

SAINT JEROME

COMMENTARY ON ISAIAH

Commentarium in Isaiam

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

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ECIMUS OCTAVUS.

767-768 Duo devicesimus in Isaiam, immo extremus liber, tuo, o filia Eustochium, et sanctae matris tuae Paulae nomini dedicatur, ut quas pari honore suspexi, aequa commemoratione nunc recolam: praesertim cum et illa dum viveret, hoc opus tecum crebrius postularit, et vir eruditissimus frater tuus Pammachius et tunc et postea frequentibus scriptis cogere non destiterit: mihiq; et praesentium amicorum et absentium, virorumque ac feminarum in Christo dormientium eadem religio sit, id est, animorum charitas, non corporum.

Nec ignoro quanta inter homines sententiarum diversitas sit. Non dico de mysterio Trinitatis, cujus recta confessio est ignoratio scientiae: sed de aliis Ecclesiasticis dogmatibus, de Resurrectione scilicet, et de animarum et humanae carnis statu, de Repromissionibus futurorum, quomodo debeant accipi, et qua ratione intelligenda sit Apocalypsis Joannis, quam si juxta litteram accipimus, judaizandum est; si spiritualiter, ut scripta est, disserimus, multorum veterum videbimur opinionibus contraire: Latinorum, Tertulliani, Victorini, Lactantii: Graecorum, ut caeteros praetermittam, Irenaei tantum Lugdunensis episcopi faciam mentionem, adversum quem vir eloquentissimus Dionysius Alexandrinae Ecclesiae pontifex elegantem scribit librum, irridens mille annorum fabulam, et auream atque gemmatam in terris Jerusalem, instaurationem Templi, hostiarum sanguinem, otium sabbati, circumcisionis injuriam, nuptias, partus, liberorum educationem, epularum delicias, et cunctarum gentium servitutem: rursusque bella, exercitus, ac triumphos et superatorum neces, mortemque centenarii peccatoris. Cui duobus voluminibus respondit Apollinarius, quem non solum suae sectae homines, sed et nostrorum in hac parte dumtaxat plurima sequitur multitudo, ut praesaga mente jam cernam quantorum in me rabies concitanda sit.

Quibus non invideo, si tantum amant terram, ut in regno Christi terrena desiderent: et post ciborum abundantiam, gulaeque ac ventris ingluviem, ea quae sub ventre sunt quaerant. De quibus apostolus Paulus: Esca, inquit, ventri, et venter escis: Deus autem et hunc et illas destruet (I Cor. VI, 13.) Et, Non est regnum Dei cibus et potus (Rom. XIV, 17). Et Dominus atque Salvator: Erratis, inquit, nescientes Scripturas neque virtutem Dei. In resurrectione enim neque nubent, 769-770 neque nubentur: sed erunt similes Angelorum (Matth. II, 29, 30).

BOOK EIGHTEEN.

The eighteenth book on Isaiah, or rather the last book, is dedicated to your name, O daughter Eustochium, and to the name of your holy mother Paula, so that those whom I have regarded with equal honor, I may now recall with equal commemoration: especially since she, while she lived, more frequently requested this work with you, and your most learned brother Pammachius did not cease to compel me both then and afterwards with frequent writings: and for me there is the same religion, that is, charity of souls, not of bodies, of both present friends and absent ones, and of men and women sleeping in Christ.

Nor am I ignorant of how great a diversity of opinions there is among men. I do not speak of the mystery of the Trinity, the right confession of which is the ignorance of knowledge: but of other Ecclesiastical dogmas, namely, of the Resurrection, and of the state of souls and of human flesh, of the Promises of the future, how they ought to be received, and by what reason the Apocalypse of John is to be understood, which if we receive according to the letter, we must Judaize; if we discuss it spiritually, as it was written, we shall seem to go against the opinions of many ancients: of the Latins, Tertullian, Victorinus, Lactantius: of the Greeks, to pass over others, I shall make mention only of Irenaeus the bishop of Lyons, against whom the most eloquent man Dionysius, the pontiff of the Alexandrian Church, writes an elegant book, mocking the fable of a thousand years, and the golden and gemmed Jerusalem on the earth, the restoration of the Temple, the blood of victims, the leisure of the Sabbath, the injury of circumcision, marriages, births, the education of children, the delicacies of banquets, and the servitude of all nations: and again wars, armies, and triumphs and the slaughters of the conquered, and the death of a hundred-year-old sinner. To whom Apollinaris replied in two volumes, whom not only men of his own sect, but also a great multitude of ours in this part at least follow, so that I already perceive with a presaging mind how great a madness is to be stirred up against me.

I do not envy them if they love the earth so much that they desire earthly things in the kingdom of Christ: and after the abundance of foods, and the gluttony of the gullet and the belly, they seek those things which are under the belly. Of which the apostle Paul says: "Food for the belly, and the belly for foods: but God shall destroy both it and them" (1 Cor. 6:13). And: "The kingdom of God is not food and drink" (Rom. 14:17). And the Lord and Savior: "You err," he said, "not knowing the Scriptures nor the power of God. For in the resurrection they shall neither marry, nor be given in marriage: but they shall be like the Angels" (Matt. 22:29-30).

Nec haec dicens aufero corporum veritatem, quae incorrupta et immortalia resurrectione confiteor: ut mutent gloriam, non substantiam. Sicque recto incedendum est tramite, ut nec ad sinistram nec ad dexteram declinemus, id est, nec Judaicum nec haereticum sequamur errorem. Quorum alii qui carnis sunt, solas diligunt carnes: alii ingrati beneficiorum Dei, habere detrectant, quod Christus et natus habuit et resurgens. Cum enim Apostoli eum putarent spiritum, vel juxta Evangelium, quod Hebraeorum lectitant Nazaraei, incorporale daemonium, dixit eis: Quid turbati estis, et cogitationes ascendunt in corda vestra? Videte manus meas et pedes, quia ipse ego sum: Palpate et cernite, quia spiritus carnem et ossa non habet, sicut me videtis habere. Et cum hoc dixisset, ostendit eis manus et pedes (Luc. XXIV, 38, 39). Rursumque Thomae locutus est ambigenti: Infer digitum tuum huc, et vide manus meas: et extende manum tuam, et mitte in latus meum, et noli esse incredulus, sed fidelis (Joan. XX, 27).

Denique ad probandam corporis veritatem, sumpsisse scribitur cibos, quos et Archisynagogi filiae jusserat tribui, quam a mortuis suscitavit. Et Lazarus, ne resurrectio ejus phantasma putaretur, cum Salvatore narratur iniisse convivium (Marc. V; et Luc. XIII; Joan. XII). Non quo post resurrectionem manducemus et bibamus, ut Milliarrii nostri volunt, et immortalia atque incorrupta corpora alimoniis sustentanda terrenis sint: alioquin ubi cibus, sequuntur et morbi: ubi morbi, adhibendus est medicus: ubi medici, frequenter interitus: rursumque resurrectio, et nova ex integro conversatio; sed ut resurrectionis fidem ciborum assumptio comprobaret. Haec magnopere praecavimus, et pressius loquimur, scientes inter serpentes nobis et scorpiones ambulandum, qui mordent et feriunt in abscondito (Ezech. II). De quibus et Ecclesiastes: Si momorderit, inquit, serpens in silentio, nihil eo minus habet qui occulte detrahit (Eccles. X, 11); et hujus pater David: Sedens adversus fratrem tuum loquebaris, et adversus filium matris tuae ponebas scandalum. Haec fecisti, et tacui: existimasti, inique, quod ero tui similis. Arguam te, et ponam contra faciem tuam (Ps. XLIX, 20, 21); ut quae in aliis criminariis, ipse habere docearis. Si cui autem explanationum in Prophetas displicet longitudo: audiat libere, multo me pauciora dixisse, quam rei [Al. rerum] obscuritas flagitat, et posse unumquemque de nostra latitudine breves sibi Commentariolos facere, qui tamen pleno intellectui non sufficient. Neque enim simplex a Prophetis historia, et gestorum ordo narratur: sed aenigmatum plena sunt omnia; aliudque in verbis sonant, aliud tenetur in sensibus: ut quae aestimaveris plana, et inoffensa currere lectione; sequentium rursum obscuritatibus involvantur.

Nor in saying these things do I take away the truth of bodies, which I confess will rise incorrupt and immortal: that they may change glory, not substance. And thus one must walk by the right path, so that we decline neither to the left nor to the right, that is, that we follow neither Jewish nor heretical error. Some of whom are of the flesh, love only the flesh: others, ungrateful for the benefits of God, refuse to have what Christ both had when born and when rising. For when the Apostles thought him a spirit, or according to the Gospel which the Nazarenes read among the Hebrews, an "incorporeal demon," he said to them: "Why are you troubled, and thoughts arise in your hearts? See my hands and my feet, that it is I myself: Handle and see, for a spirit has not flesh and bones, as you see me have. And when he had said this, he showed them his hands and his feet" (Luke 24:38-39). And again he spoke to Thomas who was doubting: "Put thy finger here, and see my hands: and reach hither thy hand, and put it into my side, and be not faithless, but believing" (John 20:27).

Finally, to prove the truth of the body, he is written to have taken foods, which he had also commanded to be given to the daughter of the ruler of the synagogue, whom he raised from the dead. And Lazarus, lest his resurrection be thought a phantasm, is said to have entered into a banquet with the Savior (Mark 5; and Luke 13; John 12). Not that after the resurrection we shall eat and drink, as our Millenarians wish, and that immortal and incorruptible bodies are to be sustained by earthly nourishments: otherwise where there is food, diseases follow; where diseases, a physician is to be applied; where physicians, frequently death: and again resurrection, and a new life entirely from the beginning; but that the taking of foods might prove the faith of the resurrection. These things we take great care to guard against, and we speak more precisely, knowing that we must walk among serpents and scorpions, which bite and strike in secret (Ezek. 2). Of which also Ecclesiastes: "If the serpent bite," he says, "in silence, he is nothing less who detracts secretly" (Eccles. 10:11); and his father David: "Sitting against thy brother thou didst speak, and against the son of thy mother thou didst lay a scandal. These things hast thou done, and I held my peace: thou thoughtest, O wicked one, that I should be like thee. I will reprove thee, and set it before thy face" (Ps. 49:20-21); so that what thou criminatest in others, thou thyself mayest be taught to have. If, however, the length of the explanations on the Prophets displeases anyone: let him hear freely that I have said much fewer things than the obscurity of the matters demands, and that anyone can make for himself brief Commentaries from our latitude, which nevertheless will not be sufficient for a full understanding. For not a simple history and order of deeds is narrated by the Prophets: but all things are full of enigmas; and they sound one thing in words, another is held in the senses: so that those things which thou shalt have estimated as plain and running in an unoffended reading, are again involved in the obscurities of the following things.

Verum tempus est, ut finem imponam volumini prophetali, in cuius expositione si prolixior solito fuero, extremis partibus concedendum est, quas dividere nolui, ne librorum numerus augetur.

(Cap. LXV.---Vers. 1.) Quaesierunt me qui ante me non interrogabant: invenerunt, qui non quaesierunt me. Dixi: ecce ego, ecce ego ad gentem quae non invocabat nomen meum. LXX: Apparui non quaerentibus me: inventus sum ab his qui me non interrogabant. Dixi: ecce ego in gente quae non invocavit nomen meum.

Ad orationem populi mixtam querimoniis, in qua dixerat: Quare nos errare fecisti, Domine, 771 de via tua: indurasti corda nostra, ut non timeremus te (Isai. LXIII, 17)? respondit, ut Judaei volunt, Deus Pater; ut nos probamus, Dominus atque Salvator: in tantum non sum rigidus et crudelis, qui malo poenitentiam peccatoris, quam mortem: nec repello filios poenitentes, qui tamen sui nominis servaverint dignitatem, ut etiam alienos salvare velim (Ezech. XXXIII). Qui enim me non quaerebant, nec dicere poterant: Quem scripsit Moyses in Lege, et prophetae, invenimus Jesum (Joan. I, 45); ipsis apparui, de quibus et alibi Propheta testatus est: Quibus non est annuntiatum de eo, audient: et qui non audierunt, intelligent (Isa. LII, 15). Vos autem qui legem Dei die ac nocte meditamini, frustra jactatis poenitentiam, cujus opera non facitis. Unde Evangelistae et apostoli, semper adventum Domini, veteris Testamenti cupientes testimoniis roborare, dicebant: Ut impleretur quod dictum est per Prophetam (Matth. I, 22).

Centurio Dominum non quaerebat, et audivit a Domino: Neque in Israel tantam fidem inveni (Luc. VII, 9; Matth. VIII, 10). Syrophoenissa mulier Prophetarum eloquia nesciebat, et Domini voce laudatur: O mulier, magna est fides tua. Regulus (Joan. IV), qui Graece dicitur βασιλικός, quem nos de aula regia rectius interpretari possumus palatinum, non solum filii, sed universae domus suae reperit sanitatem. Quod autem juxta Hebraicum dicitur: Quaesierunt me qui ante non interrogabant, ad eundem sensum refertur: ut prius Dei notitiam non habentes, postea quaerant Dominum, et eum revelatione cognoscant: qui et Paulo dum Ecclesiam credentium persequitur, revelatus est (Act. IX). Et apostolo Petro ait: Beatus es, Simon Barjona: quia caro et sanguis non revelaverunt tibi; sed Pater meus qui est in coelis (Matth. XVI, 17). Hunc quaebebat et Moyses loquens Deo: Si inveni gratiam apud te, ostende te mihi manifeste, ut videam te (Exod. XXXIII, 13).

But it is time that I put an end to the prophetic volume, in the exposition of which if I shall have been longer than usual, it must be granted to the last parts, which I did not wish to divide, lest the number of books should be increased.

(Chapter 65.--Verse 1.) "They have sought me who before did not ask for me: they have found me, who did not seek me. I said: behold I, behold I to a nation that did not call upon my name." LXX: "I appeared to those who were not seeking me: I was found by those who did not ask for me. I said: behold I am here in a nation that has not called upon my name."

To the prayer of the people mixed with complaints, in which they had said: "Why hast thou made us to err, O Lord, from thy way: thou hast hardened our hearts, that we should not fear thee" (Isa. 63:17)? there responds, as the Jews wish, God the Father; as we prove, the Lord and Savior: so much am I not rigid and cruel, I who prefer the repentance of a sinner rather than death: nor do I repel repentant sons, who nevertheless have preserved the dignity of their name, so that I even wish to save strangers (Ezek. 33). For to those who were not seeking me, nor could say: "Him of whom Moses wrote in the Law, and the prophets, we have found, Jesus" (John 1:45); to them I appeared, of whom also elsewhere the Prophet has testified: "To whom it has not been announced concerning him, they shall hear: and they who have not heard, shall understand" (Isa. 52:15). But you who meditate on the law of God day and night, in vain do you boast of repentance, the works of which you do not perform. Whence the Evangelists and apostles, always desiring to strengthen the coming of the Lord by the testimonies of the Old Testament, used to say: "That it might be fulfilled what was spoken by the Prophet" (Matt. 1:22).

The Centurion was not seeking the Lord, and he heard from the Lord: "Neither in Israel have I found so great faith" (Luke 7:9; Matt. 8:10). The Syrophoenician woman did not know the eloquent words of the Prophets, and she is praised by the voice of the Lord: "O woman, great is thy faith." The Royal official (John 4), who in Greek is called basilikos, whom we can more correctly interpret from the royal court as palatinus, found health not only for his son, but for his whole house. But what is said according to the Hebrew: "They have sought me who before did not ask for me," is referred to the same sense: that not having notice of God before, afterwards they seek the Lord, and know him by revelation: who was also revealed to Paul while he was persecuting the Church of believers (Acts 9). And to the apostle Peter he says: "Blessed art thou, Simon Bar-jona: because flesh and blood have not revealed it to thee; but my Father who is in heaven" (Matt. 16:17). Moses also was seeking him, speaking to God: "If I have found grace with thee, show thyself to me manifestly, that I may see thee" (Exod. 33:13).

Majores divitias thesauris Aegypti, Christi opprobrium praestolans, dum retributionem desiderat futurorum, et invisibilem Deum quasi videret, animo contemplabatur. De quo et in Psalmis legitur: Spes omnium finium terrae, et in mari longe (Ps. LXIV, 6). Et in Genesi: Ipse erit exspectatio gentium (Gen. XLIX, 10). Quodque sequitur: Dixi: ecce ego sum: ad gentem quae non invocabat nomen meum (Exod. III, 14), illi sensui convenit: Qui est, misit me ad vos. Qui cum in forma Dei esset, non est rapinam arbitratus aequalem se esse Deo, etc. (Philipp. II); sed totius mundi provocans gentes, unam fecit sui nominis gentem Christianorum.

772 (Vers. 2.) Expandi manus meas tota die ad populum incredulum, qui graditur in via non bona post cogitationes suas. LXX: Expandi manus meas tota die ad populum incredulum et contradicentem, qui non ambulaverunt in via bona: sed post peccata sua.

Hoc quod supra dictum est: Apparui his qui me non interrogabant: inventus sum ab his qui me non quaerebant, apostolus Paulus scribens ad Romanos, cum super gentium persona exposuisset, adjecit: Ad Israel autem dicit: Expandi manus meas ad populum incredulum et contradicentem (Rom. X, 21), qui cum beneficiis Domini vinceretur, et ultra hominem signa conspiceret, loquebatur: Iste non ejicit daemonia, nisi in Beelzebub principe daemoniorum (Luc. XI, 15). Et iterum: Samaritanus es tu, et daemonium habes (Joan. VIII, 48). Et rursum: cum sis homo, facis te Deum (Joan. X, 33). Et alibi: Iste homo non est a Deo, qui sabbatum non custodit (Joan. IX, 10). Et multa alia, quae longum est texere. Denique cum ille in cruce extenderet manus ad populum non credentem, et diceret: Pater, ignosce eis: quod enim faciunt, nesciunt (Luc. XXIII, 31): illi e regione dicebant: Vah! qui destruit Templum, et in tribus diebus aedificat illud: descendat nunc de cruce, et credimur ei. Alios salvos fecit, seipsum salvum facere non potest (Matth. XXVII, 40). De hoc et Simeon in ulnis tenens parvulum prophetabat: Ecce hic positus est in ruinam et in resurrectionem multorum, et in signum cui contradicetur (Luc. II, 34). Romae Judaei loquuntur ad Paulum: De secta hac notum est nobis, quod ubique ei contradicatur (Act. XXVIII, 41).

Looking forward to the greater riches of the treasures of Egypt, the reproach of Christ, while he desires the retribution of the future, and as if he saw the invisible God, he contemplated him in his mind. Of whom it is also read in the Psalms: "The hope of all the ends of the earth, and in the sea afar off" (Ps. 64:6). And in Genesis: "He shall be the expectation of nations" (Gen. 49:10). And what follows: "I said: behold I am here: to a nation that did not call upon my name" (Exod. 3:14), fits that sense: "HE WHO IS, has sent me to you." Who when he was in the form of God, did not think it robbery to be equal to God, etc. (Philip. 2); but provoking the nations of the whole world, he made one nation of his name, the nation of Christians.

(Verse 2.) "I have spread forth my hands all the day to an incredulous people, who walketh in a way that is not good after their own thoughts." LXX: "I have spread forth my hands all the day to an incredulous and contradicting people, who have not walked in a good way: but after their own sins."

This which was said above: "I appeared to those who were not asking for me: I was found by those who were not seeking me," the apostle Paul writing to the Romans, when he had explained it concerning the person of the nations, added: "But to Israel he says: I have spread forth my hands to an incredulous and contradicting people" (Rom. 10:21), who when they were overcome by the benefits of the Lord, and saw signs beyond man, used to say: "This man does not cast out demons, except by Beelzebub the prince of demons" (Luke 11:15). And again: "Thou art a Samaritan, and hast a demon" (John 8:48). And again: "since thou art a man, thou makest thyself God" (John 10:33). And elsewhere: "This man is not from God, who does not keep the sabbath" (John 9:16). And many other things, which it is long to weave together. Finally, when he extended his hands on the cross to the people not believing, and said: "Father, forgive them: for they know not what they do" (Luke 23:34): they from the opposite side used to say: "Vah! thou who destroyest the Temple, and in three days buildest it up: come down now from the cross, and we believe him. Others he saved, himself he cannot save" (Matt. 27:40, 42). Concerning this also Simeon, holding the child in his arms, prophesied: "Behold this child is set for the fall and for the resurrection of many, and for a sign which shall be spoken against" (Luke 2:34). In Rome the Jews speak to Paul: "Concerning this sect it is known to us, that everywhere it is spoken against" (Acts 28:22).

Possumus expansas manus et in largitate donantis accipere, quod nihil eis petentibus denegarit: sed statim roganti leproso reddiderit sanitatem (Matth. VIII): et caecus a nativitate acceperit oculos (Joan. IX): et esurientia in deserto, exceptis pueris ac mulieribus, populorum saturata sint millia (Matth. XIV). Significant expansae manus et parentis clementiam, suos filios in sinu recipere gestientis. Qui e contrario ambulaverunt in via non bona, et secuti sunt cogitationes suas. Quibus Dominus loquitur per Prophetam: Averte pedem tuum a via aspera (Prov. IV, 27). Dilexerant enim alienos, et instar meretricis dixerant: Vadam post amatores meos (Ose. II, 5). Et relinquentes viam bonam, quae dicit in Evangelio: Ego sum via (Joan. XIV, 6), ambulaverunt per latam et spatiosam viam, quae ducit ad mortem, et secuti sunt cogitationes suas, quas Propheta devitans, Dominum deprecatur: Ab occultis 773 meis munda me, Domine, et ab alienis parce servo tuo. Si mei non fuerint dominati, tunc immaculatus ero (Ps. XVIII, 13, 14). Et Apostolus eos qui non habuerunt notitiam Dei, tradi docet reprobo sensui et operibus malis, ut faciant ea quae non conveniunt (Rom. I). Nos autem Psalmistae voce dicamus: Deduc me in via recta (Ps. CXXXVIII, 24).

(Vers. 3.) Populus qui ad iracundiam provocat me, ante faciem meam semper: qui immolant in hortis, et sacrificant super lateres (Ex Exod. XX, 4). LXX: Populus hic qui exacerbat me in conspectu meo: ipsi semper immolant in hortis, et adolent incensum super laterem ÷ daemonibus qui non sunt.

Dicente Domino: Non facies tibi idolum, neque similitudinem omnium quae in coelo sunt, et quae super terram. Et per Moysen increpante facientes: Irritaverunt me in diis alienis, et in abominationibus suis me ad amaritudinem provocaverunt. Immolaverunt daemoniis, et non Deo (Deut. XXXII, 16, 17), illi studio delinquendi quasi irritarent et provocarent Deum, non solum fecerunt quod non licebat, sed jugiter semperque fecerunt, peccantes in conspectu Domini, cujus oculis cuncta patent, vel in Templo ejus, idolis hostias immolantes. Ac ne quid vero deesset sacrilegio, immolabant in hortis, et adolebant thura super lateres, jungentes idololatriae luxuriam, et sacrificiis voluptatem, et pro uno altari quod impolitis lapidibus Dei erat lege constructum, coctos lateres et agrorum cespites hostiarum sanguine cruentabant.

We can also receive the expanded hands in the largesse of the giver, because he denied nothing to them asking; but immediately to the petitioning leper he restored health (Matt. 8): and he that was blind from birth received eyes (John 9): and the hungry in the desert, besides children and women, thousands of people were saturated (Matt. 14). Expanded hands also signify the clemency of a parent, desiring to receive his sons into his bosom. Who on the contrary walked in a way that is not good, and followed their own thoughts. To whom the Lord speaks through the Prophet: "Turn away thy foot from the sharp way" (Prov. 4:27). For they had loved strangers, and like a harlot had said: "I will go after my lovers" (Hos. 2:5). And leaving the good way, which says in the Gospel: "I am the way" (John 14:6), they walked through the broad and spacious way, which leads to death, and followed their own thoughts, which the Prophet avoiding, prays to the Lord: "From my secret 773 faults cleanse me, O Lord, and from strangers spare thy servant. If they have not had dominion over me, then I shall be immaculate" (Ps. 18:13-14). And the Apostle teaches that those who had not the knowledge of God, are delivered to a reprobate sense and to evil works, that they may do those things which are not convenient (Rom. 1). But let us say with the voice of the Psalmist: "Lead me in the right way" (Ps. 138:24).

(Verse 3.) "A people that provoketh me to wrath before my face always: that immolate in gardens, and sacrifice upon bricks" (cf. Exod. 20:4). LXX: "This people that exasperateth me in my sight: they always immolate in gardens, and burn incense upon a brick to demons that are not."

Since the Lord says: "Thou shalt not make to thyself an idol, nor the likeness of anything that is in heaven, or that is upon the earth." And through Moses rebuking those who do so: "They have provoked me with strange gods, and in their abominations they have provoked me to bitterness." They sacrificed to demons, and not to God" (Deut. 32:16, 17); those people, by a zeal for delinquent behavior, as if they were irritating and provoking God, not only did what was not permitted, but they did it continually and always, sinning in the sight of the Lord, to whose eyes all things lie open, or in his Temple, immolating victims to idols. And lest anything truly be lacking for sacrilege, they were immolating in gardens, and were burning incense upon bricks, joining luxury to idolatry, and pleasure to sacrifices; and in place of the one altar which had been constructed by the law of God with unpolished stones, they were staining cooked bricks and the sods of the fields with the blood of victims.

Hoc dictum sit juxta litteram: alioquin secundum intelligentiam spiritualem, omnis haereticus ad iracundiam provocat Dominum, et in falsitate dogmatum suorum offert immunda sacrificia, nequaquam firma et mansura perpetuo, sed instar hortorum ad breve virentia, carnis deliciis providens. Cui dicitur: Omnis caro fenum, et omnis gloria ejus quasi flos feni. Aruit fenum, et flos decidit: verbum autem Domini, quod in ecclesiis praedicatur, permanet in aeternum (Isai. XL, 6, 7). Hos hortos ex vinea sua nolens fieri Naboth, Achab impiissimo regi sanguinem fundit (III Reg. XXII). Neque enim congruum erat, ut paterna periret haereditas: et excisis vineis, quae afferunt fructum 774 qui laetificat cor hominis, in loco virtutum, deliciarum atque vitiorum olera nascerentur. Fertur sapientissimi apud Graecos merito celebrata et laudata sententia, qui omnes saeculi voluptates, et pompam mundi atque luxuriam celeriter transeuntem, hortos Adonidis vocat.

Sacrificant quoque haeretici super lapides, quando errores suos et exquisita mendacia, dialectica nituntur arte firmare, et in quadrum exstruere: et γραμμικαῖς, ut aiunt, ἀνάγκαις, id est, secti in latere pulveris atque descripti lineis roborare. Quod autem in Septuaginta legitur: daemonibus qui non sunt, et in Hebraico non habetur, illo sensu accipiendum, quod juxta litteram, et juxta spiritum, nec daemonia subsistant, quia jam a Deo, qui vere est, exciderunt: nec sectae haeticorum quae nullam retinent veritatem, sed in umbrarum similitudinem transeunt atque intereunt. Unde et Esther loquitur ad Dominum: Ne tradas haereditatem tuam his qui non sunt (Esther XIV, 11). Et sanctus precatur in psalmo: Ignosce mihi, ut refrigerer priusquam abeam, et ultra non subsistam (Ps. XXXVIII, 14). Qui enim dum in hoc vivit corpore, veniam peccatorum non fuerit consecutus, et sic de vita excesserit, Deo perit, et esse desistit, licet sibi subsistat in poenis.

(Vers. 4, 5.) Qui habitant in sepulcris, et in delubris idolorum dormiunt: qui comedunt carnem suillam, et jus profanum in vasis suis: qui dicunt, recede a me, non appropinques mihi, quia immundus es. LXX: In sepulcris et in specubus dormiunt propter somnia: qui comedunt carnem suillam et jus hostiarum, profana omnia vasa eorum: qui dicunt, abi longe a me, ne appropinques mihi, quoniam mundus sum.

Nihil fuit sacrilegii quod Israel populus praetermitteret, non solum in hortis immolans, et super lateres thura succendens, sed sedens quoque, vel habitans in sepulcris, et in delubris idolorum dormiens, ubi stratis pellibus hostiarum incubare soliti erant, ut somniis futura cognoscerent. Quod in fano Aesculapii usque hodie error celebrat ethnicorum multorumque aliorum, quae non 775 sunt aliud, nisi tumuli mortuorum.

This may be said according to the letter; otherwise, according to the spiritual understanding, every heretic provokes the Lord to wrath, and in the falsehood of his dogmas offers unclean sacrifices, by no means firm and remaining perpetually, but like gardens blooming for a short time, providing for the delights of the flesh. To whom it is said: "All flesh is grass, and all its glory is like the flower of the grass." The grass has withered, and the flower has fallen: but the word of the Lord, which is preached in the churches, remains forever" (Isa. 40:6, 7). Naboth, unwilling for these gardens to be made from his vineyard, sheds his blood to the most impious king Ahab (1 Kings 22). For it was not fitting that the paternal inheritance should perish; and that with the vineyards cut down, which bring forth fruit ⁷⁷⁴ that gladdens the heart of man, in the place of virtues, the herbs of delights and of vices should grow. A sentence of the wisest among the Greeks is reported, deservedly celebrated and praised, who calls all the pleasures of the age, and the pomp of the world and luxury quickly passing away, "the gardens of Adonis."

Heretics also sacrifice upon stones when they strive to strengthen their errors and exquisite lies by the dialectical art, and to build them into a square; and to reinforce them with "linear necessities" (*grammikais anagkais*), as they say—that is, cut into the side of the dust and described by lines. As for what is read in the Seventy: "to demons that are not," and is not held in the Hebrew, it is to be accepted in that sense that according to the letter, and according to the spirit, neither do demons subsist, because they have already fallen away from God, who truly is; nor do the sects of heretics, which retain no truth, but pass over into the likeness of shadows and perish. Whence also Esther speaks to the Lord: "Do not deliver thy inheritance to those who are not" (Esther 14:11). And the holy one prays in the psalm: "Forgive me, that I may be refreshed before I go away, and I shall no longer subsist" (Ps. 38:14). For he who, while he lives in this body, shall not have obtained the pardon of sins, and thus shall have departed from life, perishes to God, and ceases to be, even though he subsists to himself in punishments.

(Verses 4, 5.) "Who dwell in sepulchers, and sleep in the shrines of idols: who eat swine's flesh, and profane broth in their vessels: who say: Depart from me, do not approach me, because thou art unclean." LXX: "They sleep in sepulchers and in caves for the sake of dreams: who eat swine's flesh and the broth of victims, all their vessels are profane: who say: Depart far from me, do not approach me, for I am clean."

There was no sacrilege which the people of Israel omitted, not only immolating in gardens and burning incense upon bricks, but also sitting or dwelling in sepulchers and sleeping in the shrines of idols, where they were accustomed to lie upon the spread skins of victims in order to know future things by dreams. This error the pagans celebrate in the temple of Aesculapius even to this day, and many others, which are ⁷⁷⁵ nothing else but the mounds of the dead.

Nec hoc erant impietatis fine contenti, sed porcorum quoque carnibus vescebantur, quod lege prohibitum erat, et jus hesternum, quod Graeci vocant *ἔωλον* avidis faucibus devorabant (Levit. XII). Unde tam ipsi quam vasa eorum immunda erant, et in tantum procacitatis ac superbiae quotidie augmenta capiebant, ut quicumque non simili duceretur errore, eum arbitrantur immundum, contactumque ejus fugerent, quemadmodum Samaritani et Judaei nobis faciunt, omnesque haeretici, quales nuper sub magistro cerebroso in Gallia pullularunt, qui basilicas Martyrum declinantes, nos qui ibi orationes ex more celebramus, quasi immundos fugiunt. Hoc autem non tam illi faciunt, quam habitantes in eis daemones, fortitudinem et flagella sancti cineris non ferentes.

Quis autem haeticorum non requiescit in memoriis, non dormit in specubus magistrorum? Qualis fuit Marcion et Valentinus, et nuper Eunomius, mentis immunditiam leprosa carne contestans, qui lumen sancti Spiritus relinquentes, et coenaculum in quo Apostoli versabantur, in diaboli tenebris commorantur, et speluncas diligunt, quas Jeremias mystico sermone condemnat: Facta est haereditas mea mihi quasi spelunca hyaenae (Jerem. XII, 8), quam nostri belluam vocant: quod animal semper cadavera persequitur, et vivit succo ac sanie corporum mortuorum. Adversum hos, qui habitant in speluncis, et Abacuc lamentabili voce dicebat: Vae qui potum dat proximo suo potionis turbidae: et inebriat eum, ut respiciat ad speluncas suas (Abac. II, 15). De his speluncis et Dominus loquebatur: Scriptum est, domus patris mei, domus orationis vocabitur: vos autem fecistis eam speluncam latronum (Matth. XXI, 13), in quibus animas interficitis deceptorum, ut non videatis in eis visiones, de quibus idem Salvator ait: Ego visiones multiplicavi, et in malibus Prophetarum assimilatus sum (Ose. XII, 10). Et alius ad eum: Locutus es, inquit, in visione filiis tuis (Psal. LXXXVIII, 20), sed somniis creditis et phantasmatibus, quibus praecepit Dominus non esse credendum. Isti porcorum carne vescuntur, de quibus dicitur: Ne miseritis margaritas vestras ante porcos (Matth. VII, 27). Et jus profanum comedunt, quod in libris eorum haeretica arte conditum est. Quorum vasa immunda sunt omnia, tam scilicet corpora, quam doctrinae, et in tantam dementiam veniunt, ut quicumque eorum non fuerit similis, eum quasi perditum detestentur.

(Vers. 6, 7.) Isti fumus erunt in furore meo, ignis ardens tota die. Ecce scriptum est coram me: Non tacebo, sed reddam et retribuam in sinu eorum iniquitates vestras, et iniquitates patrum vestrorum simul, dicit Dominus, qui sacrificaverunt super montes et super colles, exprobraverunt mihi, et remetiar opus eorum primum in sinum eorum.

Nor were they content with this end of impiety, but they were also feeding on the flesh of pigs, which had been prohibited by the law, and they were devouring with greedy throats "yesterday's broth," which the Greeks call *heolon* (Levit. 11). Whence both they themselves and their vessels were unclean, and they were taking daily increases in such forwardness and pride that whoever was not led by a similar error, they considered him unclean, and fled from his contact, just as the Samaritans and Jews do to us, and all heretics, such as have recently sprouted in Gaul under a brain-sick master, who, declining the basilicas of the Martyrs, flee from us who celebrate prayers there according to custom, as if we were unclean. But not so much do they do this, as the demons dwelling in them, not bearing the strength and the scourges of the holy ash.

But who of the heretics does not rest in memorials, does not sleep in the caves of masters? Such was Marcion and Valentinus, and recently Eunomius, attesting the uncleanness of his mind with leprous flesh, who, leaving the light of the Holy Spirit and the upper room in which the Apostles were staying, dwell in the darkness of the devil and love caves, which Jeremiah condemns with a mystical speech: "My inheritance has become to me like a cave of a hyena" (Jerem. 12:8), which our people call a "beast": because this animal always pursues carcasses, and lives on the juice and corruption of dead bodies. Against these who dwell in caves, Habakkuk also used to say with a lamentable voice: "Woe to him who gives drink to his neighbor from a turbid potion: and makes him drunk, that he may look back at their caves" (Hab. 2:15). Concerning these caves the Lord also spoke: "It is written, the house of my father shall be called a house of prayer: but you have made it a cave of robbers" (Matt. 21:13), in which you kill the souls of the deceived, so that you do not see in them the visions of which the same Savior says: "I have multiplied visions, and in the hands of the Prophets I have been likened" (Hos. 12:10). And another to him: "Thou hast spoken," he says, "in a vision to thy sons" (Ps. 88:20), but 776 you believe in dreams and phantoms, which the Lord commanded were not to be believed. These feed on the flesh of pigs, of whom it is said: "Do not cast your pearls before swine" (Matt. 7:6). And they eat profane broth, which has been seasoned with heretical art in their books. All of whose vessels are unclean, namely both their bodies and their doctrines, and they come into such madness that whoever is not like them, they detest him as one lost.

(Verses 6, 7.) "These shall be smoke in my fury, a burning fire all the day. Behold it is written before me: I will not be silent, but I will render and repay into their bosom your iniquities, and the iniquities of your fathers together, saith the Lord, who have sacrificed upon the mountains, and upon the hills have reproached me: and I will measure back their first work into their bosom."

LXX: Iste est fumus furoris mei: ignis ardet in eo cunctis diebus. Ecce scriptum in conspectu meo: Non tacebo, donec reddam et retribuam in sinu eorum peccata sua, et patrum suorum, dicit Dominus: qui adolebant incensum super montes et super colles, exprobraverunt mihi; reddam opera eorum in sinum eorum [Al. suum].

Propter opera vestra, et incredibilem mentis arrogantiam, ut immundi, mundos putaretis immundos, eritis fumus, ignis ardens [Al. ardentis], qui de meo furore succensus est. Furorem autem, oblivionem, iram, poenitudinem, ita in Deo debemus accipere, quomodo pedes, manus, oculos, aures, et caetera membra, quae habere dicitur incorporealis et invisibilis Deus. Non quo his pateat perturbationibus, qui eas dono gratiae suae exstinguit in nobis; sed quo per nostra verba Dei erga nos intelligamus affectum. Neque enim ira, quae est ultionis libido, ita definitur in Deo, ut in hominibus, quae materiam habet in nostris vitiis, non in Domini voluntate: qui thesaurizamus nobis iram in die irae, et revelationis iusti iudicii Dei, ut tribulos nostros et spinas, et zizania, quae pro semine Dei attulimus, ligna quoque, fenum et stipulam, quae super fundamentum 777 Pauli aedificavimus (I. Cor. III), sapiens flamma consumat. De hoc igne perpetuo et in Moysi cantico legimus: Ignis accensus est de furore meo, et ardebit usque ad infernum deorsum. Devorabit terram et genimina ejus: comburet fundamenta montium, et sagittae meae consument eos (Deut. XXXII, 22). Cujus testimonii sensus est, quod ignis Dei atque vindicta semper ardeat peccatoribus, et eos usque ad inferos persequatur. Qualis erat et dives ille in Evangelio (Luc. XVI) purpuratus, qui, requiescente Lazaro in sinu Abraham, aeternis torquebatur ardoribus. Terram quoque, id est, carnem nostram, et genimina ejus, id est, carnis desideria, eadem flamma comburet, et fundamenta montium quae se elevant contra scientiam Dei. Ipsos quoque montes Dei jacula disperdent, ut humiliati in poenis, montes esse desistant. Ecce, inquit, scriptum est coram me. Omnia enim nostra peccata Dei patent oculis, et in his scripta sunt libris, de quibus in Daniele legimus: Throni positi sunt, et libri aperti sunt (Dan. VII, 10). De quibus in alio loco dicitur: Super terram scribantur (Jerem. XVII, 13). Et nequaquam ultra reticebit qui prius dixerat, Tacui: numquid semper tacebo? dicit Dominus (Isai. XLII, 14). Sed reddet unicuique quod operatus est in sinu ejus, hoc est in cordis arcano, ut eos propria torqueat conscientia. De qua et Osee propheta vaticinatur: Cadent in gladio principes eorum propter indisciplinationem linguae eorum (Ose. VII, 16). Haec est detractio ipsorum in sinu eorum, quae de uniuscujusque corde procedit. Simile quid et in Proverbiis scribitur; In sinu redduntur suo iniquis omnia (Prov. V, 22).

LXX: "This is the smoke of my fury: a fire burneth in it all the days. Behold it is written in my sight: I will not be silent, until I render and repay into their bosom their sins, and those of their fathers, saith the Lord: who burned incense upon the mountains and upon the hills, they reproached me; I will render their works into their bosom" [Al. suum].

Because of your works, and the incredible arrogance of your mind, so that being unclean, you thought the clean to be unclean, you shall be smoke, a burning fire [Al. ardentis], which has been kindled from my fury. But fury, forgetfulness, anger, repentance, we ought to receive in God in the same way as feet, hands, eyes, ears, and other members, which the incorporeal and invisible God is said to have. Not that he is open to these disturbances, who extinguishes them in us by the gift of his grace; but that through our words we may understand God's affection toward us. For neither is anger, which is the lust for vengeance, defined in God as in men, which has its material in our vices, not in the Lord's will: we who treasure up for ourselves wrath in the day of wrath, and of the revelation of the just judgment of God, so that our briars and thorns, and the tares which we have brought forth instead of the seed of God, also the wood, hay, and stubble, which we have built upon the foundation ⁷⁷⁷ of Paul (1 Cor. 3), the wise flame may consume. Concerning this perpetual fire we also read in the song of Moses: "A fire is kindled from my fury, and it shall burn even to the hell below. It shall devour the earth and its increase: it shall burn the foundations of the mountains, and my arrows shall consume them" (Deut. 32:22). The sense of this testimony is that the fire of God and his vengeance always burns for sinners, and pursues them even to the regions below. Such was also that rich man in the Gospel (Luke 16) clothed in purple, who, while Lazarus was resting in the bosom of Abraham, was tormented by eternal heats. The earth also, that is, our flesh, and its increase, that is, the desires of the flesh, the same flame shall burn, and the foundations of the mountains which lift themselves up against the knowledge of God. The darts of God shall also disperse the mountains themselves, so that having been humbled in punishments, they may cease to be mountains. "Behold," he says, "it is written before me." For all our sins lie open to the eyes of God, and are written in those books of which we read in Daniel: "The thrones were set, and the books were opened" (Dan. 7:10). Concerning which it is said in another place: "Let them be written upon the earth" (Jerem. 17:13). And he will by no means be silent any longer who had said before: "I have been silent: shall I always be silent? saith the Lord" (Isa. 42:14). But he will render to each one what he has worked into his bosom, that is, into the secret of the heart, so that their own conscience may torment them. Concerning which also the prophet Hosea prophesies: "Their princes shall fall by the sword because of the indiscipline of their tongue" (Hos. 7:16). This is their detraction in their bosom, which proceeds from the heart of each one. Something similar is also written in Proverbs: "Into their own bosom all things are rendered to the iniquitous" (cf. Prov. 5:22).

Qui sinus propter animae principale (Graec. ἡγεμονικόν) alio nomine appellatur caput. Vias eorum dedi in capita eorum (Ezech. IX, 10). Et alibi: Convertetur dolor ejus in caput ejus, et super verticem illius iniquitas ejus descendet (Ps. VII, 17).

Est autem et bonus sinus, qui sanctitate fruetur conscientiae, de quo Psalmista dicebat: Et oratio mea in sinu meo convertetur (Ps. XXXIV, 13). Intelligitur sinus in quemlibet affectus atque dilectio, ut quando ad maritum sermo dirigitur, Uxor quae est in sinu tuo; et ad parentem, Adducent filios tuos in sinu (Luc. XVI). Unde et omnes qui patrem habent Abraham, et virtutum ejus similes esse meruerunt, requiescunt in sinu ejus.

Neque enim patres, quorum nunc iniquitates nobis et peccata redduntur, eos debemus accipere, de quorum semine nostra nata sunt corpora. 778 Alioquin et ipse Moyses qui dixerat, peccata patrum filiis esse reddenda in tertiam et quartam generationem, his qui oderunt Deum (Exod. XX), interpretatur sententiam suam, dicens: Non moriuntur filii propter peccata patrum: sed unusquisque in suo peccato morietur (Deut. XXIV, 16). Eamdem Ezechiele approbante sententiam, quod nequaquam dicatur illa parabola: Patres uvam acerbam comederunt, et dentes filiorum obstupuerunt (Ezech. XVIII, 2), sed ejus tantum dentes obstupescere, qui comederit: et perire animam peccatricem, nec externa luere peccata. Ex quo intelligimus, vel in bonam partem, vel in contrariam, eos accipiendos patres, quibus unusquisque apponitur, cum de hac vita excesserit.

Sacrificavit autem super montes et colles Israel, quando in Bethel et Dan aureos vitulos posuit. Et exprobravit Deo super praeceptis suis, dum ejus neglexit caeremonias, et cultum Dei daemonibus tribuit: quorum opera reddenda sunt in sinu eorum (Ose. IV). Omnis haereticus contemnens Ecclesiasticam simplicitatem, sacrificat in montibus, et exprobrat Deo, dum ejus praecepta contemnit.

(Vers. 8.) Haec dicit Dominus: Quomodo si inveniatur granum in botro, et dicatur: ne dissipes illud, quoniam benedictio est; sic faciam propter servos meos, ut non disperdam totum. LXX: Sic dicit Dominus: Quomodo si inveniatur acinum in botro, et dicatur: ne contingas illud, quia benedictio est in eo: sic faciam propter servum meum, ut non disperdam omnes.

Dixerat Dominus, Israel esse periturum, et omnia peccata illius suis patere conspectibus, et redditurum se opera singulorum in sinu eorum. Post haec infert similitudinem, et comparationis exemplum, quo doceat unumquemque suo perire peccato, et etiamsi peccantium sit plurima multitudo, unum justum cunctorum vitio non perire.

Which bosom, because of the principal of the soul (hegemonikon), is called by another name, the "head." "I have given their ways upon their heads" (Ezek. 9:10). And elsewhere: "His sorrow shall be turned upon his head, and his iniquity shall descend upon the crown of his head" (Ps. 7:17).

There is also a good bosom, which shall enjoy the holiness of conscience, concerning which the Psalmist used to say: "And my prayer shall be turned into my bosom" (Ps. 34:13). Bosom is understood as affection and love toward anyone, as when the word is directed to a husband: "The wife who is in thy bosom"; and to a parent: "They shall bring thy sons in their bosom" (cf. Luke 16). Whence also all who have Abraham as a father, and have deserved to be like him in virtues, rest in his bosom.

For neither ought we to receive those fathers, whose iniquities and sins are now rendered to us, as those from whose seed our bodies were born. 778 Otherwise even Moses himself, who had said that the sins of the fathers were to be rendered to the children unto the third and fourth generation to those who hate God (Exod. 20), interprets his own sentence, saying: "The children shall not die for the sins of the fathers: but each one shall die in his own sin" (Deut. 24:16). Ezekiel approving the same sentence, that that parable should by no means be said: "The fathers have eaten sour grapes, and the teeth of the children are set on edge" (Ezek. 18:2), but only that his teeth should be set on edge who has eaten: and that the sinful soul should perish, and not pay for external sins. From which we understand that, whether in a good part or in the contrary, those are to be accepted as fathers to whom each one is added when he has departed from this life.

But Israel sacrificed upon the mountains and hills when he placed the golden calves in Bethel and Dan. And he reproached God concerning his precepts, while he neglected his ceremonies, and attributed the worship of God to demons: whose works are to be rendered into their bosom (Hos. 4). And every heretic, contemning Ecclesiastical simplicity, sacrifices on the mountains, and reproaches God, while he contemns his precepts.

(Verse 8.) "Thus saith the Lord: As if a grain be found in a cluster, and it be said: Destroy it not, because it is a blessing; so will I do for the sake of my servants, that I may not destroy the whole." LXX: "Thus saith the Lord: As if a grape-stone be found in a cluster, and it be said: Touch it not, because a blessing is in it: so will I do for the sake of my servant, that I may not destroy them all."

The Lord had said that Israel was to perish, and that all its sins were open to his sight, and that he would render the works of individuals into their bosom. After these things he introduces a similitude, and an example of comparison, by which he may teach that each one perishes by his own sin, and even if there be a very great multitude of those sinning, one just man does not perish by the vice of all.

Si quis, ait, in botro et uva, quae ad maturitatem pervenire non potuit, et acescentes attulit fructus, vel aliquo aeris ac terrae corrupta est vitio, unum granum reperit illae-sum, quod spem habeat adhuc majus fieri, et ad maturitatem solitam pervenire, dicat alteri, ne tangas illud, sed dimitte ut crescat, quia benedictio Domini est, ut in tanta acinorum multitudine solum evaderet siccitatem: sic, inquit, de Judaeorum innumera-bili multitudine, quae offendit Deum, si paucos justos invenero, liberabo eos de interitu 779 plurimorum. Et hoc faciam propter servos meos Abraham, Isaac et Jacob, ad quos facta est repromissio, sive propter eos, qui inter plurimos peccatores serviunt mihi. Tale quid et in Genesi legimus, quando de quinquaginta usque ad decem paulatim quaeruntur justi, qui de peccato liberent civitatem (Gen. XVIII), et Lot de Sodomis cum filiabus suis solus justus eripitur (Gen. XIX). De quo in Catholica Epi-stola scribitur (II Petr. II), quod cruciaretur anima ipsius videntis nefanda committi, et animae [Al. animi tui] iudicium, corporis habitudine demonstraret. Enoch quoque inter peccantium plurimam multitudinem solus raptus ad Deum est (Gen. V). Et Noe cum liberis suis, propter declinantem omnem carnem a Domini servitute, Diluvium delere non potuit (Gen. VII). Sed et Abraham de igne Chaldaeorum, fidei integritate servatus est (Gen. XI).

In quem sensum et Jeremiae verba ex persona Domini dicentis consentiunt: Quasi calidum in deserto, inveni Israel cum occisis gladio (Jerem. XXXVIII, 2 sec. LXX; in Vulg. XXXI, 2). Cum enim, inquit, omnis mundus idololatriae gladiis vulneratus jaceret exanimis, inveni Israel in Abraham habere calorem fidei, quasi medicus, qui post praelium inter cadavera mortuorum, ubi quem senserit pulsantibus venis aliquid habere vitale, adhibet curam vulneribus, ut restituat sanitatem. Pro eo quod scriptum est, ὥς θερμὸν, hoc est, quasi calidum, Latinus interpres, verbi ambiguitate deceptus, lupinum interpretatus est, in quo et Graecorum plerique errant. Et tamen sciendum in Hebraico pro calore scriptum esse THODA (), quod interpretatur gratia: quod scilicet gratia Dei, et non merito operum suorum salvatus sit Israel.

(Vers. 9.) Et educam de Jacob semen, et de Juda possidentem montes meos: et haereditabunt eam electi mei, et servi mei inhabitabunt ibi, et erunt campestria in caulas gregum, et vallis Achor in cubile armentorum populo meo qui quaesierunt me. LXX: 780 Et educam de Jacob semen, et de Juda, et haereditabit montem sanctum meum, et haereditabunt electi mei, et servi mei habitabunt ibi, et erunt in saltu ovilia gregum, et vallis Achor in requie armentorum populo meo qui requiesierunt me.

If anyone, he says, in a cluster and a grape, which has not been able to reach maturity, and has brought forth sour fruits, or has been corrupted by some vice of the air and the earth, finds one grain unhurt, which has hope of yet becoming greater and reaching usual maturity, let him say to another: "Do not touch it, but leave it that it may grow, because it is the blessing of the Lord," so that in such a great multitude of grape-stones it alone should escape dryness. So, he says, from the innumerable multitude of the Jews, which has offended God, if I shall find a few just ones, I will deliver them from the destruction 779 of the many. And this I will do for the sake of my servants Abraham, Isaac, and Jacob, to whom the promise was made, or for the sake of those who serve me among many sinners. Something of this kind we also read in Genesis, when from fifty down to ten just ones are gradually sought, who may deliver the city from sin (Gen. 18), and Lot alone is rescued as just from Sodom with his daughters (Gen. 19). Concerning whom it is written in the Catholic Epistle (2 Pet. 2), that his soul was tormented seeing unspeakable things committed, and he showed the judgment of his soul [Al. your mind] by the habit of his body. Enoch also among a very great multitude of those sinning was alone snatched away to God (Gen. 5). And Noah with his children, because of all flesh declining from the service of the Lord, the Flood could not destroy (Gen. 7). But Abraham also was preserved from the fire of the Chaldeans by the integrity of his faith (Gen. 11).

To which sense also the words of Jeremiah consent, speaking from the person of the Lord: "As something warm in the desert, I found Israel with those slain by the sword" (Jerem. 31:2 according to LXX; in Vulg. 31:2). For when, he says, all the world was lying breathless, wounded by the swords of idolatry, I found that Israel had the warmth of faith in Abraham, like a physician who, after a battle among the carcasses of the dead, where he has sensed someone to have something vital by the pulsing veins, applies care to the wounds, that he may restore health. Instead of what is written, *hos thermon*, that is, "as something warm," the Latin interpreter, deceived by the ambiguity of the word, translated it "lupine" (*lupinum*), in which most of the Greeks also err. And yet it should be known that in the Hebrew for "warmth" there is written *THODA* (), which is interpreted "grace": namely, that Israel was saved by the grace of God, and not by the merit of his works.

(Verse 9.) "And I will bring forth a seed out of Jacob, and out of Judah a possessor of my mountains: and my elect shall inherit it, and my servants shall dwell there, and the plains shall be for folds of flocks, and the valley of Achor for a resting place of herds for my people who have sought me." LXX: 780 "And I will bring forth a seed out of Jacob, and out of Judah, and he shall inherit my holy mountain, and my elect shall inherit it, and my servants shall dwell there, and there shall be in the thicket folds of flocks, and the valley of Achor for a rest of herds for my people who have sought me."

Quem supra vocavit granum botri, sive acinum, aut (ut multi volunt) racemum, hunc nunc appellat semen Jacob et Juda, qui possideat montes, sive montem ejus. Semen Jacob et Juda plerique Christum intelligunt, de quo in Genesi dicitur: Juda, te laudabunt fratres tui (Gen. XLIX, 8), et caetera. Nulli enim dubium quin Salvator de Judae stirpe generatus sit. Alii autem Apostolos intelligi volunt, de quibus saepe diximus: Reliquiae salvae erunt (Isai. I, 9). Et: Nisi Dominus sabaoth reliquisset nobis semen, quasi Sodoma essemus, et similes Gomorrhae fuissetis (Rom. IX, 29). Isti possederunt montem Domini conscientia habitantis in se Christi, loquentes: Accessimus ad Sion montem, et civitatem Dei viventis Jerusalem coelestem (Hebr. XII, 22). Sive montes ejus, de quibus in psalmis canitur: Montes in circuitu ejus, et Dominus in circuitu populi sui (Psal. CXXIV, 2). Et: Fundamenta ejus in montibus sanctis (Psal. LXXXVI, 1).

Possidebunt autem Sion electi Domini, et inhabitabunt in ea servi ejus. De quibus in eodem volumine scribitur: Semen Abraham servi ejus, filii Jacob electi ejus (Psal. CIV, 6). Quicumque ergo adhuc semen est, nec formatus in filium, iste servus est Domini, cui dicit in Evangelio: Scio quia semen Abrahae estis, sed necdum filii (Joan. VIII). Si enim semen essent Abraham, opera utique Abraham facerent. Qui autem filius, iste et electus est Domini. Unde electus possidet Jerusalem, et servi habitant in ea, et de filiorum ac servorum differentia dicitur: Non accepistis spiritum servitutis iterum in timorem, sed spiritum adoptionis (Rom. VIII, 15).

Et erunt, inquit, campestris, sive saltus, in caulas gregum. Pro campestribus in Hebraeo SARON() ponitur. Omnis regio circa Lyddam, Joppen et 781 Jamniam apta est pascendis gregibus. De quo et in Actibus Apostolorum scriptum est: Saltus autem vertentur in ovilia (Act. IX), juxta illud quod in psalmo canitur: Vox Domini perficientis cervos, et revelabit saltus (Psal. XXVIII, 9), sive condensa silvarum, ut latrones ibi latitare desistant, et bestiae venenataque animalia, et loca quondam insidiarum et sanguinis, in ecclesias Domini transeant, et pascantur ibi greges ab eo, qui posuit animam pro ovibus suis. De quo scriptum est: Ipse pascet nos in saecula (Psal. XLV, 15). Ista vox Domini perficientis cervos, et revelans condensa silvarum, per Joannem clamat in eremo: Jam securis in radicem arborum posita est. Omnis arbor quae non facit fructum bonum, excidetur, et in ignem mittetur (Matth. III, 10). Et iterum: Omnis vallis implebitur (Luc. III, 5); de qua et nunc dicitur: et vallis Achor in cubile armentorum, et in requiem populo meo qui requisierunt me.

Him whom above he called a grain of a cluster, or a grape-stone, or (as many wish) a small bunch, he now calls the seed of Jacob and Judah, who should possess the mountains, or his mountain. Most people understand the seed of Jacob and Judah to be Christ, of whom it is said in Genesis: "Judah, thy brethren shall praise thee" (Gen. 49:8), and so forth. For to no one is it a doubt that the Savior was generated from the stock of Judah. But others wish the Apostles to be understood, of whom we have often said: "The remnant shall be saved" (Isa. 1:9). And: "Unless the Lord of sabaoth had left us a seed, we should have been as Sodom, and we should have been like Gomorrah" (Rom. 9:29). These possessed the mountain of the Lord by the conscience of Christ dwelling in them, speaking: "We have come to Mount Sion, and to the city of the living God, the heavenly Jerusalem" (Heb. 12:22). Or his mountains, of which it is sung in the psalms: "The mountains are round about it, and the Lord is round about his people" (Ps. 124:2). And: "Its foundations are in the holy mountains" (Ps. 86:1).

But the elect of the Lord shall possess Sion, and his servants shall dwell in it. Concerning whom it is written in the same volume: "The seed of Abraham his servants, the sons of Jacob his elect" (Ps. 104:6). Whoever therefore is yet a seed, and not formed into a son, he is a servant of the Lord, to whom he says in the Gospel: "I know that you are the seed of Abraham," but not yet sons (John 8:37). For if they were the sons of Abraham, they would surely do the works of Abraham. But he who is a son, he is also the elect of the Lord. Whence the elect possesses Jerusalem, and the servants dwell in it; and of the difference between sons and servants it is said: "You have not received the spirit of servitude again in fear, but the spirit of adoption" (Rom. 8:15).

"And the plains shall be," he says, "or the thickets, for folds of flocks." For "plains" in the Hebrew SARON (סָרוֹן) is placed. All the region around Lydda, Joppa, and 781 Jamnia is fit for feeding flocks. Concerning which it is also written in the Acts of the Apostles: "And the thickets shall be turned into sheepfolds" (cf. Acts 9), according to that which is sung in the psalm: "The voice of the Lord perfecting the hinds, and he will reveal the thickets" (Ps. 28:9), or "the densities of the forests," so that robbers may cease to lurk there, and beasts and poisonous animals; and the places formerly of ambushes and of blood may pass over into the churches of the Lord, and the flocks may be fed there by him who laid down his life for his sheep. Concerning whom it is written: "He himself shall feed us forever" (Ps. 47:15 according to LXX; Vulg. 48:14). This voice of the Lord perfecting the hinds, and revealing the densities of the forests, cries out through John in the desert: "Now the axe is laid to the root of the trees. Every tree that does not bring forth good fruit shall be cut down and cast into the fire" (Matt. 3:10). And again: "Every valley shall be filled" (Luke 3:5); of which it is also said now: "and the valley of Achor for a resting place of herds, and for a rest for my people who have sought me."

De qua et in libro Jesu filii Nave legimus, quod ibi interfectus sit Acham, qui furatus est de anathemate, et de spoliis Jericho, et cum omni domo sua interfectus, atque ex eo quod turbaverit populum, locus ipse in quo accidit, ACHOR (), id est,urbationis ac tumultus nomen accepit (Jos. VII). Vallis igitur Achor, in qua quondam maledictio fuit atque supplicium, erit in armentorum requiem. Quae Paulus edisserens, ait: Numquid de bobus cura est Deo (I Cor. IX, 9)? an utique de nobis dicit, quia debet in spe qui arat, arare, et qui terit aream, terere eam in spe, ut participetur. De hac valle et in Osee mystice scriptum est: Loquar ad cor ejus, haud dubium quin Jerusalem; et dabo possessores illius inde, et vallem Achor, ut aperiat intelligentiam illius (Ose. II, 14). Idcirco enim vallis Achor in possessionem traditur armentorum populi Dei, et saltus vertuntur in caulas gregum, ut aperiatur intelligentia, et Domini veritas cognoscatur.

(Vers. 11, 12.) Et vos qui dereliquistis Dominum, et obliti estis montem sanctum meum. Qui ponitis fortunae mensam, et libatis super eam. Numerabo vos in gladio, et omnes in caede corruetis. LXX: Vos autem qui dereliquistis me, et obliti estis montis sancti mei, et paratis fortunae mensam, et impletis daemone potionem: ego tradam vos in gladium: omnes interfecti corruetis.

In locis quondam silvestribus atque turbarum. 782 in locis gentilium erunt caulae ovium, id est, Ecclesiae de toto orbe credentium. Vos autem, o populi Israel, qui dereliquistis Dominum, et ad iracundiam provocastis Sanctum Israel, qui obliti estis montem sanctum ejus, de quo crebro diximus, vel Dominum Salvatorem, qui montium mons est, et sanctorum omnium sanctus, vel montem Sion, et civitatem Dei viventis Jerusalem coelestem, qui haec et haec facitis, tradam gladio, ut omnes interfecti pariter corruant. Qui sit gladius, dicemus postea: Ponitis, inquit, fortunae mensam, et libatis super eam: sive juxta Septuaginta: Paratis fortunae mensam, et impletis daemone poculum, aut *κέραςμα*, quod omnes similiter transtulerunt, id est, mixtam potionem. Est autem in cunctis urbibus, et maxime in Aegypto, et in Alexandria idololatriae vetus consuetudo, ut ultimo die anni et mensis eorum qui extremus est, ponant mensam refertam varii generis epulis, et poculum mulso mixtum, vel praeteriti anni, vel futuri fertilitatem auspicantes.

Concerning which we also read in the book of Joshua the son of Nun, that Achan was killed there, who stole from the anathema and from the spoils of Jericho, and was killed with all his house; and from the fact that he troubled the people, the place itself in which it happened received the name ACHOR (), that is, of "trouble" and "tumult" (Josh. 7). Therefore the valley of Achor, in which formerly there was a curse and punishment, shall be for the rest of herds. Which Paul explaining says: "Does God take care for oxen?" (1 Cor. 9:9); or does he surely say it for us, because he who plows ought to plow in hope, and he who threshes the area, to thresh it in hope, that he may be a partaker. Concerning this valley it is also written mystically in Hosea: "I will speak to her heart," no doubt Jerusalem; "and I will give her possessors from thence, and the valley of Achor, that it may open her understanding" (Hos. 2:14-15). For therefore the valley of Achor is delivered into the possession of the herds of the people of God, and the thickets are turned into folds of flocks, that the understanding may be opened, and the truth of the Lord may be known.

(Verses 11, 12.) "And you that have forsaken the Lord, and have forgotten my holy mountain: who set a table for fortune, and offer libations upon it. I will number you in the sword, and you shall all fall in the slaughter." LXX: "But you who have forsaken me, and have forgotten my holy mountain, and prepare a table for fortune, and fill a potion for the demon: I will deliver you into the sword: you shall all fall being slain."

In the places formerly of the woods and of the crowds, 782 in the places of the Gentiles, there shall be the folds of sheep, that is, the Churches of those believing from the whole world. But you, O people of Israel, who have forsaken the Lord, and have provoked the Holy One of Israel to wrath, who have forgotten his holy mountain, of which we have frequently spoken, either the Lord Savior, who is the mountain of mountains, and the holy of all holies, or Mount Sion, and the city of the living God, the heavenly Jerusalem; you who do these and these things, I will deliver to the sword, so that you may all fall together being slain. What the sword is, we shall say afterwards. "You set," he says, "a table for fortune, and offer libations upon it": or according to the Seventy: "You prepare a table for fortune, and fill a cup for the demon," or *kerasma*, which all similarly translated, that is, "a mixed potion." Moreover, there is in all cities, and especially in Egypt and in Alexandria, an old custom of idolatry, that on the last day of the year and of the month which is the last, they set a table filled with various kinds of delicacies, and a cup mixed with honey-wine, auguring the fertility of either the past year or the future.

Hoc autem faciebant Israelitae, omnium simulacrorum portenta venerantes, et nequaquam altari victimas, sed huiusmodi mensae liba fundebant. Quodque Septuaginta transtulerunt daemone, in Hebraico habet MENNI (), quod Symmachus interpretatus est, absque me: ut sit sensus: Qui paratis fortunae mensam, et impletis absque me potionem; ut doceat non sibi fieri, sed daemone. Gladius autem quo interficiuntur, pro supplicio accipitur. Neque enim omnis populus Israel gladio traditus est, quorum videmus quanta millia in toto orbe dispersa sint; sed poenis atque cruciatibus, captivitati et ultimae servituti, juxta illud quod alibi dicitur: In gladio morientur omnes peccatores populi mei: et in Deuteronomii Cantico: Inebriabo sagittas meas in sanguine, et gladius meus comedet carnes vulneratorum (Deut. XXXII, 42). Haud credibile esse potest, sagittas Domini inebriari sanguine, et gladium illius vulneratorum saturari carnibus. De his sagittis quae Job per singula horarum momenta pungebant, loquitur. Sagittae Domini in corpore meo sunt: quarum furor ebibit spiritum meum; cum enim coepero loqui, stimulant me (Job. VI, 4).

Juxta tropologiam autem 783 hoc dicendum est, quod omnes qui Ecclesiam deserunt et obliviscuntur montem sanctum Dei, et se tradunt spiritibus erroris, et doctrinis daemoniorum, isti parant fortunae mensam, nihil ad Deum pertinere credentes, sed vel stellarum cursu, vel varietate fortunae omnia gubernari: quos Paulus increpat, dicens: Non potestis mensae Domini participare, et mensae daemoniorum. Non potestis calicem Domini bibere, et calicem daemoniorum (I Cor. X, 20, 21): quia aeternis tradentur suppliciis, ita ut nullus eorum caedem et ruinam possit evadere.

(Vers. 12.) Pro eo quod vocavi, et non respondistis, locutus sum, et non audistis: sed fecistis [Vulg. et faciebatis] malum in oculis meis, et quae nolui, elegistis. LXX: Quia vocavi vos, et non audistis: locutus sum, et contempsistis, et fecistis malum in conspectu meo, et quae nolebam elegistis.

Gladio, ait, estis traditi, quia non solum reliquistis me, et obliti estis mei, et fortunae poculum miscuistis, sed cum essem Emmanuel, id est, nobiscum Deus, de quo et Joannes scribit: Verbum caro factum est, et habitavit in nobis (Joan. I, 14), praesens vos vocavi: revertimini ad me filii revertentes (Jerem. III, 14). Et: Venite ad me omnes qui laboratis et onerati estis (Matth. XI, 28), et respondere noluistis. Locutus sum in parabolis, et omnia feci quae facere debui, et non audistis me, immo et contempsistis.

But the Israelites used to do this, venerating the portents of all idols, and by no means were they pouring libations of victims upon the altar, but of a table of this kind. And what the Seventy translated "for the demon," in the Hebrew has MENNI (), which Symmachus interpreted "without me" (absque me): so that the sense is: You who prepare a table for fortune, and fill a potion without me; so that he may teach that it is not done for him, but for the demon. But the sword by which they are slain is accepted for punishment. For neither was all the people of Israel delivered to the sword, of whom we see how many thousands are dispersed in the whole world; but to punishments and torments, to captivity and ultimate servitude, according to that which is said elsewhere: "In the sword all the sinners of my people shall die": and in the Song of Deuteronomy: "I will make my arrows drunk with blood, and my sword shall eat the flesh of the wounded" (Deut. 32:42). It can hardly be credible that the arrows of the Lord are drunk with blood, and his sword is saturated with the flesh of the wounded. He speaks of these arrows which were pricking Job through individual moments of the hours: "The arrows of the Lord are in my body: whose fury drinks up my spirit; for when I have begun to speak, they stimulate me" (Job 6:4).

Moreover, according to tropology 783 this must be said, that all who desert the Church and forget the holy mountain of God, and deliver themselves to the spirits of error, and to the doctrines of demons, these prepare a table for fortune, believing that nothing pertains to God, but that all things are governed either by the course of the stars or by the variety of fortune: whom Paul rebukes, saying: "You cannot participate in the table of the Lord, and the table of demons. You cannot drink the cup of the Lord, and the cup of demons" (1 Cor. 10:21): because they shall be delivered to eternal punishments, so that none of them can escape slaughter and ruin.

(Verse 12 continued.) "Because I called, and you did not answer; I spoke, and you did not hear: but you did [Vulg. and you were doing] evil in my eyes, and you chose the things that I would not." LXX: "Because I called you, and you did not hear: I spoke, and you contemned, and you did evil in my sight, and you chose the things that I did not want."

You are delivered to the sword, he says, because you not only forsook me, and forgot me, and mixed the cup for fortune, but when I was Emmanuel, that is, God with us, of whom also John writes: "The Word was made flesh, and dwelt among us" (John 1:14), I called you being present: "Return to me, returning sons" (Jerem. 3:14). And: "Come to me all you who labor and are burdened" (Matt. 11:28), and you were unwilling to answer. I spoke in parables, and did all things which I ought to have done, and you did not hear me, rather you even contemned me.

Ego enim sum qui et supra dixi: Veni et non erat homo: vocavi, et non erat qui obediret (Isai. L, 2). Nec vobis haec sufficebat impietas, ut me praesentem contemneretis, et missum ad vos occideretis haeredem; sed fecistis malum in conspectu meo, et quae nolebam elegistis, et blasphemastis Filium Dei, ut peteretis vobis Barabbam latronem, homicidii et seditionis auctorem; et adhuc audetis dicere: Quare nos errare fecisti a via tua (Isai. LXIII, 17)? Si enim qui me nesciebant invenerunt me, et qui me non invocabant, susceperunt me, quibus vos digni estis cruciatibus, qui missum ad vos atque dicentem: Non veni nisi ad oves perditas domus Israel (Matth. XV, 24), suscipere noluistis, sed insuper affixistis cruci?

Considerandum quid significet quod ait: Et quae nolebam elegistis; aut quae sit voluntas Filii Dei, qui loquitur in Evangelio: Non omnis qui dicit mihi, Domine, Domine, ingredietur in regnum coelorum: sed qui facit voluntatem Patris mei qui est in coelis (Matth. VII, 21). 784 De qua et ipse dicit Deus: Ut facerem voluntatem tuam volui (Psal. XXXIX, 9). Haec est voluntas, de qua et ipse Dominus loquebatur: Inveni David filium Jesse, virum juxta cor meum, qui faciat omnes voluntates meas (Act. XIII, 22). Unde et sanctus precatur et dicit: Doce me ut faciam voluntatem tuam, quia Deus meus es tu (Psal. CXLII, 10). Omnia enim licent, sed non omnia expediunt. Et de virginibus narrat Apostolus se Domini non habere praeceptum, vult tamen nos esse sicut seipsum (I Cor. VI). Ex quo ostendit nequaquam indulgentiam magistri sectandam esse, sed voluntatem (I Cor. VII); et ea nos debere eligere quae expediunt, non quae licent, ut illud est de digamia, Volo adolescentulas nubere, filios procreare, matresfamilias esse (I Tim. V, 14). Ponitque causas, cur ista concedat: Jam enim quaedam abierunt retro post Satanam. Ergo non est voluntas pura secundi matrimonii, quae fornicationis comparatione vilesceat.

(Vers. 13, 14.) Propter hoc haec dicit Dominus Deus: Ecce servi mei comedent, et vos esurietis. Ecce servi mei bibent, et vos sitietis. Ecce servi mei laetabuntur, et vos confundemini. Ecce servi mei laudabunt prae exultatione cordis, et vos clamabitis prae dolore cordis, et prae contritione spiritus ululabitis. LXX: Propterea haec dicit Dominus: Ecce servi mei comedent, vos autem esurietis. Ecce servi mei bibent, vos autem sitietis. Ecce servi mei gaudebunt, vos autem confundemini. Ecce servi mei exultabunt in gaudio, vos autem clamabitis propter dolorem cordis vestri, et propter contritionem spiritus vestri ululabitis.

For I am he who also said above: "I came and there was no man: I called, and there was no one who would obey" (Isa. 50:2). Nor was this impiety sufficient for you, that you should condemn me present, and kill the heir sent to you; but you did evil in my sight, and chose the things that I did not want, and blasphemed the Son of God, so that you would ask for yourselves Barabbas the robber, the author of homicide and sedition; and do you still dare to say: "Why hast thou made us to err from thy way" (Isa. 63:17)? For if those who did not know me found me, and those who were not invoking me received me, with what torments are you worthy, who were unwilling to receive him sent to you and saying: "I have not come except to the lost sheep of the house of Israel" (Matt. 15:24), but moreover affixed him to the cross?

It is to be considered what he signifies by saying: "And you chose the things that I would not"; or what is the will of the Son of God, who speaks in the Gospel: "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he who doth the will of my Father who is in heaven" (Matt. 7:21). 784 Concerning which also God himself says: "I have willed to do thy will" (Ps. 39:9). This is the will of which also the Lord himself spoke: "I have found David the son of Jesse, a man according to my heart, who shall do all my wills" (Acts 13:22). Whence also the holy one prays and says: "Teach me to do thy will, for thou art my God" (Ps. 142:10). For all things are permitted, but not all things are expedient. And of virgins the Apostle relates that he does not have a precept of the Lord, yet he wants us to be as he himself is (1 Cor. 6, 7). From which he shows that the indulgence of the master is by no means to be followed, but his will; and that we ought to choose those things which are expedient, not those which are permitted, as is that concerning digamy: "I will that the younger women marry, procreate children, be mothers of families" (1 Tim. 5:14). And he places the causes why he grants these things: "For now some have gone back after Satan." Therefore the will for a second marriage is not pure, which becomes cheap by comparison with fornication.

(Verses 13, 14.) "Therefore thus saith the Lord God: Behold my servants shall eat, and you shall be hungry. Behold my servants shall drink, and you shall be thirsty. Behold my servants shall rejoice, and you shall be confounded. Behold my servants shall praise for joyfulness of heart, and you shall cry for sorrow of heart, and shall howl for contrition of spirit." LXX: "Therefore thus saith the Lord: Behold my servants shall eat, but you shall be hungry. Behold my servants shall drink, but you shall be thirsty. Behold my servants shall rejoice, but you shall be confounded. Behold my servants shall exult in joy, but you shall cry because of the sorrow of your heart, and because of the contrition of your spirit you shall howl."

Non solum gladio corruetis vos qui dereliquistis Dominum, et fecistis malum in conspectu ejus, et praesentem noluistis audire, sed multam inter vos et gentium multitudinem cernetis differentiam. Illi enim qui servi erunt mihi, comedent, et bibent, laetabuntur, et laudabunt prae exultatione cordis. Vos autem e contrario, esurietis atque sitietis, confundemini et prae dolore cordis et contritione spiritus ululabitis. Quae omnia *χιλιαστὰι* in mille annis putant esse complenda, cibum et potum, regnum Dei esse credentes, nec intelligentes illud quod scriptum est: Operamini non cibum qui perit, sed panem vitae et veritatis (Joan. VI, 27), et carnem Christi, et fructum ligni vitae comedere cupientes. De quo Salvator loquitur: Ego sum panis qui de coelo descendi (Joan. VI, 33). Et Ecclesiastes: Aperi oculos tuos, et saturare panibus (Prov. XX, 13). Et Psalmista: Juvenis, inquit, fui et non senui, et non vidi justum derelictum, neque semen ejus quaerens panem. Tota die miseretur et fenerat, et semen ejus in benedictionem erit (Psal. XXXVI, 25). De isto pane et convivio spirituali, discipulos instruebat: Vos qui perseverastis mecum in tentationibus meis, edetis in mensa Patris mei in regno coelorum (Luc. XXII, 28). Quod si de simplici pane accipiamus, quomodo illud explanare poterimus: Non interficiet fame Dominus animam justam (Prov. X, 3). Et iterum: Cognoscit Dominus vias immaculatum, et haereditas eorum erit in sempiternum. Non confundentur in tempore pessimo, et in diebus famis saturabuntur (Psal. XXXVI, 18, 19). Quanti enim sancti in persecutione moriuntur fame et egestate confecti; quanti justi esuriunt, et impii cruditatibus distenduntur! Potus autem ille accipiendus est, qui hauritur de fontibus Israel; quem qui biberit, habebit in se fontem aquae salientis in vitam aeternam (Joan. IV; Luc. XXII). Quem et Salvator in regno Patris se bibiturum cum Apostolis pollicetur: qui laetificat cor hominis (Psal. CIII, 14), ita ut bibentes possint dicere: Dedisti laetitiam in corde meo (Psal. IV, 7). De hoc cibo et potu inter octo beatitudines dicitur: Beati qui esuriunt et sitiunt justitiam (Matth. V, 6). Et mater Domini plena sancto Spiritu prophetabat: Esurientes implevit bonis (Luc. I, 53), qui prius cibum Domini non habebant: et divites dimisit inanes, qui dati sunt pro sepultura ejus; et quem Prophetiae promiserant, respuerunt. De quibus et in alio loco Psalmista decantat: Divites eguerunt, et esurierunt (Psal. XXXIII, 11), id est, populus Judaeorum. Qui autem quaerunt Dominum, hoc est, turba gentilium, non egebunt omni bono.

Not only shall you fall by the sword, you who have forsaken the Lord, and have done evil in his sight, and were unwilling to hear him present, but you shall see a great difference between you and the multitude of the Gentiles. For those who shall be servants to me shall eat and drink, shall rejoice, and shall praise for joyfulness of heart. But you on the contrary shall hunger and thirst, you shall be confounded, and because of the sorrow of heart and contrition of spirit you shall howl. All which things the Millenarians (chiliastai) think are to be fulfilled in the thousand years, believing the kingdom of God to be food and drink, and not understanding that which is written: "Work not for the food which perisheth, but for the bread of life and truth" (John 6:27), and desiring to eat the flesh of Christ and the fruit of the tree of life. Concerning which the Savior speaks: "I 785 am the bread which came down from heaven" (John 6:33). And Ecclesiastes: "Open thy eyes, and be filled with bread" (Prov. 20:13). And the Psalmist: "I have been young," he says, "and now am old, and I have not seen the just man forsaken, nor his seed seeking bread." All the day he sheweth mercy and lendeth, and his seed shall be in blessing" (Ps. 36:25-26). Concerning this bread and spiritual banquet he used to instruct the disciples: "You who have persevered with me in my temptations shall eat at the table of my Father in the kingdom of heaven" (Luke 22:28, 30). For if we accept this concerning simple bread, how shall we be able to explain that: "The Lord will not kill the just soul with hunger" (Prov. 10:3)? And again: "The Lord knoweth the ways of the immaculate, and their inheritance shall be forever. They shall not be confounded in the evil time, and in the days of famine they shall be filled" (Ps. 36:18, 19). For how many saints in persecution die consumed by hunger and want; how many just men hunger, and the impious are distended by indigestions! But that drink is to be accepted which is drawn from the fountains of Israel; which he who drinks shall have in himself a fountain of water springing into eternal life (John 4; Luke 22). Which also the Savior promises that he will drink with the Apostles in the kingdom of his Father: which gladdens the heart of man (Ps. 103:15), so that those drinking can say: "Thou hast given gladness in my heart" (Ps. 4:7). Concerning this food and drink it is said among the eight beatitudes: "Blessed are they who hunger and thirst for justice" (Matt. 5:6). And the mother of the Lord, full of the Holy Spirit, prophesied: "He hath filled the hungry with good things" (Luke 1:53), who previously did not have the food of the Lord: "and the rich he hath sent empty away," who were given for his burial; and him whom the Prophets had promised, they rejected. Concerning whom also in another place the Psalmist chants: "The rich have wanted and have hungered" (Ps. 33:11), that is, the people of the Jews. But they who seek the Lord, that is, the crowd of the Gentiles, "shall not want every good thing."

Cumque servientes Christo, et credentes ei laetati fuerint, et laudaverint Deum prae exultatione cordis et gaudio: tunc illi confundentur, videntes in suum locum alios successisse; et clamabunt prae dolore cordis, implentes illud quod scriptum est: Ibi erit fletus et stridor dentium (Matth. XIII, 50): quando steterint agni gentium atque justorum ad dexteram, et haedi Judaeorum atque impiorum a sinistris: aliis recipientibus aeterna praemia, aliis aeterna supplicia.

Contritio autem spiritus prae dolore cordis intelligenda in conscientia 786 peccatorum, juxta illud quod scriptum est: Cognoscent errantes spiritu intelligentiam (Isa. XXIX, 24). Et: Cor contritum et humiliatum Deus non despicias (Psal. L, 19). Contritur spiritus quando fuerit elevatus; quod de rege inimico Israel scribitur: Induravit Dominus spiritum ejus (IV Reg. XVII, 14). Et de Babyloniorum principe, quando elevatum est cor ejus, et induratus spiritus, ut superbiens diceret: Haec est Babylon, et ego feci eam (Dan. IV, 27).

(Vers. 15, 16.) Et dimittetis nomen vestrum in juramento [Vulg. juramentum] electis meis, et interficiet te Dominus Deus, et servos suos vocabit nomine alio, in quo qui benedictus est super terram, benedicetur in Deo amen: et qui jurat in terra, jurabit [Al. jurat] in Deo amen. LXX: Relinquetis enim nomen vestrum in saturitatem electis meis. Vos autem interficiet Dominus: servientibus autem mihi vocabitur nomen novum, cui benedicetur super terram: benedicent enim Deum verum, et qui jurant super terram: jurabunt Deum verum.

Pro saturitate, quae Hebraice dicitur SABAA (), caeteri juramentum interpretati sunt; quod verbum multas habet intelligentias, et pro diversitate accentuum variatur. Intelligitur enim et juramentum, et saturitas, et satietas, et plures, et septem. De quo in libro Geneseos diximus, et in hoc volumine (Ad cap. IV), ubi septem mulieres apprehenderunt unum virum. Rursum pro eo quod Septuaginta transtulerunt, verum, et in Hebraico dicitur, AMEN (), Aquila vertit πεπιστωμένως, id est, fideliter. Quod autem dicit, hoc est: aliis in vestrum succedentibus locum, nomen vestrum erit juramentum electis meis, ut pro malorum exemplo vos habeant et detestentur talia sustinere, et jurent sic; non haec patiar quae passus est populus Judaeorum. Sive nomen vestrum erit in satietatem: quod in his dici solet, quorum odiosa est recordatio et memoria. et qui usque ad saturitatem nauseamque venerunt. Vel certe hoc dicendum, quod nomen suum derelinquant electis Domini, ut pro illis gentium turba succedat; et ipsi appellentur filii Abraham et Israel.

And when those serving Christ and believing in him shall have rejoiced and shall have praised God for joyfulness of heart and joy: then those others shall be confounded, seeing others have succeeded into their place; and they shall cry for sorrow of heart, fulfilling that which is written: "There shall be weeping and gnashing of teeth" (Matt. 13:50): when the lambs of the Gentiles and of the just shall stand at the right hand, and the goats of the Jews and of the impious at the left: some receiving eternal rewards, others eternal punishments.

But contrition of spirit because of sorrow of heart is to be understood in the conscience 786 of sins, according to that which is written: "They that err in spirit shall know understanding" (Isa. 29:24). And: "A contrite and humbled heart, O God, thou wilt not despise" (Ps. 50:19). The spirit is contrite when it has been elevated; which is written of the enemy king of Israel: "The Lord hardened his spirit" (4 Kings 17:14). And of the prince of the Babylonians, when his heart was elevated and his spirit hardened, so that being proud he said: "Is not this Babylon, and I have made it?" (cf. Dan. 4:27).

(Verses 15, 16.) "And you shall leave your name for an oath [Vulg. oath] to my elect, and the Lord God shall slay thee, and shall call his servants by another name, in which he that is blessed upon the earth, shall be blessed in the God amen: and he that sweareth in the earth, shall swear [Al. sweareth] in the God amen." LXX: "For you shall leave your name for a satiety to my elect. But the Lord shall slay you: but to those serving me a new name shall be called, which shall be blessed upon the earth: for they shall bless the true God, and those who swear upon the earth: shall swear by the true God."

Instead of "satiety," which in Hebrew is called SABAA (), the others interpreted it as "oath"; which word has many understandings, and is varied according to the diversity of accents. For it is understood as both "oath," and "fullness," and "satiety," and "more," and "seven." Concerning which we have spoken in the book of Genesis, and in this volume (At Chapter 4), where seven women took hold of one man. Again, instead of what the Seventy translated "true," and in Hebrew is said AMEN (), Aquila translated pepistomenos, that is, "faithfully." But what he says is this: others succeeding into your place, your name shall be an oath to my elect, so that they may hold you for an example of evils and detest sustaining such things, and swear thus: "May I not suffer these things which the people of the Jews suffered." Or your name shall be for a satiety: which is accustomed to be said of those whose record and memory is hateful, and who have come even to satiety and nausea. Or certainly this must be said, that they leave their name to the elect of the Lord, so that the crowd of the Gentiles may succeed instead of them; and they themselves be called sons of Abraham and Israel.

De quibus Paulus loquitur: Pax super eos, et super Israel Dei (Galat. VI, 16). Neque enim qui ex Israelitis sunt Israel; nec qui semen Abraham omnes filii (Rom. IX, 7), ad quos dicitur: Si filii essetis Abraham, 787 opera Abraham faceretis (Joan. VIII, 39). Et quia semen sunt Abraham, et non filii, de quorum differentia supra diximus: propterea eos increpat Baptista Joannes, dicens: Et ne velitis dicere, patrem habemus Abraham: potens est enim Deus de lapidibus istis suscitare filios Abrahae (Matth. III, 9). Quomodo enim possunt hujus esse filii, qui dixerunt ligno et lapidi, tu genuisti me: cum e contrario, qui ex faith sunt, hi appellentur filii Abrahae? Vos autem, inquit, interficiet Dominus, ut nequaquam appellemini circumcisio, sed concisio (Galat. III): ut vita careatis aeterna, ut non habeatis eum qui dicit: Ego sum vita (Joan. XIV, 6).

Servos autem, ait, suos vocabit nomine alio, sive novo, quod in toto orbe celebrabitur. Et erit benedictum: in tantum, ut qui illo nomine fuerit appellatus, benedicatur in Domino, et signum verae Circumcisionis accipiat, amen: quo saepe in approbationem eorum quae dicta sunt, Dominus utitur in Evangelio: Amen, amen dico vobis (Joan. V, 19). Nomen autem novum sive aliud, nullum est, nisi quod ex Christi nomine derivatur, ut nequaquam vocetur populus Dei Jacob, et Judas, et Israel, et Ephraim, et Joseph, sed Christianus. Quicumque enim juraverit in terra, nequaquam juraverit in idolis et falsis diis, sed in Deo: quae sententia rursum, amen signaculo comprobatur. Porro juxta Septuaginta qui pro amen, verum Deum interpretati sunt, ut benedicatur Deus verus, et qui jurant super terram, jurent Deum verum, non secundum errorem Arianorum referimus ad personam tantum Dei Patris, de quo scriptum est: Ut cognoscant te solum verum Deum, et quem misisti Jesum Christum (Joan. XVII, 3): sed ad Filium, qui et ipse verus Deus est, dicente evangelista Joanne: Venit Filius Dei, et dedit nobis mentem, ut cognoscamus verum, et simus in vero Filio ejus Jesu Christo (Joan. V, 20). Iste est verus Deus et vita aeterna. Si enim Salvator de se loquitur: Ego sum veritas (Joan. XIV, 6), consequenter verus Deus a veritate nomen accepit, ut nequaquam secundum falsos deos appelletur Deus, sed secundum verum Deum Patrem, et ipse sit verus Deus. Alioquin si non est verus, erit idolo similis, quod redundat in capita 788 eorum, qui Christum verum Deum negant. Hoc est autem nomen novum, quod ei in Apocalypsi super calculo scribitur (Cap. II), cui in toto orbe benedicitur.

Concerning whom Paul speaks: "Peace be upon them, and upon the Israel of God" (Gal. 6:16). For neither are they who are of the Israelites all Israel; nor they who are the seed of Abraham all sons (Rom. 9:6, 7), to whom it is said: "If you were the sons of Abraham, 787 you would do the works of Abraham" (John 8:39). And because they are the seed of Abraham, and not sons, of whose difference we have spoken above: therefore John the Baptist rebukes them, saying: "And do not wish to say, we have Abraham for a father: for God is able of these stones to raise up sons to Abraham" (Matt. 3:9). For how can they be sons of him, who said to wood and stone: "thou hast begotten me": when on the contrary, those who are of faith, these are called sons of Abraham? But you, he says, the Lord shall slay, so that you may by no means be called circumcision, but concision (Gal. 5:12; cf. Phil. 3:2): so that you may lack eternal life, so that you may not have him who says: "I am the life" (John 14:6).

But his servants, he says, he will call by another name, or a new one, which shall be celebrated in the whole world. And it shall be blessed: to such an extent that he who shall have been called by that name, shall be blessed in the Lord, and shall receive the sign of the true Circumcision, "amen": which the Lord often uses in the Gospel for the approbation of those things which have been said: "Amen, amen, I say to you" (John 5:19). But the new or other name is none other than that which is derived from the name of Christ, so that the people of God may by no means be called Jacob, and Judah, and Israel, and Ephraim, and Joseph, but Christian. For whoever shall have sworn on the earth, shall by no means have sworn by idols and false gods, but in God: which sentence again is proved by the seal of amen. Furthermore, according to the Seventy who instead of amen interpreted "true God," so that the true God may be blessed, and they who swear upon the earth may swear by the true God, we do not refer this, according to the error of the Arians, to the person only of God the Father, of whom it is written: "That they may know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3): but to the Son, who is also himself true God, the evangelist John saying: "The Son of God has come, and has given us a mind, that we may know the true one, and be in his true Son Jesus Christ" (1 John 5:20). This is the true God and eternal life. For if the Savior speaks of himself: "I am the truth" (John 14:6), consequently the true God received his name from truth, so that he may by no means be called God according to false gods, but according to the true God the Father, and he himself be true God. Otherwise if he is not true, he will be like an idol, which redounds upon the heads 788 of those who deny Christ to be true God. But this is the new name, which is written for him in the Apocalypse upon the pebble (Chapter 2), which is blessed in the whole world.

(Vers. 17, 18.) Quia oblivioni traditae sunt angustiae priores, et quia absconditae sunt ab oculis meis. Ecce enim creo coelos novos, et terram novam, et non erunt in memoria priora: et non ascendet [Vulg. ascendent] super cor: sed gaudebitis et exultabitis usque in sempiternum in his quae ego creo. LXX: Obliviscuntur enim tribulationis prioris, et non ascendet super cor eorum. Erit enim coelum novum, et terra nova: et non recordabuntur priorum, et non veniet super cor eorum; sed gaudium et exultationem invenient in ea.

Causa laetitiae et confessionis Dei veri est, quia aeterna angustiarum priorum succedet oblivio, ut nequaquam idolorum meminerint et erroris pristini, sed ad lucem de tenebris transeant, ut aeterna beatitudine perfruantur. Obliviscuntur enim pristina mala, non oblivione memoriae, sed bonorum successione, juxta illud quod scriptum est: In die bona oblivio malorum (Eccles. XI, 27). Et alibi: Afflictio horae oblivionem facit deliciarum (Ibid., 29): eo quod in angustiis constituti, nequaquam voluptatibus pristinis, juxta errorem, Epicuri animo perfruantur. Licet possit et hoc dici, quod in coelo novo, et in terra nova, omnis conversationis pristinae memoria deleatur: ne hoc ipsum pars malorum sit, prioris angustiae recordari.

Coelum autem novum et terram novam, qui putant omnia interire quae cernimus, Evangelii interpretantur testimonio: Coelum et terra transibunt (Matth. XXIV, 35). Et Pauli apostoli: Quae enim videntur, temporalia sunt: quae autem non videntur, aeterna (II Cor. IV, 18). Porro qui novitatem, commutationem in melius, et non elementorum arbitrantur interitum, illo utuntur exemplo: A principio terram tu fundasti, Domine, et opera manuum tuarum sunt coeli. Ipsi peribunt, tu autem permanes, et omnes sicut vestimentum veterascent, et quasi amictum involves eos, et mutabuntur (Psal. CI, 26, 27). In quo perspicue demonstratur perditionem et interitum, non abolitionem in nihili, sed commutationem sonare in melius. Neque enim illud quod in alio loco scriptum est: Luna fulgebit ut sol, et sol septuplum 789 lumen accipiet (Isai. XXX, 16), interitum significat pristinorum, sed commutationem in melius. Quod ut possit intelligi, nostrae conditionis ponamus exempla: Infans cum in puerum creverit, et puer in juvenem, et juvenis in virum, et vir in senem, nequaquam per singulas aetates perit. Idem enim est qui prius fuit; sed paulatim immutatur, et aetati pristinae perisse dicitur.

(Verses 17, 18.) "For the prior distresses are given to oblivion, and because they are hidden from my eyes. For behold I create new heavens, and a new earth, and the prior things shall not be in memory: and they shall not ascend [Vulg. shall not ascend] upon the heart: but you shall be glad and exult forever in these things which I create." LXX: "For they shall forget the prior tribulation, and it shall not ascend upon their heart. For there shall be a new heaven, and a new earth: and they shall not remember the prior things, and it shall not come upon their heart; but they shall find joy and exultation in it."

The cause of gladness and of the confession of the true God is that an eternal oblivion of the prior distresses shall succeed, so that they may by no means remember the idols and the former error, but may pass from darkness to light, so that they may enjoy eternal beatitude. For they shall forget the former evils, not by an oblivion of memory, but by the succession of good things, according to that which is written: "In the good day there is oblivion of evils" (Ecclus. 11:27). And elsewhere: "The affliction of an hour makes an oblivion of delicacies" (cf. Ecclus. 11:29): because those constituted in distresses, by no means enjoy the former pleasures with an Epicurean mind, according to the error. Although this also could be said, that in the new heaven and in the new earth, the memory of all former conversation is deleted: lest this itself be a part of the evils, to remember the prior distress.

Moreover, those who think that all things which we see perish, interpret "new heaven and new earth" by the testimony of the Gospel: "Heaven and earth shall pass away" (Matt. 24:35). And of the apostle Paul: "For the things which are seen are temporal: but the things which are not seen are eternal" (2 Cor. 4:18). Furthermore, those who think it is novelty, a change for the better, and not the destruction of the elements, use that example: "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 they shall all grow old as a garment, and as a vesture thou shalt roll them up, and they shall be changed" (Ps. 101:26-27). In which it is clearly demonstrated that perdition and destruction do not sound like abolition into nothingness, but a change for the better. For neither does that which is written in another place: "The moon shall shine as the sun, and the sun shall receive sevenfold light" (Isa. 30:26), signify the destruction of the former things, but a change for the better. So that this can be understood, let us place examples of our own condition: An infant when he has grown into a boy, and a boy into a young man, and a young man into a man, and a man into an old man, by no means perishes through the individual ages. For he is the same who was before; but he is gradually changed, and is said to have perished to the former age.

Quod intelligens et Paulus apostolus loquebatur: Praeterit enim figura hujus mundi (I Cor. VII, 31). Consideremus quid dixerit: Figura praeterit, non substantia. Hoc idem significat et Petrus: Latet eos hoc volentes: quoniam coeli erant ab initio; et terra de aqua, et per aquam, Dei sermone subsistit: per quae prior mundus inundatus diluvio periit. Coeli autem qui nunc sunt et terra, eadem ratione servantur igni (II Petr. III, 5 seqq.): quo sensu accipiendum sit, postmodum docet: Novos autem coelos, et novam terram videmus, et repromissionem ejus (Ibid., 13): non dixit, alios coelos et aliam terram videbimus, sed veteres et antiquos in melius commutatos.

Possumus et hoc dicere, quod conversi ab idololatria, et pristino errore deserto, novos coelos et novam terram videant: nequaquam arbitantes elementa deos, et ea quae nascuntur ex terra. Nunc confitemur coelum et terram opera esse manuum Dei: illo autem tempore, servos et creaturam venerabamur obsequio Dei, quod et David sentiens cantat in psalmo: Videbo coelos opera digitorum tuorum (Psal. VIII, 4): non quo eo tempore coelos non viderit, cum ista dicebat; sed quo per singula augmenta virtutum, et futurorum scientiam, novos videat, quos veteres [Al. veterascere] jam videbat. Quod autem in fine hujus testimonii dicitur: Quae ego creo, a Septuaginta praetermissum est.

(Vers 19.) Quia ecce ego creo Jerusalem exsultationem, et populum ejus gaudium: et exultabo in Jerusalem, et gaudebo in populo meo. LXX: Quia ecce ego facio Jerusalem exsultationem, et populum meum laetitiam, et exultabo super Jerusalem, et laetabor super populo meo. Gaudere, inquit, et exultare debetis laetitia sempiterna in creatione novorum coelorum, et terrae novae, et priorum penitus non meminisse: ne qua vobis recordationis antiquae oriatur tristitia: quia non solum coelos novos et terram novam, 790 sed Jerusalem quoque creabo in exsultatione, et populum ejus in gaudio. Haud dubium quin universae terrae, ut quae vetus uni genti gaudium erat, nova cunctis nationibus laetitiae sit. In tantum autem exultatio erit omnium, atque laetitia super urbe et populo Dei, ut ego quoque conditor ejus exultem et gaudeam super Jerusalem, et super populo meo qui comedet et bibet et laetabitur, et exultabit in ea, et qui in nomine novo fuerit appellatus.

Which the apostle Paul understanding also spoke: "For the figure of this world passeth away" (1 Cor. 7:31). Let us consider what he said: The figure passes away, not the substance. Peter also signifies this same thing: "This is hidden from them being willing: that the heavens were from the beginning; and the earth subsists from water, and through water, by the word of God: through which the prior world perished, being inundated by the flood. But the heavens which now are, and the earth, are by the same reason kept for fire" (2 Pet. 3:5 seqq.): in what sense it is to be accepted, he afterwards teaches: "But we see new heavens, and a new earth, and his promise" (ibid. 13): he did not say, we shall see other heavens and another earth, but the old and ancient ones changed for the better.

We can also say this, that those converted from idolatry, and having deserted the former error, see new heavens and a new earth: by no means judging the elements to be gods, and those things which are born from the earth. Now we confess that heaven and earth are the works of the hands of God: but at that time, we were venerating servants and the creature with the service of God, which David also sensing chants in the psalm: "I shall see the heavens, the works of thy fingers" (Ps. 8:4): not that at that time he did not see the heavens when he was saying those things; but that through individual increases of virtues, and the knowledge of future things, he sees new ones, which he was already seeing as old. Moreover, what is said at the end of this testimony: "Which I create," has been omitted by the Seventy.

(Verse 19.) "For behold, I create Jerusalem as an exultation, and her people as a joy: and I will exult in Jerusalem, and I will joy in my people." LXX: "For behold, I make Jerusalem an exultation, and my people a gladness, and I will exult over Jerusalem, and I will be glad over my people." You ought to rejoice, he says, and exult with eternal gladness in the creation of the new heavens and the new earth, and to remember the former things not at all: lest any sadness of the ancient recollection should arise for you: because I will create not only new heavens and a new earth, 790 but also Jerusalem in exultation, and her people in joy. There is no doubt that what was an old joy for one nation in the whole earth, may be a new gladness for all nations. Moreover, the exultation and gladness of all over the city and people of God will be so great that I also, its founder, may exult and joy over Jerusalem, and over my people who shall eat and drink and be glad, and shall exult in it, and who shall have been called by the new name.

(Vers. 20.) Et non audietur in ea [Vulg. in eo] ultra vox fletus, et vox clamoris: non erit amplius infans dierum, et senex qui non impleat dies suos. Quoniam puer centum annorum morietur, et peccator centum annorum maledictus erit. LXX: Et non audietur ultra in ea vox fletus, et vox clamoris: neque fiet ibi ultra immaturus et senex, qui non impleat tempus suum. Erit [Al. Est] enim infans centum annorum, et qui moritur peccator centenarius, maledictus erit.

Neque enim congruum erit, ut in civitate Jerusalem et populo Dei, qui exsultationis et gaudii aeternam suscipiet creaturam, audiat ultra vox fletus et clamoris; quando abierint dolor, moeror et gemitus. Contraria quippe simul esse non possunt. Et ubi exsultatio est, et gaudium, qui fructus est Spiritus sancti, ibi fletus et plangit non potest commorari, qui aptus est lamentantibus atque lugentibus, et praecipue clamor, quem de Ecclesia credentium Paulus expellit, ne in similitudinem Judaeorum, pro iudicio faciamus clamorem (Ephes. IV).

In tali urbe diversae aetates non erunt: infans et senex, parvus et magnus, qui non impleat dies suos; sed quasi filii resurrectionis, omnes pervenient in virum perfectum, in mensuram aetatis plenitudinis Christi, ut nec desint alicui annorum spatia, nec supersint, et alio necdum solidas habente vires, alius desinat esse quod fuerit, et decrepita aetate marcescat; pervenientque omnes ad centenarium numerum, qualis fuit Abraham, qui promissionem filii Isaac, hac aetate suscepit (Genes. XXI). De cuius numeri laudibus, non necesse est plurima memorare, ne superflua sit disputatio. Hoc tantum dicimus, quod decem decades aequalia habent latera, et quadrae formae possident firmitatem. 791 In repromissionibus quoque pro his quae consumpsimus [Al. contempsimus], multiplicata nobis centuplum Dominus pollicetur, et in bonam terram sementis cadens, primum habet uberrimae frugis numerum centenarium. Denique et Isaac unam sementem jaciens fidei, hoc numero laboris sui opera multiplicata suscepit. In illo igitur tempore, quando aetas fuerit una cunctorum, et sanctus et peccator erunt simili resurrectione perfecti, nec inter se variabunt tempore; sed alius ad praemia, alius ad supplicia pertrahetur: et in eo peccator maledictus erit, quod incorrupto corpore poenas patietur aeternas. Illud quoque quod in Apocalypsi Joannis legimus (Cap. XX), post resurrectionem exhiberi praesentiae iudicis parvos et magnos, non aetatum, sed meritorum significat differentias. Qui enim parvus est iuxta sententiam Salomonis, dignus est misericordia: Potentes autem potenter tormenta patientur (Sap. VI, 7).

(Verse 20.) "And the voice of weeping shall be heard in her [Vulg. in it] no more, nor the voice of crying; there shall no more be an infant of days there, nor an old man that shall not fill his days." For the child of a hundred years shall die, and the sinner of a hundred years shall be accursed. LXX: "And the voice of weeping shall be heard in her no more, nor the voice of crying; nor shall there be any more an immature person and an old man there who does not fill his time." For he shall be an infant of a hundred years, and he who dies a hundred-year-old sinner shall be accursed.

For it will not be congruous that in the city of Jerusalem and the people of God, which shall receive the eternal creation of exultation and joy, the voice of weeping and crying should be heard any more; when sorrow, mourning, and groaning have departed. For contrary things cannot be at the same time. And where there is exultation and joy, which is the fruit of the Holy Spirit, there weeping and lamentation cannot dwell, which is suitable for those wailing and mourning, and especially crying, which Paul expels from the Church of believers, lest after the likeness of the Jews, we make a cry for judgment (Eph. 4).

In such a city there will not be diverse ages: infant and old man, small and great, who does not fill his days; but as sons of the resurrection, all shall arrive at the perfect man, at the measure of the age of the fullness of Christ, so that neither are the spans of years lacking to any, nor do they exceed, and while one does not yet have solid strengths, another ceases to be what he was, and withers in decrepit age; and all shall arrive at the hundredfold number, such as was Abraham, who received the promise of the son Isaac at this age (Gen. 21). Concerning the praises of this number, it is not necessary to record very many things, lest the discussion be superfluous. We say only this, that ten decades have equal sides, and possess the firmness of a square form. 791 In the promises also, for those things which we have consumed [Al. despised], the Lord promises us a hundredfold multiplied, and the seed falling into good earth has the first number of most abundant fruit as a hundredfold. Finally, Isaac also, casting one seed of faith, received the works of his labor multiplied by this number. Therefore, in that time, when there shall be one age of all, both the holy and the sinner shall be perfected in a similar resurrection, nor shall they vary from each other in time; but one shall be drawn to rewards, the other to punishments: and in this the sinner shall be accursed, that in an incorruptible body he shall suffer eternal punishments. Also that which we read in the Apocalypse of John (Chap. 20), that small and great are exhibited to the presence of the judge after the resurrection, signifies differences not of ages, but of merits. For he who is small according to the sentence of Solomon, is worthy of mercy: "But the powerful shall powerfully suffer torments" (Wisd. 6:7).

In quem sensum et Domini verba consentiunt: Servus qui scit voluntatem Domini sui, et non facit eam, vapulabit multis (Luc. XII, 47). Qui vero nescit, et fecerit digna plagis, vapulabit paucis. Beatus apostolus Paulus, Christo in se loquente, Scripturam veterem edisserens, Abraham patriarcham non solum circumcisionis, sed praeputii asserit patrem (Rom. IV), hoc est, duos ex eo populos esse generatos, et eum qui juxta carnem natus fuerat, centenarius propter Christum, qui de Abraham stirpe generatus est, in quem ille miserit manus, maledictioni perpetuae subjacere. Hanc figuram docent Evangelia (Marc. V), quibus fertur tunc haemorrhousam aegrotare coepisse, quando nata est filia archisynagogi, et quando ista sanata sit, statim illam esse mortuam, uno atque eodem annorum spatio, novum populum in juventute persistere, et veterem in infidelitate mori, et esse maledictum. Hoc juxta Septuaginta interpretes diximus, quorum editio toto orbe vulgata est: ne in loco famosissimo videremur ad Hebraeae 792 linguae arcem confugere. Quod sive post resurrectionem intellexeris in secundo Salvatoris advento, sive post baptismum in prima resurrectione credendum, non abhorret ab Ecclesiae fide.

Hebraei haec ante resurrectionem in mille annorum regno super terram futura contendunt, et tam longa futurae vitae spatia repromitti, ut centum anni reputentur infantiae; peccatorem autem centesimo aetatis suae anno esse moriturum: ne videlicet paratis opibus perfruatur; sed ob peccatum, maledictum esse se noverit. Quod si ita est, ubi erit beatitudo perfecta, quae peccato violatur atque corrumpitur, et peccatum immatura morte punitur?

(Vers. 21. 22.) Et aedificabunt domos, et habitabunt; et plantabunt vineas, et comedent fructus earum. Non aedificabunt, et alius habitabit: non plantabunt, et alius comedet. LXX similiter. De his domibus, et in sexagesimo octavo psalmo sermo propheticus pollicetur, dicens: Quia Deus salvam faciet Sion: et aedificabuntur civitates Judae, et habitabunt ibi, et haereditate acquirant illam, et semen servorum ejus possidebit eam: et qui diligunt nomen ejus, habitabunt in ea. Quae omnia Judaei accipiunt carnaliter, ut Jerusalem urbesque Judaeae restituantur in pristinum statum. Quod si eis dederimus, audiant non solum hoc Jerusalem, sed et Sodomae repromitti, dicente Ezechiele: Restituetur Sodomam in antiquum (Ezech. XVI, 55).

Into which sense the words of the Lord also agree: "The servant who knows the will of his Lord, and does it not, shall be beaten with many stripes" (Luke 12:47). But he who knows not, and has done things worthy of stripes, shall be beaten with few. The blessed apostle Paul, with Christ speaking in him, explaining the old Scripture, asserts the patriarch Abraham to be the father not only of the circumcision, but of the uncircumcision (Rom. 4), that is, that two peoples were generated from him, and that he who had been born according to the flesh, a centenarian on account of Christ, who was generated from the stock of Abraham, against whom he [the fleshly people] had sent his hands, should be subject to perpetual malediction. The Gospels teach this figure (Mark 5), in which it is said that the woman with the flow of blood began to be sick then, when the daughter of the ruler of the synagogue was born, and when the former was healed, the latter immediately died, so that in one and the same span of years, the new people persists in youth, and the old dies in infidelity, and is accursed. We have said this according to the Seventy interpreters, whose edition is published in the whole world: lest in a most famous place we should seem to flee to the fortress of the Hebrew 792 language. Which whether you understand after the resurrection in the second advent of the Savior, or to be believed after baptism in the first resurrection, it does not abhor from the faith of the Church.

The Hebrews contend that these things are to be in the future before the resurrection in a thousand-year reign upon the earth, and that such long spans of future life are promised that a hundred years would be reckoned for infancy; but that the sinner is to die in the hundredth year of his age: lest obviously he should enjoy the prepared riches; but that he might know himself to be accursed on account of sin. But if it is so, where will there be perfect beatitude, which is violated and corrupted by sin, and sin is punished by immature death?

(Verses 21, 22.) "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruits of them." They shall not build, and another inhabit: they shall not plant, and another eat. LXX similarly. Concerning these houses, the prophetic word also promises in the sixty-eighth psalm, saying: "For God will save Sion: and the cities of Judah shall be built, and they shall dwell there, and acquire it by inheritance, and the seed of his servants shall possess it: and they that love his name shall dwell in it." All of which the Jews accept carnally, so that Jerusalem and the cities of Judea may be restored to their former state. But if we grant this to them, let them hear that this is promised not only to Jerusalem, but also to Sodom, Ezekiel saying: "Sodom shall be restored to her ancient state" (Ezek. 16:55).

Ergo domus, in quibus habitaturi sunt qui aedificant eas, vel Virtutes intelligendae sunt, vel diversae mansiones apud Patrem; quas jugiter possidebit, qui eas aedificaverit. Quales sibi aedificasse et obstetrices dicuntur in Exodo, quae timebant Deum: licet scriptum sit in Hebraico, a Deo eis aedificatas domos, quia timuerunt eum (Exod. I). Et Jacob quia simplex erat, sive ut Graece dicitur ἀπλοστος, id est, nequaquam fictus; nec talis quales in Petri Epistola condemnantur, de quibus ait: In avaritia fictis sermonibus de 793 vobis negotiantur (II Petr. II, 3); idcirco habitabant in domo, quam Esau, qui feris delectabatur et silvis, possidere non potuit. Talem domum et Salvatoris in Evangelio verba describunt: Omnis qui venit ad me, et audit sermones meos, et facit eos, similis erit viro prudenti, qui aedificavit domum suam super petram, (Matth. VII, 24), et reliqua. Alioquin juxta litteram, multi sancti aedificant domos, et non habitant in eis, vel peregrinatione, vel alterius rapina, vel morte subtracti. Qualis fuit Job, qui dives carne et spiritu, in tantam deductus est paupertatem, ut in sterquilinio sederet extra portam civitatis (Job. II). E contrario dives ille in Evangelio purpuratus aedificavit domum, et habitavit in ea, cui rectissime dici poterat: Stulte, hac nocte auferetur anima tua a te; quae autem praeparasti, cujus erunt (Luc. XII, 20)?

Non solum autem ait, aedificabunt domos, et habitabunt in eis: sed plantabunt quoque vineas, et ipsi comedent fructum earum. Juxta illud quod in Michaea dicitur: Requiescet unusquisque sub vinea sua et sub ficu sua; et non erit qui exterreat (Mich. IV, 4). Haec est vinea quae in Evangelio loquebatur: Ego sum vitis, et vos palmites, et Pater meus agricola (Joan. XV, 5) Omnis qui non facit fructum excidetur, et in ignem mittetur (Matth. III, 10). Hujus fructus comeduntur et bibuntur, et laetificant cor hominis, et inebriant amicos sponsi, et in regno Dei bibuntur quotidie. Sub ficu autem requiescit, et nullius insidias reformidat, qui dulcedine sancti Spiritus fruitur, et illius fructibus saturatur, charitate, gaudio, pace, fide, continentia, patientia. De hujusmodi dicitur plantatore: Qui plantaverit ficum, comedet fructus ejus (Amos IX, 14). Qui tales aedificaverit domos, et plantaverit vineas, de quibus et Apostolus loquitur: Ego plantavi, Apollo rigavit, Deus incrementum dedit (I Cor. III, 6), comedet labores manuum suarum (Psal. CXXVII); et seminans in spiritu, de spiritu metet vitam aeternam (Joan. IV): nec diaboli et satellitum ejus fraudibus supplantabitur.

Therefore, the houses in which those who build them are to dwell are to be understood either as Virtues, or as the diverse mansions with the Father; which he who has built them shall possess continually. Such as the midwives in Exodus are said to have built for themselves, who feared God: although it is written in the Hebrew that houses were built for them by God, because they feared him (Exod. 1). And Jacob, because he was simple, or as it is said in Greek *aplastos*, that is, by no means feigned; nor such as those who are condemned in the Epistle of Peter, concerning whom he says: "In avarice with feigned words they 793 make merchandise of you" (2 Pet. 2:3); for that reason they were dwelling in the house, which Esau, who was delighted by wild beasts and forests, was not able to possess. Such a house the words of the Savior in the Gospel also describe: "Everyone who comes to me, and hears my words, and does them, shall be like to a wise man, who built his house upon a rock" (Matt. 7:24), and the rest. Otherwise, according to the letter, many holy ones build houses, and do not dwell in them, being withdrawn either by pilgrimage, or by the rapine of another, or by death. Such was Job, who rich in flesh and spirit, was led into such great poverty that he sat on a dunghill outside the gate of the city (Job 2). On the contrary, that rich man clothed in purple in the Gospel built a house, and dwelt in it, to whom it could most rightly be said: "Fool, this night thy soul shall be taken from thee; but those things which thou hast prepared, whose shall they be?" (Luke 12:20).

Moreover, he says not only, they shall build houses, and dwell in them: but also they shall plant vineyards, and they themselves shall eat the fruit of them. According to that which is said in Micah: "Each one shall rest under his vineyard and under his fig tree; and there shall be none to make them afraid" (Mic. 4:4). This is the vineyard which spoke in the Gospel: "I am the vine, and you are the branches, and my Father is the husbandman" (John 15:5). Every one that does not bring forth fruit shall be cut down, and cast into the fire (Matt. 3:10). Its fruits are eaten and drunk, and they gladden the heart of man, and inebriate the friends of the bridegroom, and are drunk daily in the kingdom of God. Moreover, he rests under the fig tree, and fears the snares of no one, who enjoys the sweetness of the Holy Spirit, and is satiated by its fruits, charity, joy, peace, faith, continence, patience. Concerning this kind of planter it is said: "He who has planted a fig tree, shall eat the fruits of it" (Amos 9:14). He who has built such houses, and planted such vineyards, concerning which the Apostle also speaks: "I have planted, Apollo watered, but God gave the increase" (1 Cor. 3:6), shall eat the labors of his hands (Ps. 127); and sowing in the spirit, from the spirit he shall reap eternal life (John 4): nor shall he be supplanted by the frauds of the devil and his satellites.

(Vers. 23 seqq.) Secundum dies enim ligni, erunt dies populi mei, et opera manuum eorum veterascent electis meis. Non laborabunt frustra, neque generabunt in conturbatione: quia semen benedictorum Domini est, et nepotes eorum cum eis. Eritque antequam clament, ego exaudiam: adhuc illis dicentibus, 794 ego exaudiam [Vulg. audiam]. Lupus et agnus pascentur simul, et leo et bos comedent paleas, et serpenti pulvis panis ejus. Non nocebunt, neque occident in omni monte sancto meo, dicit Dominus. LXX: Etenim secundum dies ligni vitae, dies populi mei: opera laborum suorum inveterascere facient electi mei: non laborabunt in vacuum, neque filios generabunt in maledictionem: quia semen benedictum a Domino est, et nepotes eorum cum eis. Et erit antequam clament, ego exaudiam eos: adhuc loquentibus illis dicam, quid est? Tunc lupi et agni pascentur simul: leo autem quasi bos comedet paleas, et serpens terram quasi panem. Non nocebunt, neque corrumpent, in monte sancto meo, dicit Dominus.

Aeterna erit habitatio atque plantatio justorum, ut dies vitae populi mei diebus vitae ligni comparentur, de quo in Psalmis dicitur: Justus ut palma florebit (Psal. XCI, 13), quotidie triumphans de adversariis, et insigne victoriae praeferens. Sin autem juxta Septuaginta legimus, dies ligni vitae, qui magis sensum ex Hebraeo vertere, quam verba, lignum vitae intelligimus, quod in paradiso situm est. Ad quod ne extenderet Adam manum suam ut viveret, ejectus est de paradiso (Genes, III). In cujus custodiam Cherubim, id est, scientiae multitudo, et ignita framea posita est, ut servarent viam ligni vitae, ne in peccato positus Adam, et necdum sua delicta cognoscens, comederet ex eo, et impenitentiae desperationisque ac superbiae morte moreretur. Quod sit hoc lignum vitae, Salomon exponit manifestius, qui de sapientia Dei disputans ait: Lignum vitae est omnibus qui accedunt ad eam, et qui innituntur super illam, quasi super Dominum firmitas (Prov. III, 18); nec dubium quin Verbum Dei significet, qui ipse est via atque sapientia, et de se loquitur: Ego sum vita (Joan. XI, 25). Et de qua Propheta decantat: Omnia in sapientia fecisti: repleta est terra creatione tua (Psal. CIII, 24); et apostolus Paulus: Christus Dei virtus, et Dei sapientia (I Cor. I, 24). Opera quoque populi Dei non veterascent, sed innovabuntur quotidie, ut non ambulent in vetustate litterae, sed in novitate spiritus (Rom. VII). Ut quomodo per inobedientiam unius hominis, peccatores constituti sunt plurimi: sic per obedientiam unius hominis, justi constituentur multi.

(Verses 23 seqq.) "For according to the days of a tree shall be the days of my people, and the works of their hands shall grow old to my elect." They shall not labor in vain, nor bring forth in trouble: for they are the seed of the blessed of the Lord, and their posterity with them. And it shall come to pass that before they call, I will hear: while they are yet speaking, 794 I will hear [Vulg. hear]. The wolf and the lamb shall feed together, and the lion and the ox shall eat straw, and dust shall be the serpent's bread. They shall not hurt, nor kill in all my holy mountain, saith the Lord. LXX: "For as the days of the tree of life, so shall be the days of my people: my elect shall make the works of their labors to grow old: they shall not labor in vacuum, nor bring forth children into a curse: for they are a seed blessed by the Lord, and their posterity with them." And it shall be that before they call, I will hear them: while they are yet speaking I will say, what is it? Then wolves and lambs shall feed together: and the lion shall eat straw like the ox, and the serpent earth like bread. They shall not hurt, nor corrupt, in my holy mountain, saith the Lord.

The habitation and plantation of the just shall be eternal, so that the days of the life of my people may be compared to the days of the life of a tree, concerning which it is said in the Psalms: "The just shall flourish like the palm tree" (Ps. 91:13), daily triumphing over adversaries, and bearing forward the ensign of victory. But if we read according to the Seventy, "days of the tree of life," who translated the sense from the Hebrew rather than the words, we understand the tree of life, which was placed in paradise. Lest Adam should extend his hand to it that he might live, he was ejected from paradise (Gen. 3). For the guarding of which the Cherubim, that is, an abundance of knowledge, and a flaming sword were placed, that they might keep the way of the tree of life, lest Adam, placed in sin and not yet knowing his own offenses, should eat of it, and die with the death of impenitence and desperation and pride. What this tree of life may be, Solomon explains more manifestly, who disputing concerning the wisdom of God says: "It is a tree of life to all who approach her, and those who lean upon her, as upon the Lord, have firmness" (Prov. 3:18); nor is there any doubt that it signifies the Word of God, who himself is the way and wisdom, and speaks of himself: "I am the life" (John 11:25). And concerning which the Prophet chants: "Thou hast made all things in wisdom: the earth is filled with thy creation" (Ps. 103:24); and the apostle Paul: "Christ the power of God, and the wisdom of God" (1 Cor. 1:24). The works also of the people of God shall not grow old, but shall be renewed daily, so that they walk not in the oldness of the letter, but in the newness of the spirit (Rom. 7). So that just as through the disobedience of one man, very many were constituted sinners: so through the obedience of one man, many may be constituted just.

Vel certe hoc dicendum, 795 quod opera eorum veterascent, quorum domus fundata super petram, permanet in aeternum, et qui aedificaverunt super fundamentum Christi, aurum, argentum, lapides pretiosos (I Cor. III): et e contrario eorum opera dispereant, quorum domus fundata super arenam, subita tempestate subvertitur; et qui aedificaverunt super fundamentum Christi, ligna, fenum, stipulam. An non tibi videtur quotidie inveterare opera sua, qui praeteritorum oblitus, in futurum extenditur? Unde et vetus et novum dicitur Testamentum: non quo vetus pereat, sed quo novo aliud non succedat. Hoc quoque juxta Hebraicum dici potest, quod opera populi et in Christo credentium, fructus sint Apostolorum, id est, electorum Dei, et in thesauris eorum recondantur. Multi enim vocati, et pauci electi (Matth. XX). Isti non laborabunt frustra, ut quondam laboravere Judaei; sed labores manuum suarum manducabunt. Neque generabunt in conturbatione, sive in maledictione, et ut in Hebraico expressius ponitur, εἰς ἀνυπαρξίαν, quod lingua eorum dicitur LABALA () [Al. LABAALA] hoc est, ut esse desistant, et finem substantiae suae habeant: pro quo Aquila, Symmachus, et Theodotio festinationem interpretati sunt: ut nequaquam festinent absque ratione credere: sed imitentur Nathanael, qui Domini voce laudatus est: Ecce vere Israelita, in quo dolus non est (Joan. XX, 47), qui Christum auctoritate Scripturarum quaerebat, et de Prophetis cupiebat agnoscere dicens: De Nazareth potest aliquid boni esse? Et est sensus: Quomodo mihi Messiam adducitis de Galilaea, et Nazareth, quem ego de Bethleem Juda scio esse promissum? Apostoli igitur et apostolici viri ita filios generabunt, ut de Scripturis sanctis instruant, ut non imitentur maledictionem Judaeorum, sed cum Propheta dicant: A timore tuo, Domine, in utero concepimus, et parturivimus et peperimus (Isai. XXVI, 18). De his enim dictum erat: Benedicta progenies uteri tui (Deut. XXVIII, 4). Tales sunt filii Abraham, qui faciunt opera ejus: et in veteri historia appellantur filii Prophetarum (Joan. VIII): quales et in novo Instrumento Apostoli genuerunt (Act. XVI), Paulus Timotheum, Lucam, et Titum, multosque alios; Petrus Marcum evangelistam, et caeteri caeteros, quorum benedictum semen est, et hucusque benedicitur, et permanent filii 796 filiorum. De quibus Propheta dicit: Beatus vir qui timet Dominum, in mandatis ejus volet nimis. Potens in terra erit semen ejus, generatio rectorum benedicetur (Psal. CXI, 1, 2).

Or certainly this must be said, 795 that their works grow old whose house founded upon a rock remains forever, and who built upon the foundation of Christ, gold, silver, precious stones (1 Cor. 3): and on the contrary the works of those perish whose house founded upon the sand is subverted by a sudden tempest; and who built upon the foundation of Christ, wood, hay, stubble. Or does it not seem to you that he daily makes his works grow old who, having forgotten the things that are behind, is extended into the future? Whence the Testament is called both old and new: not that the old perishes, but that another does not succeed the new. This also can be said according to the Hebrew, that the works of the people and of those believing in Christ are the fruits of the Apostles, that is, of the elect of God, and are stored in their treasures. "For many are called, but few are elect" (Matt. 20). These shall not labor in vain, as the Jews once labored; but they shall eat the labors of their hands. Neither shall they bring forth in trouble, or in a curse, and as it is put more expressively in the Hebrew, eis anyparxian, which in their language is called LABALA [Al. LABAALA], that is, that they may cease to be, and have an end of their substance: for which Aquila, Symmachus, and Theodotio translated "haste": so that they may by no means hasten to believe without reason: but may imitate Nathanael, who was praised by the voice of the Lord: "Behold truly an Israelite, in whom there is no guile" (John 1:47), who was seeking Christ by the authority of the Scriptures, and was desiring to recognize him from the Prophets, saying: "Can anything of good be from Nazareth?" And the sense is: How do you bring the Messiah to me from Galilee, and Nazareth, whom I know to be promised from Bethlehem of Judah? Therefore the Apostles and apostolic men shall so generate sons that they may instruct from the holy Scriptures, so that they may not imitate the curse of the Jews, but may say with the Prophet: "From thy fear, O Lord, we have conceived in the womb, and have been in labor and have brought forth" (Isa. 26:18). For concerning these it was said: "Blessed is the offspring of thy womb" (Deut. 28:4). Such are the sons of Abraham, who do his works: and in the old history they are called the sons of the Prophets (John 8): such as the Apostles generated also in the new Instrument (Acts 16), Paul [generated] Timothy, Luke, and Titus, and many others; Peter [generated] Mark the evangelist, and the others [generated] others, whose seed is blessed, and is blessed even to this point, and the sons of 796 sons remain. Concerning whom the Prophet says: "Blessed is the man who fears the Lord, he shall delight exceedingly in his commandments. His seed shall be powerful in the earth, the generation of the upright shall be blessed" (Ps. 111:1-2).

Et alibi: Filii tui sicut novellae olivarum in circuitu mensae tuae. Ecce sic benedicetur homo qui timet Dominum (Psal. CXXVII, 4, 5). Econtrario de Juda dicitur proditore, et omnibus qui similes ejus sunt, Fiant filii ejus pupilli, et uxor ejus vidua. Commoveantur et transferantur filii ejus, et mendicent, ejiciantur de domibus suis (Psal. CVIII, 9, 10). Generationis enim malae finis est pessimus. Qui concipiunt dolorem, et pariunt iniquitatem. De quorum scriptum est principe: Ecce parturiit injustitiam, concepit dolorem, et peperit iniquitatem (Psal. VII, 15). Si autem hoc de impiis dicitur, quomodo Samuel, vir beatus et justus, filios pессimos genuit, qui non ambulaverunt per viam patris (I Reg. VIII); et David, de cujus Christus natus est semine, duos genuit filios, Ammon et Abessalon, quorum alter fratris, alter patris exstitit parricida (II Reg. XIII, XV et XVI)? Ex quibus omnibus discimus, filios et nepotes secundum id intelligi debere quod diximus. Juxta quod et Paulus filios parturit, donec Christus formetur in eis, et Onesimum in vinculis generat (Galat. IV). Qui cum clamaverint, statim exaudientur, et illis loquentibus, dicet Dominus, Adsum. Quae omnia etiam juxta litteram in Actibus Apostolorum cernimus esse completa. Neque enim potuissent omnes gentes in tam brevi tempore credere, nisi signorum miraculis fides eorum quodammodo esset extorta. Loquentibus enim et clamantibus Apostolis et apostolicis viris, Dominus signorum magnitudine respondebat, ut Dorcas ad preces Petri surgeret (Act. IX), ut Publii pater in insula Melita febribus et dyssentia, qui morbi inter se contrarii sunt, Pauli precibus sanaretur, et ut eos totus orbis deos inter homines diceret ambulare (Act. XXVIII). Tunc lupo et agno pascebantur simul, persecutor Paulus, et Ananias discipulus (Act. IX). Ille lupo, de quo scriptum est: Benjamin lupo rapax, mane comedit praedam, et ad vesperam dabit escas (Gen. XLIX, 27); sive ut in Hebraico dicitur, dividet spolia. Cujus doctrina cibus fuit credentium, et qui in toto orbe de superatis adversariis triumphavit. Agni autem credendi sunt omnes, qui in vestibus candidis sequuntur Agnum quocumque vadit (Apoc. XIV), quos 797 Dominus Petro tradidit ad pascendum dicens: Pasce agnos meos (Joan. XXI, 16). Leo quoque ut bos comedit paleas, quando viri disertissimi, et quondam apud saeculum potentes, Scripturarum se tradunt rusticitati, ut nequaquam saeculari pascantur eloquentia, quae instar mellis stillat de labiis meretricis, sed vilitatem et paleas sequantur historiae, donec multo labore atque industria mereantur ad frumentum sensuum pervenire. De quibus paleis et frumento Jeremias loquitur: Quid paleis ad triticum, dicit Dominus (Jerem. XIII, 28)? Et considerandum, quod non bos vertatur in rabiem, sed leo mutetur in mansuetudinem.

And elsewhere: "Thy sons like olive plants around thy table. Behold, thus shall the man be blessed who fears the Lord" (Ps. 127:4-5). On the contrary, it is said of Judas the traitor, and of all who are like him: "Let his children be fatherless, and his wife a widow. Let his children be moved and transferred, and let them beg, let them be cast out of their houses" (Ps. 108:9-10). For the end of an evil generation is most wicked. Those who conceive sorrow, and bring forth iniquity. Concerning whose prince it is written: "Behold he has been in labor with injustice, he has conceived sorrow, and brought forth iniquity" (Ps. 7:15). But if this is said of the impious, how did Samuel, a blessed and just man, generate most wicked sons, who did not walk in the way of their father (1 Sam. 8); and David, from whose seed Christ was born, generated two sons, Amnon and Absalom, of whom one stood forth as a parricide of his brother, the other of his father (2 Sam. 13, 15 and 16)? From all of which we learn that sons and grandsons ought to be understood according to what we have said. According to which Paul also is in labor with sons, until Christ be formed in them, and generates Onesimus in chains (Gal. 4). Who when they have cried out, shall immediately be heard, and while they are speaking, the Lord shall say, I am here. All of which things we see were completed even according to the letter in the Acts of the Apostles. For neither would all nations have been able to believe in so short a time, unless their faith had been in some way extorted by the miracles of signs. For while the Apostles and apostolic men were speaking and crying out, the Lord was responding with the magnitude of signs, so that Dorcas might rise at the prayers of Peter (Acts 9), so that the father of Publius in the island of Malta might be healed of fevers and dysentery—which diseases are contrary to each other—by the prayers of Paul, and so that the whole world might say that they were gods walking among men (Acts 28). Then the wolf and the lamb were feeding together, the persecutor Paul, and Ananias the disciple (Acts 9). That wolf, concerning whom it is written: "Benjamin is a ravening wolf, in the morning he shall eat the prey, and in the evening he shall give food" (Gen. 49:27); or as it is said in the Hebrew, "he shall divide the spoils." Whose doctrine was the food of believers, and who triumphed over overcome adversaries in the whole world. Moreover, all are to be believed as lambs, who in white garments follow the Lamb wherever he goes (Apoc. 14), whom 797 the Lord delivered to Peter to be fed, saying: "Feed my lambs" (John 21:16). The lion also shall eat straw as the ox, when most eloquent men, and formerly powerful in the world, deliver themselves to the rusticity of the Scriptures, so that they may by no means be fed by secular eloquence, which like honey drops from the lips of a harlot, but may follow the vileness and straw of history, until with much labor and industry they may merit to arrive at the wheat of the senses. Concerning which straw and wheat Jeremiah speaks: "What has the straw to do with the wheat, saith the Lord" (Jer. 23:28)? And it must be considered that the ox is not turned into madness, but the lion is changed into gentleness.

Serpens etiam qui observabat hominis calcaneum, et cujus ab homine observabatur caput, nequaquam aliorum nutrietur interitu, sed terram, sive pulverem quasi panem comedet (Genes. III). Aut certe sic intelligendum, quod diabolus qui prius hominum mortibus pascebatur, eos tantum comedat, qui pulvis ac terra sunt: per quae omnia demonstratur malorum in bonum commutatio, qui innoxii erunt, antiqua feritate deposita: non foris, sed in monte sancto Domini, hoc est, in Ecclesia, et in confessione ejus montis, a quo vulneratus est princeps Tyri, et qui excisus de monte sine manibus, crevit in montem magnum, et implevit orbem (Daniel. II). Interrogemus in hoc loco Judaeos, et omnes qui sub nomine Christiano adhuc paleas comedunt Scripturarum, quae ventilabro Domini a tritico separatae, vento tradentur et flammis, quae beatitudo sit aestimanda, ut in mille annorum regno, in Sion monte, civitate Christi praesentis Jerusalem; et in Templo augustissimo, lupi et agni, leones et boves, serpentes et homines simul comedant, pariterque commorentur? et his [Al. hi] tantum innoxii sint, qui in monte sancto Domini habitaverint? Ex quo intelligimus omnes, qui extra montem fuerint, occidendos. Nudabitur ergo lupis, leonibus, ursis, pardis atque serpentibus, et caeteris bestiis universus orbis; et immensi saltus, et Aegyptiae vastitas solitudinis, quae venenatorum animantium fertilis est, et pro summa felicitate civitas sancta non solum hominum, sed et bestiarum atque serpentium erit habitaculum, ut juxta superiorem prophetiam, habitet lupo cum agno, et pardus cum haedo, vitulus et leo, et oves cum ursis simul 798 morentur (Isai. XI); et puer parvulus regat eos, et infans ab ubere mittat manum in foramen aspidis, et in caverna sua interficiat regulum. Causaque sit tantae felicitatis, quia repleta est omnis terra scientia Domini.

(Cap. LXVI---Vers. 1.) Haec dicit Dominus: Coelum sedes mea, et terra scabellum pedum meorum. Quae est ista domus quam aedificabitis mihi, et quis est iste locus requietionis meae? Omnia haec manus mea fecit, et facta sunt universa ista, dicit Dominus. LXX similiter.

Ne montem sanctum intelligeremus Sion, et Judaico operiremur errore, qui putant exstruendam Jerusalem, et omnia quae Dominus pollicetur, ibi explenda carnaliter, aufert nobis hanc suspicionem; et ponit testimonium, quo usus est Stephanus primus martyr in Christo adversum Judaicam contentionem (Act. VII). Salomon aedificavit ei domum, haud dubium quin Deo; sed non in manufactis excelsus habitat, sicut Propheta ait: Coelum mihi thronus est: terra autem scabellum pedum meorum.

Even the serpent who was watching the heel of man, and whose head was watched by man, shall by no means be nourished by the destruction of others, but shall eat earth, or dust, like bread (Gen. 3). Or certainly it is to be understood thus, that the devil who before was feeding on the deaths of men, may eat only those who are dust and earth: through all of which is demonstrated the change of evil ones into good, who shall be harmless, their ancient ferocity having been laid aside: not outside, but in the holy mountain of the Lord, that is, in the Church, and in the confession of that mountain, by which the prince of Tyre was wounded, and which being cut out of the mountain without hands, grew into a great mountain, and filled the world (Dan. 2). Let us interrogate in this place the Jews, and all who under the Christian name still eat the straw of the Scriptures, which being separated from the wheat by the fan of the Lord, are delivered to the wind and the flames: what beatitude is to be esteemed, that in a thousand-year reign, in the mountain of Sion, in the city of the present Christ, Jerusalem; and in a most august Temple, wolves and lambs, lions and oxen, serpents and men should eat together, and dwell together equally? and that these only should be harmless, who shall have dwelt in the holy mountain of the Lord? From which we understand that all who have been outside the mountain are to be killed. Therefore the whole world shall be stripped to wolves, lions, bears, leopards and serpents, and other beasts; and the immense forests, and the vastness of the Egyptian solitude, which is fertile with venomous animals, and for the highest felicity the holy city will be the habitation not only of men, but also of beasts and serpents, so that according to the superior prophecy, the wolf may dwell with the lamb, and the leopard with the kid, the calf and the lion, and the sheep with the bears may dwell together 798 (Isa. 11); and a little child may rule them, and an infant from the breast may send his hand into the hole of the asp, and in his cavern may kill the basilisk. And let the cause of so great felicity be that the whole earth is filled with the knowledge of the Lord.

(Chapter 66—Verse 1.) "Thus saith the Lord: Heaven is my throne, and the earth is my footstool." Where is this house that you will build for me, and what is this place of my rest? All these things my hand hath made, and all these things were made, saith the Lord. LXX similarly.

Lest we should understand the holy mountain to be Sion, and be covered with the Jewish error, who think that Jerusalem is to be built up, and all that the Lord promises is to be fulfilled there carnally, he takes away this suspicion from us; and places the testimony which Stephen, the first martyr in Christ, used against the Jewish contention (Acts 7). Solomon built him a house, no doubt for God; but the Most High dwells not in things made with hands, as the Prophet says: "Heaven is my throne: and the earth my footstool."

Et Paulus in eodem volumine: Deus qui fecit mundum, et qui in eo sunt, nequaquam in templis manufactis habitat (Act. XVII, 24). Si enim instar sedentis in solio atque regnantis, coelum thronus ejus est, et terra scabellum pedum illius, quomodo parvo claudetur loco, qui complet omnia, et in quo sunt omnia? Unde et Moyses: Ne dicas, inquit, in corde tuo, Longe est: Deus enim in coelo sursum, et super terram deorsum: et non est alius praeter eum Deus (Deut. IV, 39). Et Psalmista: Quo ibo a spiritu tuo, et a facie tua quo fugiam? Si ascendero in coelum, illic es: si ad inferna descendero, ades (Psal. CXXXVIII, 7). Cui et Jeremias ex persona Dei congruit, dicens: Deus appropinquans ego: et non de longe Deus. Numquid latere quis poterit in absconditis, et ego non videbo eum? Nonne coelum et terram ego impleo (Jerem. XXIII, 23, 24)? In ipso enim omnes sumus et movemur (Act. XVII). Hoc autem dicit, ut Judaicum convincat errorem, qui putant invisibilem, et incorporalem, et incomprehensibilem Deum, templo Jerusalem posse concludi. Quod quidem et ipse Salomon, exstructor Templi, in oratione sua ad Dominum prolixius confitetur (III Reg. VIII). Ac ne arbitremur coelo quoque et terra Dei magnitudinem metiendam, in alio loco de eo legimus: Qui tenet coelum palmo, et terram pugillo (Isai. XL, 12). Per quae ostenditur Deus 799 et forinsecus, et intrinsecus, et infusus, et circumfusus, dum et solio ambiente non concluditur, et pugillo concludit ac palmo. Qui non solum coeli et terrae, sed et invisibilium creator est Angelorum, et Archangelorum, Dominationum, Potestatum, et cunctorum hominum, de quibus Apostolus loquitur (Coloss. I): quae omnia Dei manus operata est. De qua et Job et Psalmista commemorant: Manus tua fecit me, et plasmavit me (Job. X, 18; psal. CXVIII, 73). Omnia enim per ipsum facta sunt, et sine ipso factum est nihil. De quo rursum Joannes: In mundo, ait, erat; et mundus per ipsum factus est (Joan. I). Ipse enim dixit, et facta sunt, ipse mandavit, et creata sunt (Psal. XXXII). Et hoc quod Scriptura Geneseos mystico sermone demonstrat, dixit Deus, et fecit Deus (Genes. I). Verbo enim Domini coeli firmati sunt, et spiritu oris ejus omnis virtus eorum. Nullusque locus est requietionis Domini, nisi iste quem Propheta subnectit.

And Paul in the same volume: "God who made the world, and all things that are in it, dwells by no means in temples made with hands" (Acts 17:24). For if after the likeness of one sitting on a throne and reigning, heaven is his throne, and the earth his footstool, how shall he be enclosed in a small place, who fills all things, and in whom are all things? Whence also Moses: "Say not," he says, "in thy heart, It is far off: for God is in heaven above, and upon the earth below: and there is no other God besides him" (Deut. 4:39). And the Psalmist: "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" (Ps. 138:7). With whom Jeremiah also agrees from the person of God, saying: "I am a God at hand: and not a God afar off. Shall any one be able to be hidden in secret places, and I not see him? Do I not fill heaven and earth?" (Jer. 23:23, 24). "For in him we all are and move" (Acts 17). Moreover, he says this that he may convince the Jewish error, who think that the invisible, and incorporeal, and incomprehensible God can be enclosed in the temple of Jerusalem. Which indeed Solomon himself, the builder of the Temple, confesses more at length in his prayer to the Lord (1 Kings 8). And lest we should think that the magnitude of God is to be measured also by heaven and earth, in another place we read of him: "Who holds the heaven in his palm, and the earth in his fist" (Isa. 40:12). Through which things is shown God 799 both without and within, both infused and circumfused, while he is not enclosed by the ambient throne, and encloses with his fist and palm. Who is the creator not only of heaven and earth, but also of invisible things, of Angels, and Archangels, Dominations, Powers, and of all men, concerning whom the Apostle speaks (Col. 1): all of which the hand of God has wrought. Concerning which both Job and the Psalmist commemorate: "Thy hand made me, and fashioned me" (Job 10:18; Ps. 118:73). For all things were made through him, and without him was nothing made. Concerning which John again: "He was in the world," he says, "and the world was made through him" (John 1). For he spoke, and they were made; he commanded, and they were created (Ps. 32). And this which the Scripture of Genesis demonstrates in mystical speech: "God said," and "God made" (Gen. 1). For by the word of the Lord the heavens were established, and all the power of them by the spirit of his mouth. And there is no place of the Lord's rest, except this which the Prophet subjoins.

(Vers. 2, 3.) Ad quem autem respiciam, nisi ad pauperculum et contritum spiritu, et trementem sermones meos? Qui immolat bovem, quasi qui interficiat hominem. Qui mactat pecus, quasi qui excerebret canem. Qui offert oblationem, quasi qui sanguinem suillum offerat. Qui recordatur thuris, quasi qui benedicat idolum [Vulg. idolo]. LXX: Et super quem respiciam, nisi humilem et quietum, et trementem sermones meos? ÷ Iniquus autem ** qui immolat vitulum quasi percutiens virum. Sacrificans de grege, quasi qui occidat canem. Qui offert similam, quasi qui sanguinem suillum. Qui dat thus in memoriale, quasi blasphemus.

Sublato altari Temploque terreno, quod humana construxerat manus, recte auferuntur et victimae Judaeorum, ne forsitan dicerent: Non tam stulti sumus, ut Deum putemus loco posse concludi; sed in separato ad sacrificandum loco, Deo victimas immolamus, quae lege praecepta sunt. Habitator igitur coeli, immo Creator omnium qui in terris templum habere se denegat, humilem et quietum, et trementem sermones suos hominem libenter assumit in templum, juxta illud Apostoli: Vos autem estis templum Dei, et Spiritus sanctus habitat in vobis. Si quis violat templum Dei, violabit illum Deus. Templum enim Dei sanctum est, quod estis vos (I Cor. III, 16, 17).

Quicumque ergo humilis est et quietus, et tremens sermones Dei, ipsum respicit Dominus; et de ipso dictum intelligi potest, quod sub terrae nomine prophetatur: Terra tremuit et quievit, cum resurgeret ad iudicium Deus (Psal. LXXV, 9, 10). Habitatores enim ejus, pro quibus metonymice (μετωνυμικῶς) terra dicitur, considerantes iudicium Dei, quietem agunt a malis operibus; et sedentes in domo, aeterno requiescunt sabbato, ne moveant se ad opus servile peccati, sicut aedificatores turris moverunt quondam de Oriente pedes suos, et ortum veri luminis reliquerunt. Nec audierunt illud quod ad Cain dicitur: Peccasti, quiesce (Genes. IV). Sed juxta Proverbia Salomonis: Qui audit Deum, habitabit confidens, et quiescet absque timore ab omni malo (Prov. I, 33).

Iste est humilis atque pauperculus, et contritus spiritu, tremensque sermones Domini, de quo scriptum est in Evangelio: Beati pauperes spiritu, quoniam ipsorum est regnum coelorum (Matth. V, 3). Et alibi: Beatus qui intelligit super egenum et pauperem (Psal. XL, 1). Et rursum: Spiritus Domini super me, propter quod unxit me, evangelizare pauperibus misit me (Isai. LXI, 1).

(Verses 2, 3.) "To whom then shall I look, but to him that is poor and of a contrite spirit, and that trembleth at my words?" He that immolath an ox, is as if he should slay a man. He that sacrificeth a beast, is as if he should dash out the brains of a dog. He that offereth an oblation, is as if he should offer swine's blood. He that remembereth incense, is as if he should bless an idol [Vulg. the idol]. LXX: "And upon whom shall I look, but upon him that is humble and quiet, and that trembleth at my words?" ÷ Moreover the wicked one ** he that immolath a calf is as if he should smite a man. He that sacrificeth from the flock, is as if he should kill a dog. He that offereth flour, is as if he offered swine's blood. He that giveth incense for a memorial, is as a blasphemer.

The altar and the earthly Temple, which human hand had constructed, having been taken away, the victims of the Jews are rightly taken away, lest perchance they should say: We are not so foolish as to think that God can be enclosed in a place; but in a place separated for sacrificing, we immolate to God the victims which are commanded by the law. Therefore the Inhabitant of heaven, or rather the Creator of all things, who denies that he has a temple on earth, freely assumes the humble and quiet man, and him that trembleth at his words, into his temple, according to that of the Apostle: "For you are the temple of God, and the Holy Spirit dwelleth in you." If any man violate the temple of God, God shall violate him. For the temple of God is holy, which you are (1 Cor. 3:16, 17).

Whoever, therefore, is humble and quiet, and trembling at the words of God, the Lord looks upon him; and of him it can be understood as spoken, what is prophesied under the name of the earth: "The earth trembled and was quiet, when God rose up to judgment" (Ps. 75:9, 10). For its inhabitants, for whom metonymically (*μετωννυμικῶς*) the earth is named, considering the judgment of God, keep quiet from evil works; and sitting in the house, they rest in the eternal sabbath, lest they move themselves to the servile work of sin, as the builders of the tower once moved their feet from the East, and left the rising of the true light. Neither did they hear that which is said to Cain: "Thou hast sinned, be quiet" (Gen. 4). But according to the Proverbs of Solomon: "He that heareth God, shall dwell confidently, and shall rest without fear of any evil" (Prov. 1:33).

This is the humble and poor one, and contrite in spirit, and trembling at the words of the Lord, of whom it is written in the Gospel: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3). And elsewhere: "Blessed is he that understandeth concerning the needy and the poor" (Ps. 40:1). And again: "The spirit of the Lord is upon me, because he hath anointed me, he hath sent me to preach the gospel to the poor" (Isa. 61:1).

Quodque sequitur in editione Vulgata: Iniquus autem, in Hebraico non habetur, sed simpliciter jungit et dicit: Qui immolat bovem, quasi qui interficiat hominem. Quod et in alio scriptum est loco: Misericordiam volo, et non sacrificium: scientiam magis Dei, quam holocaustum (Osee VI, 6). Et per Malachiam: Omnia quae oderam, faciebatis: operientes lacrymis altare meum: numquid dignum est ut respiciam ad sacrificium vestrum, et suscipiam placabile quid de manibus vestris (Malach. II, 13)? Audiant Judaei quod Deus non quaerat sacrificia, sed offerentium animum.

Et qui mactat, inquit, pecus, quasi qui excerebret canem. Unde et per Moysen scriptum est: Non offeres mercedem meretricis: neque pretium canis in domo Dei tui (Deut. XXIII, 18). Pulchreque canis et meretrix copulantur, quia utrumque animal primum est ad libidinem. Simulque consideremus quod non dixerit: Qui immolat arietem, quasi qui immolat canem; sed occidat, inquit, canem. Quod verbum non ponitur in sacrificiis, sed in his quae trucidantur illicite.

Qui offert oblationem et sacrificium, quasi qui sanguinem suillum offerat. Quod et ipsum Lege prohibetur, tales sunt caeremoniae Judaeorum (Levit. XI, et Deut. XIV). Qui thus tribuit quasi blasphemus, immo quasi benedicens idolo. Potest autem et hic esse sensus: Post Filium meum qui venit mansuetus et pauper, sedens super pullum asinae, nolo carnes, victimas detestor, sacrificia Judaeorum, umbras Legis reprobare, quia delectabilis mihi est veritas Evangelii (Zach. IX, et Matth. XXI, et Luc. XIX, et Joan. XII,). Sin autem hoc dicitur, quod post fulgur Evangelii, vetus religio cesset in nube: quid respondebunt, qui credentes ex Judaeis arbitrantur absque noxa sui posse carnaliter offerre sacrificia?

(Vers. 4.) Haec omnia elegerunt in viis suis, et in abominationibus suis anima eorum delectata est. Unde et ego eligam illusiones eorum, et quae timebant, adducam eis. Quia vocavi, et non erat qui responderet: locutus sum, et non audierunt: feceruntque malum in oculis meis: et quae nolui, elegerunt [Vulg. egerunt]. LXX: Et ipsi elegerunt vias suas, et abominationes suas anima eorum voluit: et ego eligam illusiones eorum, et peccata retribuam eis. Quia vocavi eos, et non obaudierunt: locutus sum, et non audierunt. Et fecerunt malum in conspectu meo, et quae nolebam elegerunt.

And that which follows in the Vulgate edition: "But the wicked one," is not found in the Hebrew, but it simply joins and says: "He that immolath an ox, is as he that should slay a man." Which is also written in another place: "I desire mercy, and not sacrifice: and the knowledge of God more than holocausts" (Hos. 6:6). And through Malachi: "All the things which I hated, you did: covering my altar with tears: is it worthy that I should look upon your sacrifice, and receive anything acceptable from your hands?" (Mal. 2:13). Let the Jews hear that God does not seek sacrifices, but the mind of those who offer them.

"And he that sacrificeth," he says, "a beast, as he that should dash out the brains of a dog." Whence also it is written by Moses: "Thou shalt not offer the hire of a harlot, nor the price of a dog in the house of thy God" (Deut. 23:18). And beautifully are the dog and the harlot coupled together, because both animals are prone to lust. And at the same time let us consider that he did not say: He that immolath a ram, as he that immolath a dog; but "slay," he says, "a dog." Which word is not placed in sacrifices, but in those things which are slaughtered unlawfully.

He that offereth an oblation and sacrifice, as he that should offer swine's blood. Which is also prohibited by the Law itself; such are the ceremonies of the Jews (Lev. 11, and Deut. 14). He that bestoweth incense as a blasphemer, or rather as one blessing an idol. And here also can be the sense: After my Son who came meek and poor, sitting upon the foal of an ass, I desire not meats, I detest victims, I reprove the sacrifices of the Jews, the shadows of the Law, because the truth of the Gospel is delightful to me (Zech. 9, and Matt. 21, and Luke 19, and John 12). But if this is said, that after the lightning of the Gospel, the old religion should cease in the cloud: what shall they answer, who, believing from among the Jews, think that they can without harm to themselves offer sacrifices carnally?

(Verse 4.) "All these things they have chosen in their own ways, and their soul hath been delighted in their abominations." Wherefore I also will choose their illusions, and will bring upon them the things they feared. Because I called, and there was none that would answer: I spoke, and they heard not: and they have done evil in my eyes: and have chosen the things that I would not [Vulg. they have done]. LXX: "And they themselves have chosen their own ways, and their soul hath willed their abominations: and I will choose their illusions, and will repay them their sins." Because I called them, and they did not obey: I spoke, and they heard not. And they have done evil in my sight, and have chosen the things that I would not.

Immolare bovem, mactare arietem, offerre sacrificium, thura succendere, quae ita habet Deus, quasi homicidium, et oblationem canis: et suillum sanguinem atque blasphemiam ipsi elegerunt; et ut talia colerent, eorum arbitrii fuit; juxta quod dicit per Ezechiel: Dedi eis justificationes non bonas, et praecepta non bona (Ezech. XX, 11). Et in viis, inquit, suis ambulaverunt, non in via Domini.

Et abominationes suas anima eorum voluit, ut amatores magis essent sui, quam amatores Dei. Quam ob causam, illis eligentibus vias suas, et non eum qui dicit: Ego sum via (Joan. XIV, 6), et Dominus elegit illusiones, sive illusores eorum, qui Hebraice dicuntur THALULE (תעלולים), id est, ἐμπαίχται, ut constituat principes pessimos, et omnia mala eorum, sive quae timebant, pariter adducat.

Causasque reddit, cur traditi sint Scribis et Pharisaeis illusoribus suis, de quibus primus psalmus juxta Hebraeos canit: Et in cathedra illusorum non sedit: quos appellant Septuaginta pestilentes: quales fuerunt filii Eli, filii pestilentiae, pro quo in Hebraico scriptum est BELIAL [Al. BLIAL] (בליעל), hoc est, diaboli.

Quia, inquit, vocavi, et non erat qui responderet: locutus sum, et non audierunt: feceruntque malum in oculis meis: et quae nolui, elegerunt. Quos versus secundo ponit in praesenti loco, et supra, ubi dicitur: Numerabo vos in gladio, et omnes in caede corruetis: quia vocavi, et non respondistis (Isai. LXV, 12), et caetera similiter. Quod testimonium, quo sensu accipi debeat, ibi dictum est.

(Vers. 5.) Audite verbum Domini, qui tremitis ad sermonem [Vulg. verbum] ejus. Dixerunt fratres vestri qui oderunt vos, et abjecerunt propter nomen meum: Glorificetur Dominus, et videbimus in laetitia vestra: ipsi autem confundentur. LXX: Audite verbum Domini, qui tremitis sermonem ejus. Dicite fratribus vestris, qui oderunt vos, et abominantur ut nomen glorificetur Domini: et appareat in laetitia eorum: et illi confundentur [Al. confundantur].

De quibus ante jam dixerat: Super quem respiciam, nisi super humilem et quietum, et trementem sermones meos? ipsis praecipit ut, contemptis victimis Judaeorum, et omni Scribarum ac Pharisaeorum tumore despecto, transeant ad ejus cultum, quem vocantem illi audire noluerunt, atque contempserunt, et fecerunt malum in conspectu ejus.

To immolate an ox, to sacrifice a ram, to offer sacrifice, to burn incense, which things God holds as homicide, and the offering of a dog: and swine's blood and blasphemy they themselves have chosen; and that they should cultivate such things was of their own free will; according to what he says through Ezekiel: "I gave them justifications that were not good, and precepts that were not good" (Ezek. 20:11). And in their own ways, he says, they walked, not in the way of the Lord.

"And their soul hath willed their abominations," so that they were lovers of themselves more than lovers of God. For which cause, since they chose their own ways, and not him who says: "I am the way" (John 14:6), the Lord also chose their illusions, or mockers, who in Hebrew are called THALULE (*תעלולים*), that is, *εμπαίεται*, so that he might establish most wicked princes, and likewise bring all their evils, or the things they feared.

And he gives the reasons why they were delivered up to the Scribes and Pharisees, their mockers, of whom the first psalm according to the Hebrews sings: "And he hath not sat in the seat of mockers:" whom the Seventy call "pestilent:" such as were the sons of Eli, sons of pestilence, for which in Hebrew it is written BELIAL (*בליעל*), that is, of the devil.

"Because," he says, "I called, and there was none that would answer: I spoke, and they heard not: and they have done evil in my eyes: and have chosen the things that I would not." Which verses he places for the second time in the present location, and above, where it is said: "I will number you in the sword, and you shall all fall in the slaughter: because I called, and you did not answer" (Isa. 65:12), and the rest similarly. In what sense this testimony ought to be received was stated there.

(Verse 5.) "Hear the word of the Lord, you that tremble at his word [Vulg. word]." Your brethren that hate you, and cast you out for my name's sake, have said: Let the Lord be glorified, and we shall see in your joy: but they themselves shall be confounded. LXX: "Hear the word of the Lord, you that tremble at his word." Say to your brethren that hate you, and abominate you, that the name of the Lord may be glorified: and let it appear in their joy: and they themselves shall be confounded [Al. let them be confounded].

Of whom he had already said before: "Upon whom shall I look, but upon him that is humble and quiet, and that trembleth at my words?" he commands them that, having despised the victims of the Jews, and looked down upon all the pride of the Scribes and Pharisees, they should pass over to his worship, whom calling they were unwilling to hear, and they despised him, and did evil in his sight.

Nec hoc praeceptorum fine contentus est, sed imperat eis mandatum Evangelii (Luc. VI), ut diligant inimicos suos, benefaciant his qui oderunt se, et orent pro persecutoribus suis, et imitentur clementiam Patris, qui oriri facit solem suum super justos et injustos: Ut videntes, inquit, opera vestra, glorificent Patrem vestrum qui in coelis est (Matth. V, 16). Quod post generalem intelligentiam specialiter Apostolis praecipitur et apostolicis viris, ut diligant Judaeos persecutores suos, et eos qui se abominantur, in loco fratrum habeant, dicentes cum Petro: Viri fratres et patres, audite; et Paulo apostolo: Tristitia mihi est, et continuus dolor cordi meo pro fratribus meis qui sunt Israelitae (Rom. IX, 2).

Glorificatur autem nomen Domini, quando viderint homines persecutorum ferociam nostra frangi patientia, et verberantem manum, alterius malae obversione confundi. Quibus in Evangelio praecipitur: Luceat lumen vestrum coram hominibus, ut videntes bona opera vestra, glorificent Patrem vestrum qui in coelis est (Matth. V, 16); et in Apocalypsi Joannis: Timete Deum, et date ei gloriam (Apoc. XIV, 7). Paulus quoque scribit ad Corinthios, provocans eos ad continentiam: Ut glorificetis Deum in corpore vestro (I Cor. VI, 20). Et rursum: Sive comeditis, sive bibitis, omnia in gloriam Dei facite (I Cor. X, 31). Unde et Dominus maledicentibus non remaledicebat (I Petr. II): et pro persecutoribus precabatur.

Quod autem praecipit: Dicite fratribus vestris (Matth. XXVIII, 10), non simpliciter accipiendum est, alioquin multi fratres vocant, et in corde non retinent charitatem, de quibus scribit Apostolus: Deum confitentur se scire, operibus autem negant (Tit. I, 16). De quibus et Dominus loquebatur: Non omnis qui dicit mihi: Domine, Domine, intrabit in regnum coelorum: sed qui facit voluntatem Patris mei qui in coelis est (Matth. VII, 21). Sicque stare potest illa sententia: Nemo dicit, Dominus Jesus, nisi in Spiritu sancto (I Cor. XII, 3). Nam cum haeretici dicant Dominum Jesum, et multi in resurrectione dicturi sunt: Domine, nonne in nomine tuo prophetavimus, et virtutes multas fecimus (Matth. VII, 22)? Respondebit eis Dominus: Recedite a me, nescio vos, operarii iniquitatis.

Ergo dicere, non sermone, qui facilis est, sed affectu et operibus comprobatur. Ex quibus discimus, eundem esse utriusque Testamenti Dominum qui praecipit, ut si viderimus jumentum inimici nostri cadere sub onere suo, non transeamus, sed levemus cum eo, et si bovem aut asinum invenerimus errantem, reddamus ei (Luc. XV, Matth. XVIII).

Nor is he content with this end of precepts, but he enjoins upon them the command of the Gospel (Luke 6), that they love their enemies, do good to those who hate them, and pray for their persecutors, and imitate the clemency of the Father, who makes his sun to rise upon the just and the unjust: "That seeing," he says, "your works, they may glorify your Father who is in heaven" (Matt. 5:16). Which after the general understanding is specially commanded to the Apostles and apostolic men, that they should love the Jews their persecutors, and hold those who abominate them in the place of brothers, saying with Peter: "Men, brethren, and fathers, hear;" and with the apostle Paul: "I have great sorrow, and continual pain in my heart for my brethren who are Israelites" (Rom. 9:2).

The name of the Lord is glorified, moreover, when men see the ferocity of persecutors broken by our patience, and the striking hand confounded by the turning of the other cheek. To whom it is commanded in the Gospel: "Let your light shine before men, that seeing your good works, they may glorify your Father who is in heaven" (Matt. 5:16); and in the Apocalypse of John: "Fear God, and give him glory" (Apoc. 14:7). Paul also writes to the Corinthians, provoking them to continence: "That you may glorify God in your body" (1 Cor. 6:20). And again: "Whether you eat, or drink, do all for the glory of God" (1 Cor. 10:31). Whence also the Lord did not curse back those who cursed him (1 Pet. 2): and prayed for his persecutors.

But that which he commands: "Say to your brethren" (Matt. 28:10), is not to be taken simply, otherwise many call them brothers, and do not retain charity in their heart, of whom the Apostle writes: "They confess that they know God, but in works they deny him" (Titus 1:16). Of whom also the Lord spoke: "Not everyone that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven" (Matt. 7:21). And thus that sentence can stand: "No man saith, Lord Jesus, but in the Holy Spirit" (1 Cor. 12:3). For although heretics say Lord Jesus, and many in the resurrection are going to say: "Lord, have we not prophesied in thy name, and done many miracles" (Matt. 7:22)? The Lord will answer them: "Depart from me, I know you not, you workers of iniquity."

Therefore saying is proved not by speech, which is easy, but by affection and works. From which we learn that it is the same Lord of both Testaments who commands that if we see the beast of our enemy fall under its burden, we should not pass by, but lift it up with him, and if we find the ox or the ass wandering, we should return it to him (Luke 15, Matt. 18).

Haec juxta LXX. Porro juxta Hebraicum, hic mihi sensus videtur: Audite, Apostoli, audite, discipuli mei, qui tremitis verbum Domini, narrabo quid dixerint fratres vestri qui oderunt, et separant vos, et arbitrantur alienos, non propter mala vestra; sed propter nomen meum, qui immundos existimant cunctos de sua in me gente credentes, et dicunt: Recede a me, quia immundus es. Quid ergo est quod eos dixisse commemorat: Glorificetur Dominus, et videbimus in laetitia vestra? Cujus versiculi hic sensus est: Quid nobis humilem introducitis Deum? quid crucifixum et virum dolorum, et scientem ferre infirmitates? volumus eum in sua (ut dicitis) majestate conspiciere regnantem: suspiciemus et in sua gloria triumphantem, humilem atque dejectum videre non possumus. Statimque infert: Ipsi autem confundentur, subauditur, qui loquuntur talia, qui non intelligunt mysteria Scripturarum, malisque suis sentient ejus potentiam, quem pro humilitate contempserant.

(Vers. 6.) Vox [Vulg. populi] fremitus de civitate, vox de Templo, vox Domini reddentis retributionem inimicis suis. LXX pro fremitu, clamorem posuerunt, et caetera similiter.

Volumus scire quae sit confusio Judaeorum, qui dixerunt: Glorificetur Dominus, ut vestram laetitiam videamus, et triumphos regis vestri, nequaquam cassis promissionibus, sed oculis contemplemur. Vox, inquit, clamoris de civitate: haud dubium quin Jerusalem significet Romano exercitu circumdatam, et in tres partes intus seditione divisam, quando unus Templum obtinuit, et omnia prius sancta possedit, forinsecus contra hostes, intrinsecus contra cives dimicans.

Eo tempore et in urbe, et in Templo, tam sacerdotum et Levitarum, quam vulgi ignobilis, mulierumque ac puerorum ululatus auditus est, quando reddidit Dominus retributionem inimicis suis, implens comminationem qua dixerat: Relinquetur vobis domus vestra deserta (Luc. XIII, 35); et illam prophetiam: Dereliqui domum meam. Quando praesides templi consona Angeli voce dixerunt: Transeamus ex his sedibus.

De quibus non solum Josephus, Judaicae scriptor historiae, sed multis prius saeculis Psalmista testatur, dicens: Vidi iniquitatem et contradictionem in civitate (Psal. LIV, 10), quae circumdedit muros ejus tota die et tota nocte, ita ut subverteretur civitas (Mich. III), et impleretur aliud vaticinium: Sion quasi ager arabitur: et Jerusalem quasi casula in cucumerario relinquetur (Isai. I, 8).

These things according to the LXX. On the other hand, according to the Hebrew, this seems to me the sense: Hear, Apostles, hear, my disciples, who tremble at the word of the Lord, I will relate what your brethren have said, who hate and separate you, and judge you strangers, not because of your evils, but because of my name, who think all those of their nation believing in me to be unclean, and say: "Depart from me, because thou art unclean." What therefore is that which he commemorates them to have said: "Let the Lord be glorified, and we shall see in your joy?" The sense of this little verse is this: Why do you introduce to us a humble God? why a crucified one and a man of sorrows, and one knowing how to bear infirmities? we wish to see him reigning in his (as you say) majesty: we will look up to him also triumphing in his glory, we cannot bear to see him humble and cast down. And immediately he adds: "But they themselves shall be confounded," it is understood, who speak such things, who do not understand the mysteries of the Scriptures, and in their evils shall feel the power of him whom they had despised on account of his humility.

(Verse 6.) "A voice [Vulg. of the people] of a tumult from the city, a voice from the Temple, the voice of the Lord rendering retribution to his enemies." The LXX instead of tumult, placed clamor, and the rest similarly.

We wish to know what is the confusion of the Jews, who said: Let the Lord be glorified, that we may see your joy, and contemplate the triumphs of your king, by no means with empty promises, but with our eyes. "A voice," he says, "of clamor from the city:" no doubt but that it signifies Jerusalem surrounded by the Roman army, and divided within into three parts by sedition, when one obtained the Temple, and possessed all that was previously holy, fighting without against enemies, and within against citizens.

At that time both in the city, and in the Temple, the howling both of priests and Levites, as well as of the ignoble common people, and of women and children, was heard, when the Lord rendered retribution to his enemies, fulfilling the threat by which he had said: "Your house shall be left to you desolate" (Luke 13:35); and that prophecy: "I have forsaken my house." When the guardians of the temple said with a consonant Angelic voice: "Let us pass from these seats."

Of which not only Josephus, the writer of Jewish history, but many centuries before the Psalmist testifies, saying: "I have seen iniquity and contradiction in the city" (Ps. 54:10), which surrounded its walls all day and all night, so that the city was subverted (Micah 3), and another prophecy was fulfilled: "Sion shall be plowed as a field: and Jerusalem shall be left as a lodge in a garden of cucumbers" (Isa. 1:8).

(Vers. 7.) Antequam parturiret, peperit: antequam veniret partus ejus, peperit masculum. Quis audivit unquam tale? quis vidit huic similem [Vulg. simile]? Numquid parturiet terra in die una: aut parturietur [Vulg. parietur] gens simul? quia parturivit et peperit Sion filios suos: Numquid ego qui alios parere facio, ipse non pariam, dicit Dominus? Si ego qui generationem caeteris tribuo, sterilis ero, ait Dominus Deus tuus. LXX: Antequam parturiens pariat: antequam veniat dolor parturientium, effugiat, et peperit masculum. Quis audivit tale, et quis vidit simile? Si parturivit terra in die una; aut si nata est gens simul, quia parturivit et peperit Sion parvulos suos. Ego autem dedi exspectationem hanc, et non recordata es mei, dicit Dominus. Nonne ego parientem et sterilem feci, dicit Deus tuus?

Clamore resonante de Jerusalem et Templo ejus, quando obsessa atque subversa est, et inimicis Christi, qui Deum regem suscipere noluerunt, recipientibus pro impietate sua atque blasphemiiis aeterna supplicia, Ecclesia in nomine Domini congregata, de qua in psalmo dicitur: Homo natus in ea: et ipse fundavit eam altissimus (Psal. LXXXVI, 5), antequam parturiret, peperit, antequam veniret partus ejus, genuit masculum.

Non enim multo tempore, ut populus Judaeorum per Abraham, et Isaac, et Jacob, et duodecim Patriarchas, et rursum per liberos eorum ac nepotes crevit in majus, sed ad Evangelicam praedicationem statim omnis mundus concepit, et parturivit, et peperit masculum, quem Pharaon et Herodes conabantur occidere, qui et in Moyse, et in Christo salvatus in Aegypto est. Denique Abraham et Isaac masculos habuere liberos, et Jacob multorum filiorum pater, unam genuit filiam, pro qua perpessus est (Genes. XXXIV). Quod si filiae Salphaad Dei sententia recipiunt haereditatem patris (Num. XXVII), hoc considerandum est, quod pater earum in peccato suo mortuus sit, qui nullum filium genuit, et Moyses nihil super eis ausus fuerit judicare, sed retulit ad Dominum, qui eas ne inopes permanerent, jussit fratribus copulari. Geneseos quoque narrat liber (Cap. VI), quod postquam coeperunt homines multi fieri, qui numerus semper in vitio est, et filiae eis natae sunt, acceperunt eas, non Angeli, sed filii Dei, de quibus orti sunt gigantes: sive ut in Hebraeo scriptum est ἐπιπίπτοντες, id est, irruentes.

(Verse 7.) "Before she travailed, she brought forth: before her time came to be delivered, she brought forth a man child." Who hath ever heard such a thing? and who hath seen the like to this? Shall the earth bring forth in one day? or shall a nation be brought forth at once? for Sion hath been in travail, and hath brought forth her children: Shall I that make others to bring forth children, myself not bring forth, saith the Lord? Shall I, that give generation to others, be barren, saith the Lord thy God? LXX: "Before she that travaileth bringeth forth: before the pain of those that travail cometh, let her escape, and she brought forth a man child." Who hath heard such a thing, and who hath seen anything like it? If the earth hath travailed in one day; or if a nation hath been born at once, because Sion hath travailed and brought forth her little ones. But I have given this expectation, and thou hast not remembered me, saith the Lord. Have I not made the one that bringeth forth and the barren, saith thy God?

While the clamor was resonating from Jerusalem and its Temple, when it was besieged and subverted, and the enemies of Christ, who were unwilling to receive God as king, were receiving eternal punishments for their impiety and blasphemies, the Church gathered in the name of the Lord, of which it is said in the psalm: "A man was born in her: and the most High himself hath founded her" (Ps. 86:5), before she travailed, she brought forth, before her delivery came, she begot a male.

For not over a long time, as the people of the Jews grew larger through Abraham, and Isaac, and Jacob, and the twelve Patriarchs, and again through their children and grandchildren, but at the Evangelical preaching immediately the whole world conceived, and travailed, and brought forth a male, whom Pharaoh and Herod were attempting to kill, who was saved in Egypt both in Moses and in Christ. Finally, Abraham and Isaac had male children, and Jacob, the father of many sons, begot one daughter, on account of whom he suffered hard things (Gen. 34). And if the daughters of Salphahat receive the inheritance of their father by the sentence of God (Num. 27), this is to be considered, that their father died in his sin, who begot no son, and Moses dared not judge anything concerning them, but referred it to the Lord, who commanded them to be joined to their brethren lest they remain destitute. The book of Genesis also relates (Chap. 6) that after men began to become many, which number is always in vice, and daughters were born to them, not Angels, but the sons of God took them, from whom were born the giants: or as it is written in Hebrew *ἐπιπίπτοντες*, that is, rushing in.

Econtrario ad sanctum dicitur: Uxor tua sicut vitis abundans in lateribus domus tuae. Filii tui sicut novellae olivarum, in circuitu mensae tuae (Psal. CXXVII, 3). Et iterum: Videas filios filiorum tuorum (Ibid., 6). Peperit igitur Sion, hoc est, reliquiae ex Israel et Apostolorum credentium fides, masculum Dominum Salvatorem, qui in toto simul orbe generatus est, quod nullus audivit, quod nulla narrat historia, aut alicujus doctrina, ut omnes in brevi tempore crederent nationes. Et de universis gentibus, una gens fieret Christianorum, de qua et Paulus loquitur: Si qua in Christo nova creatura vetera transierunt; ecce facta sunt nova (II Cor. V, 17): juxta illud quod alibi scriptum est: Et adorabunt in conspectu ejus omnes familiae gentium: quia Domini est regnum, et ipse dominabitur gentium. Omnes enim, ait, gentes quas fecisti, venient, et adorabunt coram te, et glorificabunt nomen tuum (Psal. XXI, 28 et seqq.). De quo dicit Jacob: Ipse est exspectatio gentium (Gen. XLIX, 10). Et Psalmista: Spes omnium finium terrae (Ps. LXIV, 6). Et idem Isaïas quem nunc edisserimus: Erit radix Jesse, et qui surget, ut princeps sit gentium, in ipso gentes sperabunt (Isai. XI, 10); implentibus Apostolis quod praeceptum est: Docete omnes gentes, baptizantes eas in nomine Patris et Filii et Spiritus sancti (Matth. XXVIII, 19), ut nascatur novus populus, de quo et vicesimus primus psalmus canit: Annuntiabunt coeli justitiam ejus, populo qui nascetur, quem fecit Dominus (Psal. XXI, 32). Et iterum: Populus qui creabitur, laudabit Dominum (Psal. CI, 19). Hic autem populus uno creatus est die, quem illustrat sol justitiae, dicente Scriptura: Erit tibi Dominus lux sempiterna (Isa. LX, 19). Possumus hoc quod dicitur: Orietur gens simul, quia parturivit et peperit Sion filios suos, et ad illud tempus referre, quando una die tria millia et quinque millia de Judaico populo crediderunt (Act. II). Dicitur quoque in eodem Actuum Apostolorum libro quod de universis gentibus quae sub coelo sunt, fuerint in Jerusalem, qui audiebant variis linguis loquentes magnalia Dei (Ibid.). Quodque sequitur juxta LXX, Ego autem dedi exspectationem hanc, et non recordata es mei, dicit Dominus. Nonne ego parientem et sterilem feci, dixit Deus tuus, manifestius in Hebraico ponitur, cui et reliqui interpretes congruunt: Numquid ego qui alios parere facio ipse non pariam, dicit Dominus? Si ego qui generationem caeteris tribuo, sterilis ero, ait Dominus Deus tuus, secundum illud quod alibi dicitur: Qui plantavit aurem, non audiet, et qui finxit oculum, non considerat (Psal.

On the contrary, it is said to the saint: "Thy wife as a fruitful vine on the sides of thy house. Thy children as olive plants round about thy table" (Ps. 127:3). And again: "Mayest thou see thy children's children" (Ibid., 6). Sion therefore brought forth, that is, the remnants from Israel and the faith of the believing Apostles, the male, the Lord Savior, who was generated in the whole world at once, which no one has heard, which no history relates, nor the doctrine of anyone, so that all nations should believe in a short time. And from all nations, one nation of Christians would be made, of which Paul also speaks: "If there is any new creature in Christ, the old things have passed away; behold, all things have been made new" (2 Cor. 5:17): according to that which is written elsewhere: "And all the families of the nations shall adore in his sight: for the kingdom is the Lord's, and he shall have dominion over the nations." For all nations, he says, which thou hast made, shall come, and adore before thee, and shall glorify thy name (Ps. 21:28 et seq.). Of whom Jacob says: "He is the expectation of the nations" (Gen. 49:10). And the Psalmist: "The hope of all the ends of the earth" (Ps. 64:6). And the same Isaiah whom we are now explaining: "There shall be a root of Jesse, and he that shall rise up to be prince of the nations, in him the nations shall hope" (Isa. 11:10); the Apostles fulfilling what was commanded: "Teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19), so that a new people might be born, of whom also the twenty-first psalm sings: "The heavens shall announce his justice to the people that shall be born, whom the Lord hath made" (Ps. 21:32). And again: "The people that shall be created, shall praise the Lord" (Ps. 101:19). And this people was created in one day, which the sun of justice illuminates, the Scripture saying: "The Lord shall be to thee an everlasting light" (Isa. 60:19). We can also refer this which is said: "A nation shall arise at once, because Sion hath travailed and brought forth her children," to that time when in one day three thousand and five thousand of the Jewish people believed (Acts 2). It is also said in the same book of the Acts of the Apostles that from all the nations which are under heaven, there were in Jerusalem those who heard the great things of God spoken in various languages (Ibid.). And that which follows according to the LXX: "But I gave this expectation, and thou hast not remembered me, saith the Lord. Have I not made the one bringing forth and the barren, saith thy God," is more clearly stated in the Hebrew, with which the other interpreters also agree: "Shall I who make others to bring forth, not bring forth myself, saith the Lord? If I who give generation to others, shall be barren, saith the Lord thy God," according to that which is said elsewhere: "He that planted the ear, shall he not hear? and he that formed the eye, doth he not consider?" (Ps.

XXXIX, 9); quod scilicet qui omnes homines creavit ex nihilo, possit de universis gentibus unam partem in se credentium Ecclesiam facere. Denique in vicesimo octavo psalmo, ubi nos legimus: Vox Domini concutientis desertum (Psal. XXVIII, 8), in Hebraeo scriptum est: Vox Domini parere faciens desertum (Juxta Hebraeum), ut deserta prius Ecclesia generet, et perficiantur cervi apertis saltibus atque contritis. Porro juxta LXX hic sensus est, quod uno tempore ad praedicationem Evangeliorum, una gens totius orbis oriatur. Per multis prophetas saepe promisi, et non meministi promissionis meae, o urbs quae clamoribus es plena: o Templum quod a Domino derelictum est: o popule, cui reddidi vicissitudinem suam. Nonne ego, inquit, feci parturientem et sterilem; quae prius fuerat sterilis, postea parturivit et peperit? De qua in psalmo scribitur: Qui habitare faciat sterilem in domo, matrem filiorum laetantem (Psal. CXII, 9). Vel certe rerum ordo conversus est: Pariens facta est sterilis, et quondam sterilis peperit plurimos, quia Domini ista sententia est.

(Vers. 10.) Laetamini cum Jerusalem, et exultate in ea omnes qui diligitis eam. Gaudete cum ea gaudio, universi qui lugetis super eam, ut sugatis, et repleamini ab ubere consolationis ejus, ut mulgeatis, et deliciis affluatis, ab omnimoda gloria ejus. LXX: Laetare, Jerusalem, et conventum facite omnes qui diligitis eam. Gaudete gaudio omnes qui lugetis super eam, ut sugatis et impleamini ab ubere consolationis ejus, ut postquam suxeritis, delectemini ab introitu gloriae ejus.

Apostolis praecipitur et apostolicis viris, qui diligunt utramque Jerusalem, et eam quae corruiat plangentibus atque lugentibus, et illam quae surrectura est omni desiderio praestolantibus, ut gaudeant cum ea et in ea, quae aedificata sit vivis lapidibus, qui volvuntur super terram, et in rotarum Cherubim similitudinem, sequuntur spiritum praecedentem: non in his qui in aeternos cineres dissoluti sunt. De quibus Dominus loquebatur: Amen, amen dico vobis, non permanebit lapis super lapidem, donec compleantur omnia haec (Matth. XXIV, 2). Gaudete, inquit, cum ea gaudio, universi qui lugetis eam. Quales supra Petrum et Paulum apostolos docuimus, et omnes qui exspectabant redemptionem Israel, ut sugant et repleantur uberibus consolationis ejus. Neque enim poterat fieri, ut quae genuit masculum, et erat puerpera, careret lactis abundantia in educationem ejus gentis et parvulorum, qui simul nati fuerant, ut praeberet eis duo ubera, nequaquam ut prius in Aegypto, fracta et jacentia, sed integra et virginali decore stantia, veteris ac novi Instrumenti, ad praebendum rationale lac. De quibus sponsus ad eam loquitur: Bona ubera tua super vinum (Cant. I, 1).

39:9); namely, that he who created all men from nothing, can from all nations make one part of the Church believing in him. Finally, in the twenty-eighth psalm, where we read: "The voice of the Lord shaking the desert" (Ps. 28:8), in the Hebrew it is written: "The voice of the Lord making the desert to bring forth" (According to the Hebrew), so that the previously desert Church might bring forth, and the harts might be perfected by the opening and crushing of the forests. Moreover, according to the LXX the sense is this, that at one time at the preaching of the Gospels, one nation of the whole world should arise. Through many prophets I have often promised, and thou hast not remembered my promise, O city that art full of clamors: O Temple that hath been forsaken by the Lord: O people, to whom I have rendered its reward. Have I not, he says, made the one bringing forth and the barren; she who previously had been barren, afterwards travailed and brought forth? Of whom it is written in the psalm: "Who maketh the barren woman to dwell in a house, the joyful mother of children" (Ps. 112:9). Or certainly the order of things has been reversed: the one bringing forth has been made barren, and the once barren has brought forth very many, because this is the sentence of the Lord.

(Verse 10.) "Rejoice with Jerusalem, and be glad with her, all you that love her. Rejoice for joy with her, all you that mourn over her, that you may suck, and be filled with the breast of her consolation, that you may milk, and flow with delights, from the abundance of her glory." LXX: "Rejoice, Jerusalem, and make a gathering, all you that love her. Rejoice for joy, all you that mourn over her, that you may suck and be filled from the breast of her consolation, that after you have sucked, you may be delighted from the entrance of her glory."

The command is given to the Apostles and apostolic men, who love both Jerusalems: mourning and lamenting for that one which has fallen, and waiting with all desire for that one which is to rise; that they may rejoice with her and in her, who is built with living stones that roll over the earth, and, in the likeness of the wheels of the Cherubim, follow the preceding spirit—not in those which have been dissolved into eternal ashes. Concerning these the Lord was speaking: "Amen, amen I say to you, there shall not remain stone upon stone, until all these things be fulfilled" (Matt. 24:2). "Rejoice," he says, "with her for joy, all you that mourn her." Such as we have taught concerning Peter and Paul the Apostles, and all who were expecting the redemption of Israel, that they might suck and be filled with the breasts of her consolation. For it could not happen that she who brought forth a male child, and was in childbirth, should lack an abundance of milk for the education of that nation and the little ones who had been born together, that she might offer them two breasts—not as before in Egypt, broken and lying down, but whole and standing with virginal beauty, of the Old and New Testament, to provide spiritual milk. Concerning which the bridegroom speaks to her: "Thy breasts are better than wine" (Cant. 1:1).

Isti erant, de quibus specialiter dicebant: Beati lugentes, quoniam ipsi consolabuntur (Matth. V, 5).

Et hoc notandum, quod qui parvuli sunt, consolationis indigent lacte, et adhuc in mortali versantur loco. Qui vero post lac consolationis ad solidum profecerint cibum, deliciis affluent veritatis, et scientia omnimodae gloriae, quae Hebraice dicitur ZIZ (). Pro qua LXX introitum; Symmachus pinguedinem; Theodotio, multitudinem interpretati sunt. Hoc diximus, ut psalmi septuagesimi noni verbum panderemus ambiguum, in quo scriptum est: Vastavit eam aper de silva, et singularis ferus depastus est eam (Psal. LXXIX, 14). Pro eo enim, ubi in nostris et Graecis codicibus legitur *μόνιος ἄγριος* id est: singularis ferus, in Hebraico scriptum est ZIZ SADAI (): quod Aquila transtulit, *παντόδαπον χώρας*, hoc est, omnimodum regionis, ut significaret non solum a Romanis, sed a cunctis gentibus Israellem esse vastatum. Introitus autem gloriosus Ecclesiae ille intelligendus est, de quo scribit Joannes apostolus: Et in duodecim portis erant duodecim margaritae, et plateae civitatis auro mundo sicut vitrum perspicuum (Apoc. XXI, 21). Iestas margaritas prohibet Dominus mitti ante porcos (Matth. VII), quas negotiator bonus cum in Prophetis invenerit et Apostolis, pergit ad unum pretiosissimum margaritum, non priores abiciens, sed per illas quaerens pretiosius (Matth. XIII).

(Vers. 12.) Quia haec dicit Dominus: Ecce ego declino super eam quasi fluvium pacis, et quasi torrentem inundantem gloriam gentium, quam sugetis: ab ubere portabimini, et super genua blandientur vobis. LXX: Quia haec dicit Dominus: Ecce ego declinabo ad eos quasi fluvius pacis, et quasi torrens inundans gloriam gentium. Parvuli eorum in humeris portabuntur, et super genua consolabuntur.

Exstructa per Apostolos Jerusalem, et instaurata in priorem statum, postquam filii et habitatores ejus uberibus fuerint consolati, et lactis abundantia ad delicias pervenerint veritatis, per quas pervenitur ad gloriam Dei: tunc Dominus declinabit super eam fluvium pacis, de quo crebro diximus: Flumen Dei repletum est aquis (Psal. LXIV, 10). Et: Fluminis impetus laetificat civitatem Dei (Psal. XLV, 5); ut pace omnia possidente, et nationum cessantibus bellis, de quibus Scriptura dicit: Dissipa gentes quae bella volunt (Psal. LXVII, 32), torrens doctrinarum Dei irriget arva credentium.

These were those of whom they specifically said: "Blessed are they that mourn, for they shall be comforted" (Matt. 5:5).

And this is to be noted, that those who are little ones need the milk of consolation and still dwell in a mortal place. But those who after the milk of consolation have progressed to solid food, shall flow with the delights of truth and the knowledge of all-encompassing glory, which in Hebrew is called ZIZ. For this, the LXX interpreted as "entrance"; Symmachus as "fatness"; Theodotion as "multitude." We have said this so that we might explain the ambiguous word of the seventy-ninth psalm, in which it is written: "The boar from the wood hath laid it waste, and a singular wild beast hath devoured it" (Ps. 79:14). For in place of that where in our and the Greek codices is read μόνιος ἄγριος, that is, "a singular wild beast," in the Hebrew it is written ZIZ SADAI: which Aquila translated as παντόδαπον χώρας, that is, "all kinds of the region," to signify that Israel was wasted not only by the Romans but by all nations. But that glorious entrance of the Church is to be understood of which John the Apostle writes: "And in the twelve gates were twelve pearls, and the streets of the city were pure gold as transparent glass" (Apoc. 21:21). The Lord forbids these pearls to be cast before swine (Matt. 7), which the good merchant, when he has found them in the Prophets and Apostles, proceeds to one most precious pearl, not rejecting the former ones, but seeking the more precious through them (Matt. 13).

(Verse 12.) "For thus saith the Lord: Behold I will decline upon her, as it were a river of peace, and as an overflowing torrent the glory of the nations, which you shall suck: you shall be carried at the breasts, and upon the knees they shall wheedle you." LXX: "For thus saith the Lord: Behold I will decline to them as it were a river of peace, and as a torrent overflowing the glory of the nations. Their little ones shall be carried on shoulders, and upon the knees they shall be comforted."

Jerusalem having been built by the Apostles and restored to its former state, after its children and inhabitants shall have been comforted by the breasts, and shall have come to the delights of truth through the abundance of milk, through which one arrives at the glory of God: then the Lord will decline upon her a river of peace, of which we have frequently said: "The river of God is filled with water" (Ps. 64:10). And: "The force of the river maketh glad the city of God" (Ps. 45:5); so that, peace possessing all things and the wars of the nations ceasing, of which the Scripture says: "Scatter the nations that want wars" (Ps. 67:32), the torrent of the doctrines of God may irrigate the fields of the believers.

Tunc filii ejus, sive parvuli (ut LXX transtulerunt) in humeris portabuntur, et super genua consolationem accipient. In humeris, de quibus et in priori prophetia dictum est, et quos Jacob imprecatur filio suo Issachar: Quia supposuit humerum suum ad laborandum (Gen. XLIX, 15), et vocatus est vir agricola. Sudore enim et labore nimio ad ubertatem fructuum pervenimus. Unde et ad Sion per Jeremiam dicitur: Da cor tuum in humeros tuos (Jerem. XXIV, 7), ut a mandatis intelligat Dominum, imitans eum, de quo scriptum est: Jesus coepit facere et docere (Act. I, 1), ut non otiosa sit fides, sed per opera currat ad praemium. Genua autem et sinus quid significant, et supra breviter exposui, et nunc Abraham exemplum docere nos poterit, in cujus sinu Lazarus requiescit, et omnes de Oriente et Occidente venientes, qui accumbent cum Abraham, Isaac et Jacob.

(Vers. 13, 14.) Quomodo si cui mater blandiatur, ita ego consolabor vos, et in Jerusalem consolabimini. Videbitis, et gaudebit cor vestrum, et ossa vestra sicut herba germinabunt. Et cognoscetur manus Domini servis ejus, et indignabitur inimicis suis. LXX pro servis, posuerunt timentes; pro inimicis, incredulos: caetera similiter.

Misericordiam Creatoris in creaturas suas, exemplo matrum discimus, quae liberos amore in sinu nutrientes, omnem superant charitatem. Denique volens Deus ostendere, quomodo diligit quos creavit: Numquid obliviscetur, ait, mulier, ut misereatur sobolis uteri sui? sed et si illa fuerit oblita, ego tamen non obliviscar tui (Isai. XLIX, 15). Quem sensum et illud habet Evangelicum, in quo Dominus loquitur ad Jerusalem: Quoties volui congregare filios tuos, sicut gallina congregat pullos suos sub alas suas, et noluisti (Matth. XXIII, 37)? Et Deuteronomium, in quo tale quid resonat: Sicut aquila protegit nidum suum, et pullos suos desideravit: expandens alas, suscepit eos, et portavit in humeris suis (Deut. XXXII, 11). Aiunt qui de animantium scripsere naturis, omnium quidem bestiarum, et jumentorum, et pecudum aviumque ingenitum esse in filios pullosque suos affectum, sed maximum esse amorem aquilarum, quae in excelsis et inaccessis locis nidos collocant, ne coluber fetus violet. Amethisten quoque inter pullos ejus lapidem reperiri, quo omnia venena superentur. Si hoc verum est, recte affectus Dei in suas creaturas aquilis comparatus est, qui omni custodia protegit liberos suos, ne draco et coluber antiquus, diabolus et Satanus obrepant novellis fetibus, ut ad nomen lapidis, qui ponitur in fundamentis Sion, omnes adversariorum frangantur insidiae.

Then her children, or "little ones" (as the LXX translated), shall be carried on shoulders and shall receive consolation upon the knees. On shoulders, concerning which it was also said in a former prophecy, and which Jacob imprecates on his son Issachar: "Because he has bowed his shoulder to labor" (Gen. 49:15), and he was called a husbandman. For by sweat and excessive labor we arrive at the abundance of fruits. Whence also it is said to Sion through Jeremiah: "Give thy heart upon thy shoulders" (Jer. 24:7), that from the commandments she may understand the Lord, imitating him of whom it is written: "Jesus began to do and to teach" (Acts 1:1), so that faith may not be idle, but may run through works to the reward. But what the knees and the bosom signify, I have also briefly explained above, and now the example of Abraham can teach us, in whose bosom Lazarus rests, and all who come from the East and the West, who shall sit down with Abraham, Isaac, and Jacob.

(Verses 13, 14.) "As one whom his mother wheedleth, so will I comfort you, and you shall be comforted in Jerusalem. You shall see, and your heart shall rejoice, and your bones shall flourish like grass. And the hand of the Lord shall be known to his servants, and he shall be angry with his enemies." LXX for "servants," put "those who fear"; for "enemies," "the unbelieving"; the rest is similar.

We learn the mercy of the Creator toward his creatures by the example of mothers, who, nourishing their children with love in their bosom, surpass all charity. Finally, God, wishing to show how he loves those whom he created, says: "Shall a woman forget her infant, so as not to have pity on the offspring of her womb? but even if she should forget, yet will I not forget thee" (Isa. 49:15). Which sense that Evangelical passage also has, in which the Lord speaks to Jerusalem: "How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and thou wouldst not" (Matt. 23:37)? And Deuteronomy, in which something similar resonates: "As an eagle protecteth her nest, and hath desired her young: spreading her wings, she hath taken them up, and carried them on her shoulders" (Deut. 32:11). Those who have written concerning the natures of living things say that an inborn affection for their children and young is in all beasts, and beasts of burden, and cattle, and birds, but the greatest is the love of eagles, which place their nests in high and inaccessible places, lest a serpent violate the offspring. Also, that an amethyst stone is found among her young, by which all poisons are overcome. If this is true, the affection of God toward his creatures is rightly compared to eagles, who protects his children with all guardianship, lest the ancient dragon and serpent, the devil and Satan, creep upon the new offspring, so that at the name of the stone, which is placed in the foundations of Sion, all the snares of the adversaries may be broken.

Haec autem Jerusalem, in qua consolabuntur a matre filii, et in genibus palpabuntur, illa est, de qua scribit Apostolus: Quae autem sursum est Jerusalem, libera est, quae est mater omnium nostrum (Galat. IV, 26). Cujus consolationis lacte saturatus, consolabatur caeteros, qui ejus sermonibus indigebant, dicens: Benedictus Deus, Pater misericordiarum, et Deus omnis consolationis, qui consolatur nos in omni tribulatione, ut et nos possimus consolari eos, qui in omni sunt tribulatione, per consolationem, qua ipsi consolamur a Deo (I Cor. I, 3). Qui postquam fuerint consolati, dicetur ad eos: Et videbitis, et gaudebit cor vestrum, et ossa vestra quasi herba germinabunt, sive orientur, aut juxta Symmachum, florebunt (Joan. XVI, 22). Videbunt autem, haud dubium quin Deum, quae vera laetitia est. De quibus Dominus loquebatur: Beati mundo corde; quoniam ipsi Deum videbunt (Matth. V, 8). Cujus visio perfectum est gaudium, quod in plenae fidei corde versatur: et ossium germinatio subsequitur, de quibus ante jam diximus. Quorum si lector oblitus est, recurat ad explanationem pristinam. Melius est enim illum scripta relegere, quam nos dicta replicare. Et nota, inquit, nota erit manus Domini servis ejus, vel timentibus eum, et comminabitur inimicis, sive incredulis suis. Manus autem vel pro potentia accipitur, quod possit Deus omnia facere, quae promittit, juxta illud quod ex persona Dei Moyses loquitur ad Pharaonem: Nunc mittam manum, et percutiam te, et populum tuum interficiam, et deleberis de terra (Exod. III, 20). Et rursus ipse ad eundem tyrannum: Ecce manus Domini erit super jumenta tua (Exod. IX, 4); de qua ad Deum Psalmista dicebat: Manus tua gentes interfecit, et plantasti eos (Psal. XLIII). Aut certe manus Domini Christus intelligendus est, de quo et supra legimus: Manus mea fecit haec omnia. Quam notam faciet Dominus servis suis et timentibus se, et comminabitur incredulis et inimicis suis, ut aliis promittat praemia, aliis supplicia comminetur. In quo consideranda verborum proprietas, quod non dixerit: Inferet inimicis suis; sed comminabitur, ut per comminationem deterriti, et ipsi ad Domini transeant servitutem.

(Vers. 15, 16.) Quia ecce Dominus in igne veniet: et quasi turbo quadrigae ejus, reddere in indignatione furorem suum, et increpationem suam in flamma ignis. Quia in igne Dominus dijudicatur [Vulg. dijudicabit], et in gladio suo ad omnem carnem: et multiplicabuntur interfecti a Domino. LXX: Ecce Dominus quasi ignis veniet, et quasi tempestas currus ejus, reddere in furore ultionem suam: et increpationem in flamma ignis. In igne enim Domini judicabitur omnis terra: et in gladio illius cadet universa caro: multi vulnerati erunt a Domino.

But this Jerusalem, in which the children shall be comforted by the mother, and shall be fondled on the knees, is that one of which the Apostle writes: "But that Jerusalem which is above, is free, which is the mother of us all" (Gal. 4:26). Satiated with the milk of whose consolation, he comforted others who were in need of his words, saying: "Blessed be God, the Father of mercies, and the God of all consolation, who comforteth us in all our tribulation, that we also may be able to comfort them who are in all tribulation, by the consolation whereby we ourselves are comforted by God" (1 Cor. 1:3). After they have been comforted, it shall be said to them: "And you shall see, and your heart shall rejoice, and your bones shall flourish like grass," or "shall arise," or according to Symmachus, "shall bloom" (John 16:22). And they shall see, without doubt, God, which is true joy. Concerning whom the Lord was speaking: "Blessed are the clean of heart; for they shall see God" (Matt. 5:8). The vision of whom is perfect joy, which dwells in the heart of full faith: and the flourishing of the bones follows, concerning which we have already spoken before. If the reader has forgotten these things, let him return to the previous explanation. For it is better for him to reread the writings than for us to repeat the sayings. "And the hand of the Lord," he says, "shall be known to his servants," or "to those who fear him, and he shall threaten his enemies," or "his unbelieving." "Hand" is taken either for power, because God can do all things which he promises, according to that which Moses speaks to Pharaoh from the person of God: "Now I will send my hand, and I will strike thee, and I will kill thy people, and thou shalt be blotted out from the earth" (Exod. 3:20). And again he himself to the same tyrant: "Behold the hand of the Lord shall be upon thy cattle" (Exod. 9:4); concerning which the Psalmist said to God: "Thy hand hath killed the nations, and thou hast planted them" (Ps. 43). Or certainly Christ is to be understood as the hand of the Lord, of whom we also read above: "My hand hath made all these things." Which the Lord will make known to his servants and those who fear him, and he will threaten the unbelieving and his enemies, so that he may promise rewards to some, and threaten punishments to others. In which the propriety of the words is to be considered, that he did not say: "He will bring upon his enemies"; but "he will threaten," so that terrified by the threat, they themselves may also pass to the service of the Lord.

(Verses 15, 16.) "For behold the Lord will come in fire: and his chariots are like a whirlwind, to render his wrath in indignation, and his rebuke in a flame of fire. For in fire the Lord is judged [Vulg. will judge], and in his sword upon all flesh: and the slain of the Lord shall be multiplied." LXX: "Behold the Lord will come like fire, and his chariot like a tempest, to render his vengeance in fury: and his rebuke in a flame of fire. For in the fire of the Lord all the earth shall be judged: and in his sword all flesh shall fall: many shall be wounded by the Lord."

Manus Domini, quae nota fiet servis ejus, et timentibus eum, ipsa comminatur incredulis, sive inimicis ejus, ut si non egerint poenitentiam, sustineant quae sequuntur: Ecce enim, inquit, Dominus in igne veniet, et quasi turbo sive tempestas currus ejus. Quas debemus intelligere Angelicas potestates, quando venturus est Dominus in gloria Patris cum Angelis suis, judicare vivos et mortuos: non quo Dominus ignis sit, sed quo sustinentibus poenas, esse ignis videatur. Et licet Moyses dixerit (Deut. IV, 24), idipsum Apostolo confirmante (Hebr. XII, 29): Deus ignis consumens est. Attamen Salvator, exprimens divinitatis substantiam, ait: Spiritus est Deus (Joan. IV, 24). Inter spiritum autem et ignem, secundum intelligentiam corporalem, multa diversitas est. Quod si ignis, aut spiritus est, quomodo oculos, et aures, et manus, et pedes, et ventrem, et caetera corporis membra habere dicitur, cum haec spiritus ignisque non habeant? Ignis ergo consumens appellatur Deus, ut quidquid in nobis vitiorum est, fenum, ligna, stipulamque consumat, et spinas, id est, sollicitudines saeculi hujus, quas pro bono semine terra attulit infecunda, de qua ad Hebraeos dicitur: Quae autem affert spinas et tribulos, reproba est, et maledicto proxima: cujus finis consumptio est (Hebr. VI, 1). De hoc igne et in Evangelio Dominus loquebatur: Ignem veni mittere super terram (Luc. XII, 49). Et supra legimus: Ardebit sicut ignis iniquitas, et sicut gramen aridum consumetur igni (Isai. IX, 18), et omnia zizania, quae inimicus homo superseminavit, dormiente patrefamilias (Matth. XIII). De quo et in Epistola Jacobi scribitur: Parvus ignis quam grandem succendit materia (Jac. III, 5)! Et in Proverbiis: In multis lignis viget ignis (Prov. XXVI, 20). Quamquam in eo quod Proverbium est, aliud possit intelligi (Eccli. XXVIII). Hunc puto ignem sedisse super linguas Apostolorum omniumque credentium, quando linguis variis loquebantur, et omnes erroris fugabat tenebras, et illuminabat corda eorum, qui recipiebant sermonem Domini (Act. II).

Quod autem sequitur: Quasi tempestas currus, sive quadrigae ejus, Psalmorum edisseremus exemplis, in quibus scriptum est: Deus manifeste veniet, Deus noster, et non tacebit. Ignis ante eum ardebit: et in circuitu ejus tempestas valida (Psal. XLIX, 3, 4). Et alibi: Currus Dei decem millibus multiplex millia laetantium (Psal. LXVII, 18). His curribus et equis Elisaeus erat circumdatus, quos puer ejus videre non poterat. Unde ait: Domine, aperi oculos pueri hujus ut videat. Et apertis, inquit, oculis, vidit currus, et quadrigas, et equos per circuitum (IV Reg. VI, 17).

The hand of the Lord, which shall be known to his servants and to those who fear him, itself threatens the unbelieving or his enemies, so that if they do not do penance, they may sustain what follows: "For behold," he says, "the Lord will come in fire, and his chariot as a whirlwind or tempest." Which we ought to understand as the Angelic powers, when the Lord is to come in the glory of the Father with his Angels, to judge the living and the dead: not that the Lord is fire, but that to those sustaining punishments, he may seem to be fire. And although Moses said (Deut. 4:24), with the Apostle confirming it (Heb. 12:29): "God is a consuming fire." Nevertheless the Savior, expressing the substance of divinity, says: "God is a spirit" (John 4:24). But between spirit and fire, according to corporal understanding, there is much diversity. For if he is fire, or spirit, how is he said to have eyes, and ears, and hands, and feet, and a belly, and the other members of the body, since a spirit and fire do not have these? God is therefore called a consuming fire, so that whatever of vices is in us, he may consume the hay, wood, and stubble, and the thorns, that is, the cares of this world, which the unfruitful earth brought forth instead of good seed, concerning which it is said to the Hebrews: "But that which bringeth forth thorns and briars is reprobate, and very near unto a curse, whose end is to be burnt" (Heb. 6:8). Concerning this fire the Lord also spoke in the Gospel: "I am come to cast fire upon the earth" (Luke 12:49). And we read above: "Iniquity shall burn as a fire, and like dry grass it shall be consumed by fire" (Isa. 9:18), and all the cockle, which the enemy man oversowed while the father of the family was sleeping (Matt. 13). Concerning which it is also written in the Epistle of James: "Behold how small a fire kindleth a great matter" (James 3:5)! And in Proverbs: "In much wood fire is vigorous" (Prov. 26:20). Although in that which is a Proverb, something else can be understood (Ecclus. 28). I think this fire sat upon the tongues of the Apostles and of all the believers, when they spoke in various languages, and it put to flight all the darkness of error, and illuminated the hearts of those who received the word of the Lord (Acts 2).

But what follows: "As the tempest his chariot," or "his four-horse chariots," we shall explain by the examples of the Psalms, in which it is written: "God shall come manifestly, our God, and shall not keep silence. A fire shall burn before him: and a mighty tempest round about him" (Ps. 49:3). And elsewhere: "The chariot of God is attended by ten thousands; thousands of them that rejoice" (Ps. 67:18). Elisha was surrounded by these chariots and horses, which his servant could not see. Whence he said: "Lord, open the eyes of this servant that he may see. And his eyes being opened," he says, "he saw chariots, and four-horse chariots, and horses round about" (4 Kings 6:17).

Hoc curru igneo et Elias raptus ad coelum est, quando clamabat Elisaeus: Pater mi, Pater mi, currus Israel et auriga ejus (IV Reg. II, 12). Haec autem universa narrantur, non quo Deus aut currus habeat, aut quadrigas, aut equorum velocitate portetur; de quo alibi scriptum est: Qui ambulat super pennas ventorum (Psal. CIII, 3); sed quomodo in solio sedere dicitur, quando assumit habitum judicantis; sic quando ad vindictam venit, ut debellet adversarios suos, in habitu victoris et triumphantis ostenditur. De furore Domini crebro diximus, quod sic accipi debeat quomodo oblivio ejus, et poenitentia, et contristatio, et affectus caeteri, qui Dei non conveniunt majestati. Et in hoc igitur igne et furore, in his curribus et in flamma ignis judicabitur omnis caro, sive ipse Dominus cum creaturis suis, ut non potentia, sed iudicii veritate videatur ferre sententiam juxta illud quod in Michaea prolixius, et in quinquagesimo psalmo brevius dicitur: Ut justificeris in sermonibus tuis: et vincas cum fueris judicatus (Psal. L, 5). Gladius autem quo omnis caro est judicanda, ille accipiendus est, de quo et prius diximus, et nunc dicemus ex parte: Nisi conversi fueritis, gladium suum vibrabit (Psal. VII, 13). Hunc gladium punitorem carnis peccatricis omniumque vitiorum, Israelitae in manus Pharaonis datum queruntur; dicuntque Moysi et Aaron: Videat Deus vos et judicet: quia abominabilem fecistis odorem nostrum coram Pharaone: ut daretur gladius in manu ejus, et interficeret nos (Exod. IV, 21). De hoc gladio et in Amos scriptum est: Gladio interibunt omnes peccatores populi (Amos IX, 10): cum utique et alia sint genera poenarum. Quidquid ergo pungit, et percutit, et torquet, et cruciat, in Scripturis sanctis gladius appellatur, quo gladio vulnerabuntur sive interficientur, qui Dei non fecerint voluntatem; et omisso lumine veritatis, tenebris se erroris involverint. De quibus scriptum est in Jeremia: Si mutabit Aethiops pellem suam (Jerem. XIII, 23). Et in Sophonia: Et vos Aethiopes vulnerati, sive interfecti gladio meo eritis (Soph. II, 12). Omnem loci istius continentiam, quo sensu accipienda sit, Apostolus prolixius edisserit, scribens ad Romanos: Juxta duritiam autem tuam et impenitens cor, thesaurizas tibi iram in die irae et revelationis justi iudicii Dei, qui reddet unicuique secundum opera sua. His quidem qui juxta patientiam operis boni, gloriam et honorem et incorruptionem quaerentibus vitam aeternam. Qui autem ex contentione et increduli sunt veritati, acquiescunt autem iniquitati, ira et furor, tribulatio et angustia super omnes homines qui operantur malum, Judaei primum et ethnici (Rom. II, 5 seqq.).

In this fiery chariot Elijah also was snatched to heaven, when Elisha cried out: "My father, my father, the chariot of Israel and the driver thereof" (4 Kings 2:12). All these things, however, are related, not that God has either chariots, or four-horse chariots, or is carried by the swiftness of horses; of whom it is written elsewhere: "Who walketh upon the wings of the winds" (Ps. 103:3); but just as he is said to sit on a throne, when he assumes the habit of one judging; so when he comes to vengeance, that he may overcome his adversaries, he is shown in the habit of a victor and triumpher. Concerning the fury of the Lord we have frequently said, that it ought to be understood just as his forgetting, and penance, and sorrow, and the other affections, which do not suit the majesty of God. And in this fire and fury, therefore, in these chariots and in the flame of fire, all flesh shall be judged, or the Lord himself with his creatures, so that he may be seen to bring the sentence not by power but by the truth of judgment, according to that which is said more at length in Micah, and more briefly in the fiftieth psalm: "That thou mayest be justified in thy words: and mayest overcome when thou art judged" (Ps. 50:5). But the sword by which all flesh is to be judged, is that which is to be understood, of which we have also spoken before, and shall now speak in part: "Unless you be converted, he will brandish his sword" (Ps. 7:13). The Israelites complain that this sword, the punisher of sinful flesh and of all vices, was given into the hands of Pharaoh; and they say to Moses and Aaron: "The Lord see and judge: because you have made our savor abominable before Pharaoh: so that a sword should be given into his hand to kill us" (Exod. 5:21). Concerning this sword it is also written in Amos: "All the sinners of my people shall die by the sword" (Amos 9:10): since surely there are also other kinds of punishments. Whatever therefore pricks, and strikes, and twists, and tortures, is called a sword in the holy Scriptures, by which sword they shall be wounded or killed, who have not done the will of God; and having omitted the light of truth, have involved themselves in the darkness of error. Concerning whom it is written in Jeremiah: "If the Ethiopian can change his skin" (Jer. 13:23). And in Zephaniah: "You Ethiopians also shall be wounded, or slain by my sword" (Zeph. 2:12). The Apostle explains at greater length all the content of this place, in what sense it is to be understood, writing to the Romans: "But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath against the day of wrath, and revelation of the just judgment of God, who will render to every man according to his works. To them indeed, who according to patience in good work, seek glory and honor and incorruption, eternal life. But to them that are contentious and who obey not the truth, but give credit to iniquity, wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and of the Greek" (Rom. 2:5 seq.).

(Vers. 17.) Qui sanctificabantur, et mundos se putabant in hortis post unam intrinsecus: qui comedebant carnem suillam, et abominationem et murem, simul consumentur, dicit Dominus. LXX: Qui sanctificantur et purificantur in hortis et liminibus: comedentes carnem porcinam, et abominationes, et murem: simul consumentur, dicit Dominus.

Symmachus et Theodotio hunc locum ita interpretati sunt. Qui sanctificamini et lustramini in hortis alter post alterum, inter eos qui comedunt carnem suillam, et abominationem, et murem, simul deficient, dicit Dominus, volentes ostendere, non ipsos comedere carnem suillam, et abominationem, et murem, qui sanctificantur in hortis alter post alterum; sed eos qui lustrantur versari cum eis, qui comedunt quae prohibita sunt. Arguit autem sermo divinus populos Judaeorum, immo Scribas et Phariseos, quos et Dominus arguebat, dicens: Vos estis qui justificatis vosmetipsos coram hominibus: Deus autem scit corda vestra, quoniam quod in hominibus excelsum est, abominatio est apud Deum (Luc. XVI, 15). Unde increpabat eos atque dicebat: Vae, vobis, Scribae et Pharisei hypocritae, qui mundatis quod foris est calicis et paropsidis, et intus pleni estis immunditia (Matth. XXIII, 25). Et iterum: Qui estis sepulcra dealbata: intus autem pleni estis ossibus mortuorum, et omni spurcitia (Ibid., 27): qui ore suo benedicebant, et corde suo maledicebant (Ps. LXI): qui Domino loquebantur pacifica, et mollebant verba sua super oleum, ipsi autem erant jacula, de quibus rectissime dicebatur: Populus hic labiis me honorat: cor vero ejus longe est a me (Isai. XXIX, 13).

Praeceperat autem per Moysen Deus (Num. XIX), ut si quis praeventus fuisset in peccato; vaccae rufae aspersus cinere, et aliis expiationis modis, per sacrificia et victimas rediret ad Templum, quod illi negligentes, in locis deliciarum et voluptatum, hoc est, in hortis amoenissimis, vel baptisteria exstruebant, vel piscinas ad areolas irrigandas: adulteria et omnem libidinum turpitudinem, simplicibus aquis ablueri se putantes, quibus rectissime illud aptabitur: Et noctem flumine purgant (Horat.). Nec alicui videatur incongruum, si quae geruntur turpiter, manifestius explicentur in correctionem eorum, qui talia committere non erubescunt, quae turpe est et dicere, dum scortis adhaerent in modum canum, et masculi in masculos exercent turpitudinem, retributionem peccati in semetipsos recipientes. Qui haec opera faciunt, voluntate et sceleribus cum his sunt, qui carnem suillam comedunt, et omnia quae Lege prohibentur, et murem, quem nos glirem vocamus, vel juxta Orientis provincias μυωξοῦς.

(Verse 17.) "They that were sanctified, and thought themselves clean in the gardens behind one [gate] within: they that did eat swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." LXX: "They that are sanctified and purified in the gardens and on the thresholds, eating swine's flesh, and abominations, and the mouse: shall be consumed together, saith the Lord."

Symmachus and Theodotion interpreted this place thus: "You who are sanctified and purified in the gardens one after another, among those who eat swine's flesh, and the abomination, and the mouse, shall fail together, saith the Lord," wishing to show that they themselves who are sanctified in the gardens one after another do not eat swine's flesh, and the abomination, and the mouse; but that those who are purified dwell with those who eat what is prohibited. But the divine word rebukes the people of the Jews, rather the Scribes and Pharisees, whom the Lord also rebuked, saying: "You are they who justify yourselves before men: but God knoweth your hearts, for that which is high among men is an abomination before God" (Luke 16:15). Whence he reproached them and said: "Woe to you, Scribes and Pharisees, hypocrites, because you make clean that which is without the cup and of the dish, but within you are full of uncleanness" (Matt. 23:25). And again: "Who are whited sepulchers: but within you are full of dead men's bones, and of all filthiness" (Ibid., 27): who with their mouth blessed, and with their heart cursed (Ps. 61): who spoke peaceful things to the Lord, and softened their words above oil, but they themselves were javelins, of whom it was most rightly said: "This people honoreth me with their lips: but their heart is far from me" (Isa. 29:13).

But God had commanded through Moses (Num. 19) that if anyone had been overtaken in sin, being sprinkled with the ashes of a red heifer and by other modes of expiation, through sacrifices and victims he should return to the Temple; which they neglecting, in places of delights and pleasures, that is, in most pleasant gardens, either constructed baptisteries or pools for irrigating the garden beds: thinking themselves to wash away adulteries and all the foulness of lusts with simple waters, to whom that will be most rightly applied: "And they purge the night with a river" (Horat.). And let it not seem incongruous to anyone if those things which are done basely are explained more manifestly for the correction of those who do not blush to commit such things which it is base even to speak, while they adhere to harlots in the manner of dogs, and males exercise baseness upon males, receiving the retribution of sin in themselves. Those who do these works, by will and crimes are with those who eat swine's flesh, and all things which are prohibited by the Law, and the "mouse," which we call a "dormouse" (glirem), or according to the Eastern provinces myoxous.

Et illi igitur qui haec comedunt, et hi exercentes omnem turpitudinem, talia agunt quae et ethnici forte non faciunt, pariter consumentur (Levit. XI). Secundum tropologiam possumus dicere: Omnes voluptatis magis amatores, quam amatores Dei, sanctificari in hortis et in liminibus, quia mysteria veritatis non valent introire, et comedere cibos impietatis, dum non sunt sancti corpore et spiritu: nec comedunt carnem Jesu, neque bibunt sanguinem ejus. De quo ipse loquitur: Qui comedit carnem meam, et bibit sanguinem meum, habet vitam aeternam (Joan. VI, 55). Etenim pascha nostrum immolatus est Christus (I Cor. V). Qui non foris, sed in domo una et intus comeditur.

(Vers. 18, 19.) Ego autem opera eorum et cogitationes eorum venio ut congregem cum omnibus gentibus et linguis: et venient et videbunt gloriam meam. Et ponam in eis signum, et mittam ex eis, qui salvati fuerint ad gentes in mare [Al. mari], in Africam, in Lydiam tendentes sagittam, in Italiam et Graeciam, ad insulas longe: ad eos qui non audierunt de me, et non viderunt gloriam meam. LXX: Et ego opera eorum, et cogitationes eorum novi, et venio congregare omnes gentes et omnes linguas: et venient et videbunt gloriam meam, et dimittam super eos signum: et emittam ex eis, qui salvati fuerint ad gentes, in Tharsis et Phud, et Lud et Mosoch et Thobel, et in Graeciam, et in insulas longe, qui non audierunt nomen meum, neque viderunt gloriam meam.

Priusquam exponam quid significet enumeratio gentium plurimarum, breviter de interpretationis varietate dicendum est. Tharsis lingua Hebraea, mare appellatur; et (ut aiunt) Indiae regio: licet Iosephus, littera commutata, Tarsum putet nuncupari pro Tharsis, urbem Ciliciae, ad quam Jonas de Joppe fugiens, ire cupiebat (Jonae I). Phud autem, sive Phul, Libyes, omnisque Africa usque ad mare Mauritaniae, in qua fluvijs hodie qui Phud dicitur, et cuncta circa eum regio Phutensis appellatur. Lud autem Lydos vocant, quorum coloni Hetrusci, qui nunc Thusci appellantur, quondam mittendarum sagittarum peritissimi, et nunc dicuntur tendentes sagittam. Pro quo in Hebraico legitur MOSCHE CESETH () quod absque Septuaginta, omnes similiter transtulerunt, tendentes arcum: Et Septuaginta posuerunt $\mu\sigma\sigma\delta\chi$, nomen pro verbo interpretantes. Quod si accipiatur, Cappadocas significat: quorum metropolis Mazaca, quae postea a Caesare Augusto, Caesarea nomen accepit.

And they, therefore, who eat these things, and those exercising all baseness, do such things which even the heathens perhaps do not do, and shall likewise be consumed (Lev. 11). According to tropology we can say: All lovers of pleasure more than lovers of God, are sanctified in the gardens and on the thresholds, because they are not able to enter the mysteries of truth, and eat the foods of impiety, while they are not holy in body and spirit: nor do they eat the flesh of Jesus, nor drink his blood. Concerning which he himself speaks: "He that eateth my flesh, and drinketh my blood, hath everlasting life" (John 6:55). For Christ our pasch is sacrificed (1 Cor. 5). Who is eaten not without, but in one house and within.

(Verses 18, 19.) "I, however, [know] their works and their thoughts; I come to gather them with all nations and tongues: and they shall come and shall see my glory. And I will set a sign among them, and I will send of them that shall be saved to the nations into the sea [Al. the sea], into Africa, into Lydia, those that bend the arrow, into Italy and Greece, to the islands afar off: to those who have not heard of me, and have not seen my glory." LXX: "And I know their works and their thoughts, and I come to gather all nations and all tongues: and they shall come and see my glory, and I will set a sign upon them: and I will send of them that shall be saved to the nations, into Tarshish and Phut, and Lud and Meshech and Tubal, and into Greece, and into the islands afar off, who have not heard my name, nor seen my glory."

Before I explain what the enumeration of so many nations signifies, something must be said briefly about the variety of the interpretation. Tarshish in the Hebrew language is called the sea; and (as they say) a region of India: although Josephus, with a letter changed, thinks it is called Tarsus instead of Tarshish, a city of Cilicia, to which Jonah, fleeing from Joppa, desired to go (Jonah 1). Phut however, or Phul, are the Libyans, and all Africa as far as the sea of Mauritania, in which today there is a river which is called Phut, and the whole region around it is called Phutensis. Lud however they call the Lydians, whose colonists are the Etruscans, who are now called Tuscans, formerly most skilled in sending arrows, and are now said to be "bending the arrow." For which in the Hebrew it is read MOSCHE CESETH which, without the Seventy, all translated similarly as "bending the bow": and the Seventy placed Mosoch, interpreting a name instead of a verb. Which, if it be accepted, signifies the Cappadocians: whose metropolis is Mazaca, which afterwards received the name Caesarea from Caesar Augustus.

Qui nescio quid volentes, etiam in Genesi (Cap. X) ultimum filium Aram, id est, Syrorum Damasci, qui appellatur Mes, interpretati sunt *μοσὸχ*: pro quo nos rectius Moeonas transferimus. Thubal autem sive Thobel, aut Italia interpretatur, aut Iberia, hoc est, Hispania, ab Ibero flumine, unde et hodie Hispaniarum regio appellatur Celtiberia. De quibus pulchre Lucanus (Lucan, lib. IV): Gallorum Celtae miscentes nomen Iberis: quos nos possumus Gallohispanos dicere. Graeci autem, qui sermone Hebraico appellantur Javan, Jonas significant: unde et Graeci Jones, et mare Jonium. Et hoc considerandum, quod maxime Orientales de Japhet posuerit nationes, uno filiorum Noe: licet in Tharsis et Phud, Sem quoque et Cham id est, Indiae et Africae nominum fuerit recordatus, ut totum orbem ostenderet.

Venit ergo Dominus, ut opera et cogitationes congreget singulorum. Ex quo discimus non solum opera, sed et cogitationes esse in die iudicii iudicandas. Qui enim viderit mulierem ad concupiscendum, jam moechatus est eam in corde suo (Matth. V). De quibus dicitur: Nunc circumdederunt eos cogitationes suae: quando iudicabit Dominus abscondita hominum secundum Evangelium Jesu Christi; ut illud quod Apostolus scribit, veritate iudicii comprobetur, invicem cogitationibus accusantibus et satisfaciuntibus, in die qua iudicabit Deus abscondita hominum (Rom. II, 15): ut cogitationes nostrae omnes uno tempore congregatae justo iudice probentur, dum aut accusat nos nostra conscientia, aut satisfacit pro delicto, utrum plura sint peccata, an bona opera: et utrum vetera, an nova: utrum deleta poenitentia, an novis sceleribus instaurata, quando dicit Dominus: Vias eorum dedi in capita eorum: et cogitationes eorum reddam eis (Osee IV, 9). Qui finxit sigillatim corda eorum, et intelligit omnia opera eorum (Ps. XXXII, 15.) De quibus et in alio loco legimus: Tu cognoscis corda hominum solus (II Par. VI, 30). Nemo enim scit quae sint in homine, nisi spiritus hominis qui est in eo (I Cor. II). Unde et per Jeremiam loquitur Deus: Ego Deus appropinquans, et non de longe, dicit Dominus: Numquid abscondet se in absconditis homo, et ego ignorabo (Jer. XXIII, 23)? Denique ad Scribas dicitur et ad Phariseos: Vos estis qui justificatis vosmetipsos coram hominibus: Deus autem cognoscit corda vestra (Luc. XVI, 15). In quo considerandum, quod non dixerit, Pater, juxta haereticorum blasphemias, ne Filium videretur excludere, sed Deus: quod Patri Filioque commune est. In principio enim erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum: hoc erat in principio apud Deum (Joan. I, 1, 2). De quo idem Joannes scribit: Ipse autem Jesus non credebat se eis, quia sciebat omnes, et non habebat necesse, ut aliquis testimonium daret ei de homine: ipse enim noverat quid esset in homine (Joan. II, 24, 25). Cui et illud congruit: Sciens autem Jesus cogitationes eorum (Luc. VI, 8). Et in alio loco: Sciens autem Jesus malitiam eorum (Matth. XXII, 18).

Who, wanting I know not what, also in Genesis (Chapter 10) interpreted the last son of Aram, that is, of the Syrians of Damascus, who is called Mes, as Mosoch: for which we more correctly translate Moeonians. Tubal however or Thobel, is interpreted either as Italy or Iberia, that is, Spain, from the river Iberus, whence even today the region of the Spains is called Celtiberia. Concerning whom Lucan beautifully says (Lucan, lib. 4): "The Celts of the Gauls mixing their name with the Iberians": whom we can call Gallo-Hispanians. The Greeks however, who in the Hebrew speech are called Javan, signify Ionians: whence also the Greeks are Ionians, and the Ionian sea. And this must be considered, that he especially placed the nations of Japheth, one of the sons of Noah: although in Tarshish and Phut, he also remembered the names of Shem and Ham, that is, of India and Africa, so that he might show the whole world.

The Lord comes, therefore, to gather the works and thoughts of individuals. From which we learn that not only works, but also thoughts are to be judged on the day of judgment. "For he who shall see a woman to lust after her, hath already committed adultery with her in his heart" (Matt. 5). Of whom it is said: "Now their thoughts have surrounded them": when the Lord shall judge the secrets of men according to the Gospel of Jesus Christ; so that what the Apostle writes may be confirmed by the truth of judgment, "their thoughts between themselves accusing and also defending one another, in the day when God shall judge the secrets of men" (Rom. 2:15): so that all our thoughts gathered at one time may be proved by the just judge, while either our conscience accuses us, or satisfies for the fault, whether there be more sins or good works: and whether old or new: whether deleted by repentance, or renewed by new crimes, when the Lord says: "I have given their ways upon their heads: and I will return their thoughts to them" (Hosea 4:9). "He who formed their hearts individually, and understands all their works" (Ps. 32:15). Concerning whom we also read in another place: "Thou alone knowest the hearts of men" (2 Chron. 6:30). For no one knows what things are in a man, except the spirit of the man which is in him (1 Cor. 2). Whence also through Jeremiah God speaks: "I am a God at hand, and not afar off, saith the Lord: Shall a man hide himself in secret places, and I not know it?" (Jer. 23:23). Finally it is said to the Scribes and to the Pharisees: "You are they who justify yourselves before men: but God knoweth your hearts" (Luke 16:15). In which it must be considered that he did not say, the Father, according to the blasphemies of the heretics, lest he should seem to exclude the Son, but "God": which is common to the Father and the Son. For "in the beginning was the Word, and the Word was with God, and God was the Word: the same was in the beginning with God" (John 1:1, 2). Concerning whom the same John writes: "But Jesus himself did not trust himself to them, because he knew all men, and he had no need that any one should give testimony of man: for he knew what was in man" (John 2:24, 25). With which also that agrees: "But Jesus knowing their thoughts" (Luke 6:8). And in another place: "But Jesus knowing their malice" (Matt. 22:18).

Ac ne aliqua sit dubitatio, haereticis calumniam facientibus de Verbo Dei, quod noverit omnia, in Epistola quae ad Hebraeos scribitur, prolixius dicitur: Vivens est enim sermo Dei, et evidens et acutus super omnem gladium bicipitem, et dividens usque ad partitionem animae et spiritus, artuum quoque et medullarum, et iudex cogitationum et sensuum cordis. Nullaque est creatura invisibilis in conspectu ejus. Omnia autem nuda et aperta sunt oculis illius, de quo nobis sermo est (Hebr. IV, 12).

Postquam autem omnes cogitationes in unum fuerint congregatae, accusantes nos vel defendentes: tunc omnes gentes et linguae cum cogitationibus suis pariter adducuntur in medium. Linguas autem juxta apostolum Paulum, non solum hominum legimus, sed et Angelorum (I Cor. XIII). Ex quo intelligi datur, omnes creaturas a Domino judicandas, non solum super terram, sed in aere et in coelestibus, juxta quod ipse in superioribus dixerat: Inebriatus est gladius meus in coelo, ad terramque descendet (Isai. XXXIV, 5). Venient autem omnes, ut videant gloriam Dei: et ponet in eis signum, quod in Ezechielis principio sub THAU litterae Hebraicae interpretatione monstratur (Ezech. IX). Quo signo qui fuerit impressus, manus percutientis effugiet. Hoc et postes domorum in Aegypto signabantur, quando pereunte Aegypto, solus Israel mansit illaesus (Exod. XII). De hoc signo quod Achaz rex Juda nolebat accipere, Isaias propheta testatur: Propterea dabit Dominus vobis signum: Ecce virgo in utero concipiet et pariet (Isai. VII, 14). Unde et Propheta quod promissum fuerat, deprecatur: Fac mecum signum in bonum (Psal. LXXXV, 17). Et in alio loco: Dedisti metuentibus te significationem, ut fugerent a facie arcus (Psal. LIX, 4). Hoc nobis ad Patrem ascendens Dominus dereliquit, sive in nostris frontibus posuit, ut libere diceremus: Signatum est super nos lumen vultus tui, Domine (Psal. IV, 7).

Quod autem sequitur: Et mittam ex eis qui salvati fuerint ad gentes: et singulas enumerat, videtur expositioni nostrae esse contrarium. Si enim de die iudicii dicitur: quomodo rursum ad primum recurrit Salvatoris adventum, quando Apostoli diriguntur ad gentes, et audiunt a Domino: Ite, docete omnes gentes, baptizantes eas in nomine Patris et Filii et Spiritus sancti (Matth. XXVIII, 19.) Quod ita solvitur: Iudicii praedicatur dies, immo comminatur, ut metu futurae poenae, recipiant Salvatoris adventum et Apostolorum Evangelium, qui ante mittendi sunt.

And lest there be any doubt, with heretics making a calumny concerning the Word of God, that he should know all things, in the Epistle which is written to the Hebrews, it is said more at length: "For the word of God is living, and evident, and sharper than any two-edged sword, and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart. And there is no creature invisible in his sight. But all things are naked and open to his eyes, concerning whom we speak" (Heb. 4:12).

After, however, all thoughts shall have been gathered into one, accusing us or defending us: then all nations and tongues with their thoughts will likewise be brought into the midst. But we read of tongues according to the apostle Paul, not only of men, but also of Angels (1 Cor. 13). From which it is given to be understood that all creatures are to be judged by the Lord, not only upon the earth, but in the air and in the heavens, according to what he had said above: "My sword is inebriated in heaven, and it shall descend upon the earth" (Isa. 34:5). All however shall come, that they may see the glory of God: and he will set a sign among them, which is shown in the beginning of Ezekiel under the interpretation of the Hebrew letter TAU (Ezek. 9). By which sign whoever shall have been impressed, shall escape the hand of the striker. With this also the doorposts of the houses in Egypt were marked, when, while Egypt was perishing, Israel alone remained unharmed (Exod. 12). Concerning this sign which King Ahaz of Judah was unwilling to receive, Isaiah the prophet testifies: "Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive in the womb and shall bear" (Isa. 7:14). Whence also the Prophet prays for what had been promised: "Work with me a sign for good" (Psal. 85:17). And in another place: "Thou hast given a warning to them that fear thee, that they might flee from the face of the bow" (Psal. 59:4). This the Lord, ascending to the Father, left to us, or placed on our foreheads, so that we might say freely: "The light of thy countenance, O Lord, is signed upon us" (Psal. 4:7).

But what follows: "And I will send of them that shall be saved to the nations": and enumerates individuals, seems to be contrary to our exposition. For if it is said concerning the day of judgment: how does it recur again to the first coming of the Savior, when the Apostles are directed to the nations, and hear from the Lord: "Go, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost" (Matt. 28:19). Which is thus solved: The day of judgment is preached, or rather threatened, so that by the fear of future punishment, they may receive the coming of the Savior and the Gospel of the Apostles, who are to be sent before.

Pulchre autem dixit: Et mittam ex eis qui salvati fuerint (Isai. LXVI, 18). Nisi enim Dominus nobis reliquisset semen, quasi Sodoma essemus, et similes Gomorrhæ fuissetus. Et Apostolus: Reliquiae, inquit, salvae factae sunt (Rom. IX, 27). Isti mittuntur ad gentes in Tharsis, et Phud, et Lud, et Mosoch, et Thobel, et Graeciam, et insulas plurimas quae longe sunt, et quae non audierunt nomen Domini, neque viderunt gloriam ejus. De quibus juxta historiam supra diximus (Ad cap. XII).

Nunc stringenda est anagoge. Tharsis interpretatur, exploratio gaudii: ut consideremus non ea quae in praesenti sunt, sed quae in futuro; et audire mereamur: Quia in paucis fuistis fideles, ingrediemini in gaudium Domini vestri (Matth. XXV, 21). De quo et Petrus apostolus scribit: Exultate gaudio ineffabili et glorioso (I Petr. I, 8); ut laudemus Deum dicentes: Impletum est gaudio os nostrum, et lingua nostra exultatione (Psal. CXXV, 2). Quodque sequitur, Phud interpretatur, oris exclusio: ut omnem excludentes blasphemiam, ea loquamur quae bona sunt, atque dicamus: Os meum annuntiabit justitiam tuam, Domine: tota die salutare tuum (Psal. LXX, 15). Et rursum: Non abscondi in corde meo veritatem tuam, et salutare tuum dixi (Psal. XXXIX, 11). Lud quoque in lingua nostra, utilitas vertitur, et Mosoch, extensio, et Thubal, sive Thobel, ductus ad luctum, vel conversus, aut universa: quae omnia vocationi gentium congruunt, ut utilitatem sequantur per confessionem animae suae, et praeteritorum obliti, ad futura extendantur. Lugeantque antiqua peccata, et trahantur ad luctum atque tristitiam, quae ducit ad vitam. Beati quippe lugentes, quoniam ipsi ridebunt (Matth. V). Et convertantur omnes ad Dominum, ut postea transeant ad gratiam, et sciant dictum ab Apostolo: Gloria, et honor, ex pax omni operanti bonum, Judaeo primum et Graeco (Rom. II, 10): quoniam non solum Judaeorum Deus, sed et gentium. Porro illud quod dicitur: Et insulis procul, quae non audierunt nomen meum, neque viderunt gloriam meam, illis convenit, de quibus supra legimus: Quibus non est nuntiatum de eo, videbunt: et qui non audierunt, intelligent (Isai. LV, 5). Et iterum: Apparui his qui me non interrogabant: inventus sum ab his qui me non quaerebant (Isai. LXV, 1). Dixi: Ecce adsum, his qui non invocabant nomen meum. Insulas autem significari, vel totius orbis gentes, vel Ecclesias in toto orbe dispersas crebro diximus.

But he said beautifully: "And I will send of them that shall be saved" (Isa. 66:18). For unless the Lord had left us a seed, we should have been as Sodom, and should have been like Gomorrah. And the Apostle: "A remnant," he says, "are saved" (Rom. 9:27). These are sent to the nations in Tarshish, and Phut, and Lud, and Meshech, and Tubal, and Greece, and very many islands which are afar off, and which have not heard the name of the Lord, nor seen his glory. Concerning which we have spoken above according to the history (On chapter 12).

Now the anagoge must be touched upon. Tarshish is interpreted, exploration of joy: that we may consider not those things which are in the present, but those which are in the future; and may deserve to hear: "Because you have been faithful in a few things, enter into the joy of your Lord" (Matt. 25:21). Concerning which also the apostle Peter writes: "Exult with joy unspeakable and glorified" (1 Pet. 1:8); that we may praise God saying: "Our mouth was filled with joy, and our tongue with exultation" (Psal. 125:2). And what follows, Phut is interpreted, exclusion of the mouth: so that excluding all blasphemy, we may speak those things which are good, and say: "My mouth shall announce thy justice, O Lord: all the day thy salvation" (Psal. 70:15). And again: "I have not hidden thy truth in my heart, and I have spoken thy salvation" (Psal. 39:11). Lud also in our language is translated utility, and Meshech, extension, and Tubal, or Thobel, led to mourning, or converted, or universal: all of which agree with the calling of the nations, that they may follow utility through the confession of their soul, and forgetting the things that are past, may be extended to the things that are to come. and let them mourn their old sins, and be drawn to mourning and sadness, which leads to life. For blessed are they that mourn, for they shall laugh (Matt. 5). And let all be converted to the Lord, so that afterwards they may pass over to grace, and know what was said by the Apostle: "Glory, and honor, and peace to every one that worketh good, to the Jew first and to the Greek" (Rom. 2:10): because he is not only the God of the Jews, but also of the nations. Furthermore, that which is said: "And to the islands afar off, which have not heard my name, nor seen my glory," belongs to those of whom we read above: "To whom it hath not been told of him, they shall see: and they that have not heard, shall understand" (Isa. 55:5). And again: "I appeared to them that asked not for me: I was found by them that sought me not" (Isa. 65:1). I said: Behold, I am here, to those who did not invoke my name. But that islands signify either the nations of the whole world, or the Churches dispersed in the whole world, we have frequently said.

(Vers. 20.) Et annuntiabunt gloriam meam in gentibus, et adducent omnes fratres vestros de cunctis gentibus donum Domino, in equis, et in quadrigis, et in lecticis, et in mulis, et in carrucis, ad montem sanctum meum Jerusalem, dicit Dominus. LXX: Et annuntiabunt gloriam meam in gentibus: et adducent fratres vestros de cunctis nationibus donum Domino, cum equis et rhedis, in lampenis mulorum, cum umbraculis in sanctam civitatem Jerusalem, dicit Dominus.

Hi qui salvi fuerint, et missi ad varias nationes, et ad eos qui non audierant primum, neque viderant gloriam Domini, annuntiabunt eam cunctis gentibus, et adducent fratres populi Judaici, quorum reliquiae salvae factae sunt, munus Domino de universis gentibus: vel ipsos qui idololatriae errore contempto, veri Dei notitiam sunt secuti, vel qui de toto orbe ex Israel populo crediderunt. Ad quos scribit et apostolus Petrus (I Petr. I). Adducent autem in equis, et in quadrigis, et in lecticis, et in mulis, et in carrucis. Pro carrucis, quas solus interpretatus est Symmachus, quem nos in hoc loco secuti sumus, Aquila, Septuaginta et Theodotio, mulos, transtulerunt. Et ubi posuere Septuaginta, cum umbraculis, quae nos dormitoria interpretari possumus, vel basternas, alii voce consona transtulerunt *φορεῖα* quae nos varii generis interpretamur vehicula: ubi autem Septuaginta et Theodotio dixerunt, lampenas, pro quibus Symmachus, lecticas interpretatus est, Aquila, *σκεπαστὰ* posuit, quod et ipsum lecticas opertas pellibus significat. Hoc de varietate translationum dictum sit.

Equos autem, et quadrigas, et lecticas, et mulos atque carrucas, et diversi generis vehicula, Angelica possumus intelligere ministeria, de quibus alibi ad Deum dicitur: Ascende super equos tuos, et equitatio tua salus (Abac. III, 8). His equis, curribus et quadrigis Elias raptus ad coelum est, et Eliseus circumdari se atque servari, nescienti puero demonstravit (IV Reg. II). Et Zacharias vidit in nocte: Ecce vir ascendens super equum rufum: et iste stabat in medio duorum montium umbrosorum: et post eum equi rufi, et sturnini, et varii, et albi, et dixi, inquit, Quid sunt isti, Domine? Et ait ad me Angelus qui loquebatur in me: Ego ostendam tibi quid sint isti. Et respondit vir qui stabat in medio montium, et ait ad me: Isti sunt quos misit Dominus ut perambulent terram (Zach. I, 8-10).

(Verse 20.) "And they shall announce my glory among the nations, and they shall bring all your brethren out of all nations for a gift to the Lord, upon horses, and in chariots, and in litters, and on mules, and in coaches, to my holy mountain Jerusalem, saith the Lord." LXX: "And I shall announce my glory among the nations: and they shall bring your brethren out of all nations for a gift to the Lord, with horses and chariots, in covered wagons of mules, with canopies into the holy city Jerusalem, saith the Lord."

These who shall be saved, and sent to the various nations, and to those who had not heard first, nor seen the glory of the Lord, shall announce it to all nations, and shall bring the brethren of the Jewish people, of whom a remnant has been saved, as a gift to the Lord from all nations: either those themselves who, having despised the error of idolatry, have followed the knowledge of the true God, or those from the whole world from the people of Israel who have believed. To whom also the apostle Peter writes (1 Pet. 1). Moreover, they shall bring them "upon horses, and in chariots, and in litters, and on mules, and in coaches." For coaches (*carrucis*), which Symmachus alone interpreted, whom we have followed in this place, Aquila, the Seventy, and Theodotion translated mules. And where the Seventy placed with canopies (*cum umbraculis*), which we can interpret as sleeping-chambers (*dormitoria*), or *basternae* (enclosed litters), others with a harmonious voice translated *phoreia* which we interpret as vehicles of various kinds: where, however, the Seventy and Theodotion said *lampenas* (covered wagons), for which Symmachus interpreted litters, Aquila placed *skepasta*, which itself signifies litters covered with skins. Let this be said concerning the variety of the translations.

Moreover, the horses, and chariots, and litters, and mules and coaches, and vehicles of various kinds, we can understand as Angelic ministries, of which it is said elsewhere to God: "Ascend upon thy horses, and thy riding is salvation" (Hab. 3:8). By these horses, chariots, and four-horse teams Elijah was snatched up to heaven, and Elisha showed to the ignorant boy that he was surrounded and preserved by them (4 Kings 2). And Zechariah saw in the night: "Behold a man ascending upon a red horse: and he stood in the midst of two shady mountains: and after him were red, and starling-colored, and variegated, and white horses: and I said," he says, "What are these, my Lord? And the Angel who spoke in me said to me: I will show thee what these are. And the man who stood in the midst of the mountains answered and said to me: These are they whom the Lord hath sent to walk through the earth" (Zech. 1:8-10).

Joannes quoque in Apocalypsi haec se vidisse testatur: Vidi coelum apertum, et ecce equus albus: et qui sedebat super eum vocabatur fidelis et verus, et justitia judicans, et bellator. Oculi autem ejus quasi flamma ignis: et super caput ejus diademata plurima: habens nomen scriptum, quod nemo novit nisi ipse; et amictus erat veste aspersa sanguine: et vocabatur nomen ejus Verbum Dei: et exercitus in coelo sequebatur eum in equis albis, vestitus bysso albo atque mundissimo, et de ore ejus egrediebatur gladius acutus, ut in ipso percuteret gentes (Apoc. XIX, 11 seqq.). Equo rufo sedebat Dominus atque Salvator, humanum corpus assumens, cui dicitur: Quare rubra sunt vestimenta tua? Et: Quis est iste qui ascendit de Edom, fulva vestimenta ejus de Bosra (Isai. LXIII, 2). Et sequebantur eum variorum colorum equi, vel in martyrio rubri, vel sturnini in volatu, vel varii in virtutibus, vel candidi in virginitate. Equo autem sedebat albo, quando post resurrectionem immortale et incorruptum corpus assumpsit. Et quicumque eum sequebantur, candidis utebantur equis, incorruptis videlicet immortalibusque corporibus. Longum est, si velimus, utrumque explanare testimonium: hoc solum dicam, quod diversa vehicula, quibus homines adducuntur ad fidem, Angeli sint, vel sancti viri qui de hominibus in Angelos profecerunt.

Quod autem unusquisque nostrum habeat Angelos, multae Scripturae docent, e quibus illud est: Nolite contemnere unum de minimis istis: quia Angeli eorum vident quotidie faciem Patris, qui est in coelis (Matth. XVIII, 10). Et puella Rode Petrum apostolum nuntiante, alii Angelum ipsius esse credebant (Act. XII). Sin autem hoc de minimis dicitur, et de uno homine, quanto magis de omnibus sanctis, et praecipue de Apostolis sentiendum est? quorum Angeli quotidie vident faciem Patris, juxta illud quod scriptum est? Circumdat Angelus Domini in circuitu timentium eum (Psal. XXXIII, 8). Et Jacob de se loquitur: Angelus qui liberavit me. Isti sunt qui ascendunt et descendunt super filium hominis. Qui veloces sunt in fide, equis vehuntur: qui multiplices in gratia, quadrigis: qui consolatione indigent, tectis lecticis et umbraculis, ut audire mereamur: Per diem sol non uret te, neque luna per noctem (Psal. CXX, 6). Mulos autem in Scripturis sanctis dupliciter accipimus: vel in sterilitate et continentia, qualibus sedit David et Salomon, quorum alter interpretatur, fortis manu: alter, pacificus; vel in mala parte, de quibus dicitur: Nolite fieri sicut equus et mulus, quibus non est intellectus (Psal. XXXI, 9); quibus praepositus erat Doec (I Reg. XXI). Carrucae autem, pro quibus (ut supra diximus) Septuaginta, tecta vehicula, caeteri vehicula simpliciter transtulerunt, illi intelligendi, de quibus Apostolus loquitur: Invicem onera vestra portate (Galat. VI, 2). Porro lampenae, splendentia sanctorum intelligenda sunt corpora, et animae fide Domini illuminatae, quibus dici potest: Vos estis lux mundi (Matth. V, 14).

John also in the Apocalypse testifies that he saw these things: "I saw heaven opened, and behold a white horse: and he that sat upon him was called faithful and true, and judging in justice, and a warrior. And his eyes were as a flame of fire: and on his head many diadems: having a name written, which no man knoweth but himself; and he was clothed with a garment sprinkled with blood: and his name was called the Word of God: and the armies in heaven followed him on white horses, clothed in fine linen white and most clean, and out of his mouth proceeded a sharp sword, that with it he might strike the nations" (Rev. 19:11 seqq.). The Lord and Savior sat upon a red horse, assuming a human body, to whom it is said: "Why are thy garments red?" And: "Who is this that cometh up from Edom, his garments yellow from Bozrah" (Isa. 63:2). And horses of various colors followed him, either red in martyrdom, or starling-colored in flight, or variegated in virtues, or white in virginity. Moreover, he sat upon a white horse when, after the resurrection, he assumed an immortal and incorruptible body. And whoever followed him used white horses, namely, incorruptible and immortal bodies. It would be long if we wished to explain both testimonies: I will say only this, that the various vehicles by which men are brought to faith are Angels, or holy men who from men have progressed into Angels.

Moreover, many Scriptures teach that each one of us has Angels, of which this is one: "Despise not one of these little ones: for their Angels daily see the face of the Father, who is in heaven" (Matt. 18:10). And when the girl Rhoda announced the apostle Peter, others believed it was his Angel (Acts 12). But if this is said of the little ones, and of one man, how much more is it to be felt concerning all the saints, and especially concerning the Apostles? whose Angels daily see the face of the Father, according to that which is written: "The Angel of the Lord shall encompass round about them that fear him" (Psal. 33:8). And Jacob speaks of himself: "The Angel who delivered me." These are they who ascend and descend upon the Son of Man. Those who are swift in faith are carried by horses: those who are manifold in grace, by chariots: those who need consolation, by covered litters and canopies, that they may deserve to hear: "The sun shall not burn thee by day, nor the moon by night" (Psal. 120:6). Moreover, we receive mules in the holy Scriptures in two ways: either in sterility and continence, such as David and Solomon sat upon, of whom one is interpreted strong in hand, the other peaceful; or in a bad part, of which it is said: "Be not as the horse and the mule, which have no understanding" (Psal. 31:9); over whom Doeg was placed (1 Kings 21). Moreover, the coaches (carrucae), for which (as we said above) the Seventy translated covered vehicles, and others simply vehicles, those are to be understood of whom the Apostle speaks: "Bear ye one another's burdens" (Gal. 6:2). Furthermore, lampenae (shining wagons) are to be understood as the shining bodies of the saints, and souls illuminated by the faith of the Lord, to whom it can be said: "You are the light of the world" (Matt. 5:14).

Hic autem omnis apparatus illo proficit, ut ingrediamur sanctam civitatem Dei, sive sanctum montem Domini Jerusalem: non illam quae occidit Prophetas, et quae lapidat missos ad se; sed Jerusalem coelestem, de qua crebro diximus: Quae autem sursum est Jerusalem, libera est, quae est mater nostra (Galat. IV, 26). Et iterum: Sed accessistis ad Sion montem et civitatem Dei viventis Jerusalem coelestem (Hebr. XII, 22). Quod vel de praesenti Ecclesia possumus intelligere, quae toto orbe per Apostolos congregata est, vel de futura: ut impleatur illud quod Apostolus sancto Spiritu prophetavit: Rapiemur in nubibus obviam Domino in aere, et sic semper cum Domino erimus (I Thess. IV, 16). Iudaei et Iudaici erroris haeredes Ebionitae, qui pro humilitate sensus nomen pauperum susceperunt, omnesque mille annorum delicias praestolantes, equos et quadrigas, et rhedas, et lecticas, sive basternas, et dormitoria, mulosque et mulas, et carrucas, et diversi generis vehicula sic intelligunt, ut scripta sunt. Quod videlicet in consummatione mundi, quando Christus Jerusalem regnaturus advenerit, et Templum fuerit instauratum, et immolatae Iudaicae victimae, de toto orbe reducantur filii Israel, nequaquam super equos, sed super mulos Numidiae. Qui autem senatoriae fuerint dignitatis, et locum principum obtinuerint, de Britannis, Hispanis, Gallisque extremis hominum Morinis (Virgil. VIII Aeneid. sic vocat Morinos), et ubi bicornis finditur Rhenus, in carrucis veniant, occurrentibus sibi cunctis gentibus, quae eorum servituti fuerint praeparatae.

(Vers. 21.) Quomodo si inferant filii Israel munus in vase mundo in domum Domini. Et assumam ex eis in sacerdotes et Levitas, dicit Dominus. LXX: Quomodo si offerant filii Israel victimas suas mihi cum Psalmis in domo Domini: et ex eis sumam sacerdotes et Levitas, dicit Dominus.

Hi qui ad gentes, ait, directi fuerint, et annuntiaverint eis gloriam meam, sic adducent fratres vestros de universis nationibus munus Domino, cum equis, et quadrigis, et lecticis, et mulis, et carrucis, et diversis vehiculis in montem sanctum Jerusalem, quomodo solebant filii Israel, dum eorum staret religio, et Templi caeremoniae servarentur, offerre victimas cum Psalmis in domo Domini. Sive ut habetur in Hebraeo, et omnes voce consona transtulerunt, in vase mundo: quod et usque hodie offerunt in Domo Dei, quae est Ecclesia, filii Israel qui mente conspiciunt Deum, hostias spirituales cum fructibus atque virtutibus animae suae in vasis mundis, hoc est, in sanctis corporibus. De quibus Apostolus scribit: An ignoratis quia templum Dei estis, et Spiritus sanctus habitat in vobis (I Cor. III, 16)?

Moreover, all this preparation profits for this, that we may enter the holy city of God, or the holy mountain of the Lord, Jerusalem: not that which killed the Prophets, and which stones those sent to her; but the heavenly Jerusalem, of which we have frequently spoken: "But that Jerusalem which is above is free, which is our mother" (Gal. 4:26). And again: "But you are come to mount Sion and to the city of the living God, the heavenly Jerusalem" (Heb. 12:22). Which we can understand either of the present Church, which has been gathered through the Apostles throughout the whole world, or of the future: so that what the Apostle prophesied by the Holy Spirit may be fulfilled: "We shall be caught up in the clouds to meet the Lord in the air, and so we shall always be with the Lord" (1 Thess. 4:16). The Jews and the Ebionites, heirs of the Jewish error, who took the name of the poor because of the humility of their sense, and all those waiting for the delights of a thousand years, understand the horses and chariots, and wagons, and litters, or *basternae*, and sleeping-chambers, and mules and she-mules, and coaches, and vehicles of various kinds exactly as they are written. Namely, that in the consummation of the world, when Christ shall have come to reign in Jerusalem, and the Temple shall have been restored, and the Jewish victims sacrificed, the children of Israel are to be brought back from the whole world, by no means upon horses, but upon mules of Numidia. Moreover, those who shall be of senatorial dignity and have obtained the place of princes, should come in coaches from the Britons, Spaniards, Gauls, and the Morini, the extremest of men (Virgil, *Aeneid* 8 thus calls the Morini), and where the two-horned Rhine is cleaved, with all the nations meeting them, which shall have been prepared for their servitude.

(Verse 21.) "As if the children of Israel should bring an offering in a clean vessel into the house of the Lord. And I will take of them for priests and Levites, saith the Lord." LXX: "As if the children of Israel should offer their victims to me with Psalms in the house of the Lord: and from them I will take priests and Levites, saith the Lord."

Those who shall have been directed to the nations, he says, and shall have announced my glory to them, shall thus bring your brethren out of all nations as a gift to the Lord, with horses, and chariots, and litters, and mules, and coaches, and various vehicles to the holy mountain Jerusalem, as the children of Israel were accustomed to do, while their religion stood and the ceremonies of the Temple were preserved, to offer victims with Psalms in the house of the Lord. Or as it is held in the Hebrew, and all translated with a harmonious voice, "in a clean vessel": which even until today the children of Israel who see God with their mind offer in the House of God, which is the Church, spiritual sacrifices with the fruits and virtues of their soul in clean vessels, that is, in holy bodies. Concerning which the Apostle writes: "Know you not that you are the temple of God, and that the Holy Spirit dwelleth in you?" (1 Cor. 3:16).

Et assumam, inquit, ex eis sacerdotes et Levitas, dicit Dominus: ut qui salvati fuerint, gentibus praedicarent. De quibus unus loquebatur: Sic nos reputet homo quasi ministros Christi, et dispensatores mysteriorum Dei (I Cor. IV, 1). Et Lucas evangelista: Sicut tradiderunt, inquit, nobis, qui a principio viderunt et ministri fuerunt sermonis. De quibus et supra legimus: Vos eritis mihi sacerdotes Domini (Isai. LXI, 6). Quomodo enim in abscondito Judaeus est, qui spiritu circumciditur (Rom. II), de quo scriptum est: Nos sumus Circumcisio, qui spiritu Deo servimus (Philipp. III, 3), et offerimus spirituales victimas placentes Deo, psallimusque spiritu et sensu: sic et sacerdotes et Levitae in abscondito sunt, qui non seriem generis sequuntur, sed ordinem fidei. Vel certe non dicit de Apostolis et apostolicis viris, qui principes fuerunt Ecclesiae ex populo Judaeorum, sed de enumeratis supra gentibus, de mari, de Africa, de Libya, de Cappadocia, de Italia, de Graecia, de cunctis insulis, quarum habitatores primum non audierant Dominum, nec viderant gloriam ejus, et postea vertentur in sacerdotes, ut qui fuerant cauda, sint caput, et qui caput, vertantur in caudam.

(Vers. 22, 23.) Quia sicut coeli novi et terra nova, quae ego facio stare coram me, dicit Dominus: sic stabit semen vestrum, et nomen vestrum. Et erit mensis ex mense, et sabbatum ex sabbato: veniet omnis caro, ut adoret coram facie mea, dicit Dominus. LXX: Sicut enim coelum novum et terra nova, quae ego facio permanere in conspectu meo, dicit Dominus: sic stabit semen vestrum et nomen vestrum. Et erit mensis ex mense, et sabbatum ex sabbato: veniet omnis caro ut adoret in conspectu meo in Jerusalem Dominum.

Quando dicit: Assumam ex eis in sacerdotes et levitas, ostendit vetus sacerdotium praetermissum, quod tribui Leviticae debebatur, ubi non est electio, sed ordo naturae, et series est familiae per posteros descendens. Translato enim sacerdotio necesse est, ut et Legis translatio fiat, et electio ad eos pertineat, quibus nequaquam juxta sanguinem, sed juxta merita atque virtutes sacerdotium defertur, qui venient de insulis gentium, et gloriam Domini nuntiabunt. Et adducentur in equis, et in quadrigis, et in lecticis, et in mulis, et in carrucis. Quomodo autem coelum novum, et terra nova erit, et nova Jerusalem, ut nequaquam dicatur: Coelum et terra pertransibunt (Matth. XXIV, 35). Et iterum: Involvetur coelum quasi liber: et corruptione dissipabitur terra (Apoc. VI, 14): sic in omnibus novis, novus fiet et populus Dei, dicente Scriptura: Vetera transierunt: ecce facta sunt omnia nova (Isai. XLIII, 19). Et in alio loco: Si qua in Christo nova creatura (II Cor. V, 17).

"And I will take," he says, "of them for priests and Levites, saith the Lord": so that those who shall have been saved might preach to the nations. Of whom one was speaking: "So let a man regard us as ministers of Christ, and dispensers of the mysteries of God" (1 Cor. 4:1). And Luke the evangelist says: "As they have delivered unto us, who from the beginning saw and were ministers of the word." Concerning whom we also read above: "You shall be my priests of the Lord" (Isa. 61:6). For as he is a Jew in secret who is circumcised in spirit (Rom. 2), concerning whom it is written: "We are the Circumcision, who serve God in spirit" (Phil. 3:3), and we offer spiritual victims pleasing to God, and we sing psalms with the spirit and with the understanding: so also there are priests and Levites in secret, who do not follow the lineage of the race, but the order of faith. Or certainly he does not speak of the Apostles and apostolic men, who were the leaders of the Church from the people of the Jews, but of the nations enumerated above, from the sea, from Africa, from Libya, from Cappadocia, from Italy, from Greece, from all the islands, whose inhabitants at first had not heard the Lord, nor seen his glory, and afterwards shall be turned into priests, so that they who had been the tail might be the head, and they who were the head might be turned into the tail.

(Verses 22, 23.) "For as the new heavens and the new earth, which I make to stand before me, saith the Lord: so shall your seed stand, and your name. And there shall be month from month, and sabbath from sabbath: all flesh shall come to adore before my face, saith the Lord." LXX: "For as the new heaven and the new earth, which I make to remain in my sight, saith the Lord: so shall your seed and your name stand. And there shall be month from month, and sabbath from sabbath: all flesh shall come to adore in my sight in Jerusalem the Lord."

When he says: "I will take of them for priests and Levites," he shows that the old priesthood has been passed over, which was owed to the tribe of Levi, where there is not choice, but the order of nature, and the lineage is descending through posterity. For the priesthood having been translated, it is necessary that a translation of the Law also be made, and the choice belong to those to whom by no means according to blood, but according to merits and virtues the priesthood is deferred, who shall come from the islands of the nations, and shall announce the glory of the Lord. "And they shall be brought upon horses, and in chariots, and in litters, and on mules, and in coaches." Moreover, as there shall be a new heaven, and a new earth, and a new Jerusalem, so that it may by no means be said: "Heaven and earth shall pass away" (Matt. 24:35). And again: "The heaven shall be folded as a book: and the earth shall be dissipated by corruption" (Rev. 6:14): so in all things new, there shall also be made a new people of God, the Scripture saying: "The old things have passed away: behold all things are made new" (Isa. 43:19). And in another place: "If any be in Christ, a new creature" (2 Cor. 5:17).

Eritque et populus novus; primitiae enim Christus, deinde qui sunt Christi, in adventu ejus: coelumque et terra nova, de quibus inter octo beatitudines dicitur: Beati pauperes spiritu, quoniam ipsorum est regnum coelorum. Beati mites, quoniam ipsi possidebunt terram (Matth. V, 3, 4). Siquidem omnis creatura nunc subjecta est vanitati in spe, propter eum qui subjecit eam (Rom. VIII). Liberabuntur autem a servitute corruptionis in gloria filiorum Dei, qui fient de hominibus filii ejus, et stabunt in conspectu illius semper, et nomen eorum jugiter permanebit, ut nequaquam illis gens succedat alia, quod factum est in Judaeis; sed maneant in aeternum.

Et erit, inquit, mensis ex mense, et sabbatum ex sabbato: ut de carnalibus sabbatis, mensibusque fiant spiritualia sabbata delicata, qui sabbatismus Dei populo reservatur. Et mensis spiritualis, quando a puncto usque ad punctum luna complebitur, et suo curret ordine, ut efficiat mensem, id est, kalendas, quae Graece appellantur *νεομηνίαι*, hoc est, mensis novi exordium. apud quos initium kalendarum, non juxta solis cursum, et diversa mensium spatia, sed juxta lunae circuitum incipit et finitur. Haec est luna, de qua in laude veri Salomonis dicitur: Et permanebit cum sole et ante lunam in generationes generationum (Psal. LXXI, 5). Quae in Cantico Canticorum appellatur electa: Quae est haec quae processit quasi diluculum, pulchra ut luna, et electa ut sol admirabilis (Cant. VI, 9)? Aiunt Physici, et quorum curae est de coelestibus disputare, lunam non habere proprium lumen, sed solis radiis illustrari. Ab ea enim semper orbis parte completur et fulget, a qua soli vicinior est, nec umbra terrae obscuratur: quod et poeta uno versiculo demonstravit (Virgil. I Georg.): Nec fratris radiis obnoxia surgere luna.

Si hoc verum est, et nos tropologice possumus dicere, Ecclesiam quae pace et persecutionibus crescit atque decrescit, et oppressa tentationum tenebris rursus pristinum lumen assumit, habere splendorem a sole justitiae, et hoc esse quod dicitur: Splendebit luna quasi sol (Isai. XXX, 26); habitatoresque ejus justos fulgere quasi solem in regno patris sui. Et per hos menses semen Domini, quod instauratum est in aeternum, venire ad solemnitates suas, quas sanctus mystico ore resonabat, dicens: Annos aeternos in mente habui, et meditatus sum (Psal. LXXVI, 6).

And there shall be also a new people; for the first-fruits are Christ, then those who are Christ's, at his coming; and a new heaven and earth, concerning which among the eight beatitudes it is said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall possess the earth" (Matt. 5:3, 4). Since indeed every creature is now subject to vanity in hope, because of him who subjected it (Rom. 8). Moreover, they shall be delivered from the servitude of corruption into the glory of the children of God, who shall become his sons from men, and shall stand in his sight always, and their name shall remain continually, so that by no means another nation should succeed them, which was done among the Jews; but they may remain for eternity.

"And there shall be," he says, "month from month, and sabbath from sabbath": so that from carnal sabbaths and months there may be made delicate spiritual sabbaths, which sabbath-rest is reserved for the people of God. And a spiritual month, when from point even to point the moon shall be completed, and shall run in its order, so that it may effect a month, that is, the calends, which in Greek are called *neomeniai*, that is, the beginning of a new month. Among whom the beginning of the calends, not according to the course of the sun and the various spaces of the months, but according to the circuit of the moon begins and ends. This is the moon, concerning which in the praise of the true Solomon it is said: "And he shall remain with the sun and before the moon for generations of generations" (Psal. 71:5). Which in the Song of Songs is called chosen: "Who is she that cometh forth as the morning rising, fair as the moon, chosen as the sun, admirable" (Cant. 6:9)? Physicists say, and those whose care it is to dispute concerning celestial things, that the moon does not have its own light, but is illustrated by the rays of the sun. For it is always completed and shines from that part of the orb from which it is nearer to the sun, nor is it obscured by the shadow of the earth: which also the poet showed in one verse (Virgil, *Georgics* 1): "Nor does the moon rise obnoxious to her brother's rays."

If this is true, we also can say tropologically that the Church, which increases and decreases by peace and persecutions, and oppressed by the darkness of temptations again assumes its pristine light, has its splendor from the sun of justice, and this is what is said: "The moon shall shine as the sun" (Isa. 30:26); and its righteous inhabitants shall shine as the sun in the kingdom of their father. And through these months the seed of the Lord, which has been restored for eternity, comes to its solemnities, which the saint was resonating with a mystic mouth, saying: "I have had the eternal years in mind, and I have meditated" (Psal. 76:6).

De sabbato autem, quod significat requiem, pleno sermone tractavimus (Ad cap. LVI), in eunuchorum advenarum prophetia. Et nunc breviter est dicendum, eos venire in neomeniis et in sabbatis, qui sex diebus in quibus factus est mundus, transcensis atque praeteritis, festinant ad septimum diem, id est, sabbatum, in quo vera est requies. De his solemnitatibus credentes Paulus apostolus instruebat, dicens: Umbram enim habens lex futurorum bonorum (Hebr. X, 1). Et iterum: Ne quis ergo vos iudicet in cibo, aut potu, aut in parte diei festi, aut neomeniae, aut sabbatorum, quae sunt umbrae futurorum (Coloss. II, 16). Si autem haec in umbra futurorum bonorum, et in imagine praecesserunt, omnis lex spiritualiter intelligenda est, de qua idem dicebat Apostolus: Scimus quia lex spiritualis est (Rom. VII, 14), cujus mysteria et David nosse cupiebat: Revela oculos meos, et considerabo mirabilia de lege tua (Psal. CXVIII, 18). Quae enim videntur, temporalia sunt: quae autem non videntur, aeterna (II Cor. IV). De quibus omnia celeri disputatione percurrere, non est hujus temporis. Si enim nec oculus vidit, nec auris audivit, nec in cor hominis ascenderunt, quae praeparavit Deus diligentibus se (I Cor. II), quomodo nos totius Legis quasi universi orbis descriptionem in brevi tabella conamur ostendere?

Quodque sequitur: Veniet omnis caro, ut adoret in conspectu meo in Jerusalem, sciendum quod in Hebraico non sit scriptum, Jerusalem: ut decutiamus supercilium Judaeorum; sed tantum, in conspectu meo, ut sermo Domini compleatur, dicentis in Evangelio: Amen amen dico vobis: quoniam veniet hora, quando neque in monte isto, neque in Jerosolymis adorabitis Patrem (Joan. IV, 21). Et iterum: Spiritus est Deus. Et eos qui adorant eum, in spiritu et veritate oportet adorare (Ibid., 24). Et illud Apostoli: Levantes sanctas manus in omni loco (I Tim. II, 8). Omnis autem caro non populum Judaeorum, sed omne hominum significat genus, juxta illud quod supra dictum est: Videbit omnis caro salutare tuum (Isai. XL, 5). Et in Joele: Effundam de spiritu meo super omnem carnem, et prophetabunt filii vestri et filiae vestrae (Joel. II, 28). Et in Zacharia: Timeat omnis caro a facie Domini (Zach. II, 13). Et in Psalmis: Ad te omnis caro veniet (Psal. LXIV, 2). Quod aliis verbis in alio psalmo dicitur: Omnes gentes quas fecisti, venient et adorabunt in conspectu tuo, et glorificabunt nomen tuum, Domine (Psal. LXXXV, 9).

Moreover, concerning the sabbath, which signifies rest, we have treated in a full discourse (On chapter 56), in the prophecy of the eunuchs and strangers. And now it must be said briefly, that they come in the new months and in the sabbaths, who, having transcended and passed over the six days in which the world was made, hasten to the seventh day, that is, the sabbath, in which there is true rest. Concerning these solemnities the apostle Paul instructed the believers, saying: "For the law having a shadow of the good things to come" (Heb. 10:1). And again: "Let no man therefore judge you in meat, or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths, which are a shadow of things to come" (Coloss. 2:16). If, however, these things preceded in a shadow of future goods and in an image, the whole law is to be understood spiritually, concerning which the same Apostle said: "We know that the law is spiritual" (Rom. 7:14), whose mysteries David also desired to know: "Open thou my eyes, and I will consider the wondrous things of thy law" (Psal. 118:18). For the things which are seen are temporal: but the things which are not seen are eternal (2 Cor. 4). To run through all these things in a swift disputation is not for this time. For if eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him (1 Cor. 2), how do we attempt to show the description of the whole Law as of the whole world in a brief tablet?

And that which follows: "All flesh shall come to adore in my sight in Jerusalem," it should be known that in the Hebrew "Jerusalem" is not written: so that we may strike down the eyebrow of the Jews; but only, "in my sight," so that the word of the Lord may be fulfilled, saying in the Gospel: "Amen amen I say to you: that the hour cometh, when neither on this mountain, nor in Jerusalem, shall you adore the Father" (John 4:21). And again: "God is a spirit. And they that adore him, must adore in spirit and in truth" (Ibid., 24). And that of the Apostle: "Lifting up holy hands in every place" (1 Tim. 2:8). Moreover, "all flesh" signifies not the people of the Jews, but the whole race of men, according to that which was said above: "All flesh shall see thy salvation" (Isa. 40:5). And in Joel: "I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy" (Joel 2:28). And in Zechariah: "Let all flesh be afraid from the face of the Lord" (Zech. 2:13). And in the Psalms: "To thee all flesh shall come" (Psal. 64:2). Which is said in other words in another psalm: "All the nations which thou hast made shall come and adore in thy sight, and shall glorify thy name, O Lord" (Psal. 85:9).

Mensem ex mense, et sabbatum ex sabbato, in quibus veniet omnis caro, ut adoret Deum, ridicule interpretantur χιλιασται, quos nos dicere possumus Milliariorum: ut qui in vicino sunt, omni sabbato veniant in Jerusalem; qui longius, per menses, id est, kalendarum orbe completo, qui valde procul, per annos singulos, hoc est, diebus Paschae sive Tabernaculorum, juxta illud quod in Zacharia dicitur: Ascendens ab anno in annum, ut adorent Dominum regem exercituum, et celebrent festivitatem Tabernaculorum (Zach. XIV, 16). Et ut majorem risum praebeant audientibus, quod in ultimo ejusdem prophetae volumine scribitur: Et non erit mercator ultra in domo Domini exercituum in die illo, sic interpretantur, ut negotiatores in mille annis esse desistant, quia omnia nascentur in omnibus locis, quo scilicet nec nos indigeamus folio amomo, et pipere, nec Indi a nobis pulegium desiderent.

(Vers. 24.) Et egredientur, et videbunt cadavera virorum qui praevaricati sunt in me. Vermis eorum non morietur, et ignis eorum non exstinguetur. Et erunt usque ad satietatem visionis omni carni. LXX similiter. Omnis caro quae adoratura est in conspectu Domini, vel in Jerusalem coelesti, vel in omni loco in quo levantur mundaе manus, egredietur, ut videat cadavera hominum mortuorum, qui praevaricati fuerint in Deum. Quod vel de Judaeis intelligi potest, de quibus dictum est: Filios genui et exaltavi: ipsi autem me spreverunt: vel de omnibus qui habentes notitiam Dei in cordibus suis, aversi sunt in vanitatem, ut adorent creaturam potius quam Creatorem. Egredientur autem non loco, sed intelligentia. Neque enim cadavera mortuorum possunt intus esse cum Domino. Quod si omnis caro adoratura est Dominum, et e contrario cadavera virorum, qui praevaricati sunt in Dominum, aeternis tradentur ardoribus, in utramque partem verae carnis erit resurrectio.

Vermis autem qui non morietur, et ignis qui non exstinguetur, a plerisque conscientia accipitur peccatorum, quae torqueat in suppliciis constitutos: quare vitio suo atque peccato caruerint electorum bono, juxta illud quod dicitur: Versatus sum in miseria, dum infigitur mihi spina (Psal. XXXI, 4). Et in Proverbiis: Tinea ossium cor intelligens (Prov. XXV, 20). Et iterum sub obelo: Sicut tinea vestimento, et vermis ligno: sic moeror excruciat cor viri (Ibid.). Ita dumtaxat, ut non negent praevaricatorum, et Dominum negantium aeterna supplicia, dicente Domino in Evangelio: Ite in ignem aeternum, qui praeparatus est diabolo et angelis ejus (Matth. XXV, 41). Et in alio loco: Ligat manus ejus et pedes, et mittite eum in tenebras exteriores: ibi erit fletus et stridor dentium (Matth. XXII, 13).

The "month from month, and sabbath from sabbath," in which all flesh shall come to adore God, the chiliastai ridiculously interpret, whom we can call Millenarians: that those who are in the neighborhood should come into Jerusalem every sabbath; those who are further off, through the months, that is, the circuit of the calends being completed; those who are very far off, through each year, that is, on the days of the Passover or of Tabernacles, according to that which is said in Zechariah: "Going up from year to year, to adore the Lord the king of hosts, and to celebrate the festival of Tabernacles" (Zech. 14:16). And that they may provide greater laughter to the hearers, that which is written in the last volume of the same prophet: "And there shall be no merchant any more in the house of the Lord of hosts in that day," they thus interpret, that traders should cease to be in the thousand years, because all things should be born in all places, so that namely we should not need the amomum leaf and pepper, nor should the Indians desire pennyroyal from us.

(Verse 24.) "And they shall go out, and see the carcasses of the men who have transgressed against me. Their worm shall not die, and their fire shall not be extinguished. And they shall be even unto the satiety of vision to all flesh." LXX similarly. All flesh that is about to adore in the sight of the Lord, either in the heavenly Jerusalem, or in every place in which clean hands are lifted up, shall go out, that it may see the carcasses of the dead men who shall have transgressed against God. Which can be understood either of the Jews, concerning whom it was said: "I have brought up children and exalted them: but they have despised me": or of all who having the knowledge of God in their hearts, have turned away into vanity, so that they adore the creature rather than the Creator. Moreover, they shall go out not in place, but in understanding. For neither can the carcasses of the dead be within with the Lord. But if all flesh is about to adore the Lord, and on the contrary the carcasses of the men who have transgressed against the Lord shall be delivered to eternal burnings, there shall be a resurrection of true flesh on both sides.

Moreover, the "worm which shall not die," and the "fire which shall not be extinguished," is accepted by most as the conscience of sins, which may torture those placed in punishments: why by their own vice and sin they were deprived of the good of the elect, according to that which is said: "I am turned in my anguish, while the thorn is fastened in me" (Psal. 31:4). And in Proverbs: "A moth of the bones is an understanding heart" (Prov. 25:20). And again under the obelus: "As a moth to a garment, and a worm to wood: so sorrow excruciates the heart of a man" (Ibid.). So at least, that they do not deny the eternal punishments of the transgressors and those denying the Lord, the Lord saying in the Gospel: "Go ye into eternal fire, which was prepared for the devil and his angels" (Matt. 25:41). And in another place: "Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth" (Matt. 22:13).

Si manus audivimus [Al. ligamus] et pedes, et tenebras exteriores, quae oculorum poena est lumen Dei non videntium; et fletum, qui utique et ipse ad oculos pertinet; et stridorem dentium: miror quosdam aereum corpus, et paulatim in auras tenues dissolvendum post resurrectionem introducere: quia Dominus potentia majestatis suae, ad Apostolos clausis ingressus est januis (Joan. XX). Qui certe et ante resurrectionem pendulo super mare ambulavit incessu; et hoc ipsum apostolo praeiussit Petro: ut qui fide ambulabat, infidelitate postea mergeretur; cui dictum est: Quare dubitasti, modicae fidei (Matth. XIV, 31)? Ignis quoque juxta id accipiendus, quod et vermis, qui tamdiu succenditur, quamdiu habet materiam, qua vorax flamma pascatur. Si quis igitur habeat in conscientia sua zizania, quae inimicus homo, dormiente patrefamilias, superseminavit, et haec ignis exuret, haec vorabit incendium (Matth. XIII). Et omnium Sanctorum oculis, eorum supplicia monstrabuntur, qui pro auro, et argento, et lapide pretioso, aedificaverunt super fundamentum Domini, fenum, ligna, stipulam, ignis pabulum sempiterni. Porro qui volunt supplicia aliquando finire, et licet post multa tempora, tamen terminum habere tormenta, his utuntur testimoniis: Cum intraverit plenitudo gentium, tunc omnis Israel salvus fiet (Rom. XI, 25). Et iterum: Concluserunt Deus omnia sub peccato, ut omnibus misereatur (Galat. III, 22). Et in alio loco sanctus loquitur: Iram Domini sustinebo, quia peccavi ei; donec justificet causam meam, et auferat iudicium meum, et educat me in lucem (Mich. VII, 9). Et rursum: Benedicam te, Domine: quoniam iratus es mihi. Avertisti faciem tuam a me, et misertus es mei (Isai. XII, 1). Dominus quoque loquitur ad peccatorem: Cum ira furoris mei transierit, rursum sanabo (Ps. XXX, 20). Et hoc est quod in alio loco dicitur: Quam grandis multitudo bonitatis tuae, Domine, quam abscondisti timentibus te. Quae omnia replicant, asseverare cupientes, post cruciatus atque tormenta, futura refrigeria, quae nunc abscondenda sunt ab his, quibus timor utilis est: ut dum supplicia reformidant, peccare desistant. Quod nos Dei solius debemus scientiae derelinquere, cujus non solum misericordiae, sed et tormenta in pondere sunt; et novit quem, quomodo, aut quamdiu debeat judicare. Solumque dicamus, quod humanae convenit fragilitati: Domine, ne in furore tuo arguas me: neque in ira tua corripas me (Psal. VI, 1; XXXVII, 1). Et sicut diaboli et omnium negatorum atque impiorum, qui dixerunt in corde suo: Non est Deus (Psal. XIII, 1), credimus aeterna tormenta: sic peccatorum atque impiorum et tamen Christianorum, quorum opera in igne probanda sunt atque purganda, moderatam arbitramur et mixtam clementiae sententiam iudicis (I Cor. III, 13).

If we have heard of "hands" and "feet," and "exterior darkness," which is the punishment of the eyes of those not seeing the light of God; and "weeping," which certainly itself also belongs to the eyes; and "gnashing of teeth": I wonder that some introduce an aerial body, and one to be dissolved by degrees into thin airs after the resurrection: because the Lord by the power of his majesty entered unto the Apostles when the doors were shut (John 20). Who certainly even before the resurrection walked with a pendant step upon the sea; and provided this same thing to the apostle Peter: so that he who was walking by faith, should afterwards be merged by infidelity; to whom it was said: "Why didst thou doubt, O thou of little faith" (Matt. 14:31)? The fire also is to be accepted according to that which also the worm [is], which is kindled as long as it has matter by which the voracious flame may be fed. If any one therefore has in his conscience cockle, which the enemy man, while the father of the family was sleeping, oversowed, both the fire shall burn these, and the conflagration shall devour these (Matt. 13). And to the eyes of all the Saints, the punishments of those shall be shown, who instead of gold, and silver, and precious stone, built upon the foundation of the Lord, hay, wood, stubble, the fodder of eternal fire. Furthermore, those who wish punishments to be finished at some time, and although after many times, yet that the torments have a limit, use these testimonies: "When the fullness of the Gentiles shall have entered in, then all Israel shall be saved" (Rom. 11:25). And again: "God hath concluded all under sin, that he may have mercy on all" (Gal. 3:22). And in another place the saint speaks: "I will bear the wrath of the Lord, because I have sinned against him; until he justify my cause, and take away my judgment, and bring me out into the light" (Micah 7:9). And again: "I will bless thee, O Lord: because thou wast angry with me. Thou hast turned away thy face from me, and hast had mercy on me" (Isa. 12:1). The Lord also speaks to the sinner: "When the wrath of my fury shall have passed over, I will heal again" (Ps. 30:20). And this is what is said in another place: "How great is the multitude of thy goodness, O Lord, which thou hast hidden for them that fear thee." All which things they repeat, desiring to assert, after tortures and torments, future refreshments, which now are to be hidden from those for whom fear is useful: so that while they dread punishments, they may cease to sin. Which we ought to leave to the knowledge of God alone, whose not only mercies, but also torments are in weight; and he knows whom, how, or how long he ought to judge. And let us say only what is suitable to human fragility: "O Lord, rebuke me not in thy fury: nor chastise me in thy wrath" (Psal. 6:1; 37:1). And as we believe in the eternal torments of the devil and of all deniers and impious men, who have said in their heart: "There is no God" (Psal. 13:1): so we think the sentence of the judge to be moderated and mixed with clemency for sinners and impious men who are yet Christians, whose works are to be proved and purged in the fire (1 Cor. 3:13).