui egrediebantur de ore ejus. Si ergo illo completa est tempore prophetia, quomodo quidam ad consummationis referunt tempora quae dicuntur: nisi forte possumus hoc dicere, quod tunc ex parte completum sit, plenius esse complendum, quando omnis populus Dei fuerit justus? Nunc enim ex parte cognoscimus, et ex parte prophetamus: Cum autem venerit quod perfectum est, ea quae ex parte sunt, destruentur (I Cor. XIII). Unctus est igitur Spiritu sancto, ut annuntiaret pauperibus, sive mansuetis, dicens eis in Evangelio: Beati pauperes spiritu, quoniam eorum est regnum coelorum (Matth. V, 3). Et: Beati mites, quoniam ipsi possidebunt terram (Ibid. 4). Et missus est ad sanandos eos, qui corde contriti sunt (Luc. IV), et dicunt: Cor contritum et humiliatum Deus non despicit (Ps. L, 19). Sive juxta Symmachum et Theodotionem, ad alliganda vulnera peccatorum, praedicare captivis remissionem, caecis ut videant, vel clausis apertionem, quod manifestius interpretatus est Symmachus, vinctis solutionem. De quo, immo ad quem supra dicitur: Ecce posui te in lucem gentium, aperire oculos caecorum, educere de vinculis alligatos, et de domo carceris sedentes in tenebris (Isai. XLII, 6, 7). Annum autem acceptabilem, et diem retributionis, omne praedicationis ejus quo in carne versatus est, tempus intellige. Quod et Apostolus Paulus in primo Salvatoris interpretatur adventu, dicens: Ecce nunc tempus acceptabile: ecce nunc dies salutis (I Cor. VI, 2). De quo supra plenius diximus (Ad. cap. LX). Sin autem retributio non in meritis bonorum, sed in poenis accipitur peccatorum, juxta quod dies dicitur ultionis, de Judaico populo sentiendum est, in quem post passionem ejus, statim Dei ira pervenit. Consolatusque est omnes lugentes, dicens: Beati lugentes, quoniam ipsi consolabuntur (Matth. V, 5); ut poneret lugentibus Sion et daret eis gloriam coronamque pro cinere. De quibus fuit et apostolus Paulus qui lugebat Sion atque dicebat: Tristitia enim est mihi et dolor continuus (Rom. IX, 2): Et iterum: Optabam ego anathema esse a Christo pro fratribus meis, et propinquis juxta carnem qui sunt Israelitae (Ibid., 3). Et propterea lugentes atque plangentes, pro cinere oleum gaudii susceperunt, videntes de Judaeis plurimos credidisse, et stolam accipere mundissimam, pro lugubri vestimento.

When He gave back the rolled-up book to the minister, and sat down; and the eyes of all who were in the synagogue were attending to Him, He began to say to them: "Today is this Scripture fulfilled in your ears, and all were bearing testimony to Him, and were wondering at the words of grace which were proceeding from His mouth." If therefore the prophecy was fulfilled at that time, how do some refer to the times of the consummation the things which are said: unless perhaps we can say this, that it was then fulfilled in part, to be more fully completed when all the people of God shall be just? For now we know in part, and we prophesy in part: but when that which is perfect is come, those things which are in part shall be destroyed (1 Corinthians 13). He was therefore anointed with the Holy Spirit, that He might announce to the poor, or to the mild, saying to them in the Gospel: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matthew 5:3). And: "Blessed are the mild, for they shall possess the land" (Ibid. 4). And He was sent to heal those who are contrite in heart (Luke 4), and who say: "A contrite and humbled heart God does not despise" (Psalm 50:19). Or according to Symmachus and Theodotion, to bind up the wounds of sinners, to preach remission to the captives, sight to the blind, or opening to those who are shut, which Symmachus interpreted more clearly: "release to the bound." Concerning which, or rather to whom it is said above: "Behold I have set thee for a light of the gentiles, to open the eyes of the blind, to lead out the bound from chains, and those sitting in darkness from the house of the prison" (Isaiah 42:6, 7). But understand the acceptable year and the day of retribution as the entire time of His preaching in which He was engaged in the flesh. Which also the Apostle Paul interprets as in the first advent of the Savior, saying: "Behold now is the acceptable time: behold now is the day of salvation" (2 Corinthians 6:2). Concerning which we have said more fully above (On chap. 60). But if retribution is accepted not in the merits of the good, but in the punishments of sinners, according to what is called the day of vengeance, it is to be understood of the Jewish people, upon whom, after His passion, the wrath of God immediately arrived. And He comforted all who mourn, saying: "Blessed are they that mourn, for they shall be comforted" (Matthew 5:5); that He might appoint for those that mourn in Zion and give them glory and a crown for ashes. Among whom was also the Apostle Paul, who mourned for Zion and said: "For I have great sadness and continuous sorrow" (Romans 9:2): And again: "I wished myself to be anathema from Christ for my brethren, and my kinsmen according to the flesh who are Israelites" (Ibid., 3). And therefore mourning and wailing, they received the oil of joy for ashes, seeing many of the Jews to have believed, and to receive a most clean robe instead of a mournful garment.

(Vers. 3-5.) Et vocabuntur in ea fortes justitiae, plantatio Domini ad glorificandum. Et aedificabunt deserta a saeculo, et ruinas antiquas erigent, et instaurabunt civitates desertas et dissipatas in generationem et generationem. Et stabunt alieni, et pascent pecora vestra: et filii peregrinorum, agricolae et vinitores vestri erunt. LXX: Et vocabuntur generationes justitiae: plantatio Domini in gloriam. Et aedificabunt desertas sempiternas, quae desolatae fuerant prius, suscitabuntur, et innovabunt civitates desertas, desolatas in generationes, et venient alienigenae, et pascent oves tuas, et aliarum gentium aratores et vinitores. Postquam et Apostoli, et Apostolici viri pro cinere et moeroris spiritu, oleum gaudii, et pallium, sive juxta Septuaginta, stolam gloriae laudisque susceperint: tunc vocabuntur generationes justitiae, plantatio Domini gloriosa: vel juxta Hebraicum ELE (), per extensam utramque syllabam, fortes, Deique justitiae, aut [Al. ut] plantatio Domini ad glorificandum: ut cum glorificati fuerint, vel ipsi glorificaverint Dominum, aedificent desertas a saeculo civitates, et ruinas antiquas suscitent, tam populi Judaeorum, quam cunctarum gentium, qui non solum aedificandi et instaurandi urbes habebunt scientiam; sed et pastores erunt optimi, ut repulsis antiquis pastoribus, quibus per Ezechielem dixerat Deus: O pastores Israel, numquid pascunt semetipsos pastores, et non magis oves (Ezech. XXXIV, 2)? Audiant cum apostolo Petro: Pasce oves meas (Joan. XXI, 17). Mirumque in modum de caementariis atque pastoribus transibunt in agricolas, id est, in aratores et vinitores ut possint cum Apostolo dicere: Dei aedificatio, Dei agricultura sumus (I Cor. III, 9). Denique Scribas et Pharisaeos, vinitores et agricolas Judaeorum, Salvator interrogat, quid faciat vinitoribus malis et agricolis? Illisque respondentibus: Malos male perdet, et vineam dabit aliis agricolis (Matth. XXI, 41); intulit; Auferetur a vobis regnum Dei, et dabitur genti facienti fructus ejus (Ibid., 43). Quae res interpretatione non indiget. Quotus enim quisque Ecclesiarum princeps est de Judaeis, et non de alienigenis, atque externarum gentium hominibus? qui ante idolis servientes, et alieni a testamento Dei, ac peregrini a promissionibus illius, spem non habentes; et sine Deo in saeculo, nunc praesunt Ecclesiis, et dura corda gentilium, priusque indomita, ad fructus ferendos aratro fidei edomant; ut sementem doctrinae Domini, bonorum operum ubertate multiplicent.

(Verses 3-5.) "And they shall be called in it strong ones of justice, the planting of the Lord for glorifying." "And they shall build the deserts from of old, and shall raise up the ancient ruins, and shall restore the deserted and dissipated cities for generation and generation." "And strangers shall stand and shall feed your flocks: and the sons of foreigners shall be your farmers and vinedressers." LXX: "And they shall be called generations of justice: the planting of the Lord for glory." "And they shall build the eternal deserts, which had been desolate before, they shall be raised up, and they shall renew the deserted cities, desolate for generations, and aliens shall come, and shall feed thy sheep, and the plowmen and vinedressers of other nations." After the Apostles and Apostolic men shall have received, for ashes and the spirit of sorrow, the oil of joy, and a mantle, or according to the Septuagint, a robe of glory and praise: then they shall be called generations of justice, the glorious planting of the Lord: or according to the Hebrew *ELE* (), with both syllables extended, the "strong ones" and "Gods of justice," or "as the planting of the Lord for glorifying": so that when they shall have been glorified, or themselves shall have glorified the Lord, they may build the deserted cities from of old, and raise up the ancient ruins, as well of the people of the Jews as of all nations, who will not only have the knowledge for building and restoring cities; but also they will be the best pastors, so that, the ancient pastors having been repulsed, to whom through Ezekiel God had said: "O pastors of Israel, do the pastors feed themselves, and not rather the sheep?" (Ezekiel 34:2), they may hear with the apostle Peter: "Feed my sheep" (John 21:17). And in a wondrous manner they shall pass from being masons and pastors into farmers, that is, into plowmen and vinedressers, so that they can say with the Apostle: "We are God's building, God's agriculture" (1 Corinthians 3:9). Finally, the Savior asks the Scribes and Pharisees, the vinedressers and farmers of the Jews, what He should do to the evil vinedressers and farmers? And when they responded: "He will miserably destroy those evil men, and will give the vineyard to other farmers" (Matthew 21:41), He added: "The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Ibid., 43). Which thing does not need interpretation. For how many a prince of the Churches is from the Jews, and not from aliens and from men of external nations? Who, previously serving idols, and alien to the testament of God, and strangers to His promises, having no hope, and without God in the world, now preside over the Churches, and tame the hard hearts of the gentiles, previously untamed, to bring forth fruits by the plow of faith; so that they may multiply the seed of the doctrine of the Lord by the abundance of good works.

(Vers. 6, 7.) Vos autem sacerdotes Domini vocabimini, ministri Dei nostri, dicetur vobis: Fortitudinem gentium comedetis, in gloria earum superbietis. Pro confusione vestra duplici et rubore laudabunt partem suam: propter hoc in terra sua duplicia possidebunt, laetitia sempiterna erit eis, quia ego Dominus diligens judicium, et odio habens rapinam in haulocausto. LXX: Vos autem sacerdotes Domini vocabimini, ministri Dei nostri. Fortitudinem gentium comedetis, et in divitias earum eritis admirabiles. Sic terram secundo possidebunt, et gaudium sempiternum erit super caput eorum. Ego enim sum Dominus, qui diligo justitiam: et odi rapinas ex iniquitate. Aedificatores urbium desertarum et pastores gregum, qui ipsi sunt aratores et vinitores, hoc est, filii peregrinorum, ipsi quoque sunt sacerdotes Dei, ad quos Propheta nunc dicit: Vos autem vocabimini sacerdotes Domini, et ministri Dei nostri, dicetur vobis: haud dubium quin Ecclesiarum principes significet. Vel certe de Apostolis intelligendum est, ut sit ordo: Cum caementarii, pastores, aratores et vinitores de gentibus fuerint Ecclesiis praepositi, vos de quibus dictum est: Reliquiae salvae fient (Rom. IX, 27). Et: Nisi Dominus sabaoth reliquisset nobis semen, quasi Sodoma essemus, et similes Gomorrhae fuissemus (Isai. IV, 9), vocabimini sacerdotes, et ministri Dei quales erant et filii David. De quibus Scriptura dicit: Filii autem David erant sacerdotes Dei (II Reg. VIII, 18). Isti fortitudinem gentium comedent, et in divitiis earum admirabiles erunt. Corona enim patrum gloria liberorum, et profectus populi, epulae sacerdotum (Prov. XVII). De istiusmodi divitiis Paulus scribebat ad Corinthios: Gratias ago Deo meo per Jesum Christum, quoniam in omnibus divites facti estis in eo, in omni verbo, et in omni scientia, sicut testimonium Christi confirmatum est in vobis, ut in nullo indigeatis in ulla gratia (II Cor. I, 4 seqq.). Fortitudo autem gentium triumphus est Martyrum: et nos in eorum gloria superbi sumus, non ea superbia quae in vitio est, cui Deus resistit, ut humilibus det gratiam; sed ea quae pro potentia et gloria accipitur (Jacob. IV). Unde et Moysi cornuta facies erat (Exod. XXXIV), qui dicere poterat: In te inimicos nostros cornu ventilabimus (Ps. XLIII, 6). Et pro superbia gloriae, interpretatus est Aquila, καὶ ἐν δόξῃ αὐτῶν πορφύρᾳ ἐνδύσεσθαι, id est, purpura vestiemini; ut insigne regii decoris ostenderet. Quodque sequitur: Pro confusione duplici, et pro rubore laudabunt partem suam, quod in Septuaginta non habetur, sic mihi explanandum videtur.

(Verses 6, 7.) "But you shall be called the priests of the Lord, the ministers of our God, it shall be said to you: You shall eat the strength of the Gentiles, in their glory you shall boast." "For your double confusion and shame they shall praise their part: because of this in their land they shall possess double things, everlasting joy shall be unto them, because I am the Lord loving judgment, and hating robbery in a holocaust." LXX: "But you shall be called the priests of the Lord, the ministers of our God." "You shall eat the strength of the Gentiles, and in their riches you shall be admirable." "Thus they shall possess the land a second time, and everlasting joy shall be upon their head." "For I am the Lord, who love justice: and I hate robberies from iniquity." The builders of the deserted cities and the pastors of the flocks, who are themselves the plowmen and vinedressers, that is, the sons of foreigners, they themselves are also the priests of God, to whom the Prophet now says: "But you shall be called the priests of the Lord, and the ministers of our God, it shall be said to you:" without doubt he signifies the princes of the Churches. Or certainly it is to be understood of the Apostles, so that the order is: When the masons, pastors, plowmen and vinedressers from the Gentiles shall have been set over the Churches, you of whom it is said: "The remnant shall be saved" (Romans 9:27). And: "Unless the Lord of sabaoth had left us a seed, we had been as Sodom, and we should have been like Gomorrah" (Isaiah 4:9), you shall be called priests, and ministers of God such as were also the sons of David. Of whom Scripture says: "But the sons of David were the priests of God" (2 Samuel 8:18). These shall eat the strength of the Gentiles, and in their riches they shall be admirable. For the crown of fathers is the glory of the children, and the progress of the people is the feast of the priests (Proverbs 17). Of riches of this sort Paul wrote to the Corinthians: "I give thanks to my God through Jesus Christ, because in all things you are made rich in him, in every word, and in all knowledge, as the testimony of Christ is confirmed in you, so that you lack nothing in any grace" (1 Corinthians 1:4 ff.). But the strength of the Gentiles is the triumph of the Martyrs: and we are proud in their glory, not with that pride which is in vice, which God resists, so that He may give grace to the humble; but with that which is accepted for power and glory (James 4). Whence also Moses had a horned face (Exodus 34), who could say: "In thee we will blow away our enemies with the horn" (Psalm 43:6). And for "boast in glory," Aquila interpreted, "and in their glory you shall be clothed in purple," that is, you shall be clothed in purple; so that he might show the mark of royal beauty. And that which follows: "For double confusion, and for shame they shall praise their part," which is not had in the Septuagint, seems to me to be explained thus.

Pro eo quod duplicem habebatis confusionem, tam super populo Judaeorum, qui a Deo recesserat, quam super nationibus, quae idolis serviebant, videbitis eos conversos ad timorem Dei, laudare partem suam. Haud dubium quin Dominum, de quo loquebatur et sanctus: Pars mea Dominus (Ps. LXXII, 26). Hoc autem nemo potest dicere, nisi qui aliam partem non habet. Quia igitur vos super eis duplicem habuistis confusionem et ruborem peccati eorum, super quo ipsi non erubescebant, propterea in terra sua, id est, in terra mitium atque viventium, duplicia possidebunt: cum et praesentibus crediderint, et futuris. Et habebunt laetitiam sempiternam. Pro quo in Septuaginta legitur, sic terram secundo possidebunt. Et gaudium sempiternum erit super caput eorum, ut qui possederant terram in Judaeae angustissimis finibus, postea universum orbem possideant. De qua terra Pater loquitur Salvatori: Postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae (Ps. II, 3). Hoc autem praestitit Dominus, qui diligit judicii veritatem, et odio habet rapinam in holocausto. Pro quo Septuaginta transtulerunt, rapinam de iniquitate: quasi aliqua sit rapina quae non ex iniquitate consistat. Ergo quod dicit, hoc est: Magis Deus justorum diligit paupertatem, quam divitum munera, quae de rapinis sunt et iniquitate.

(Vers. 8, 9.) Et dabo opus eorum in veritate, et foedus perpetuum feriam eis. Et scietur [Vulg. scient] in gentibus semen eorum, et germen eorum in medio populorum. Omnes qui viderint eos, cognoscent eos, quia isti sunt semen, cui benedixit Dominus. LXX: Et dabo laborem eorum justis, et testamentum aeternum ponam cum eis. Et scietur in gentibus semen eorum, et nepotes eorum in medio populorum. Omnis qui viderit eos, cognoscet illos, quia isti sunt semen benedictum a Deo. Deus qui diligit justitiam atque judicium, et detestatur holocausta violenta (quidquid enim de rapinis est, quasi mercedem scorti reputat, et pretium canis,) [Al. carnis] ipse eorum qui secundo possederint terram, et quos duplici laetitia coronarit, laborem dabit justis, sive ut melius habetur in Hebraico, in veritate: ut nequaquam sicut in Lege umbra veritatis, sed ipsa sit veritas. Et pactum feriet sempiternum, non quale Moysi dederat, quod praeteriit; sed pactum Evangelii, de quo loquitur Christus: Coelum et terra pertransibunt, verba autem mea non praeteribunt (Matth. XXIV, 35).

For the fact that you had double confusion, as well over the people of the Jews, who had departed from God, as over the nations, which were serving idols, you shall see them converted to the fear of God, praising their part. Without doubt the Lord, of whom also the holy one spoke: "The Lord is my part" (Psalm 72:26). But no one can say this, except he who has no other part. Because therefore you had double confusion over them and the shame of their sin, over which they themselves were not ashamed, therefore in their land, that is, in the land of the mild and of the living, they shall possess double things: when they shall have believed in both the present and the future. And they shall have everlasting joy. For which in the Septuagint is read, "thus they shall possess the land a second time." And everlasting joy shall be upon their head, so that they who had possessed the land in the most narrow borders of Judea, afterwards may possess the whole world. Of which land the Father speaks to the Savior: "Ask of me, and I will give thee the Gentiles for thy inheritance, and the borders of the earth for thy possession" (Psalm 2:3). But this the Lord provided, who loves the truth of judgment, and hates robbery in a holocaust. For which the Septuagint translated, "robbery from iniquity": as if there were any robbery which did not consist of iniquity. Therefore what He says is this: God loves more the poverty of the just, than the gifts of the rich, which are from robberies and iniquity.

(Verses 8, 9.) "And I will give their work in truth, and I will make a perpetual covenant with them." "And their seed shall be known [Vulgate: they shall know] among the Gentiles, and their bud in the midst of the peoples." "All that shall see them shall know them, because these are the seed which the Lord hath blessed." LXX: "And I will give their labor to the just, and I will set an eternal testament with them." "And their seed shall be known among the Gentiles, and their grandsons in the midst of the peoples." "Every one that shall see them shall know them, because these are the seed blessed by God." God who loves justice and judgment, and detests violent holocausts (for whatever is from robberies, He considers as the reward of a harlot, and the price of a dog,) He Himself will give the labor to the just of those who shall have possessed the land a second time, and whom He shall have crowned with double joy, or as it is better had in the Hebrew, "in truth": so that it may by no means be as the shadow of truth in the Law, but the truth itself. And He shall strike an everlasting covenant, not such as He had given to Moses, which has passed away; but the covenant of the Gospel, of which Christ speaks: "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35).

Et tunc scietur in gentibus semen Apostolicum, et omnes futurae generationes suscipient sementem doctrinae Dei: nequaquam illud dicentes, in quo populus prius circumcisionis errabat dicens: Quid enim aliud, nisi semen quaerit Deus? Omnis qui viderit eos, prima fronte cognoscet, quia semen sit cui benedixerit Dominus. Quis enim ex ordine vitae, mansuetudine, continentia, hospitalitate, cunctisque virtutibus non intelligat populum Dei? Et quis non e contrario detestetur cruentas Israelis manus, adversum quos imprecatur Propheta, dicens: Imple, Domine, facies eorum ignominia (Ps. LXXXII, 17).

(Vers. 10, 11.) Gaudens gaudebo in Domino, et exsultavit [Vulg. exsultabit] anima mea in Deo meo: quia induit me vestimentis salutis et indumentis justitiae circumdedit me, quasi sponsum decoratum corona, et quasi sponsam ornatam monilibus suis. Sicut enim terra profert germen suum, et sicut hortus semen suum germinat: sic Dominus Deus germinabit justitiam et laudem coram universis gentibus. LXX: Gaudio laetabuntur in Domino, exsultet anima mea in Domino. Induit enim me vestimento salutis, et tunicam laetitiae circumdedit mihi. Sicut sponsum mitra, et sicut sponsam ornavit mundo muliebri, et sicut terram efferentem florem suum, et sicut hortus semina sua germinat: sic Dominus Deus profert justitiam et laudem in conspectu omnium gentium. Principium capituli juxta LXX, qui dixerunt: Gaudio laetabuntur in Domino, fini superioris capituli copulatur. Juxta Hebraeos vero alterius capitis exordium est, in quo introducitur Ecclesia, Christi respondere sermonibus: Gaudens gaudebo in Domino, et exsultabit anima mea in Deo meo. Nequaquam in patribus, sicut Judaei gloriabantur, dicentes: Semen Abraham sumus, et nemini umquam servivimus (Joan. VIII, 33); sed in Deo, Scriptura dicente: Multitudinis autem credentium erat cor unum et anima una (Act. IV, 32). Redditque causas laetitiae: Quia induit me vestimento salutis, et indumento, sive tunica justitiae atque laetitiae, quae Hebraice dicitur MAIL (), ornavit atque circumdedit. Quotquot enim in Christo baptizati sumus, induimur Christo, et habemus tunicam justitiae: qui factus est nobis sanctitas, justitia, et redemptio (Galat. I).

And then the Apostolic seed shall be known among the Gentiles, and all future generations shall receive the seed of the doctrine of God: by no means saying that, in which the people of the circumcision previously erred saying: "For what else does God seek, but a seed?" Every one who shall see them, at first sight shall know, because they are the seed which the Lord has blessed. For who from the order of life, mildness, continence, hospitality, and all virtues would not understand the people of God? And who on the contrary would not detest the bloodstained hands of Israel, against whom the Prophet imprecates, saying: "Fill, O Lord, their faces with ignominy" (Psalm 82:17).

(Verses 10, 11.) "I will greatly rejoice in the Lord, and my soul shall exult in my God: because he hath clothed me with the garments of salvation, and with the clothing of justice he hath surrounded me, as a bridegroom decorated with a crown, and as a bride adorned with her jewels." "For as the earth bringeth forth her bud, and as the garden germinateth its seed: so the Lord God will germinate justice and praise before all the gentiles." LXX: "With joy they shall be glad in the Lord, let my soul exult in the Lord." "For he hath clothed me with the garment of salvation, and a tunic of gladness he hath surrounded me with." "As a bridegroom with a miter, and as a bride he hath adorned me with womanly worldliness, and as the earth bringing forth its flower, and as a garden germinateth its seeds: so the Lord God bringeth forth justice and praise in the sight of all nations." The beginning of the chapter according to the LXX, who said: "With joy they shall be glad in the Lord," is coupled to the end of the superior chapter. According to the Hebrews, however, it is the exordium of another chapter, in which the Church is introduced to respond to the words of Christ: "I will greatly rejoice in the Lord, and my soul shall exult in my God." By no means in the fathers, as the Jews were boasting, saying: "We are the seed of Abraham, and we have never served anyone" (John 8:33); but in God, Scripture saying: "But of the multitude of believers there was one heart and one soul" (Acts 4:32). And she renders the causes of joy: "Because he hath clothed me with the garment of salvation, and with the clothing," or "tunic of justice and gladness," which in Hebrew is called *MAIL* (), "he hath adorned and surrounded me." For as many of us as have been baptized in Christ, are clothed with Christ, and we have the tunic of justice: who is made unto us holiness, justice, and redemption (Galatians 1).

Ponitque similitudinem duorum in Ecclesia agminum, perfectorum atque incipientium (I Cor. I). Perfectos sponsi comparat pulchritudini; incipientes sponsae assimilat ornatui. Perfectus erat Paulus, qui quasi sponsus decoratus corona atque coronandus, sive, ut Aquila transtulit, ἱερατευμένος στεφάνῳ, quod in lingua nostra dicitur, sacerdoti portans coronam, loquentis in se Christi auctoritate dicebat: Certamen bonum certavi, cursum consummavi, fidem servavi: de caetero reposita est mihi corona justitiae (II Tim. IV, 7). Et in alio loco: Quotquot ergo perfecti, hoc sapiamus (Philipp. III, 15). Incipiens autem erat comparatione plenitudinis, quando ex persona incipientium loquebatur: Cum essem parvulus, sicut parvulus loquebar, sicut parvulus sapiebam, sicut parvulus cogitabam (I Cor. XIII, 11). Et iterum: Ex parte videmus, et ex parte cognoscimus, donec veniat quod perfectum est (Ibid., 9). Et ideo sponsae assimilatur ornatui, quae ornatur mundo muliebri, sive ut caeteri transtulerunt, vasis, vel monilibus suis. Ponitque alterius comparationis exempla, quorum prius ad sponsum, sequens refertur ad sponsam. Sicut terra profert germen suum, et coelestibus pluviis irrigatur: et sicut hortus semen suum germinat, qui fontium atque fluviorum aquas desiderat: sic, inquit, Dominus germinabit justitiam atque laetitiam coram cunctis gentibus: nequaquam coram Israel, ut supercilium decutiat Judaeorum; sed cunctis gentibus, quae in Ecclesia congregantur.

(Cap. LXII.---Vers. 1 seqq.) Propter Sion non tacebo, et propter Jerusalem non quiescam, donec egrediatur ut splendor justus ejus, et salvator ejus ut lampas accendatur. Et videbund gentes justum tuum, et cuncti reges inclytum tuum, et vocabitur tibi nomen novum, quod os Domini nominavit. Et eris [Vulg. Erit] corona gloriae in manu Domini, et diadema regni in manu Dei tui. LXX: Propter Sion non tacebo, et propter Jerusalem non relinquam: donec egrediatur sicut lumen justitia ejus, et salutare illius sicut lampas ardeat. Et videbunt gentes justitiam tuam, et omnes reges gloriam tuam, et vocabit te nomen novum, quod os Domini nominabit. Et eris corona decoris in manu Domini, et diadema regni in manu Dei tui. Dixerat Dominus atque Salvator, Spiritus Domini super me, propter quod unxit me (Luc. IV, 18), usque ad eum locum ubi scriptum est: Omnes qui viderint eos, cognoscent, quia isti sunt semen cui benedixit Dominus (Isai. LXI, 1).

And he sets the similitude of two bands in the Church, of the perfect and of the beginners (1 Corinthians 1). He compares the perfect to the beauty of the bridegroom; he assimilates the beginners to the adornment of the bride. Paul was perfect, who as a bridegroom decorated with a crown and to be crowned, or, as Aquila translated, *hierateumenos stephano*, which in our language is said, "bearing a crown for a priest," was saying by the authority of Christ speaking in him: "I have fought a good fight, 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 Timothy 4:7). And in another place: "As many therefore as are perfect, let us be thus minded" (Philippians 3:15). But he was a beginner by comparison of fullness, when he was speaking from the persona of beginners: "When I was a little one, I spoke as a little one, I understood as a little one, I thought as a little one" (1 Corinthians 13:11). And again: "We see in part, and we know in part, until that which is perfect is come" (Ibid., 9). And therefore she is assimilated to the adornment of the bride, who is adorned with womanly worldliness, or as others translated, "with vessels," or "with her jewels." And he sets the examples of another comparison, of which the first refers to the bridegroom, the following to the bride. As the earth brings forth its bud, and is irrigated by heavenly rains: and as a garden germinateth its seed, which desires the waters of springs and rivers: so, he says, the Lord will germinate justice and gladness before all nations: by no means before Israel, so that He may shake down the eyebrow of the Jews; but all nations, which are gathered in the Church.

(Chapter 62.---Verses 1 ff.) "For Sion's sake I will not hold my peace, and for the sake of Jerusalem I will not rest, until her just one go forth as brightness, and her savior be lighted as a lamp." "And the gentiles shall see thy just one, and all kings thy illustrious one, and thou shalt be called by a new name, which the mouth of the Lord hath named." "And thou shalt be [Vulgate: It shall be] a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." LXX: "For Sion's sake I will not hold my peace, and for Jerusalem's sake I will not leave: until her justice go forth as light, and her salvation burn as a lamp." "And the gentiles shall see thy justice, and all kings thy glory, and a new name shall call thee, which the mouth of the Lord shall name." "And thou shalt be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God." The Lord and Savior had said: "The Spirit of the Lord is upon me, because he hath anointed me" (Luke 4:18), down to that place where it is written: "All that shall see them shall know them, because these are the seed which the Lord hath blessed" (Isaiah 61:1).

Post quam repromissionem, respondit Ecclesia: Gaudens gaudebo in Domino, quae in tertio graduum psalmo, ex persona populi poenitentis, laeta cantavit: Laetatus sum in his quae dicta sunt mihi, in domum Domini ibimus (Ps. CXXI, 1); nunc prophetae introducitur persona dicentis: Propter Sion non tacebo, et propter Jerusalem non quiescam. Diebus, inquit, ac noctibus ora non claudam, nec mea umquam reticebit oratio; sed tamdiu clamabo, et precibus jungam preces, donec veniat qui promissus est, et splendore suo cunctum orbem illuminet. Quis sit iste quem quaerit, quem venire desiderat, ponit manifestius: Donec egrediatur ut splendor justus ejus, et salvator ejus ut lampas accendatur. Sive juxta LXX: Donec exeat sicut lux justitia ejus, et salutare illius sicut lampas ardeat. Quae dicebat in Evangelio: Ego sum lux mundi (Joan. VIII, 12): quae cum in Sion et in Jerusalem fuerit accensa, nequaquam in sola splendebit Judaea, sed dicetur ad eam: Lumen quod in te est, accensum est; quod egressum est ex Patre, in tuis coepit ardere finibus, et omnes gentes illuminabit (Matth. VI). Et cuncti reges videbunt inclytum tuum, o Jerusalem et Sion: qui de tua stirpe generatus est, qui in te exaltatus patibulo, omnes traxit ad se: ita ut gentes videant justitiam ejus, qua cunctorum Creator misertus est gentibus: et reges gloriam illius, qua glorificatus in cruce est, et omnia suo imperio regna subjecit. Denique nequaquam vocabitur Jerusalem et Sion, sed nomen novum accipiet, quod ei Dominus imposuerit, dicens ad apostolum Petrum: Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam, et portae inferi non praevalebunt adversus eam (Matth. XVI, 18). Quod vocabulum a nomine Domini derivavit, ut dicatur Dominicum. Et populus illius nequaquam veteri nomine appelletur Israel, sed novo, id est, christianus. Eritque quasi corona decoris in manu Domini, et quasi diadema regni in manu Dei sui, quando eam coronaverit turba credentium, et diadema imperii, quod Martyres gemmarum suarum varietate distinxerint, fuerit in manu Dei ut filium suum eorum coronet victoriis. Unde et apostolus Paulus loquebatur ad Sanctos: Gaudium et corona mea.

(Vers. 4.) Non vocaberis ultra derelicta, et terra tua non vocabitur amplius desolata: sed vocaberis voluntas mea in ea, et terra tua habitata, quia complacuit Domino in te: et terra tua inhabitabitur. LXX: Et nequaquam ultra vocaberis derelicta, et terra tua non vocabitur adhuc deserta. Vocaberis enim voluntas mea, et terra tua habitata. Pro Sion et Jerusalem vocaberis Ecclesia, et Dominicum: pro Judaeis appellabuntur Christiani.

After which repromise, the Church responded: "I will greatly rejoice in the Lord," which in the third psalm of degrees, from the persona of the repenting people, she sang joyfully: "I was glad in those things which were said to me, we shall go into the house of the Lord" (Psalm 121:1); now the persona of the prophet is introduced saying: "For Sion's sake I will not hold my peace, and for Jerusalem's sake I will not rest." By days, he says, and nights I will not close my mouth, nor shall my prayer ever be silent; but I will cry out so long, and I will join prayers to prayers, until He who was promised come, and with His brightness enlighten the whole world. Who this is whom he seeks, whom he desires to come, he sets more clearly: "Until her just one go forth as brightness, and her savior be lighted as a lamp." Or according to the LXX: "Until her justice go out as light, and her salvation burn as a lamp." Who was saying in the Gospel: "I am the light of the world" (John 8:12): which when it shall have been lighted in Zion and in Jerusalem, it shall by no means shine in Judea alone, but it shall be said to her: The light which is in thee is lighted; which went out from the Father, began to burn in thy borders, and shall enlighten all nations (Matthew 6). "And all kings shall see thy illustrious one," O Jerusalem and Zion: who was generated from thy stock, who exalted in thee on the gallows, drew all to Himself: so that the gentiles may see His justice, by which the Creator of all had mercy on the gentiles: and kings His glory, by which He was glorified on the cross, and subjected all kingdoms to His empire. Finally, she shall by no means be called Jerusalem and Zion, but she shall receive a new name, which the Lord shall have imposed on her, saying to the apostle Peter: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it" (Matthew 16:18). Which title He derived from the name of the Lord, so that it is called "Dominical" (*Dominicum*). And His people shall by no means be called Israel by the old name, but by the new, that is, "Christian." And it shall be as a crown of beauty in the hand of the Lord, and as a royal diadem in the hand of its God, when the crowd of believers shall have crowned her, and the diadem of the empire, which the Martyrs shall have distinguished by the variety of their gems, shall have been in the hand of God so that He may crown His son with their victories. Whence also the apostle Paul was speaking to the Saints: "My joy and my crown."

(Verse 4.) "Thou shalt no more be called Forsaken, and thy land shall no more be called Desolate: but thou shalt be called My Will in Her, and thy land Inhabited, because the Lord hath been well pleased in thee: and thy land shall be inhabited." LXX: "And by no means shalt thou be called any more Forsaken, and thy land shall not be called yet Deserted." "For thou shalt be called My Will, and thy land Inhabited." For Zion and Jerusalem thou shalt be called the Church, and the Dominical: for Jews they shall be called Christians.

Nec hoc eris vocabulorum fine contenta; sed quae prius vocabaris relicta, quod Hebraice dicitur AZUBA (), vocaberis EPESI-BA (), quod interpretatur voluntas mea in ea; et terra tua quae prius vocabatur SEMEMA (), desolata sive deserta, postea vocabitur BULA (), quod Aquila interpretatus est ἐσχημένη; Symmachus et Theodotio συνωκισμένη; Septuaginta οἰκουμένη, quae omnia, habitatam, possessamque significant. Hoc est autem Hebraicae consuetudinis, ut ex eventu rebus vocabula semper imponant: sicut Abram, qui prius dicebatur, pater excelsus: quando audivit repromissionem: Et in semine tuo benedicentur omnes gentes (Genes. XII, 3) appellatus est pater multarum gentium, id est, Abraham. Et Domino Salvatori supra nomen imponitur: Cito spolia detrahe, velociter praedare (Isai. VIII, 1). Filii quoque Zebedaei, quorum unus vocem tonitrui emittere poterat (Marc. III): In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum (Joan. I, 1), appellati sunt BANEREEM (), quod interpretatur, filii tonitrui. Quod autem sequitur: Quia complacuit Domino in te, et terra tua inhabitabitur, a Septuaginta praetermissum est, causasque reddidit quare appellatur EPHSI (), et quare appellatur BULA (), quoniam complacuerit sibi Dominus in Sion, et terram ipsius habitabilem fecerit, quae prius Judaico fuerat errore deserta. Sive hoc ipsum referamus ad Ecclesiam, quae possessa prius ab idolis, deserta fuerat a Deo.

(Vers. 5.) Habitabit enim juvenis cum virgine, et habitabunt in te filii tui. Et gaudebit sponsus super sponsa, gaudebit super te Deus tuus. LXX: Et sicut habitans juvenis cum virgine, sic habitabunt filii tui. Et erit quomodo laetatur sponsus super sponsa, sic laetabitur super te Dominus. Dicit et Apostolus: Viri, diligite uxores vestras, sicut et Christus Ecclesiam (Ephes. V, 25). Cumque in alio loco posuisset exemplum: Propter hoc relinquet homo patrem et matrem, et adhaerebit uxori suae, et erunt duo in carne una, intulit, Sacramentum hoc magnum est: ego autem dico in Christo et in Ecclesia (Ephes. V, 31, 32). Si ergo propter brevitatem temporis, quod in arcto est, sic debent viri habere uxores suas, quasi non habeant: quanto magis inter sponsum et sponsam erit sancta conjunctio? Iste est sponsus de quo in duodevicesimo psalmo canitur: Et ipse tamquam sponsus procedens de thalamo suo (Ps. XVIII, 6).

Nor shalt thou be content with this end of names; but thou who previously wert called "left," which in Hebrew is called *AZUBA* (), shalt be called *EPESI-BA* (), which is interpreted "my will in her"; and thy land which previously was called *SEMEMA* (), "desolated" or "deserted," afterwards shall be called *BULA* (), which Aquila interpreted *eschemenē*; Symmachus and Theodotion *synōkismenē*; the Septuagint *oikoumenē*, all of which signify "inhabited," and "possessed." But this is of the Hebrew custom, that they always impose names on things from the event: as Abram, who previously was called "excellent father": when he heard the repromise: "And in thy seed all nations shall be blessed" (Genesis 12:3) he was called "father of many nations," that is, Abraham. And on the Lord Savior a name is imposed above: "Quickly take away the spoils, swiftly plunder" (Isaiah 8:1). Also the sons of Zebedee, of whom one could emit the voice of thunder (Mark 3): "In the beginning was the Word, and the Word was with God, and God was the Word" (John 1:1), were called *BANEREEM* (), which is interpreted, "sons of thunder." But that which follows: "Because the Lord hath been well pleased in thee, and thy land shall be inhabited," is passed over by the Septuagint, and he rendered the causes why she is called *EPHSI* (), and why she is called *BULA* (), because the Lord was well pleased with Himself in Zion, and made her land inhabitable, which previously had been deserted by the Jewish error. Or let us refer this same thing to the Church, which previously possessed by idols, had been deserted by God.

(Verse 5.) "For the young man shall dwell with the virgin, and thy sons shall dwell in thee." "And the bridegroom shall rejoice over the bride, thy God shall rejoice over thee." LXX: "And as a young man dwelling with a virgin, so thy sons shall dwell." "And it shall be as the bridegroom is glad over the bride, so the Lord shall be glad over thee." The Apostle also says: "Husbands, love your wives, as also Christ the Church" (Ephesians 5:25). And when in another place he had set the example: "For this cause a man shall leave father and mother, and shall cleave to his wife, and they two shall be in one flesh," he added, "This is a great sacrament: but I say in Christ and in the Church" (Ephesians 5:31, 32). If therefore on account of the brevity of the time, which is in a narrow place, men ought so to have their wives as if they had them not: how much more shall there be a holy conjunction between the bridegroom and the bride? This is the bridegroom of whom it is sung in the eighteenth psalm: "And he as a bridegroom proceeding from his chamber" (Psalm 18:6).

Et ista sponsa quae crebrius in Cantico scribitur Canticorum, quae non habet rugam nec maculam (Cant. IV). Quam Paulus desiderat offerre uni viro virginem castam, ut sit sancta corpore et spiritu (I Cor. II). De qua et sub nomine charissimi, quadragesimus quartus psalmus canit: Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate (Vers. 10). Sicut igitur sponsus gaudet in sponsa, juvenisque cum virgine, in quibus exemplis sancta conjunctio est: sic Dominus laetabitur in ea, cujus nomina fuerint immutata.

(Vers. 6, 7.) Super muros tuos, Jerusalem, constitui custodes: tota die et tota nocte perpetuo non tacebunt: qui reminiscimini Domini, ne taceatis, et ne detis silentium ei, donec stabiliat et donec ponat Jerusalem laudem in terra. LXX: Et super muros tuos, Jerusalem, constitui custodes, tota die et tota nocte qui numquam tacebunt, recordantes Domini: non est enim vestri similis si correxerit, et faciet Jerusalem gaudium super terram.

Propheta dixerat: Propter Sion non tacebo, et propter Jerusalem non quiescam, et caetera usque ad eum locum, ubi nunc capitulum terminatum est: Gaudebit sponsus super sponsa: gaudebit super te Deus tuus. Seque promiserat diebus ac noctibus rogaturum, ut Salvator et Justus qui promissus fuerat, adveniret, et instar lampadis totum illustraret orbem. Post quae introducitur persona Dei loquentis ad Jerusalem, id est, Ecclesiam primitivorum, et eam quae in Apostolis ac per Apostolos aedificata est: Super muros tuos constitui custodes, quos vel Angelos, vel Apostolos, et omnes principes ejus atque doctores accipere possumus. Qui custodiunt muros Ecclesiae, ne adversarius noster diabolus, qui quasi leo rugiens circuit, et quaerit quomodo possit intrare (I Petr. V), occasionem accipiat ad gregem Domini devastandum. Qui custodes nec diebus debent nec noctibus tacere, nec in laetis, nec in trictibus; sed semper Domini clementiam deprecari, ut grex illius et muri Jerusalem custodiantur et vallentur ejus auxilio.

Unde et ad eosdem custodes atque doctores sermo dirigitur: O vos qui recordamini Domini, ejusque clementiam die ac nocte precibus fatigatis, cavete ne umquam in ore vestro sileat oratio. Ne detis silentium ei, subauditur, Domino; sed semper molesti sitis, opportune, importune, et imitemini interpella tricem duri judicis. Si enim ille mentis ferociam assidua imprecatione deposuit, quanto magis Pater coelestis bona dabit petentibus se? Tamdiu autem rogare debetis, donec Jerusalem, quae in Judaeis concidit, et in exemplum est atque maledictum, in totius orbis terrarum laude versetur.

And this is the bride who is more frequently written of in the Song of Songs, who has no wrinkle nor spot (Song 4). Whom Paul desires to offer as a chaste virgin to one man, that she may be holy in body and in spirit (1 Corinthians 2). Concerning whom also under the name of the most beloved, the forty-fourth psalm sings: "The queen stood at thy right hand in gilded clothing, surrounded with variety" (Verse 10). As therefore the bridegroom rejoices in the bride, and the young man with the virgin, in which examples is a holy conjunction: so the Lord shall be glad in her, whose names shall have been changed.

(Vers. 6, 7.) Upon thy walls, Jerusalem, I have appointed watchmen: all the day and all the night they shall not be silent perpetually: you who remember the Lord, be not silent, and give him no silence, until he establish and until he make Jerusalem a praise in the earth. LXX: And upon thy walls, Jerusalem, I have appointed watchmen, all the day and all the night who shall never be silent, remembering the Lord: for there is no one like you if he shall have corrected, and he will make Jerusalem a joy upon the earth.

The Prophet had said: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest," and the rest even to that place where the chapter is now ended: "The bridegroom shall rejoice over the bride: thy God shall rejoice over thee." And he had promised that he would pray day and night that the Savior and the Just One who had been promised might come, and like a lamp might illustrate the whole world. After which is introduced the person of God speaking to Jerusalem, that is, the Church of the firstborn, and her who was built in the Apostles and through the Apostles: "Upon thy walls I have appointed watchmen," whom we can understand as either Angels, or Apostles, and all her princes and doctors. Who guard the walls of the Church, lest our adversary the devil, who as a roaring lion goeth about and seeketh how he may enter (1 Peter 5), should take occasion to devastate the flock of the Lord. Which watchmen ought not to be silent neither by days nor by nights, neither in joyful things nor in sad ones; but always to deprecate the clemency of the Lord, that his flock and the walls of Jerusalem may be guarded and walled by his help.

Wherefore also the word is directed to the same watchmen and doctors: O you who remember the Lord, and weary his clemency day and night with prayers, take care that prayer never be silent in your mouth. "Give him no silence," is understood, to the Lord; but always be troublesome, seasonably, unseasonably, and imitate the female interpellator of the hard judge. For if he laid aside the ferocity of his mind by assiduous imprecation, how much more shall the heavenly Father give good things to those who ask him? But you ought to pray so long, until Jerusalem, which fell among the Jews, and is for an example and a curse, may be turned into the praise of the whole world.

Mirorque quid voluerint Septuaginta, pro eo quod habetur in Hebraeo, ne detis silentium ei, donec stabiliat et ponat Jerusalem laudem in terra, dicere, cujus sensus in superioribus non cohaeret: Non est enim vobis similis, si corrigat, et faciet Jerusalem gaudium super terram. Nisi forte hoc artifici eloquio coaptemus, ut dicatur ad custodes Ecclesiae, nullum eorum similem fore qui praedicatione sua fecerint, ut corrigatur, et fiat Jerusalem gaudium omnis terrae.

(Vers. 8, 9.) Juravit Dominus in dextera sua et brachio fortitudinis suae. Si dedero triticum tuum ultra cibum inimicis tuis: et si biberint filii alieni vinum tuum, in quo laborasti: quia qui congregant illud, comedent, et laudabunt Dominum: et qui comportant illud, bibent in atriis sanctis meis. LXX: Juravit Dominus per dexteram suam, et per fortitudinem brachii sui, si ultra dedero triticum meum ut sit in cibum inimicis tuis, et si ultra biberint filii alieni vinum tuum in quo laborasti: sed qui congregaverint, comedent ea, et laudabunt Dominum; et qui congregaverint, bibent ea in atriis sanctis meis.

Omnipotens Deus, qui dixerat ad Ecclesiam, Super muros tuos constitui custodes, qui perpetuo non tacebunt, quibusque praecipiam, ut numquam orare desistant, nisi impetraverint quod precantur, nunc jurat per dexteram suam et brachium fortitudinis suae. De quo crebro diximus, quod sit Dominus noster atque Salvator, qui juxta Apostolum, Dei virtus est Deique sapientia (I Cor. I). Jurat autem quod triticum et vinum Jerusalem nequaquam cedat in hostium cibos, nec alienigenae labore illius pertruantur; sed quicumque in lacrymis seminaverint, in gaudio metant, et qui messuerint, abjectisque paleis, purum frumentum in horrea congregaverint, ipsi comedant labores manuum suarum, et Dominum aeterna laude sustollant, et bibant vinum in atriis sanctis ejus. Quod vel multas apud Patrem intelligimus mansiones, si de futura in regno coelorum accipimus beatitudine, vel certe Ecclesias in toto orbe divisas, in quibus plantati, postea in domo Domini florebimus.

Quando autem dicit: Nequaquam ultra dabo triticum tuum inimicis tuis: et vinum tuum alienigenae non bibent, in quo laborasti, ostendit laborem antea Judaeorum, et omnia opera eorum a daemonibus fuisse possessa, quando inter Deum et idola fluctuabant, quando eis dicebat Elias: Usquequo claudicatis utroque pede? si Dominus est Deus, sequimini illum (III Reg. XVIII, 21). Et juxta typicam historiam, quae in Judicum libro narratur, veniebant Madianitae, et usque ad Gazam fructus ejus devastabant, ita ut cibus hominum in escas brutorum animantium verteretur (Judic. VI).

And I wonder what the Septuagint intended, in place of what is held in the Hebrew, "give him no silence, until he establish and until he make Jerusalem a praise in the earth," to say, whose sense does not cohere in the superior things: "For there is no one like you, if he should correct, and make Jerusalem a joy upon the earth." Unless perhaps we may adapt this with artificial eloquence, so that it may be said to the watchmen of the Church, that no one shall be like them who by their preaching shall have caused Jerusalem to be corrected and made the joy of all the earth.

(Vers. 8, 9.) The Lord hath sworn by his right hand and by the arm of his strength: Surely I will no more give thy corn to be meat for thine enemies: and the sons of the stranger shall not drink thy wine, in which thou hast labored: for they that gather it shall eat it, and shall praise the Lord: and they that bring it together shall drink it in my holy courts. LXX: The Lord hath sworn by his right hand, and by the strength of his arm: If I shall any more give my corn to be for meat to thine enemies, and if the sons of strangers shall any more drink thy wine in which thou hast labored: but they that have gathered them shall eat them, and shall praise the Lord; and they that have gathered them shall drink them in my holy courts.

The Almighty God, who had said to the Church: "Upon thy walls I have appointed watchmen, who shall not be silent perpetually," and to whom I shall command that they never cease to pray, unless they shall have obtained what they pray for, now swears by his right hand and the arm of his strength. Concerning which we have frequently said, that it is our Lord and Savior, who according to the Apostle, is the power of God and the wisdom of God (1 Corinthians 1). But he swears that the corn and wine of Jerusalem shall by no means yield into the food of enemies, nor shall foreigners enjoy her labor; but whosoever shall have sown in tears, let them reap in joy, and they who have harvested, and the chaff being cast away, shall have gathered pure grain into the barns, let them eat the labors of their own hands, and lift up the Lord with eternal praise, and drink wine in his holy courts. Which we understand as either the many mansions with the Father, if we receive it concerning the future beatitude in the heavenly kingdom, or certainly the Churches divided in the whole world, in which being planted, afterwards we shall flourish in the house of the Lord.

But when he says: "I will no more give thy corn to thine enemies: and the stranger shall not drink thy wine, in which thou hast labored," he shows the former labor of the Jews, and that all their works had been possessed by demons, when they fluctuated between God and idols, when Elijah said to them: "How long halt ye between two feet? if the Lord be God, follow him" (3 Kings 18:21). And according to the typical history, which is narrated in the book of Judges, the Midianites came, and even to Gaza devastated her fruits, so that the food of men was turned into the fodder of brute animals (Judges 6).

Hoc est autem triticum, et hoc vinum, quod non comedent nisi laudantes Dominum, et non bibent, nisi in atriis sanctis ejus, de quo Dominus in passione dicebat: Amen amen dico vobis, non bibam de genimine vitis hujus, donec illud bibam novum in regno Patris mei (Marc. XIV, 25). Quae ex parte complentur in Ecclesia, quando dicit Dominus discipulis suis: Bibite, amici mei, et inebriamini, fratres, quod vinum laetificat cor hominis (Ps. CIII). Et in plena luce atque meridie bibitur a Joseph cum fratribus suis (Gen. IV). Et complebitur plenius, quando inebriabitur terra benedictionibus Domini. Triticum quoque de quo panis coelestis efficitur, illud est, de quo loquitur Dominus: Caro mea vere est cibus. Rursumque de vino: Et sanguis meus vere est potus (Joan. VI).

(Vers. 10-12.) Transite, transite per portas, praeparate viam populo, planum facite iter, et eligite lapides, elevate signum ad populos. Ecce Dominus auditum fecit in extremis terrae: dicite filiae Sion, Ecce Salvator tuus venit: ecce merces ejus cum eo, et opus ejus coram illo. Et vocabunt eos populus sanctus, redemptus [Vulg. redempti] a Domino. Tu autem vocaberis quaesita civitas, et non derelicta.

LXX: Ite per portas meas, et viam facite populo meo: et lapides de via projicite. Levate signum in gentes: ecce enim Dominus fecit auditum usque ad extremum terrae. Dicite filiae Sion: Ecce Salvator tuus venit, habens mercedem suam secum, et opus suum ante faciem suam: et vocabit eum populum sanctum, redemptum a Domino. Tu autem vocaberis requisita civitas, et non de elicta.

Praecepit custodibus murorum Jerusalem, quibus ante praeceperat ne tacerent, ne aliquando orare desisterent, ut transeant per portas Jerusalem, et viam faciant populo. Quod semijudaei in ultimo tempore, quando post plenitudinem gentium salvandus est Israel, et ad Dominum rediturus, futurum esse contendunt. Alii vero in regno coelorum explendum putant, quando erit vera laetitia, et unusquisque recipiet secundum meritum suum, ac nequaquam Dominum in humilitate conspiciant, sed in habitu sentiant judicantis, quando veniet super nubes cum Angelorum multitudine, ut reddat unicuique secundum opus suum.

But this is the corn, and this the wine, which they shall not eat except those praising the Lord, and they shall not drink except in his holy courts, concerning which the Lord said in his passion: "Amen, amen I say to you, I will not drink of the fruit of this vine, until I drink it new in the kingdom of my Father" (Mark 14:25). Which things are fulfilled in part in the Church, when the Lord says to his disciples: Drink, my friends, and be inebriated, brothers, which wine rejoices the heart of man (Psalm 103). And in full light and midday it is drunk by Joseph with his brothers (Genesis 4). And it shall be fulfilled more fully, when the earth shall be inebriated with the blessings of the Lord. The corn also of which the heavenly bread is made, is that of which the Lord speaks: "My flesh is meat indeed." And again of the wine: "And my blood is drink indeed" (John 6).

(Vers. 10-12.) Go through, go through the gates, prepare the way for the people, make the journey plain, and choose out the stones, lift up a sign to the peoples. Behold the Lord hath made it to be heard in the ends of the earth: say to the daughter of Zion, Behold thy Savior cometh: behold his reward is with him, and his work before him. And they shall call them the holy people, the redeemed by the Lord. But thou shalt be called a city sought after, and not forsaken.

LXX: Go through my gates, and make a way for my people: and cast away the stones from the way. Lift up a sign among the nations: for behold the Lord hath made it to be heard even to the end of the earth. Say to the daughter of Zion: Behold thy Savior cometh, having his reward with him, and his work before his face: and he shall call it a holy people, redeemed by the Lord. But thou shalt be called a requested city, and not forsaken.

He commanded the watchmen of the walls of Jerusalem, whom he had before commanded that they should not be silent, that they should never cease to pray, to pass through the gates of Jerusalem, and make a way for the people. Which the semi-Jews contend is to be in the last time, when after the fullness of the Gentiles, Israel is to be saved, and to return to the Lord. But others think it is to be fulfilled in the kingdom of heaven, when there shall be true joy, and each one shall receive according to his merit, and by no means shall they behold the Lord in humility, but they shall feel him in the habit of one judging, when he shall come upon the clouds with a multitude of Angels, to render to each one according to his work.

Nos autem secundum coeptam explanationem possumus haec et in primo adventu intelligere, ut dicamus praecipi Apostolis et Apostolicis viris, ut ingrediantur et transeant per portas quibus infernus non praevalet, et omnia tollant impedimenta de via, ut absque aliquo scandalo populus Ecclesiam Salvatoris introeat. Unde et Joannes clamabat in eremo. Ego sum vox clamantis in deserto, sicut Isaias dixit: Parate viam Domini, rectas facite semitas ejus: omnis vallis implebitur, et omnis mons et collis humiliabitur (Joan. I, 23; ad Isai. XL, 3, 4). Aliisque verbis nunc idem sensus dicitur, Elegit lapides vir Ecclesiasticus, qui omnem emollit de credentium corde duritiam. De quibus idem Baptista dicebat: Potens est Deus de lapidibus istis suscitare filios Abrahae (Matth. III, 9). Vel juxta Septuaginta, projicit de via lapides qui infideles a credentibus separat.

Quod ne putarent Judaei de se dici, jungitur: Levate signum in gentes, et ad populos nationum, ut nequaquam unius terrae Judaeae ad salutem provocentur angustiae, sed auditum fiat in extremis terrae, ut passionem omnium Creatoris totus mundus exaudiat. Dicite, inquit, filiae Sion. Quae vel ideo appellatur filia Sion, quia primum orta est ex Judaeis, de qua dicit in Cantico Canticorum: Filii matris meae pugnaverunt adversum me (Cant. I, 5); vel certe propterea filia, quia a Deo adoptionis nomen accepit. Quotquot enim susceperunt eum, dedit eis potestatem ut filii Dei fierent (Joan. I). Quid est autem quod jubentur magistri atque doctores Sion filiae nuntiare? Ecce Salvator tuus venit, qui in Hebraico dicitur Jesus. Unde et Gabriel ad Joseph: Et vocabis, inquit, nomen ejus Jesum, ipse enim salvum faciet populum suum a peccatis eorum (Matth. I, 21). Qui Salvator, credentium judex est omnium, ut reddat unicuique secundum opera sua: justis praemia; peccatoribus aeterna supplicia (Matth. XVI). Et vocabit, inquit, eos ipse Dominus atque Salvator. Sive juxta Hebraicum, vocabunt eos Apostoli et Apostolici viri, populum sanctum et redemptum a Domino, qui redempti sunt Christi sanguine. Ipsa quoque civitas nequaquam appellabitur derelicta, ut prius vocata fuerat, vel in Judaeis, propter negotiationem? vel in gentibus, propter idololatriam, sed requisita, ut Hebraice dicitur DRUSA (); ut pro augmentis et varietate virtutum, nova semper accipiant nomina.

(Cap. LXIII.---Vers. 1.) Quis est iste, qui venit de Edom, tinctis vestibus de Bosra? Iste formosus in stola sua, gradiens in multitudine fortitudinis suae. LXX: Quis est iste qui venit de Edom, fulvis vestibus de Bosor? Sic formosus in stola sua, violentia cum fortitudine.

But we, according to the explanation begun, can understand these things also in the first advent, so that we may say it is commanded to the Apostles and Apostolic men, that they should enter and pass through the gates against which hell does not prevail, and take away all impediments from the way, so that without any scandal the people may enter the Church of the Savior. Wherefore also John cried in the desert: "I am the voice of one crying in the wilderness, as Isaiah said: Prepare ye the way of the Lord, make his paths straight: every valley shall be filled, and every mountain and hill shall be humbled" (John 1:23; to Isaiah 40:3, 4). And in other words now the same sense is said: The Ecclesiastical man chooses stones, who softens all hardness from the heart of the believers. Concerning whom the same Baptist said: "God is able of these stones to raise up children to Abraham" (Matthew 3:9). Or according to the Septuagint, he casts away from the way the stones which separate the infidels from the believers.

Lest the Jews should think this was said of themselves, it is joined: "Lift up a sign among the nations," and to the peoples of the nations, so that by no means the narrownesses of one land of Judea should be provoked to salvation, but it should be made to be heard in the ends of the earth, so that the whole world may hear the passion of the Creator of all. "Say," he says, "to the daughter of Zion." Who is either therefore called the daughter of Zion, because she first arose from the Jews, concerning whom he says in the Song of Songs: "The sons of my mother have fought against me" (Song 1:5); or certainly for this reason a daughter, because she received the name of adoption from God. For as many as received him, he gave them power to be made the sons of God (John 1). But what is it that the masters and doctors are commanded to announce to the daughter of Zion? "Behold thy Savior cometh," who in Hebrew is called Jesus. Wherefore also Gabriel to Joseph: "And thou shalt call," he says, "his name Jesus, for he shall save his people from their sins" (Matthew 1:21). Which Savior is the judge of all believers, to render to each one according to his works: rewards to the just; eternal punishments to sinners (Matthew 16). "And he shall call," he says, "them," the Lord and Savior himself. Or according to the Hebrew, the Apostles and Apostolic men "shall call them" a holy people and redeemed by the Lord, who are redeemed by the blood of Christ. The city itself also shall by no means be called "forsaken," as it had been called before, whether among the Jews, on account of business? or among the nations, on account of idolatry, but "sought after," as it is said in Hebrew DRUSA; so that for the increases and variety of virtues, they may always receive new names.

(Chapter 63.---Vers. 1.) Who is this that cometh from Edom, with dyed garments from Bozrah? this beautiful one in his robe, walking in the multitude of his strength. LXX: Who is this that cometh from Edom, with reddish garments from Bosor? Thus beautiful in his robe, with violence and strength.

Omnem hunc locum ab eo loco, ubi juxta LXX dicitur: Illuminare, illuminare, Jerusalem, quia venit lumen tuum, et gloria Domini super te orta est (Cap. LX, 1), usque ad praesens capitulum, ubi dicitur: Quis est iste qui venit de Edom, tinctis vestibus de Bosra? multi nostrorum referunt ad finem mundi, in quo sive carnaliter, sive spiritualiter (diversa enim sententia plurimorum est) explenda contendunt. Nos autem quia et supra in hoc eodem capitulo legimus: Spiritus Domini super me, propter quod unxit me, annuntiare pauperibus misit me: quod Dominus atque Salvator, lecto Isaiae volumine, in Synagoga Judaeorum super se expletum esse monstravit dicens: Hodie completa est haec Scriptura in auribus vestris (Luc. IV, 21); et nunc de eodem dicitur, quod post passionem ad Patrem cruentus ascenderit, necessitate compellimur, omnia quae dicuntur, in primo accipere Salvatoris adventu. Neque enim fieri potest, quod plerique nostrorum facere nituntur, ut varientur tempore, quae operibus copulata sunt; nec negamus sudoris esse maximi, haec omnia sibi conjungere, et sic spiritualiter explenda in consummatione monstrare, ut in Christo et juxta carnem et juxta spiritum, jam completa doceamus. Quia igitur venit filiae Sion Salvator, cujus merces cum eo est, et opus illius coram illo; et egressus est justus ut splendor, et Salvator accensus est ut lampas, gavisusque sponsus super sponsa sua Ecclesia, immo exsultavit super eam Deus suus, qui ipse et sponsus et Dominus est: propterea secundum assumptionem carnis, et passionem crucis dicitur ad eum: Ut intingatur pes tuus in sanguine (Ps. LXVII, 24). Et sub Judae vocabulo in Genesi prophetatur, Juda, te laudabunt fratres tui: Manus tuae in cervicibus inimicorum tucrum, (Gen. XLIX, 8 et seqq), adorabunt te filii patris tui. Catulus leonis Juda, ad praedam, fili mi, ascendisti, requiescens accubuisti ut leo, et quasi leaena: quis suscitabit eum (Gen. XLIX, 8, 9)? Et iterum: Ligans ad vineam pullum suum, et ad vitem, o fili mi, asinam suam; lavabit vino stolam suam, et sanguine uvae pallium suum (Ibid., 11). Iste est quem Angelicae potestates videntes ad Patrem ascendere cruentum, imperant caeteris Angelis, et ab eis audiunt: Levate portas, principes, vestras, et elevamini portae aeternales, et introibit rex gloriae. Quis est iste rex gloriae? Dominus fortis et potens, Dominus fortis in praelio (Psal. XXIII, 7, 8). Et iterum: Dominus virtutum, ipse est rex gloriae (Ibid., 10.)

Many of ours refer this whole place from that place where according to the LXX it is said: "Shine, shine, Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee" (Chapter 60:1), even to the present chapter, where it is said: "Who is this that cometh from Edom, with dyed garments from Bozrah?" to the end of the world, in which they contend it is to be fulfilled either carnally or spiritually (for there is a diverse opinion of many). But we, because we read also above in this same chapter: "The Spirit of the Lord is upon me, because he hath anointed me, to preach to the poor he hath sent me," which the Lord and Savior, having read the volume of Isaiah, showed in the Synagogue of the Jews to have been fulfilled in himself, saying: "This day is this Scripture fulfilled in your ears" (Luke 4:21); and now it is said of the same, that after his passion he ascended bloody to the Father, are compelled to receive all things that are said in the first advent of the Savior. Nor indeed can it be, as many of ours strive to do, that things which are coupled in works should be varied in time; nor do we deny it to be of the greatest labor to join all these things to themselves, and so to show them to be fulfilled spiritually in the consummation, that we may teach them to be already completed in Christ both according to the flesh and according to the spirit. Because therefore the Savior came to the daughter of Zion, whose reward is with him, and his work before him; and the just one went forth as brightness, and the Savior was kindled as a lamp, and the bridegroom rejoiced over his bride the Church, yea, his God exulted over her, who himself is both bridegroom and Lord: therefore according to the assumption of the flesh and the passion of the cross it is said to him: "That thy foot may be dipped in blood" (Psalm 67:24). And under the name of Judah in Genesis it is prophesied: "Judah, thy brethren shall praise thee: Thy hands shall be in the necks of thy enemies" (Genesis 49:8 et seqq.), "the sons of thy father shall adore thee." "Judah is a lion's whelp: to the prey, my son, thou art gone up: resting thou hast couched as a lion, and as a lioness: who shall rouse him up" (Genesis 49:8, 9)? And again: "Binding his foal to the vineyard, and his ass, O my son, to the vine; he shall wash his robe in wine, and his garment in the blood of the grape" (Ibid., 11). This is he whom the Angelic powers seeing ascend bloody to the Father, command the other Angels, and hear from them: "Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the King of glory shall enter in." "Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle" (Psalm 23:7, 8). And again: "The Lord of hosts, he is the King of glory" (Ibid., 10).

Haec praemisimus, ut cum aliis testimoniis etiam praesens capitulum congruere doceamus. Unde et in Cantico dicitur Canticorum: Fratruelis meus rubicundus et candidus (Cant. V, 10); rubicundus in passione; candidus in resurrectione. Interrogant igitur Angeli, rei novitate perterriti (Mysterium enim passionis et resurrectionis Christi secundum apostolum Paulum (I Cor. II), cunctis retro generationibus fuerat ignoratum). Quis est iste qui de terra Edom cruentus advenit? EDOM () quippe in linguam nostram et terrenus et cruentus exprimitur. Tinctis vestibus de Bosra? Quod multi pio errore lapsi, putant de carne Domini intelligi: id est, BASAR (), quod verbum si carnem significaret, scriberetur per mediam litteram SIN, nunc autem per SADE scribitur, et interpretatur firma atque munita: quod vel de Jerusalem accipimus (Psal. LIX, 11). quae firmissimis muris fuit ante circumdata, in qua passus est Dominus; vel de inferno, de quo in quinquagesimo nono et in centesimo septimo psalmo scriptum est: Quis deducet me in civitatem munitam (Psal. CVII, 11)? in qua clausae sunt animae mortuorum, et circumdata est firmissimis custodiis. Sciendum quoque quod juxta historiam BOSRA () non sit in Edom, sed in Moab. Sequitur: Sic formosus in stola sua, gradiens in multitudine fortitudinis suae. De quo et quadragesimus quartus psalmus canit: Formosus decore prae filiis hominum. Accingere gladio tuo super femur tuum, potentissime. Specie tua et pulchritudine tua, intende, prospere procede et regna (Psal. XLIV, 3-5). Pro quo Septuaginta transtulerunt, violentia cum fortitudine. Quod quem sensum habeat prudens lector inquirat.

Ego qui loquor justitiam, et propugnator sum ad salvandum. LXX: Ego qui loquor justitiam, et judicium salutaris. Respondit Dominus interrogantibus Angelis: Quaeritis qui sim, qui ad coelos cruentus ascendam, et sanguis quo aspersus sum, non mihi deformitatem tribuerit, sed decorem? Ego sum cui Pater tradidit omne judicium (Joan. V). De quo et Psalmista dicebat: Deus judicium tuum regi da, et justitiam tuam filio regis (Psal. LXXI, 1). Qui loquor justitiam: ut malis mala, et bonis retribuam bona; qui veni pugnare contra adversarias potestates, et captivis praedicare remissionem, et vinctos de carcere liberare, ut et adversarii poenas, et captivi sentiant libertatem.

(Vers. 2.) Quare ergo rubrum est indumentum tuum, et vestimenta tua sicut calcantium torcular? LXX: Quare rubra sunt vestimenta tua, et indumenta tua sicut calcantium torcular, plenum conculcatum? Ubi nunc dicitur, rubrum, in Hebraeo legitur EDOM (). Ergo et supra ubi scribitur Edom, non loci vocabulum est, sed nomen sanguinis. Rursum autem Angeli sciscitantur et dicunt: Didicimus quod tu sis, qui loqueris justitiam, et salus omnium in tuo sit judicio constituta.

We have premised these things, that we may show that the present chapter also agrees with other testimonies. Wherefore also in the Song of Songs it is said: "My brother-in-law is ruddy and white" (Song 5:10); ruddy in the passion; white in the resurrection. The Angels therefore interrogate, terrified by the novelty of the thing (for the Mystery of the passion and resurrection of Christ according to the apostle Paul (1 Corinthians 2) had been unknown to all past generations). Who is this who comes bloody from the land of Edom? For EDOM is expressed in our language as both earthy and bloody. "With dyed garments from Bozrah?" Which many, having slipped by a pious error, think is understood of the flesh of the Lord: that is, BASAR, which word if it signified flesh, would be written through the middle letter SIN, but now it is written through SADE, and is interpreted firm and fortified: which we receive either concerning Jerusalem (Psalm 59:11). which was before surrounded by very firm walls, in which the Lord suffered; or concerning hell, concerning which in the fifty-ninth and in the hundred and seventh psalm it is written: "Who will lead me into the fortified city" (Psalm 107:11)? in which the souls of the dead are enclosed, and it is surrounded by very firm guards. It is also to be known that according to history BOSRA is not in Edom, but in Moab. It follows: "Thus beautiful in his robe, walking in the multitude of his strength." Concerning whom also the forty-fourth psalm sings: "Beautiful in form above the sons of men. Gird thy sword upon thy thigh, O thou most mighty. In thy splendor and thy beauty, attend, proceed prosperously and reign" (Psalm 44:3-5). For which the Septuagint translated, "with violence and strength." What sense this may have, let the prudent reader inquire.

I who speak justice, and am a defender to save. LXX: I who speak justice, and the judgment of salvation. The Lord answered the interrogating Angels: Do you ask who I am, who ascend bloody to the heavens, and the blood with which I am sprinkled has not given me deformity, but beauty? I am he to whom the Father hath delivered all judgment (John 5). Concerning whom also the Psalmist said: "Give to the king thy judgment, O God, and to the king's son thy justice" (Psalm 71:1). I who speak justice: that I may render evil things to the evil, and good things to the good; who came to fight against the adversary powers, and to preach remission to the captives, and to free the bound from prison, so that both the adversaries may feel punishments, and the captives liberty.

(Vers. 2.) Wherefore then is thy apparel red, and thy garments like theirs that tread in the winepress? LXX: Why are thy garments red, and thy apparel like theirs that tread in the winepress, full and trodden down? Where it is now said, "red," in Hebrew is read EDOM. Therefore also above where "Edom" is written, it is not the name of a place, but the name of blood. But again the Angels inquire and say: We have learned that it is thou who speakest justice, and that the salvation of all is constituted in thy judgment.

Nunc scire volumus, quare vestimenta tua sint velut musto tincta, aut quid causae exstiterit, ut tunicam quae desuper texta est, et scindi non potest, et de utero virginali tantum candorem habuit, quantum nullus fullonum possit facere super terram, sanguine cruentares? Magis enim tibi clementia convenit, quam crudelitas: magis candor, quam cruor. Quibus respondit Dominus, non uno versiculo, ut prius, sed multis verbis: ut omnia doceat ignorantes, ne rursum quaerere compellantur.

(Vers. 3 seqq.) Torcular calcavi solus, et de gentibus non est vir mecum. Calcavi eos in furore meo, et conculcavi eos in ira mea: et aspersus est sanguis eorum super vestimenta mea, et omnia indumenta mea pollui [Vulg. inquinavi]. Dies enim ultionis in corde meo, annus redemptionis meae venit. Circumspexi, et non erat auxiliator: quaesivi, et non erat qui adjuvaret. Et salvavit mihi brachium meum, et indignatio mea ipsa auxiliata est mihi. Et conculcavi populos in furore meo, et inebriavi eos in indignatione mea, et detraxi in terram virtutem eorum.

Septuaginta pro eo quod nos diximus, torcular calcavi solus, interpretati sunt, plenum conculcatum, quod magis cum superiori capitulo legendum est, quam ut sit sequentis principium. Caetera sic transtulerunt. Et de gentibus vir non est mecum, et conculcavi eos in furore meo, et confregi eos quasi terram, et deduxi sanguinem eorum in terram, et omnia vestimenta mea inquinavi. Dies enim retributionis venit eis, et annus redemptionis adest. Aspexi, et non erat auxiliator: consideravi, et nullus qui praeberet auxilium; et eruit eos brachium meum, et furor meus advenit, et conculcavi eos in ira mea, et deduxi in terram sanguinem eorum.

Pro torculari quod Hebraice dicitur GETH (), Theodotio ipsum verbum Hebraicum posuit PHURA (). Sed melius in hoc loco Symmachus, quem et nos secuti sumus. Verbum enim PHURA ambiguum est, et tam torcular, quam lagunculam plerimum significat.

Dicendum est itaque de torculari, quod juxta Scripturae sanctae consuetudinem, interdum pro ultione atque suppliciis ponitur peccatorum, interdum in congregatione novorum fructuum. Pro poenis ponitur atque tormentis, quando Jeremias in Lamentationibus plangens eversionem Jerusalem loquitur: Torcular calcavit Dominus virgini filiae Juda, ideo ego ploro (Thren. I, 15, 16). In bonam partem inscribuntur psalmi pro torcularibus octavus et octogesimus tertius. De quibus in suis locis, si vita comes fuerit, Domino praebente, dicetur.

Now we wish to know, why thy garments are as if dyed with must, or what cause existed, that thou shouldst stain with blood the tunic which is woven from above and cannot be rent, and had so much whiteness from the virginal womb as no fuller on earth can make? For clemency rather befits thee than cruelty: whiteness rather than blood. To whom the Lord answered, not with one little verse, as before, but with many words: that he may teach the ignorant all things, lest they should be compelled to ask again.

(Vers. 3 seqq.) I have trodden the winepress alone, and of the nations there is not a man with me. I have trodden them in my fury, and have trampled them in my wrath: and their blood is sprinkled upon my garments, and I have polluted all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about, and there was no helper: I sought, and there was none to aid. And my own arm saved for me, and my indignation itself helped me. And I have trampled the peoples in my fury, and have inebriated them in my indignation, and have pulled down their strength to the earth.

The Septuagint for that which we said, "I have trodden the winepress alone," translated "full and trodden down," which is rather to be read with the superior chapter, than to be the beginning of the following one. The rest they translated thus. "And of the nations there is no man with me, and I have trampled them in my fury, and I have broken them like the earth, and I have led down their blood into the earth, and all my garments I have stained. For the day of retribution is come to them, and the year of redemption is present. I looked, and there was no helper: I considered, and no one who would provide aid; and my arm rescued them, and my fury came, and I have trampled them in my wrath, and have led down their blood into the earth."

For the winepress which is called in Hebrew GETH, Theodotion placed the Hebrew word itself PHURA. But Symmachus is better in this place, whom we also have followed. For the word PHURA is ambiguous, and signifies both a winepress and a small flagon for the most part.

It must be said therefore of the winepress, that according to the custom of the holy Scripture, sometimes it is placed for the vengeance and punishments of sinners, sometimes in the gathering of new fruits. It is placed for pains and torments, when Jeremiah in the Lamentations wailing for the overturning of Jerusalem speaks: "The Lord hath trodden the winepress to the virgin daughter of Judah, therefore I weep" (Lamentations 1:15, 16). In a good part the psalms are inscribed for the winepresses, the eighth and the eighty-third. Concerning which in their own places, if life shall be a companion, the Lord providing, it shall be spoken.

Hoc torcular, in quo et malis supplicia, et bonis praemia a Salvatore calcantur, solus ipse calcavit, nullumque habuit adjutorem. Neque enim Angelus, aut Archangelus, Throni, Dominationes, aut ulla coelestium potestatum, humanum corpus assumpsit, et pro nobis passus est, et conculcavit adversarias fortitudines, atque contrivit: nisi ille qui loquitur in psalmo: Salvum me fac, Domine, quoniam defecit sanctus (Psal. XI, 1); in tantum, ut etiam confidentissimus, et in fidei veritate firmissimus apostolus Petrus, timore territus fugerit, immo Dominum negarit (Matth. XXVII).

Quodque sequitur: Et aspersus est sanguis eorum super vestimenta mea, et omnia indumenta mea pollui, nequaquam sic intelligendum, ut daemones et adversarias potestates sanguinem habere credamus: sed tropologice accipienda sunt omnia, quando clementissimus Deus ad erudiendum populum suum, et captivitatis vinculis liberandum, hostes ferire compellitur. Dies enim, inquit, ultionis in corde meo: annus redemptionis meae venit. De quo et supra (Ad cap. LXI) legimus, in bonam partem praedicare annum Domini acceptum, et diem retributionis Deo nostro; et nunc tam in malam quam in bonam. In malam: Dies enim ultionis in corde meo. In bonam: Annus redemptionis meae venit; ut eo tempore quo puniuntur adversarii, Dei populus liberaretur, immo redimatur pretioso sanguine agni qui in Joannis Apocalypsi dicitur trucidatus. De hac retributionis die et Moyses sancto Spiritu prophetabat: Et retribuet vindictam inimicis, et odientibus se restituet. Circumspexi, et non erat auxiliator: quaesivi, et non erat qui adjuvaret (Deut. XXXII, 41). Qui et in psalmo dixerat: Et exspectavi qui contristaretur, et non fuit, et qui consolaretur, et non inveni (Psal. LXVIII, 21). Ipse enim cum esset in forma Dei, non est rapinam arbitratus aequalem se esse Deo, sed semetipsum exinanivit (Philipp. II), formam servi accipiens, et factus obediens Patri usque ad mortem, mortem autem crucis, et propterea donavit ei nomen super omne nomen, ut salvaret sibi credentes dextera sua; et indignatio ejus quae erat contra adversarios, Dei populum liberaret. Sive eruit credentes in brachio suo, et furorem suum ultra non distulit: deduxitque sanguinem eorum in terram, vel daemonum τροπικῶς, vel certe sanguinem Judaeorum: pro quo caeteri interpretes, contentionem transtulerunt; qui omni studio nitebantur, ut vinctum populum dimitterent.

This winepress, in which both punishments for the evil and rewards for the good are trodden by the Savior, he alone trod, and had no helper. For neither Angel, nor Archangel, Thrones, Dominations, or any of the celestial powers, assumed a human body, and suffered for us, and trampled the adversary strengths, and crushed them; unless he who speaks in the psalm: "Save me, O Lord, for the holy one hath failed" (Psalm 11:1); in so much, that even the most confident, and most firm in the truth of faith, the apostle Peter, terrified by fear fled, yea denied the Lord (Matthew 26).

And that which follows: "And their blood is sprinkled upon my garments, and I have polluted all my apparel," is by no means to be understood so that we should believe demons and adversary powers to have blood: but all things are to be received tropologically, when the most clement God, to instruct his people and to free them from the chains of captivity, is compelled to strike the enemies. "For the day," he says, "of vengeance is in my heart: the year of my redemption is come." Concerning which we read also above (To chapter 61), to preach in a good part the acceptable year of the Lord, and the day of retribution to our God; and now as much in a bad part as in a good one. In a bad one: "For the day of vengeance is in my heart." In a good one: "The year of my redemption is come"; so that in that time in which the adversaries are punished, the people of God should be freed, yea redeemed by the precious blood of the lamb who in the Apocalypse of John is said to be slain. Concerning this day of retribution Moses also by the holy Spirit prophesied: "And he will render vengeance to his enemies, and to them that hate him he will restore." I looked about, and there was no helper: I sought, and there was none to aid (Deuteronomy 32:41). Who also in the psalm had said: "And I expected someone who would be grieved together, and there was none, and someone who would console, and I found none" (Psalm 68:21). For he, when he was in the form of God, thought it not robbery to be equal to God, but emptied himself (Philippians 2), taking the form of a servant, and made obedient to the Father even unto death, even the death of the cross, and therefore he gave him a name above every name, that he might save those believing in him by his right hand; and his indignation which was against the adversaries, should free the people of God. Or he rescued the believers in his arm, and his fury he delayed no further: and he led down their blood into the earth, whether of demons tropically, or certainly the blood of the Jews: for which the rest of the interpreters translated, "contention"; who with all study strove, that they might dismiss the bound people.

(Vers. 7.) Miserationum Domini recordabor; laudem Domini super omnibus quae reddidit nobis Dominus, et super multitudinem bonorum domui Israel, quae largitus est eis secundum indulgentiam suam, et secundum multitudinem miserationum suarum. LXX: Misericordiae Domini recordatus sum, virtutes Domini recordabor in omnibus quae reddidit nobis: Dominus judex bonus domui Israel, retribuet nobis secundum misericordiam suam, et secundum multitudinem justitiae suae.

Finito, ut nos arbitramur primo, ut plerique aestimant secundo Salvatoris adventu, in quo subauditur, judicantis, immo pugnantis vox, suosque et populi sui adversarios trucidantis, cruentus victorque describitur: incipit alia περικοπή, in qua ex persona populi Propheta loquitur, enarrans beneficia in se Dei, et sui cordis duritiam, ob quam et Jerusalem incendio, et Israel captivitati traditus sit. Quod Judaei ad Babylonica referunt tempora. Nos autem ordine et ratione monstravimus, de praesenti dici tempore, in quo Romanis serviunt, et excluso Israele, gentium turba successit. Curramus igitur per singula orationis membra, et ea, ne laciniosa sit expositio, breviter edisseramus. Pressus pondere malorum, in nullo alio nisi in Dei misericordia spem habeo; qui facit misericordiam in millia diligentibus se, et extendit misericordiam suam his qui cognoscunt eum. Ex quo ostenditur, diligentibus et cognoscentibus Deum, misericordiam Domini subvenire. Non est enim volentis, neque currentis, sed miserentis Dei (Rom. IX). Et nisi Dominus aedificaverit domum, et custodierit civitatem, in vanum vigilat qui aedificat et custodit eam (Ps. CXXVI). Ipse enim virtutem tribuet, ut faciamus fortitudinem, et possimus dicere: Fortitudo mea et auxilium, et refugium meum in die malorum meorum (Jerem. XVI). Quae in praesenti loco, non pro vitiis atque peccatis, sed pro angustiis debemus accipere.

Quod autem juxta Septuaginta sequitur: Virtutes Domini recordabor in omnibus quae retribuit mihi, pro quo in Hebraico, laudes Domini, continentur, signa intelligamus atque miracula, pro quibus ponuntur saepe virtutes, ut ibi: Gloriam meam alteri non dabo, nec virtutes meas sculptilibus (Isai. XLII, 8). Et alibi: Virtutes ejus in insulis nuntiabunt, vel gentibus totius mundi, vel Ecclesiis quae firma mole fundatae sunt, et feriuntur potius quam subvertuntur. Interdum virtus nequaquam pro fortitudine accipitur atque miraculis: sed pro conversatione bona, ut illud est Apostolorum, Petri: Ministrate in scientia vestra virtutem (I Petr. I, 5); et Pauli: Si qua virtus, et si qua laus (Philip. IV, 8). Juxta quod et in alio loco dicitur: Melior est sterilitas cum virtute. Prior virtutis intelligentia Deo: secunda hominibus convenit.

(Vers. 7.) I will remember the mercies of the Lord; the praise of the Lord for all that the Lord hath rendered to us, and for the multitude of good things to the house of Israel, which he hath bestowed upon them according to his indulgence, and according to the multitude of his mercies. LXX: I have remembered the mercy of the Lord, the virtues of the Lord I will remember in all things which he has rendered to us: the Lord is a good judge to the house of Israel, he will render to us according to his mercy, and according to the multitude of his justice.

The first advent of the Savior having been finished, as we think (as many estimate, the second), in which is understood the voice of one judging, yea of one fighting, and slaying his own and his people's adversaries, he is described as bloody and a victor: another section begins, in which the Prophet speaks from the person of the people, recounting the benefits of God toward them, and the hardness of their own heart, on account of which both Jerusalem was delivered to burning, and Israel to captivity. Which the Jews refer to Babylonian times. But we have shown in order and by reason, that it is said of the present time, in which they serve the Romans, and Israel being excluded, the crowd of nations succeeded. Let us run therefore through the individual members of the prayer, and these things, lest the exposition be long-winded, let us briefly discuss. Pressed by the weight of evils, I have hope in no other than in the mercy of God; who shows mercy to thousands of those loving him, and extends his mercy to those who know him. From which it is shown, that to those loving and knowing God, the mercy of the Lord comes to aid. For it is not of him that willeth, nor of him that runneth, but of God that showeth mercy (Romans 9). And unless the Lord build the house, and guard the city, in vain he watches who builds and guards it (Psalm 126). For he himself will bestow virtue, that we may perform strength, and be able to say: My strength and help, and my refuge in the day of my evils (Jeremiah 16). Which in the present place, we ought not to receive for vices and sins, but for narrownesses.

But that which follows according to the Septuagint: "The virtues of the Lord I will remember in all things which he has rendered to me," for which in the Hebrew, "the praises of the Lord," are contained, let us understand signs and miracles, for which virtues are often placed, as there: "My glory I will not give to another, nor my virtues to graven things" (Isaiah 42:8). And elsewhere: "His virtues they shall announce in the islands," either to the nations of the whole world, or to the Churches which are founded on a firm mass, and are struck rather than overturned. Sometimes virtue is by no means received for strength and miracles: but for good conversation, as is that of the Apostles, of Peter: "Administer in your knowledge virtue" (1 Peter 1:5); and of Paul: "If there be any virtue, and if there be any praise" (Philippians 4:8). According to which also in another place it is said: "Better is sterility with virtue." The former understanding of virtue befits God: the second befits men.

Pro eo autem quod nos interpretati sumus: Super omnibus quae reddidit nobis Dominus, quod potest et in bonam et malam partem accipi, Symmachus manifestius in bonorum posuit retributione, dicens: Pro omnibus, in quibus benefecit nobis, et pro multitudine bonitatis, quam super domum Israel exercuit. Pro quo Septuaginta transtulerunt: Dominus judex bonus domui Israel, retribuit nobis secundum misericordiam suam, et secundum multitudinem justitiae suae. Hoc autem non potest dicere, nisi ille qui intelligit juste sustinere quae patitur. Denique in septuagesimo secundo psalmo, cujus exordium est: Quam bonus Israel Deus, his qui recto sunt corde, loquitur propheta ex persona eorum, qui Dei judiciis perturbantur: Mei autem pene moti sunt pedes: pene effusi sunt gressus mei, pacem peccatorum videns, et caetera, usque ad finem psalmi. Unde apostolus Paulus qui Dominum judicem bonum justumque cognoverat, loquitur confidenter: Reposita est mihi corona justitiae, quam reddet mihi justus judex. Non solum autem mihi, sed et omnibus qui diligunt adventum Domini et Salvatoris nostri (II Tim. IV, 8). Nec est inter bonum et justum, ut haeretici volunt, ulla distantia, eodem scribente: Ergo lex sancta est, et mandatum sanctum, et justum, et bonum (Rom. VII, 12), ut videlicet bonitas in genere, et justitia intelligatur in specie. Quamobrem scribit ad Romanos: Vix enim pro justo quis moritur: nam pro bono forsitan quis audeat mori (Rom. III. 7).

(Vers. 8 seqq.) Et dixit: Verumtamen populus meus est; filii non negantes: et factus est eis Salvator. In omni tribulatione eorum non est tribulatus, et Angelus faciei ejus salvavit eos: in dilectione sua, et in indulgentia sua ipse redemit eos, et portavit eos, et levavit eos cunctis diebus saeculi. Ipsi autem ad iracundiam provocaverunt, et afflixerunt spiritum sancti ejus; et conversus est eis in inimicum, et ipse debellavit eos. LXX: Et dixit: Non populus meus, filii nequaquam reprobabunt. Et factus est eis in salutem ex omni tribulatione eorum: non legatus, neque Angelus, sed ipse salvavit eos, quod diligeret illos, et parceret eis, ipse redemit eos, et suscepit illos, et exaltavit omnibus diebus saeculi. Ipsi autem non crediderunt, et exacerbaverunt Spiritum sanctum ejus: conversus est eis in inimicum, ipse pugnavit contra eos.

Ubi nos interpretati sumus: In omni tribulatione eorum non est tribulatus, quod Hebraice dicitur LO, et est negantis adverbium, pro non, legi potest et ipse, ut sit sensus: In omni tribulatione eorum ipse est tribulatus, id est, Deus: ut non solum peccata, sed et tribulationes nostras ipse portaret. Ipse enim infirmitates nostras portat, et pro nobis dolet. Porro Septuaginta posuerunt aliud quod in Hebraeo non habetur, non legatus, neque Angelus, sed ipse salvavit eos: de quo in suo dicemus loco.

But for that which we have interpreted: "Over all things which the Lord hath rendered to us," which can be received both in a good and a bad part, Symmachus more manifestly placed it in the retribution of good things, saying: "For all things, in which he has benefited us, and for the multitude of goodness, which he has exercised over the house of Israel." For which the Septuagint translated: "The Lord is a good judge to the house of Israel, he rendered to us according to his mercy, and according to the multitude of his justice." But no one can say this, except he who understands that he sustains justly what he suffers. Finally in the seventy-second psalm, whose beginning is: "How good is the God of Israel, to those who are of a right heart," the prophet speaks from the person of those who are perturbed by the judgments of God: "But my feet were almost moved: my steps were almost poured out, seeing the peace of sinners," and the rest, even to the end of the psalm. Wherefore the apostle Paul who had known the Lord as a good and just judge, speaks confidently: "There is laid up for me a crown of justice, which the just judge will render to me. But not only to me, but also to all who love the coming of our Lord and Savior" (2 Timothy 4:8). Nor is there between good and just, as heretics wish, any distance, the same writing: "Therefore the law is holy, and the commandment holy, and just, and good" (Romans 7:12), so that namely goodness in genus, and justice in species may be understood. For which reason he writes to the Romans: "For scarcely for a just man does anyone die: for for a good man perhaps someone may dare to die" (Romans 5:7).

(Vers. 8 seqq.) And he said: Nevertheless they are my people; children that will not deny: and he became their Savior. In all their tribulation he was not troubled, and the Angel of his face saved them: in his love, and in his indulgence he himself redeemed them, and he carried them, and lifted them up all the days of the world. But they provoked him to wrath, and afflicted his holy spirit; and he was turned to be their enemy, and he himself fought against them. LXX: And he said: Not my people, children by no means will they reject. And he became for them unto salvation out of all their tribulation: not a legate, nor an Angel, but he himself saved them, because he loved them, and spared them, he himself redeemed them, and took them up, and exalted them all the days of the world. But they did not believe, and exasperated his Holy Spirit: he was turned to be their enemy, he himself fought against them.

Where we have interpreted: "In all their tribulation he was not troubled," which in Hebrew is said as LO, and is an adverb of negation, for "not," it can also be read as "himself," so that the sense would be: In all their tribulation he himself was troubled, that is, God: so that he himself might carry not only our sins, but also our tribulations. For he himself carries our infirmities, and grieves for us. Furthermore, the Septuagint placed another thing which is not held in the Hebrew, "not a legate, nor an Angel, but he himself saved them": concerning which we shall speak in its own place.

Dixit igitur Deus qui justus est judex domui Israel, et austeritatem justitiae clementia mitigat judicantis: Genui quidem filios et exaltavi, et ipsi spreverunt me. Verumtamen quia populus meus sunt, et semel filii nominati, non peribunt in perpetuum; si me spernere et negare desierint, sentient Salvatorem: quia in omni tribulatione eorum ipse tribulatus est. Sive non est tribulatus, ut parumper eos desereret, et nudatos auxilio suo cogeret ad rogandum. Vel certe nequaquam tribulavit eos, sed e contrario, caeteris persequentibus, adjutor fuit, misitque Angelum suum, qui eos de periculo liberaret. Aut juxta Septuaginta, non per Angelos et Prophetas, et alios sanctos viros salvare voluit populum suum; verum ipse descendit ad oves perditas domus Israel, ut ovem morbidam suis humeris reportaret, et drachmam quae perierat inveniret, et luxurioso filio revertenti laetus occurreret. Propter quod sponsa dicit in Cantico Canticorum: Osculetur me osculis oris sui. Nequaquam per Patriarchas, Moysen, et Prophetas, sed meum corpus assumat, in mea carne versetur, Verbum caro fiat, et sic osculetur me habitans in me, ut sit Emmanuel. Nequaquam igitur ut legatus, nec ut Angelus, sed ipse salvabit eos qui receperunt salutem: non operum merito, sed charitate Dei. Sic enim dilexit Deus mundum, ut Filium suum unigenitum daret, ut omnis qui credit in eum, non pereat, sed habeat vitam aeternam.

Quod si prudens lector tacita cogitatione responderit; quare multi non sunt salvati, si ipse salvavit eos, et dilexit, et pepercit filiis suis, et redemit eos sanguine suo, suscepitque et exaltavit assumptos? infertur causa perspicua. Ipsi autem non crediderunt, et exacerbaverunt Spiritum sanctum ejus, sive sancti illius, quod Hebraice dicitur CADESO (). Voluit itaque Deus salvare cupientes: et provocavit ad salutem, ut voluntas haberet praemium; sed illi credere noluerunt. Alioquin et de Joanne scriptum est: Fuit homo missus a Deo, cui nomen erat Joannes: hic venit, ut praeberet testimonium luci, ut omnes crederent per eum (Joan. I, 6). Nec statim in culpa est, si plures credere noluerunt, sed voluntas venientis haec fuit, ut omnes crederent et salvarentur. Sin autem qui exasperaverit et afflixerit Spiritum sanctum, vel Sancti ejus, id est, Christi, Deum exasperat: ejusdem Spiritus sanctus cum Patre Filioque naturae est. Quamobrem Apostolus praecipit: Nolite contristare Spiritum sanctum, in quo signati estis (Ephes. IV, 30).

God therefore spoke, who is the just judge to the house of Israel, and mitigates the austerity of justice with the clemency of the one judging: I have indeed begotten children and exalted them, and they themselves have despised me. Nevertheless, because they are my people, and once named children, they shall not perish forever; if they cease to despise and deny me, they shall feel the Savior: because in all their tribulation he himself was troubled. Or he was not troubled, so that he might desert them for a little while, and compel them, stripped of his help, to pray. Or certainly he by no means troubled them, but on the contrary, while others were persecuting, he was a helper, and sent his Angel, who might deliver them from danger. Or according to the Septuagint, he did not wish to save his people through Angels and Prophets, and other holy men; but he himself descended to the lost sheep of the house of Israel, that he might carry back the sick sheep on his shoulders, and find the drachma which had perished, and meet with joy the luxurious son returning. On account of which the spouse says in the Song of Songs: "Let him kiss me with the kisses of his mouth." By no means through the Patriarchs, Moses, and the Prophets, but let him assume my body, let him be conversant in my flesh, let the Word become flesh, and thus let him kiss me dwelling in me, that he may be Emmanuel. By no means therefore as a legate, nor as an Angel, but he himself will save those who have received salvation: not by the merit of works, but by the charity of God. For God so loved the world, that he gave his only-begotten Son, that everyone who believes in him may not perish, but have eternal life.

But if the prudent reader should respond with silent thought; why were many not saved, if he himself saved them, and loved, and spared his children, and redeemed them with his blood, and took up and exalted those assumed? The clear cause is brought in. But they did not believe, and exasperated his Holy Spirit, or "of that holy one," which in Hebrew is called CADESO (qodesho). Thus God willed to save those desiring: and provoked them to salvation, so that the will might have a reward; but they were unwilling to believe. Otherwise it is also written of John: "There was a man sent from God, whose name was John: he came, that he might provide testimony to the light, so that all might believe through him" (John 1:6). Nor is it immediately in fault, if many were unwilling to believe, but the will of the one coming was this, that all might believe and be saved. But if he who exasperates and afflicts the Holy Spirit, or of his Holy One, that is, of Christ, exasperates God: the Holy Spirit is of the same nature with the Father and the Son. Wherefore the Apostle commands: "Do not grieve the Holy Spirit, in whom you are sealed" (Ephesians 4:30).

Qui Spiritus sanctus recedit a corpore subdito peccatis: et in perversam animam non ingreditur sapientia (Sap. I). Unde et David conscientia peccatorum, ne Spiritum sanctum perderet, precabatur dicens: Et Spiritum sanctum tuum ne auferas a me (Ps. L, 13). Ut autem sciamus, omnem qui exasperat Spiritum sanctum, Deum offendere, et de amico inimicum et hostem fieri, Petrus apostolus significantius in Apostolorum Actibus loquitur: Quare convenit vobis mentiri Spiritui sancto? non estis hominibus mentiti, sed Deo (Act. V, 9). Iste est Spiritus sanctus, de quo in Evangelio Dominus dicebat: Si diligitis me, mandata mea servate: et ego petam Patrem, et alium Paracletum dabit vobis, ut sit vobiscum in sempiternum, Spiritum veritatis (Joan. XIV, 15, 16). De quo et in Sapientia reperimus, quae nomine Salomonis scribitur: Sanctus enim Spiritus disciplinae fugiet dolum, et recedet a cogitationibus stultis (Sap. I, 5).

(Vers. 11 seqq.) Et recordatus est dierum saeculi, Moysi, populi sui. Ubi est qui eduxit eos de mari cum pastoribus gregis sui? ubi est qui posuit in medio ejus Spiritum sancti sui? Qui eduxit ad dexteram Moysen brachio majestatis suae: qui scidit aquas ante eos, ut faceret sibi nomen sempiternum. Qui duxit eos per abyssos quasi equum in deserto non impingentem. Quasi animal in campo descendens, Spiritus Domini ductor ejus fuit: sic adduxisti populum tuum, ut faceres tibi nomen gloriae. LXX: Et recordatus est dierum antiquorum qui eduxit de terra pastorem ovium. Ubi est qui posuit in eis Spiritum sanctum? qui eduxit dextera Moysen brachium gloriae suae. Sic eduxit populum suum per validam aquam in conspectu ejus, ut faceret sibi nomen sempiternum. Adduxit eos per abyssum sicut equum per solitudinem, et non laboraverunt. Et sicut jumenta per campum descendit Spiritus a Domino, et dux eorum fuit: sic adduxisti populum tuum, ut faceres tibi nomen gloriae.

Dominus qui de protectore factus est adversarius populi Judaeorum, qui ad iracundiam provocaverunt Spiritum sanctum ejus, et debellavit eos: ipse recordatus est antiquorum dierum, quando pro eis Moyses in eremo deprecatus est, dicens: Aut dimitte eis hanc noxam: aut si non facis, dele me de libro quem scripsisti (Exod. XXXII, 31, 32). Veteris igitur Isaias recordatus historiae, dicit: Ubi est ille Moyses qui eduxit eos de Rubro mari? ubi est pastor ovium? Ubi ille qui cum caeteris pastoribus gregis Domini laboravit?

Which Holy Spirit departs from a body subject to sins: and into a perverse soul wisdom does not enter (Wisdom 1). Whence also David, from the conscience of sins, lest he should lose the Holy Spirit, prayed saying: "And take not thy holy spirit from me" (Psalm 50:13). But that we may know that everyone who exasperates the Holy Spirit offends God, and from a friend becomes an enemy and a foe, the apostle Peter speaks more significantly in the Acts of the Apostles: "Why have you agreed together to lie to the Holy Spirit? You have not lied to men, but to God" (Acts 5:9). This is the Holy Spirit, of whom in the Gospel the Lord was saying: "If you love me, keep my commandments: and I will ask the Father, and he will give you another Paraclete, that he may be with you forever, the Spirit of truth" (John 14:15, 16). Concerning whom we also find in Wisdom, which is written in the name of Solomon: "For the holy spirit of discipline will flee deceit, and will depart from foolish thoughts" (Wisdom 1:5).

(Vers. 11 seqq.) And he remembered the days of the world, of Moses, of his people. Where is he who brought them out of the sea with the shepherds of his flock? where is he who placed in the midst thereof the Spirit of his Holy One? Who brought out Moses to the right hand by the arm of his majesty: who divided the waters before them, that he might make for himself an everlasting name. Who led them through the depths like a horse in the desert not stumbling. Like an animal descending into the field, the Spirit of the Lord was his leader: so didst thou lead thy people, that thou mightest make for thyself a name of glory. LXX: And he remembered the ancient days, he who brought out of the earth the shepherd of the sheep. Where is he who placed in them the Holy Spirit? who brought out by the right hand Moses the arm of his glory. So he brought out his people through the mighty water in his sight, that he might make for himself an everlasting name. He led them through the abyss like a horse through the solitude, and they did not labor. And like beasts of burden through the field the Spirit from the Lord descended, and was their leader: so didst thou lead thy people, that thou mightest make for thyself a name of glory.

The Lord who from a protector was made an adversary of the people of the Jews, who provoked to wrath his Holy Spirit, and fought against them: he himself remembered the ancient days, when Moses prayed for them in the desert, saying: "Either forgive them this offense: or if thou dost not, blot me out of the book which thou hast written" (Exodus 32:31, 32). Isaiah therefore remembering the ancient history, says: Where is that Moses who brought them out of the Red Sea? where is the shepherd of the sheep? Where is he who labored with the other shepherds of the flock of the Lord?

Qui impetravit, et posuit Spiritum Dei oratione et precibus suis, in grege Domini? Aut certe ita intelligendum: ubi est illa clementia Domini, qua quondam misertus est populo suo, ut Spiritus quoque sancti eis gratiam tribueret: Qui eduxit in dexteram partem, non in sinistram, Moysen servum suum brachio majestatis suae: qui scidit aquas ante eos, ut faceret sibi nomen sempiternum; ut usque in praesentem diem illius potentia narraretur? Duxit enim populum suum per immensas aquarum abyssos, quasi equum per solitudinem, et jumenta per planum, et Spiritus Domini ductor ejus fuit, id est, gregis Domini (Exod. XIV). Spiritum autem hic Angelum debemus intelligere, qui ductor fuit populi Israel, juxta illud quod scriptum est: Qui facit Angelos suos spiritus, et ministros suos ignem urentem (Ps. CIII, 4). Et in Epistola ad Hebraeos: Isti sunt administratorii spiritus, qui mittuntur in ministerium, propter eos qui possessuri sunt salutem (Hebr. I, 14). Consideremus illud quod in Actibus Apostolorum scribitur: Spiritus Domini rapuit Philippum, et non vidit eum ultra eunuchus (Act. VIII, 39): an super Angelo debeamus accipere. Sunt qui Angelum in Spiritu sancto haec fecisse testentur. Manifesta percurrimus, ut in obscurioribus immoremur.

(Vers. 15 seqq.) Attende de coelo, et vide de habitaculo sancto tuo, et gloriae tuae. Ubi est zelus tuus et fortitudo tua? multitudo viscerum tuorum, et miserationum tuarum super me continuerunt se. Tu enim pater noster: et Abraham nescivit nos, et Israel ignoravit nos. Tu Domine pater noster, redemptor noster a saeculo nomen tuum. LXX: Convertere de coelo, et vide de domo sancta tua, et gloriae tuae: ubi est zelus tuus et fortitudo tua? ubi est multitudo misericordiarum tuarum, et miserationum tuarum qua sustinuisti nos? Tu enim es pater noster, quia Abraham non cognovit nos, et Israel non cognovit nos. Sed tu, Domine pater noster, libera nos: a principio nomen tuum super nos est.

Qui tanta populo praestitisti, quae superior sermo narravit, ut spiritus quoque tui dignos nos consortio duceres, nunc quoque attende de coelo, et vide opera nostra, si tamen te digna sunt. Quare avertis faciem tuam a nobis? Coelum autem dicitur habitaculum sanctum, et domus gloriae ejus (Psal. XLIII), juxta illud: Coelum mihi thronus est: terra autem scabellum pedum meorum (Isai. LXVI, 1); et in alio loco: Qui habitat in coelis, irridebit eos; et: Ad te levavi oculos meos, qui habitas in coelo (Psal. CXII, 1).

Who impetrated, and placed the Spirit of God by his prayer and petitions, in the flock of the Lord? Or certainly it is thus to be understood: where is that clemency of the Lord, with which he formerly took pity on his people, so that he might also bestow upon them the grace of the Holy Spirit: Who brought out to the right part, not to the left, Moses his servant by the arm of his majesty: who divided the waters before them, that he might make for himself an everlasting name; so that even unto the present day his power might be narrated? For he led his people through the immense abysses of waters, like a horse through the solitude, and beasts of burden through the plain, and the Spirit of the Lord was his leader, that is, of the flock of the Lord (Exodus 14). But here we ought to understand the Spirit as the Angel, who was the leader of the people of Israel, according to that which is written: "Who maketh his Angels spirits, and his ministers a burning fire" (Psalm 103:4). And in the Epistle to the Hebrews: "These are administratorial spirits, who are sent into ministry, on account of those who are to possess salvation" (Hebrews 1:14). Let us consider that which is written in the Acts of the Apostles: "The Spirit of the Lord snatched away Philip, and the eunuch saw him no more" (Acts 8:39): whether we ought to receive it concerning the Angel. There are those who testify that the Angel did these things in the Holy Spirit. We run through manifest things, that we may dwell on more obscure ones.

(Vers. 15 seqq.) Look down from heaven, and behold from thy holy habitation, and the habitation of thy glory. Where is thy zeal and thy strength? the multitude of thy bowels, and of thy mercies toward me they have restrained themselves. For thou art our father: and Abraham hath not known us, and Israel hath been ignorant of us. Thou, O Lord, art our father, our redeemer from eternity is thy name. LXX: Turn from heaven, and behold from thy holy house, and of thy glory: where is thy zeal and thy strength? where is the multitude of thy mercies, and of thy pity with which thou hast sustained us? For thou art our father, because Abraham did not know us, and Israel did not know us. But thou, O Lord our father, deliver us: from the beginning thy name is upon us.

Thou who hast provided such great things for the people, which the superior discourse has narrated, so that thou mightest even lead us as worthy of the fellowship of thy Spirit, now also look down from heaven, and behold our works, if indeed they are worthy of thee. Why dost thou turn thy face from us? But heaven is called his holy habitation, and the house of his glory (Psalm 43), according to that: "Heaven is my throne: but the earth is my footstool" (Isaiah 66:1); and in another place: "He who dwelleth in the heavens shall laugh at them"; and: "To thee have I lifted up my eyes, who dwellest in heaven" (Psalm 112:1).

Non quo omnipotens Deus, qui tenet coelum palma et terram pugillo, ullo claudatur loco; sed quo quae sanctiora sunt, illius locus et habitaculum esse dicantur. Denique Salomon qui aedificavit domum Dei, ad eum precans loquitur: Coeli coelorum et terra non sufficiunt tibi (Eccli. XVI, 18). Et in Oratione Dominica dicitur: Fiat voluntas tua sicut in coelo, ita et in terra (Matth. VI, 10). Ubicumque ergo fit voluntas Dei, illud est habitaculum ejus, et domus Dei. Quod autem sequitur, Ubi est zelus tuus et fortitudo tua? Illo testimonio disseramus, quod per Ezechiel ad Jerusalem dicit Deus, quae secuta fuerat amatores suos: Jam non irascar tibi, et zelus meus recessit a te (Ezech. XVI, 42). Et est sensus: Quia peccavimus et nos odisse coepisti, recessit a nobis zelus tuus, qui non recedit quando loquitur per Zachariam: Zelatus sum Sion et Jerusalem zelo magno (Zach. I, 14). Unde et in consequentibus ait: Et irascar super gentes quae congregatae sunt adversum eam in circuitu. Recedente autem zelo, recedit et fortitudo Dei, et paternorum viscerum superatur affectus, dum magnitudine peccatorum incredibilis Dei clementia vincitur, ut contineat se super auxilio meo, qui me oppressum videre non poterat.

Tu enim, inquit, es pater noster, qui creator es omnium. Nescit nos Abraham, et ignorat Israel, quia te offendimus, nec cognoscunt filios, quos a Deo suo intelligunt non amari. Subita nascitur quaestio, quare Abraham et Israel, hoc est, Jacob posuerit, et Isaac nomen tacitum sit (Gen. XXXII)? Ad quod respondebimus, principio et fine posito, etiam media nominari. Sive ita: Abraham de gentibus vocatus ad fidem est, et pro qualitate prioris et consequentis conditionis, mutationem sortitus est nominis. Jacob quoque ut appellaretur Israel, multo ad id labore pervenit. Unde et Abraham tres habuit uxores, et Jacob quatuor: Isaac vero ab initio usque ad finem nomen possedit antiquum, et Ecclesiae indicans castitatem, una fuit uxore contentus. Isti igitur qui precantur de peccatoribus commutationem in meliorem statum, eorum assumunt similitudinem, quibus laeta post tristia successerunt. Hoc autem est omne quod postulant, ut quia pater eorum est, et hoc eos dignatus est nomine, non obliviscatur filiorum suorum; ne per ipsos nomen Dei blasphemetur in gentibus.

Not that the almighty God, who holds the heaven in his palm and the earth in his fist, is enclosed in any place; but that those things which are more holy are said to be his place and habitation. Finally Solomon, who built the house of God, prays to him speaking: "The heavens of heavens and the earth do not suffice for thee" (1 Kings 8:27 / 2 Chronicles 6:18). And in the Lord's Prayer it is said: "Thy will be done as in heaven, so also on earth" (Matthew 6:10). Wherever, therefore, the will of God is done, that is his habitation, and the house of God. But that which follows, "Where is thy zeal and thy strength?" let us discuss by that testimony which through Ezekiel God says to Jerusalem, which had followed her lovers: "Now I will no longer be angry with thee, and my zeal has departed from thee" (Ezekiel 16:42). And the sense is: Because we have sinned and thou hast begun to hate us, thy zeal has departed from us, which does not depart when he speaks through Zechariah: "I have been jealous for Zion and Jerusalem with a great jealousy" (Zechariah 1:14). Whence also in the following things he says: "And I will be angry over the nations which are gathered against her in circuit." But with zeal departing, the strength of God also departs, and the affection of paternal bowels is overcome, while by the magnitude of sins the incredible clemency of God is conquered, so that he restrains himself over my help, he who could not bear to see me oppressed.

"For thou," he says, "art our father," who art the creator of all. "Abraham knows us not, and Israel is ignorant of us," because we have offended thee, nor do they recognize as children those whom they understand are not loved by their God. A sudden question arises, why he placed Abraham and Israel, that is, Jacob, and the name of Isaac is silent (Genesis 32)? To which we shall respond, that the beginning and the end being placed, the middle things are also named. Or thus: Abraham was called from the nations to the faith, and for the quality of the prior and subsequent condition, he obtained a change of name. Jacob also, that he might be called Israel, arrived at it with much labor. Whence also Abraham had three wives, and Jacob four: but Isaac from the beginning even to the end possessed his ancient name, and indicating the chastity of the Church, was content with one wife. These, therefore, who pray for a change into a better state for sinners, assume the likeness of those for whom joyful things succeeded after sad ones. But this is all that they ask, that because he is their father, and has deigned to call them by this name, he may not forget his children; lest through them the name of God be blasphemed among the nations.

(Vers. 18, 19.) Quare errare nos fecisti. Domine, in viis tuis: indurasti cor nostrum, ne timeremus te? converte propter servos tuos tribus haereditatis tuae. Quasi nihilum possederunt populum sanctum tuum: hostes nostri conculcaverunt sanctificationem tuam. Facti sumus quasi in principio: cum non dominareris nostri, neque invocaretur nomen tuum super nos. LXX: Quare seduxisti nos, Domine, de via tua sancta: indurasti corda nostra, ut non timeremus te? converte propter servos tuos, propter tribus haereditatis tuae, ut modicum possideamus montis sancti tui: adversarii nostri conculcaverunt sanctuarium tuum: facti sumus quasi a principio cum non dominareris nostri: neque invocatum est nomen tuum super nos.

Epistola quam scribit Paulus ad Corinthios, cum ad unius scribatur populum civitatis, pro varietate habitantium, id est, sanctorum et peccatorum, nunc laudat eos, nunc corripit, nunc docet, nunc reprehendit, provocat ad continentiam; nuptias non recusat; retrahit ab idololatria; instruit resurrectionem; digamiae porrigit manum, ne locum tribuat fornicationi. Hoc diximus, ut praesens quoque capitulum, quod omne ex populi Deum deprecantis oratione contexitur, vel justorum intelligamus esse, vel peccatorum: et nunc laudare Dominum, nunc movere Domino quaestionem, et suam culpam referre in Deum. Unde et post caetera etiam hoc loquuntur: Quare errare nos fecisti, Domine, de viis tuis, vel seduxisti nos de via tua: indurasti cor nostrum ne timeremus te? Non quo Deus erroris causa sit et duritiae, sed quo illius patientia, nostram exspectantis salutem, dum non corripit delinquentes, causa erroris duritiaeque videatur. Unde quibusdam vehementer iratus, a percutiendo manum suspendit, et loquitur: Non visitabo super filias vestras cum fuerint fornicatae, et super sponsas vestras cum adulteraverint (Osee IV, 14). Flagellat enim omnem fillum quem recipit, et ad hoc percutit ut emendet (Hebr. XII). Denique qui nequaquam filiorum vocabulum perdiderunt, sed per poenas retrahuntur ad poenitentiam, dicit de eis: Visitabo in virga iniquitates eorum, et in flagellis peccata eorum: misericordiam autem meam non auferam ab eis (Psal. LXXXVIII, 33). Est enim tristitia quae ducit ad vitam, et est tristitia quae ducit ad mortem. Unde et peccator loquitur in psalmo: Declinare fecisti semitas nostras a via tua, et humiliasti nos in loco afflictionis (Psal. XLIII, 19).

(Vers. 18, 19.) Why hast thou made us to err, O Lord, from thy ways: hast thou hardened our heart, that we should not fear thee? return for the sake of thy servants, the tribes of thy inheritance. As nothing they have possessed thy holy people: our enemies have trodden down thy sanctification. We are become as in the beginning: when thou didst not rule over us, nor was thy name called upon us. LXX: Why hast thou seduced us, O Lord, from thy holy way: hast thou hardened our hearts, so that we might not fear thee? return for the sake of thy servants, for the sake of the tribes of thy inheritance, that we may possess a little of thy holy mountain: our adversaries have trodden down thy sanctuary: we are become as from the beginning when thou didst not rule over us: nor was thy name called upon us.

The Epistle which Paul writes to the Corinthians, although it is written to the people of one city, yet on account of the variety of inhabitants, that is, of saints and sinners, now he praises them, now he corrects them, now he teaches, now he reproves, he provokes to continence; he does not refuse marriages; he withdraws from idolatry; he instructs concerning the resurrection; he extends a hand to digamy, lest he should give place to fornication. This we have said, that we may understand the present chapter also, which is all woven from the prayer of the people supplicating God, to be either of the just, or of sinners: and now praising the Lord, now moving a question to the Lord, and referring their own fault to God. Whence also after the rest they also speak this: "Why hast thou made us to err, O Lord, from thy ways," or "thou hast seduced us from thy way: hast thou hardened our heart lest we should fear thee?" Not that God is the cause of error and hardness, but that his patience, awaiting our salvation, while he does not correct those who delinquent, seems to be the cause of error and hardness. Whence, being vehemently angry with some, he suspends his hand from striking, and speaks: "I will not visit upon your daughters when they shall have committed fornication, and upon your spouses when they shall have committed adultery" (Hosea 4:14). For he scourges every son whom he receives, and strikes for this purpose that he may amend (Hebrews 12). Finally, concerning those who have by no means lost the name of children, but are withdrawn to repentance through punishments, he says of them: "I will visit their iniquities with a rod, and their sins with scourges: but my mercy I will not take away from them" (Psalm 88:33). For there is a sorrow that leads to life, and there is a sorrow that leads to death. Whence also the sinner speaks in the psalm: "Thou hast made our paths to decline from thy way, and thou hast humbled us in the place of affliction" (Psalm 43:19).

Et per quadraginta annos errat populus in deserto; ut priorem viam non inveniat, nec ad Aegyptios revertatur (Num. XXXII). In Osee quoque sepiuntur semitae Jerusalem, et clauduntur spinis; ne sequatur amatores suos, et necessitate compulsa, revertatur ad virum suum pristinum (Osee II). Et Pharaonis dicitur Deus indurasse cor, ne dimitteret populum ejus, et ut decem plagis affligeretur (Exod. IV). Quam quaestionem diligentissime Paulus disseruit ad Romanos (Rom. IX). Et nos in quodam opere perstrinximus.

converte, ait, Domine, sive converte nos propter servos tuos, Abraham et Israel, qui non cognoverunt nos, vel quos esse in populo credimus. Quasi ad nihil enim et absque ullo labore populum tuum sanctum possederunt adversarii nostri. Sive converte nos, ut juxta Septuaginta, paululum possideamus montis sancti tui, quia totum montem tuum possidere non possumus, ut cum partem habuerimus, veniamus ad plenitudinem ejus et contemplemur gloriam Unigeniti a Patre, plenum gratiae et veritatis (Joan. I). De quo in hoc eodem propheta dicitur: In novissimis diebus manifestus erit mons Domini (Isai. II, 2). De eo autem quod supra positum est: Quare errare nos fecisti (Isa. LXIII, 17)? quo sensu accipiendum sit, plenissime docet Jeremias: Seduxisti me, Domine, et seductus sum: tenuisti, et potuisti (Jerem. XX, 7). Dum enim mihi clementiam polliceris, et quasi misericors pater dissimulas duritiam, et artifex medicus abscondis ferrum acutissimum, ne aegrotantem terreas antequam cures, fecisti me negligentem; propter quod et de Jerusalem dicit Deus: Ecce ego seducam eam, et ponam eam quasi desertum, et statuam eam sicut terram absque aquis, et loquar ad cor ejus: et dabo possessiones ejus inde, et vallem Achor ad aperiendam intelligentiam (Osee I, 14, 15). Consideremus ordinem singulorum: seducit eam, et facit esse desertam, et absque aqua, ut virtutum patiatur sitim. Quae postquam dixerit: Sitivit in te anima mea, quam multipliciter tibi caro mea (Psal. XLI, 2), tunc loquetur ad cor ejus, et lugentem consolabitur. Et dabit ei possessionem inde, hoc est, de poenitentia et moerore qui operatur salutem. Et humilitas conturbati cordis ejus (hoc enim interpretatur vallis Achor) aperit intelligentiam, ne ignoret Creatorem suum. Hostes, ait, nostri conculcaverunt sanctuarium tuum. Haud dubium quin Templum significet, quod victores calcavere Romani. Et facti sumus sicut in principio antequam vocaremur in Abraham, et dum essemus in Aegypto, non habentes Deum, nec reges, nec principes, nec Prophetas, nec Legem mandatorum Dei (Ose. III), quae omnia post passionem completa sunt Domini, hodieque complentur. Dicentibus enim illis: Sanguis ejus super nos, et super filios nostros (Matth. XXVII, 25), manet maledictio sempiterna, et non dominatur eorum Deus, neque invocatur nomen illius super eos, dum nequaquam Dei populus nuncupatur.

And for forty years the people err in the desert; that they may not find the prior way, nor return to the Egyptians (Numbers 32). In Hosea also the paths of Jerusalem are hedged, and closed with thorns; lest she follow her lovers, and compelled by necessity, she return to her former husband (Hosea 2). And God is said to have hardened the heart of Pharaoh, lest he should dismiss his people, and so that he might be afflicted with ten plagues (Exodus 4). Which question Paul discussed most diligently to the Romans (Romans 9). And we have touched upon it in a certain work.

"Return," he says, "O Lord," or "convert us for the sake of thy servants," Abraham and Israel, who did not know us, or whom we believe to be in the people. For for as if unto nothing and without any labor our adversaries have possessed thy holy people. Or "convert us," that according to the Septuagint, we may possess a little of thy holy mountain, because we cannot possess thy whole mountain, so that when we shall have had a part, we may come to its fullness and contemplate the glory of the Only-begotten from the Father, full of grace and truth (John 1). Of whom in this same prophet it is said: "In the last days the mountain of the Lord shall be manifest" (Isaiah 2:2). But concerning that which was placed above: "Why hast thou made us to err" (Isaiah 63:17)? in what sense it is to be received, Jeremiah teaches most fully: "Thou hast seduced me, O Lord, and I am seduced: thou hast held, and hast prevailed" (Jeremiah 20:7). For while thou promisest clemency to me, and like a merciful father dissemblest the hardness, and like a skillful physician hidest the sharpest iron, lest thou terrify the sick one before thou curest him, thou hast made me negligent; on account of which also God says concerning Jerusalem: "Behold I will seduce her, and will place her as a desert, and will set her like a land without waters, and I will speak to her heart: and I will give her possessions from thence, and the valley of Achor to open the understanding" (Hosea 2:14, 15). Let us consider the order of each: he seduces her, and makes her to be deserted, and without water, that she may suffer thirst for virtues. Who after she shall have said: "My soul has thirsted for thee, in how many ways my flesh for thee" (Psalm 62:2), then he will speak to her heart, and console the mourning one. And he will give her possession from thence, that is, from repentance and sorrow which works salvation. And the humility of her troubled heart (for this is what the valley of Achor is interpreted) opens the understanding, lest she be ignorant of her Creator. "Our enemies," he says, "have trodden down thy sanctuary." There is no doubt but that he signifies the Temple, which the victorious Romans trod upon. And we are become as in the beginning before we were called in Abraham, and while we were in Egypt, not having God, nor kings, nor princes, nor Prophets, nor the Law of the commandments of God (Hosea 3), all which things were completed after the passion of the Lord, and are completed today. For while they said: "His blood be upon us, and upon our children" (Matthew 27:25), the everlasting malediction remains, and God does not rule over them, nor is his name called upon them, while they are by no means called the people of God.

(Cap. LXIV.---Vers. 1 seqq.) Utinam disrumperes coelos et descenderes: a facie tua montes defluerent. Sicut exustio ignis tabescerent, aquae arderent igni, ut notum fieret nomen tuum inimicis tuis: a facie tua gentes turbarentur. Cum feceris mirabilia, non sustinebimus: descendisti, et a facie tua montes defluxerunt. LXX: Si aperueris coelum, tremor apprehendet ex te montes: et liquescent sicut cera a facie ignis liquescit, et comburet ignis adversarios: et manifestum erit nomen tuum in adversariis: a facie tua gentes turbabuntur. Cum feceris gloriosa, tremor apprehendet ex te montes.

Quoniam hostes nostri conculcaverunt sanctuarium tuum, et facti sumus quasi in principio, quando non invocabatur nomen tuum super nos: propterea deprecamur et dicimus: Utinam disrumperes coelos, et descenderes; et qui semper promitteris, tu aliquando promissa compleres. Hoc autem eo tempore dicebatur, quando necdum Salvator advenerat, nec de utero virginali naturae nostrae atque substantiae assumpserat hominem quem salvaret: ut sicut portavimus imaginem terreni, portemus imaginem supercoelestis (I Cor. XV). Quod si faceres, inquiunt, et aperirentur coeli, sive coelum, ad adventum majestatis tuae montes defluerent, vel tremor apprehenderet montes, et consumerentur, sicut cera a facie ignis consumitur. Et Ezechieli aperti sunt coeli, et vidit visionem magnam (Ezech. I). Sed ut Moyses in Deuteronomii benedictionibus imprecatur: Aperiat tibi Dominus thesaurum suum bonum, coelum, ut det tibi benedictionem (Deut. XXVIII). Et in Evangelio (Matth. III) Baptista Joannes vidisse narratur coelos apertos, et Spiritum sanctum super Dominum in specie columbae descendentem. Montes autem qui ad adventum Domini, de quo scriptum est: Deus ignis consumens (Deut. IV, 24), instar cerae consumentur et liquefient, adversariae potestates sunt, et omnes qui se erigunt adversum scientiam Dei. De quibus et in nonagesimo sexto psalmo canitur: Vidit, et commota est terra. Montes liquefacti sunt sicut cera a facie Domini, a facie Dei universae terrae (Psal. XCVI, 4, 5). Si enim tu descenderes, et tua promissa compleres, tabescerent (juxta Symmachum) aquae maris et omnem salsuginem earum ignis ille consumeret.

(Chapter LXIV.---Vers. 1 seqq.) O that thou wouldst rend the heavens and wouldst come down: that the mountains might melt away at thy presence. As the burning of fire they would waste away, the waters would burn with fire, that thy name might be made known to thy enemies: that the nations might be troubled at thy presence. When thou shalt do wonderful things, we shall not sustain them: thou didst come down, and at thy presence the mountains melted away. LXX: If thou shouldst open the heaven, trembling shall seize the mountains from thee: and they shall melt as wax melteth from the presence of fire, and fire shall burn the adversaries: and thy name shall be manifest among the adversaries: at thy presence the nations shall be troubled. When thou shalt do glorious things, trembling shall seize the mountains from thee.

Since our enemies have trodden down thy sanctuary, and we are become as in the beginning, when thy name was not called upon us: therefore we pray and say: "O that thou wouldst rend the heavens, and wouldst come down"; and thou who art always promised, that thou wouldst at some time fulfill the promises. But this was said at that time when the Savior had not yet arrived, nor had he assumed from the virginal womb a man of our nature and substance whom he might save: so that as we have carried the image of the earthy, we may carry the image of the super-heavenly (1 Corinthians 15:49). Which if thou shouldst do, they say, and the heavens, or heaven, should be opened, at the coming of thy majesty the mountains would flow down, or trembling would seize the mountains, and they would be consumed, as wax is consumed from the presence of fire. And to Ezekiel the heavens were opened, and he saw a great vision (Ezekiel 1). But also Moses in the blessings of Deuteronomy imprecates: "May the Lord open to thee his good treasure, the heaven, that he may give thee a blessing" (Deuteronomy 28:12). And in the Gospel (Matthew 3) John the Baptist is narrated to have seen the heavens opened, and the Holy Spirit descending upon the Lord in the likeness of a dove. But the mountains which at the coming of the Lord—of whom it is written: "God is a consuming fire" (Deuteronomy 4:24)—shall be consumed and melt like wax, are the adversary powers, and all who lift themselves up against the knowledge of God. Concerning whom also it is sung in the ninety-sixth psalm: "He saw, and the earth was moved. The mountains melted like wax from the presence of the Lord, from the presence of the God of the whole earth" (Psalm 96:4, 5). For if thou shouldst come down, and fulfill thy promises, the waters of the sea would waste away (according to Symmachus) and that fire would consume all their saltiness.

De quo et in alio psalmo scriptum est: Sicut deficit fumus, deficiant: sicut consumitur cera a facie ignis, sic pereant peccatores a facie Dei (Ps. LXVII, 2). Et hoc notandum quod cum aquae maris divino fuerint igne consumptae, tunc notum fiat nomen Domini Salvatoris inimicis ejus. De quibus in sexagesimo septimo psalmo dicitur: Lingua canum tuorum ex inimicis ab ipso; ut quem beneficiis non senserant, urbis suae subversione et propria captivitate cognoscant. Et a facie illius gentes turbabuntur, sive ut significantius in Hebraico dicitur, movebuntur: ut quae prius immobiles erant, veniant ad salutem. Cumque mirabilia fecerit, et ostenderit signa in Evangelio, quae quondam ostendit in Aegypto et in solitudine, confitebuntur se gloriam adventus ejus ferre non posse, sive quod tremor apprehenderit montes. Pulchreque juxta Hebraicum, quasi exauditi essent qui supra fuerant deprecati: Utinam disrumperes coelos et descenderes, a facie tua montes defluerent, postea inferunt: Descendisti, Verbum caro factum es, et habitasti in nobis, vere Emmanuel, quod interpretatur nobiscum Deus. Et ideo a facie tua omnes montes defluxerunt, de quibus supra diximus. Hebraei hunc locum ita edisserunt: Sic comburet ignis iniquos, quomodo aquae fervent ignis ardore; AMASIM enim non consumptionem et tabem, ut caeteri interpretati sunt, sed iniquos intelligi volunt.

(Vers. 4, 5.) A saeculo non audierunt: neque auribus perceperunt: oculus non vidit, Deus, absque te quae praeparasti exspectantibus te. Occurristi laetanti et facienti justitiam in viis tuis: recordabuntur tui. LXX: A saeculo non audivimus, neque oculi nostri viderunt Deum absque te, et opera tua, quae facies exspectantibus misericordiam: occurrit enim facientibus justitiam, et viarum tuarum recordabuntur.

Paraphrasim hujus testimonii, quasi Hebraeus ex Hebraeis, assumit apostolus Paulus de authenticis libri in Epistola quam scribit ad Corinthios, non verbum ex verbo reddens, quod facere omnino contemnit; sed sensuum exprimens veritatem, quibus utitur ad id quod voluerit roborandum (I Cor. II). Unde apocryphorum deliramenta conticeant, quae ex occasione hujus testimonii ingeruntur Ecclesiis Christi. De quibus vere dici potest, quod sedeat diabolus in insidiis cum divitibus in apocryphis, ut interficiat innocentem.

Concerning which also in another psalm it is written: "As smoke vanisheth, so let them vanish: as wax melteth before the fire, so let the wicked perish at the presence of God" (Psalm 67:3). And this is to be noted, that when the waters of the sea shall have been consumed by the divine fire, then the name of the Lord Savior may be made known to his enemies. Concerning whom it is said in the sixty-seventh psalm: "The tongue of thy dogs from the enemies by it"; so that him whom they had not perceived by benefits, they may know by the subversion of their city and their own captivity. And at his presence the nations shall be troubled, or as it is more significantly said in Hebrew, "shall be moved": so that those which were previously immobile may come to salvation. And when he shall have done wonderful things, and shown signs in the Gospel, which he formerly showed in Egypt and in the solitude, they will confess that they are not able to bear the glory of his coming, or that trembling has seized the mountains. And beautifully according to the Hebrew, as if those who above had prayed were heard: "O that thou wouldst rend the heavens and wouldst come down, that the mountains might melt away at thy presence," they afterwards bring in: "Thou didst come down," the Word was made flesh, and dwelt among us, truly Emmanuel, which is interpreted "God with us." And therefore at thy presence all the mountains melted away, concerning which we spoke above. The Hebrews explain this place thus: "So shall the fire burn the impious, as the waters boil with the heat of fire"; for they wish AMASIM (hamasim) to be understood not as "consumption" and "wasting away," as the others have interpreted, but as "the impious."

(Vers. 4, 5.) From the world they have not heard: nor have they perceived with the ears: the eye hath not seen, O God, besides thee, what things thou hast prepared for them that wait for thee. Thou hast met him that rejoiceth and doth justice: in thy ways they shall remember thee. LXX: From the world we have not heard, nor have our eyes seen a God besides thee, and thy works, which thou shalt do for them that wait for mercy: for he meeteth them that do justice, and they shall remember thy ways.

The apostle Paul, as a Hebrew of Hebrews, assumes a paraphrase of this testimony from the authentic books in the Epistle which he writes to the Corinthians, not rendering word for word, which he altogether contemns to do; but expressing the truth of the senses, which he uses to strengthen that which he wished (1 Corinthians 2:9). Whence let the ravings of the apocrypha be silent, which on the occasion of this testimony are thrust upon the Churches of Christ. Of which it can truly be said, that the devil sits in ambush with the rich in apocryphal places, that he may kill the innocent.

Et iterum: Insidiatur in apocrypho quasi leo in spelunca sua: insidiatur, ut rapiat pauperem (Psal. IX, 8). Ascensio enim Isaiae, et apocalypsis Eliae hoc habent testimonium. Et per hanc occasionem, multaque hujuscemodi, Hispaniarum et maxime Lusitaniae deceptae sunt mulierculae, oneratae peccatis, quae ducuntur desideriis variis, semper discentes, et numquam ad scientiam veritatis pervenientes (III Tim. III), ut Basilidis, Balsami atque Thesauri, Barbelonis quoque et Leusiborae, ac reliquorum nominum portenta susciperent. De quibus diligentissime vir apostolicus scribit Irenaeus, episcopus Lugdunensis et martyr, multarum origines explicans haereseωn, et maxime Gnosticorum, qui per Marcum Aegyptium, Galliarum primum circa Rhodanum, deinde Hispaniarum nobiles feminas deceperunt, miscentes fabulis voluptatem, et imperitiae suae nomen scientiae vindicantes (Irenaeus lib. I de Haeres.).

Quod autem dicit populus in praesenti, hoc est, numquam se nec auribus, nec oculis cognovisse, quae Deus sanctis suis praeparet in futurum: quod occurrat his qui faciunt justitiam, et viarum illius recordantur. Porro juxta Septuaginta dicunt, se numquam Deum alium cognovisse, praeter eum qui vere Deus est, nec alterius talia opera tantaque vidisse, que facturus sit his qui exspectent misericordiam ejus, faciantque justitiam, et viarum illius recordentur. Et quomodo scriptum est: Deum nemo vidit umquam (Joan. I, 18). Et iterum: Nemo videt faciem meam et vivet (Exod. XXXIII, 20)? Ergo Deus nequaquam sermonibus explicatur, nec oculis contemplabilis est, sed ab his videtur, de quibus scriptum est: Beati mundo corde, quoniam ipsi Deum videbunt (Matth. V, 8).

(Vers. 6.) Ecce tu iratus es, et peccavimus; in ipsis fuimus semper, et salvabimur. Et facti sumus ut immundus [Al. immundi] omnes nos, quasi pannas menstruatae universae justitiae nostrae. Et cecidimus quasi folium universi, et iniquitates nostrae quasi ventus abstulerunt nos. LXX: Ecce tu iratus es, et omnes peccavimus: idcirco erravimus, et facti sumus quasi immundi omnes nos, ut pannus sedentis omnis justitia nostra: et defluximus quasi folia propter iniquitates nostras: sicut ventus auferet nos.

Ordo praeposterus. Non quia tu iratus es, nos peccavimus; sed quia nos peccavimus, tu iratus es. Et quia peccavimus, nobis iratus es, Domine: propterea erravimus, et rectam reliquimus viam. Sive juxta Hebraicum, qui semper fuimus in peccatis, tua tantum salvabimur misericordia, qui per nos immundi sumus; et quidquid videmur habere justitiae, panno sedentis, sive menstruatae mulieris comparatur.

And again: "He lieth in ambush in an apocryphal place like a lion in his den: he lieth in ambush, that he may catch the poor man" (Psalm 10:8, 9). For the Ascension of Isaiah, and the Apocalypse of Elijah have this testimony. And by this occasion, and many things of this kind, the silly women of the Spains and especially of Lusitania were deceived, laden with sins, who are led by various desires, always learning, and never arriving at the knowledge of the truth (2 Timothy 3:6, 7), so that they might receive the portents of Basilides, of Balsamus and of the Treasure, of Barbelo also and of Leusibora, and of the rest of the names. Concerning which the apostolic man Irenaeus, bishop of Lyons and martyr, writes most diligently, explaining the origins of many heresies, and especially of the Gnostics, who through Marcus the Egyptian first deceived the noble women of the Gauls around the Rhone, then of the Spains, mixing pleasure with fables, and claiming the name of knowledge for their own ignorance (Irenaeus Book 1 Against Heresies).

But what the people say in the present is this, that they never knew either by ears or by eyes what things God prepares for his saints in the future: because he meets those who do justice, and remember his ways. Furthermore, according to the Septuagint they say that they never knew another God besides him who truly is God, nor have they seen such works and so great of another, which he is about to do for those who wait for his mercy, and do justice, and remember his ways. And how is it written: "No man hath seen God at any time" (John 1:18). And again: "No man shall see my face and live" (Exodus 33:20)? Therefore God is by no means explained by words, nor is he contemplatable by eyes, but he is seen by those of whom it is written: "Blessed are the pure in heart, for they shall see God" (Matthew 5:8).

(Verse 6.) "Behold, you are angry, and we have sinned; in these we have been always, and we shall be saved." And: "We have all become like one who is unclean, and all our righteousnesses are like the rags of a menstruous woman." And we have all fallen like a leaf, and our iniquities like the wind have taken us away." LXX: "Behold, you are angry, and we have all sinned: therefore we have erred, and we have all become like the unclean, and all our righteousness is like the rag of one sitting: and we have flowed away like leaves because of our iniquities: as the wind shall take us away."

The order is reversed. It is not because you are angry that we have sinned; but because we have sinned, you are angry. And because we have sinned, you are angry with us, O Lord: therefore we have erred, and we have left the right way. Or according to the Hebrew: we who have always been in sins, shall be saved only by your mercy, we who are unclean through ourselves; and whatever righteousness we seem to have, is compared to the rag of one sitting, or of a menstruous woman.

Pro quo Theodotio ipsum verbum Hebraicum posuit EDDIM () quod Symmachus interpretatus est κνουσῶν id est, parientium; Aquila μαρτυριῶν, hoc est, testimoniorum: quando sanguis in primo coitu maritali virgini approbatur. Et defluximus, inquit, quasi folia de arboribus, quae propter iniquitates nostras, ventorum flatibus disperguntur.

In quo considerandum, quod justitia quae in Lege est, ad comparationem Evangelicae puritatis immunditia nominetur. Etenim non est glorificatum quod prius glorificatum fuit, propter excellentem gloriam. Unde et apostolus Paulus, qui secundum justitiam, quae in Lege est, universa compleverat, dicit se omnia duxisse pro damno, ut Christum lucrificaret (Philipp. III), et propter eminentem scientiam Domini nostri Jesu Christi, propter quem cuncta arbitratur quasi stercora, ut Christum lucrifaciat, et inveniatur in eo non habens suam justitiam, quae ex Lege est, sed per fidem Christi quae est ex Deo justitia. Est enim justus qui perit in justitia sua (Eccles. 7), si post Evangelii veritatem umbras velit exercere legales, et non juste quod justum est persequi. Unde juxta sapientissimum Salomonem, omnis vir videtur sibi justus, cum in lege versatur: ad quos Dominus loquitur in Evangelio: 763 Vos estis qui vosmetipsos justificatis coram hominibus (Luc. XVI, 15). Quod Paulus fugiens ait: Nihil mihi conscius sum, nec tamen in hoc justificatus sum (II Cor. IV, 4).

Ex peccato autem Dei justitia, de qua idem Salomon loquitur: Intelligite justitiam veram. Ergo est alia justitia quae non habet veritatem, et haec est vera justitia, de qua rursum in Evangelio dicitur: Beati qui esuriunt et siliunt justitiam (Matth. V, 6). Quam multi prophetae et justi desideraverunt videre, et non viderunt (Joann. VIII). Abraham autem vidit istam justitiam, et laetatus est, nequaquam sequens occidentem litteram, sed spiritum vivificantem. Nec mirum haec de hominibus dicere, cum astra quoque Dei justitiae comparata, non sint munda, et adversum Angelos suos perversum quid excogitaverit (Job. IV, XV). Si quis igitur post Evangelium Christi, et adventum filii Dei paedagogae Legis observat caeremonias, audiat populum confitentem, quod omnis illa justitia panno sordidissimo comparetur, cui et Esther diadema suum, quod erat regiae potestatis insigne, comparat, quod nequaquam voluntate, sed necessitate portabat: Tu scis necessitatem meam: quoniam detestor signum superbiae meae, quod est super caput meum in diebus ostensionis meae: abominor illud sicut pannum menstruum: nec porto in diebus quietis meae (Esther, XIV, 16).

For which Theodotion placed the Hebrew word itself, EDDIM, which Symmachus translated as kyousōn, that is, of those who are bringing forth; Aquila as martyriōn, that is, of testimonies: when the blood in the first marital union is approved for a virgin. And he says: "We have flowed away like leaves from trees," which, because of our iniquities, are dispersed by the blasts of the winds.

In this it must be considered that the righteousness which is in the Law is called uncleanness in comparison with Evangelical purity. For that which was previously glorified has not been glorified on account of the excellent glory. Whence also the apostle Paul, who had fulfilled all things according to the righteousness which is in the Law, says that he counted all things as loss that he might gain Christ (Philip. 3), and because of the eminent knowledge of our Lord Jesus Christ, for whose sake he considers all things as dung, that he may gain Christ, and be found in him, not having his own righteousness, which is from the Law, but through the faith of Christ, which is righteousness from God. For he is just who perishes in his own righteousness (Eccles. 7), if after the truth of the Gospel he wishes to exercise legal shadows, and not justly pursue what is just. Whence according to the most wise Solomon, every man seems just to himself when he is occupied in the law: to whom the Lord speaks in the Gospel: "You are they who justify yourselves before men" (Luke 16:15). Which Paul, fleeing, says: "I am conscious of nothing to myself, yet in this I am not justified" (2 Cor. 4:4).

Moreover, from sin comes the righteousness of God, of which the same Solomon speaks: "Understand true righteousness." Therefore there is another righteousness which does not have truth, and this is true righteousness, of which again it is said in the Gospel: "Blessed are they who hunger and thirst for righteousness" (Matt. 5:6). Which many prophets and just men desired to see, and did not see (John 8). But Abraham saw that righteousness and rejoiced, by no means following the killing letter, but the vivifying spirit. Nor is it a marvel to say these things of men, since the stars also, compared to the righteousness of God, are not clean, and he has found something perverse against his Angels (Job 4, 15). If anyone, therefore, after the Gospel of Christ and the coming of the Son of God, observes the ceremonies of the Law as a pedagogue, let him hear the people confessing that all that righteousness is compared to a most filthy rag, to which Esther also compares her diadem, which was the sign of royal power, which she wore by no means by her will, but by necessity: "You know my necessity: that I detest the sign of my pride, which is upon my head in the days of my appearance: I abhor it like a menstruous rag: nor do I wear it in the days of my quiet" (Esther 14:16).

(Vers. 7.) Non est qui invocet nomen tuum, qui consurgat et teneat te. Abscondisti faciem tuam a nobis, et allisisti nos in manu iniquitatis nostrae. LXX: Et non est qui invocet nomen tuum, et qui recordatus apprehendat te. Quoniam avertisti faciem tuam a nobis, et tradidisti nos propter iniquitates nostras.

Quia instar foliorum de arboribus fluximus quae ventus arefacta dispergit, propterea nullus inventus est qui invocaret nomen tuum, et consurgens de ruina iniquitatum suarum, apprehenderet vel teneret te, diceretque cum sponsa: Inveni quem quaesivit anima mea: tenebo illum, et non dimittam illum (Cant. III, 4).

Ventus in Scripturis tripliciter ponitur; aut in tentationum magnitudine, aut in perversitate doctrinae, aut simpliciter ventus, quo nubila congregantur, et aer in nubes cogitur. De tentationibus, illud est Evangelicum: Venerunt flumina, flaverunt venti, et impegerunt in domum illam, et non potuerunt subvertere eam: 764 quia super petram stabili erat mole fundata (Matth. VII, 27). De perversitate doctrinae: Ut non circumferamur omni vento doctrinae in malitia hominum (Ephes. IV, 14). De vento simpliciter: Et non poterant navigare, erat enim ventus contrarius (Marc. VI, 48): non quo et hoc non possit sentiri tropologice, sed quo praesenti sensui tantum similitudinem praebeat.

Avertente enim Domino faciem suam a nobis, allidimur in manu iniquitatis nostrae, sive tradimur tentationibus propter peccata nostra. Ex quo discimus, quod et iniquitas manus habeat, et omnia peccata, quae nos fortiter strictos tenere desiderant. Unde et in manu linguae mors et vita est (Prov. XVIII); et sanctus precatur: Non veniet mihi pes superbiae (Psal. XXXV, 12). Nos autem, quia avertit Dominus faciem suam a nobis, scientes illud quod scriptum est: Omnis qui invocaverit nomen Domini, salvus erit (Joel. II, 32) invocemus nomen ejus, atque dicamus: Peccatum notum feci tibi, et iniquitatem meam non operui. Dixi pronuntiabo adversum me iniquitatem meam Domino, et tu dimisisti impietatem cordis mei (Psal. XXXI, 56). Et statim habebimus Dominum respondentem: Delevi sicut nebulam iniquitates tuas, et sicut nubem peccata tua (Isai. XLIV, 22), atque dicemus, Ostende faciem tuam, et salvi erimus (Ps. LXXIX, 4): ut nequaquam simus servi peccati, sed servi tui. Omnis enim qui facit peccatum, servus ejus est (Joan. VIII).

(Verse 7.) "And there is none that calleth upon thy name, that riseth up and holdeth thee." Thou hast hid thy face from us, and hast dashed us in the hand of our iniquity." LXX: "And there is none that calleth upon thy name, and who remembered to lay hold on thee. Because thou hast turned thy face from us, and hast delivered us because of our iniquities."

Because we have flowed like leaves from trees, which the wind disperses when they are dried up, therefore no one was found who would call upon thy name, and rising from the ruin of his iniquities, would lay hold of or hold thee, and say with the bride: "I found him whom my soul sought: I will hold him, and I will not let him go" (Cant. 3:4).

Wind in the Scriptures is placed in three ways: either in the greatness of temptations, or in the perversity of doctrine, or simply wind, by which the clouds are gathered, and the air is driven into clouds. Of temptations, that is from the Gospel: "The floods came, the winds blew, and they beat upon that house, and it could not be subverted: for it was founded upon a stable mass upon a rock" (Matt. 7:27). Of the perversity of doctrine: "That we be not carried about with every wind of doctrine in the malice of men" (Eph. 4:14). Of wind simply: "And they could not sail, for the wind was contrary" (Mark 6:48): not that this also cannot be felt tropologically, but that it offers only a similitude to the present sense.

For when the Lord turns his face from us, we are dashed in the hand of our iniquity, or we are delivered to temptations because of our sins. From which we learn, that iniquity also has hands, and all sins, which desire to hold us strongly bound. Whence also in the hand of the tongue is death and life (Prov. 18); and the saint prays: "The foot of pride shall not come to me" (Ps. 35:12). But we, because the Lord has turned his face from us, knowing that which is written: "Every one that shall call upon the name of the Lord shall be saved" (Joel 2:32), let us call upon his name, and let us say: "I have made my sin known to thee, and my iniquity I have not covered. I said I will pronounce against myself my iniquity to the Lord, and thou hast forgiven the impiety of my heart" (Ps. 31:5). And immediately we shall have the Lord responding: "I have blotted out thy iniquities like a mist, and thy sins like a cloud" (Isa. 44:22), and we shall say, "Show thy face, and we shall be saved" (Ps. 79:4): that we be by no means servants of sin, but thy servants. For "every one that committeth sin is the servant of it" (John 8).

(Vers. 8 seqq.) Et nunc, Domine, pater noster es tu, nos vero lutum: et fictor noster tu, et opera manuum tuarum omnes nos. Ne irascaris, Domine, satis, et ne ultra memineris iniquitatis. Ecce respice, populus tuus omnes nos. Civitas sancti tui facta est deserta, Sion deserta facta est, Jerusalem desolata: domus sanctificationis nostrae, et gloriae nostrae, ubi laudaverunt te patres nostri, facta est in exustionem ignis, et omnia desiderabilia nostra versa sunt in ruinam. Numquid super his continebis te, Domine, tacebis; et affliges nos vehementer? LXX: Et nunc, Domine, pater noster tu: nos autem lutum, opera manuum tuarum omnes nos; ne irascaris nobis, Domine, nimis, et ne in tempore memineris peccatorum nostrorum. Et nunc respice quoniam populus tuus omnes nos, civitas sancti tui facta est deserta Sion: quasi solitudo Jerusalem, in maledictionem domus sanctuarii nostri et gloriae, cui benediquerunt patres nostri, facta est igne combusta, et omnia gloriosa nostra conciderunt. Et super omnibus his sustinuisti . Domine: 765 et tacuisti, et humiliasti nos valde.

Si nostra consideremus merita, desperandum est. Si tuam autem clementiam, qui flagellas omnem filium quem recipis, audemus preces fondere (Hebr. XII). Tu enim pater noster es, qui dignatus es dicere: Filius primogenitus meus Israel (Ezech. IV, 22). Et quamquam lutum simus, et opera manuum tuarum, et fictor noster sis; nec vas figulo valeat respondere, quare sic vel sic factum sit: tamen scientes esse nos filios, audemus dicere: Ne irascaris, Domine, satis. Non iram vetamus, nec ultra patientiam tuam quaerimus, per quam thesaurizavimus nobis iram in die irae. Sed hoc quaesumus, ne irascaris nobis satis, ne tempore ultionis atque vindictae memineris iniquitatis nostrae: sed magis respicias populum tuum, qui quondam tuus appellatus est populus. Et civitatis sanctuarii tui miserearis, in qua invocatum est nomen tuum. Quae civitas appellatur Sion et Jerusalem, quam fluminis impetus laetificat; et in qua quondam fuit specula virtutum et pacis contemplatio (Psal. XLIII). Domus quoque tua, id est, Templum sanctificationis nostrae et gloriae, in qua laudaverunt te patres nostri, in ruinas et cineres concidit, et incendio vastante, deleta est; ita ut nequaquam in ea offerantur victimae; non Pascha celebretur; non quidquam fiat de caeremoniis, quas tu fieri praecepisti; sed omnia desiderabilia nostra versa sunt in ruinas.

Cum haec igitur ita se habeant, numquid, Domine, super his continebis misericordiam tuam, et tacebis adversariis blasphemantibus, et affliges nos atque humiliabis, non more solito, sed nimis? Quae omnia Judaei Assyriorum et Babyloniorum 766 temporibus putant esse completa. Nos autem juxta ea quae ex persona Salvatoris sequuntur: Apparui his qui non interrogabant. Inventus sum ab his qui me non quaerebant (Isai.

(Verse 8 ff.) "And now, O Lord, thou art our father, and we are clay: and thou art our maker, and we all are the works of thy hands. Be not very angry, O Lord, and remember no longer our iniquity: behold, look upon us, we are all thy people. The city of thy sanctuary is become a desert, Sion is become a desert, Jerusalem is desolate: the house of our sanctification, and of our glory, where our fathers praised thee, is burnt with fire, and all our desirable things are turned into ruins. Wilt thou contain thyself upon these things, O Lord, wilt thou hold thy peace; and afflict us vehemently?" LXX: "And now, O Lord, thou art our father: but we are clay, we all are the works of thy hands; be not very angry with us, O Lord, and remember not our sins in time. And now look, for we all are thy people, the city of thy sanctuary is become a desert, Sion: Jerusalem like a solitude, for a curse the house of our sanctuary and glory, which our fathers blessed, is burnt with fire, and all our glorious things have fallen. And upon all these things thou hast refrained, O Lord: and thou hast held thy peace, and hast humbled us exceedingly."

If we consider our merits, we must despair. But if we consider thy clemency, who scourgest every son whom thou receivest, we dare to pour out prayers (Hebr. 12). For thou art our father, who hast deigned to say: "Israel is my firstborn son" (Exod. 4:22). And although we are clay, and the works of thy hands, and thou art our maker; and the vessel cannot respond to the potter why it was made thus or so: yet knowing that we are sons, we dare to say: "Be not very angry, O Lord." We do not forbid anger, nor do we seek beyond thy patience, through which we have treasured up for ourselves wrath in the day of wrath. But this we ask, that thou be not angry with us very much, that in the time of vengeance and retribution thou remember not our iniquity: but rather that thou look upon thy people, who once was called thy people. And that thou have mercy on the city of thy sanctuary, in which thy name was invoked. Which city is called Sion and Jerusalem, which the impetus of the river gladdens; and in which once was a watchtower of virtues and a contemplation of peace (Ps. 43). Also thy house, that is, the Temple of our sanctification and glory, in which our fathers praised thee, has fallen into ruins and ashes, and by a devastating fire, it was destroyed; so that by no means are victims offered in it; the Passover is not celebrated; nothing is done of the ceremonies which thou didst command to be done; but all our desirable things are turned into ruins.

Since these things are so, wilt thou, O Lord, contain thy mercy upon these things, and wilt thou hold thy peace against the blaspheming adversaries, and wilt thou afflict and humble us, not in the usual way, but exceedingly? All which things the Jews think were completed in the times of the Assyrians and Babylonians. But we, according to those things which follow from the person of the Savior: "I appeared to those who did not ask for me. I was found by those who did not seek me" (Isa.

LXV, 1); ad tempus Romanae victoriae universa referimus, quae Josephus Judaicae scriptor historiae, septem explicat voluminibus, quibus imposuit titulum Captivitatis Judaicae, id est περὶ ἁλώσεως: et superfluum est ea sermone disserere, quae oculis pateant, cum omnia desiderabilia eorum versa sint in ruinas, et Templum in toto orbe celebratum, in sterquilinium urbis novae, quae a conditore appellabatur Elia; et in habitaculum transierit noctuarum: frustraque quotidie dicunt in synagogis suis: Super his omnibus, Domine, sustinebis et affliges nos, atque humiliabis vehementer.

Possumus haec referre ad Ecclesiam, vel ad sancti viri animam, quae recte appellari potest specula et visio pacis, quando Pater et Filius et Spiritus sanctus habitaverint in ea. Sin vero vitio, vel nostro, vel populi, hujuscemodi Sion a Domino fuerit derelicta, statim patebit incendio ignitarum diaboli sagittarum: Omnes enim adulterantes, quasi clibanus corda eorum. Et expulso pudicitiae frigore, libidinis in templo Dei flamma grassabitur, ut quidquid in nobis gloriosum prius et inclytum fuit, corruat, deleatur et pereat. Et impleatur illud quod in Psalmis dicitur: Combusserunt igni sanctuarium tuum, profanaverunt in terra tabernaculum nominis tui. Quod solus potest ille restinguere, de cujus ventre fluunt aquae viventis flumina.

65:1); refer all these things to the time of the Roman victory, which Josephus, the writer of Jewish history, explains in seven volumes, to which he gave the title The Jewish Captivity, that is peri halōseōs: and it is superfluous to discuss in speech those things which are open to the eyes, since all their desirable things are turned into ruins, and the Temple, celebrated in the whole world, has passed into a dunghill of the new city, which was called Aelia by its founder; and into a habitation of owls: and in vain do they say daily in their synagogues: "Upon all these things, O Lord, thou wilt refrain and afflict us, and humble us vehemently."

We can refer these things to the Church, or to the soul of a holy man, which can rightly be called a watchtower and a vision of peace, when the Father and the Son and the Holy Spirit shall have dwelt in it. But if by a vice, either ours or of the people, a Sion of this kind shall have been forsaken by the Lord, immediately it will be open to the fire of the fiery arrows of the devil: for "all adulterers are like an oven, their hearts" (Hos. 7:4). And the coldness of modesty being expelled, the flame of lust will rage in the temple of God, so that whatever was previously glorious and illustrious in us, may fall, be blotted out, and perish. And that which is said in the Psalms may be fulfilled: "They have burnt thy sanctuary with fire, they have profaned the tabernacle of thy name on the earth" (Ps. 73:7). Which he alone can extinguish, from whose belly flow rivers of living water.