SAINT JEROME

Commentary on Isaiah

Commentarium in Isaiam

SABBATISMUS

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Commentarium in Isaiam · Commentary on Isaiah

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

Prologue.

Having completed, after a long time and with difficulty, the twenty books of explanations on the twelve Prophets and the Commentaries on Daniel, you compel me, O Eustochium, virgin of Christ, to pass on to Isaiah, and to render to you what I promised to your holy mother Paula while she lived. I remember, indeed, having promised this also to that most learned man, your brother Pammachius; and though you are equal in affection, you surpass him by your presence. Therefore, I render what I owe both to you and, through you, to him, obedient to the precepts of Christ, who says: "Search the Scriptures" (John 5:39); and, "Seek, and you will find" (Matthew 7:76). Lest I hear, along with the Jews: "You are mistaken, not knowing the Scriptures, nor the power of God" (Matthew 22:29). For if, according to the apostle Paul (cf. 1 Cor 1:24), Christ is the power of God and the wisdom of God, then he who does not know the Scriptures does not know the power of God and His wisdom: ignorance of the Scriptures is ignorance of Christ. Wherefore, supported by the help of your prayers, as you meditate day and night on the law of God and are a temple of the Holy Spirit, I will imitate the householder who brings forth from his treasure new things and old; and the bride saying in the

Song of Songs: "New and old, my kinsman, I have kept for you" (Song of Songs 7:13); and so I will expound Isaiah as to show him to be not only a Prophet, but an Evangelist and an Apostle. For he himself says of himself and of the other evangelists: "How beautiful are the feet of those who preach good tidings, who preach peace" (Isaiah 52:7). And God speaks to him as to an Apostle: "Whom shall I send, and who will go to this people?" And he answered: "Here I am, send me" (Isaiah 6:8).

And let no one think that I desire to comprehend the argument of this volume in a brief discourse, since this present Scripture contains all the mysteries (*sacramenta*) of the Lord; and He is proclaimed both as Emmanuel born of a Virgin, and as the performer of illustrious works and signs: dead and buried, and rising from the dead, and the Savior of all nations. What shall I say of physics, ethics, and logic? Whatever belongs to the Holy Scriptures, whatever the human tongue can utter and the sense of mortals can receive, is contained in this volume. Concerning its mysteries, he who wrote it himself testifies: "And the vision of all this will be to you like the words of a sealed book, which when they give to one who knows letters, they will say: 'Read this.'" And he will answer: "I cannot, for it is sealed." And the book will be given to one who does not know letters, and it will be said to him, "Read," and he will answer, "I do not know letters" (cf. Isaiah 29:11-12). Therefore, whether you give this book to the people of the nations who do not know

letters, they will answer: "I cannot read, because I have not learned the letters of the Scriptures"; or whether you give it to the Scribes and Pharisees, who boast that they know the King's letters, they will answer: "We cannot read, because the book is sealed." Why, for that reason, is it sealed to them? Because they did not receive Him whom the Father has sealed (John 6:27), who has the key of David: "He who opens and no one shuts; who shuts and no one opens" (Revelation 3:7).

Nor indeed, as Montanus dreams with his madwomen, did the Prophets speak in ecstasy, such that they did not know what they were saying, and while they instructed others, they themselves were ignorant of what they said. Of whom the Apostle says: *Not knowing what they say, nor whereof they affirm* (1 Tim. 1:7): but according to Solomon who speaks in the Proverbs: *The wise man understands what he brings forth from his mouth; and in his lips he will carry knowledge* (Prov. 16:23), they too knew what they were saying. For if the Prophets were wise, which we cannot deny; and Moses, learned in all wisdom, spoke to the Lord, and the Lord answered him; and of Daniel it is said to the prince of Tyre: *Art thou wiser than Daniel?* (Ezek. 28:3)? and David was wise, who boasted in the Psalm: *The uncertain and hidden things of thy wisdom thou hast made manifest to me* (Ps. 50:8), how then could the wise Prophets, like brute animals, be ignorant of what they were saying? We read also in another place of the Apostle: *The spirits of the Prophets are subject to the Prophets* (1 Cor.

14:32): so that it is in their own power when to be silent and when to speak. But if this seems weak to anyone, let him hear that other passage from the same Apostle: *Let the prophets speak two or three, and let the others judge: but if a revelation be made to another sitting by, let the first be silent* (Ibid., 29). By what reasoning can they be silent, since the spirit who speaks through the Prophets is under their power to be silent or to speak? If, therefore, they understood what they were saying, all things are full of wisdom and reason. Nor was it air struck by a voice that reached their ears; but God was speaking in the soul of the Prophets, according to that which another Prophet says: *The Angel who spoke in me* (Zech. 1:9), and: *Crying in our hearts, Abba, Father* (Gal. 4:6). And: *I will hear what the Lord God will speak in me* (Ps. 84:9).

Whence, after the truth of the history, all things are to be taken spiritually: and thus Judea and Jerusalem, Babylon and Philistia, and Moab and Damascus, Egypt and the desert by the sea, Idumea and Arabia, and the valley of Vision, and finally Tyre, and the Vision of the four-footed beasts are to be understood; so that we may seek all things in their spiritual sense, and in all these, as a wise architect, the apostle Paul may lay the foundation, which is none other than Christ Jesus. And it is a task of great labor and effort to wish to expound the entire book of Isaiah, over which the intellects of our predecessors have toiled: I speak of the Greeks. Among the Latins, however, there is a great silence, except for the

martyr Victorinus of holy memory, who could say with the Apostle: *Though I be rude in speech, yet not in knowledge* (2 Cor. 11:9). For Origen wrote thirty volumes on this Prophet according to the four editions, up to the Vision of the four-footed beasts in the desert, of which the twenty-sixth book is not found. There are also circulated under his name two other books on the Vision of the four-footed beasts (tetrapodon) addressed to Gratus, which are considered pseudepigraphical; and twenty-five Homilies, and *Semeioseis*, which we can call *Excerpts*. Eusebius of Pamphilus also published fifteen volumes according to the historical explanation; and Didymus, whose friendship we have recently enjoyed, published eighteen tomes from that place where it is written: *Comfort ye, comfort ye my people, ye priests: speak ye to the heart of Jerusalem* (Isa. 40:1), up to the end of the book. Apollinaris, however, in his own manner, expounds everything in such a way that he runs through it all, and with certain points and intervals, or rather shortcuts, he flies over great stretches of the way: so that we believe we are reading not so much Commentaries as chapter summaries. From this you may perceive how difficult it is that our Latins, whose ears are fastidious and who are nauseated by understanding the holy Scriptures, delighting only in the applause of eloquence, should forgive me if I have spoken at too great a length; since Isaiah, in the number of his verses, is either equal to or greater than the twelve Prophets. But wherever, having passed over the Septuagint, I have argued

from the Hebrew, the reason is that most things are either the same or similar to the others, and with a double edition proposed, I did not wish to extend the books of explanation, which even in a simple explanation exceed the measure of brevity. But now let us pursue our subject.

BOOK ONE.

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

Instead of "Judah," by which two tribes are signified, the Septuagint and Theodotion have put "Judaea," which indicates the entire land of the twelve tribes. And for what we translate from the Hebrew as "concerning Judah and Jerusalem," they have interpreted it as "against Judaea and Jerusalem." Symmachus, in his own more explicit manner, has "of Judah and Jerusalem," so that the title might indicate neither prosperous nor adverse things, but rather those things which the prophetic discourse foretold concerning Judah and Jerusalem in both respects. Therefore, Isaiah speaks principally of two tribes, Judah and Benjamin, with the exception of the ten that were in Samaria and were called Ephraim and Israel, and which, under Uzziah, king of Judah and Jerusalem, Pul king of the Assyrians had already begun to lay waste. Finally, in the fifty-second year of his reign, while Pekah son of Remaliah was reigning in Samaria, Tiglath-pileser king of the Assyrians came and

took Ijon, and Abel, Beth-maacah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria (4 Kings 15:18-19). From this it is shown that all these things are narrated as a warning to the two tribes, given the imminent overthrow of Samaria.

Now, Uzziah is the same as Azariah, having a double name. And we know from the kings who are placed in the title that Isaiah, Hosea, Joel, and Amos prophesied at one and the same time; but the beginning of the word of the Lord was in Hosea, son of Beeri. However, Amos the father of Isaiah is not, as many suppose, the third of the twelve Prophets, but another person; and they are written with different letters in Hebrew. The former has for its first and last letters ALEPH and SADE; the latter, AIN and SAMECH: and the former, according to some, is interpreted as *fortitude* or *strong*; the latter, a *harsh* or *heavy people*: about which we have spoken more fully in Amos. Moreover, not only this prophet, but others also, although they have in their title, "The vision which Isaiah saw," or Obadiah, do not state what they saw. For example: "I saw the Lord of Sabaoth sitting upon a high and elevated throne, and two Seraphim around him"; but they narrate what was said, that is: "Hear, O heaven, and give ear, O earth" (Isa. 6:1-2). And: "Thus says the Lord God to Edom. I have heard a report from the Lord, and he has sent an envoy to the nations" (Obad. 1:1). For prophets were formerly called seers (*videntes*), who could say: "Our

eyes are ever toward the Lord" (Ps. 14:15). And: "To you I lift up my eyes, who dwell in heaven" (Ps. 122:1). Hence also it is commanded to the Apostles by the Savior: "Lift up your eyes, and see the regions, for they are already white for the harvest" (John 4:35). The bride in the Song of Songs also had these eyes of the heart, to whom the bridegroom says: "You have wounded my heart, my sister, my spouse, with one of your eyes" (Cant. 4:9). And in the Gospel we read: "The lamp of your body is your eye" (Matt. 6:22). In the Old Testament it is also said that the people saw the voice of God (Exod. 20:18). From this, let the ravings of the Montanists fall silent, who think that the Prophets spoke of future things in ecstasy and madness of heart: for they could not see what they did not know. I know that some interpret Judea and Jerusalem in a celestial sense, and Isaiah in the person of the Lord Savior: that he foretells the captivity of that province in our land, and afterwards the return and ascent to the holy mountain in the last days. Judging these things to be contrary to the Christian faith, we despise them all, and following the truth of history, we interpret them spiritually in such a way that whatever they dream about the heavenly Jerusalem, we refer to the Church of Christ, and to those who either depart from it on account of sins, or return to their former seat through penitence, concerning which we think that the following is also said in this same Prophet: "Arise, shine, O Jerusalem: for your light has come, and the glory of the Lord has risen upon you: and,

The Lord will appear in you, and his glory will be shown upon you: and kings will walk in your light, and nations in your splendor: when all her sons will come from afar, and her daughters will be carried on their shoulders, and the camels of Midian and Ephah will cover her, bringing gold and frankincense: and the flocks of Kedar will be gathered in Jerusalem, and the rams of Nebaioth will hasten, and they will be pleasing sacrifices upon the altar of the Lord" (Isa. 60:1 sqq.).

And that which is placed in the title—that he prophesied under Uzziah, and Jotham, and Ahaz, and Hezekiah, kings of Judah—is not to be understood confusedly as in other Prophets, so that we do not know what was said specifically under which king; but it is recorded in writing up to the end of the volume what was revealed to him separately by the Lord under Uzziah, and what under Jotham, and what under Ahaz, and what under Hezekiah. Let us also know that Hezekiah began to reign in Jerusalem in the twelfth year of Romulus, who founded the city of his name in Italy, so that it may clearly appear how much more ancient our histories are than those of the other nations. Moreover, Isaiah is interpreted as 'salvation of the Lord'; Judah, 'confession'; Jerusalem, 'vision of peace'; Uzziah, 'strength of the Lord'; Jotham, 'perfection of the Lord'; Ahaz, 'holding' or 'strong'; Hezekiah, 'dominion of the Lord'. Therefore, he who is saved with the Lord presiding, and is the son of Amos, that is, of the strong and robust, spiritually discerns a vision of confession, while he laments his old sins; and

of peace, while after repentance he passes to the light and rests in eternal peace; and all his times pass under the strength of the Lord, and His perfection and might. And when he has done all things, he will say that Gospel verse: 'We are unworthy servants; for we have done what we ought to have done' (Luke 17:10).

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

Above, it was shown in the title who the prophet was, whose son he was, what he saw against Judah and Jerusalem, or over Judah and Jerusalem, and at what time; now he calls heaven and earth to hear. By 'heaven' he signifies the supernal and angelic powers; by 'earth' the race of mortals, metonymically (*μετωνυμικῶς*) naming the contained from that which contains them. Or, because through Moses the Lord had called heaven and earth as witnesses when giving His law to the people of Israel, and had said: 'Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth' (Deut. 31:1), after the people's transgression, He calls them again as witnesses, so that all the elements may know that God is justly stirred to anger for the avenging of His commandments. Instead of 'heaven,' the Hebrew SAMAIM () means 'heavens,' in the plural number, especially since he said 'hear' (audite), that is, SEMU (), which is expressed in the plural, not the singular. But some wish for 'heavens' to be said in the plural but understood in the singular, just as we call individual cities Thebes and Athens. And it is an idiom of the

Hebrew language that all words ending in the syllable IM () are masculine and plural, like Cherubim and Seraphim. And those ending in OTH () are feminine and plural, like Sabaoth. And this is to be noted, that to the heavens it is said, 'hear,' but to the earth, 'give ear'; for those things which are exalted have a greater intelligence, while those which are more humble are enveloped in earthly senses. Whence also the Savior in the Gospel says: 'He who has ears to hear, let him hear' (Matt. 11:15). If anyone, therefore, is heaven and has his citizenship in the heavens, let him hear mystically what is said. If anyone is earthly, let him follow the simple history. This also must be noted, that he did not say: 'Hear, O heaven, and give ear, O earth, what the Lord has spoken to you'; but what He has spoken to me, so that what I have heard in spirit, I may report to you, who do not deserve to hear Him speaking Himself. Certain people (the Origenists) think that heaven and earth are provoked to hear as if they were living beings, according to that which is said of the earth in another place: 'Who looks on the earth, and it trembles' (Ps. 103:32), when this is a matter of God's power, not of the earth's intelligence.

"I have begotten and exalted sons: but they have despised me." For this, Symmachus and Theodotion have translated thus: "I have nourished and exalted sons" (Exod. IV, 22). From this point, the Prophet recounts what the Lord has spoken: that He turned the people of Israel, whom He had made servants by the common law of creation, into sons, and said: "Israel is my

firstborn son." Finally, the Lord in the Gospel also promises the Apostles that if they do His will, He will no longer call them servants, but friends (John 15:15). But if Israel should become proud, hearing that he is the firstborn, let him understand that he is called firstborn for this reason: because second sons from the Gentiles are signified. For he is not called the only-begotten, which would exclude other brothers, but the firstborn, to show that others will also follow; and yet, according to the mysteries of the Scriptures, it is not the firstborn who receive the inheritance, but the second. Cain was the firstborn, but Abel's offerings pleased God. Ishmael was the firstborn, but Isaac received the inheritance. Esau was the firstborn, but Jacob the supplanter snatched away the father's blessing. Reuben was the firstborn, yet the blessing of the seed of Christ was transferred to Judah. Therefore, they were first according to the order of calling and were called the head; we, the second, who were called the tail, have been turned into the head, and are called sons of God. "For as many as received him, to them he gave the power to become sons of God" (John 1:12). Nor have we received the spirit of bondage again in fear, but the spirit of adoption, in which we cry: "Abba, Father" (Rom. 8:15), because "perfect love casts out fear" (1 John 4:18). It is better, however, to read according to the Hebrew, "I have nourished sons," rather than "I have begotten," lest it seem to contradict that saying which we read in the Epistle of John: "Everyone who is born of God does not sin" (1 John 3:9). Therefore, if these were

born of God, how could they have sinned, since everyone who is born of God cannot sin?

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

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

not many are mighty, not many are noble: but the foolish things of the world God has chosen to confound the wise; and the weak things of the world God has chosen to confound the strong" (1 Cor. 1:26-27). But this is a forced interpretation; the one above is the true one.

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

At the beginning of the volume is the title, commemorating the person, the cause, and the time; in the second part, he makes the hearers attentive; in the third, he narrates what the Lord has spoken; in the fourth, as if in excesses, he rebukes the sinful nation, and the people full or heavy with iniquity. Not that the nation is one thing and the people another, as some think, but Israel itself is called both nation and people, and wicked or iniquitous sons: so that those who were first called sons of the Lord by His favor were later, through their own fault, called

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

(Verse 5). Wherewith shall I strike you further, you who add transgression? By this testimony

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

Every head is faint, and every heart is sorrowful. The joy of the soul sometimes mitigates the pain of the body; but if to the sickness of the body is added sickness of the soul, the infirmity is doubled. Among the senses themselves, and all the members of the body, the head holds the principal place, in which are sight and smell, hearing and taste. When, therefore, the head has ached,

all the members are weak. And by a metaphor he teaches that from the princes down to the lowest of the common people, from the teachers down to the ignorant multitude, there is health in no one; but all consent to impiety with equal ardor.

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

(Verse 6). *It has not been bound up, nor treated with medicine, nor soothed with oil.* For which the Septuagint translated: *There is no poultice to apply, nor oil, nor bandages.* To this day, the wound and bruise and swelling sore of the people of Israel has not been bound up with bandages, nor treated with medicine. What Aquila interpreted as *μότωσιν*, that is, small linen cloths, which are inserted into wounds to dry up the pus and draw out purulent matter. *Nor soothed with oil*: so that their hardness might be softened by the tears of repentance. For *bandages*, with which the wounds of Israel have by no means been bound up, the Septuagint translated *poultice*. Therefore, Israel lies pierced and slaughtered, because it killed the physician who had come to heal the house of Israel. Hence also in Jeremiah, the Angels speak tropically under the persona of Babylon: *We would have cured Babylon, but she is not healed* (Jer. 51:9), that is, the city of confusion and of vices. And in the Gospel (Luke 10) we read of the one going down from Jerusalem to Jericho, wounded by robbers, and healed by the Samaritan: and after the austerity of wine, the softness of oil was poured into his wounds. Therefore, from that place where he had said above, *In what shall I strike you*; and, *every head is languid*, up to what follows, *It has not been treated with medicine, nor soothed with oil*, the likeness of the metaphor is preserved, and the description of the incurable wounds expresses the eternal captivity of the Jews.

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

(Verse 8) The daughter of Zion shall be left like a shelter in a vineyard, and like a hut in a cucumber field. That all of Israel was called a vineyard, the same Prophet testifies in the following passages, saying: "For the vineyard of the Lord of hosts is the house of Israel, and the man of Judah, his new and beloved planting" (Below, chap. V, 7); and in the Psalm: "You brought a

vine out of Egypt; you cast out the nations and planted it" (Psalm 79:9). As long as this vineyard brought forth the most abundant fruits, it had God as its guardian, of whom it is written: "He who keeps Israel will neither slumber nor sleep" (Psalm 120:4). But after all who pass by the way have gathered its grapes, and the boar from the wood has laid it waste, the Lord abandoned His temple, and rising up in anger said: "Arise, let us go from here"; and: "Your house shall be left to you desolate" (Matthew 23:38). And through Jeremiah: "I have forsaken my house; I have left my heritage." "My heritage has become to me like a lion in the forest; it has lifted up its voice against me, therefore I have hated it" (Jeremiah 12:7). Moreover, the likeness of the devastation of the Temple and of Jerusalem is taken from farmers, who, as long as the vineyard is full of grapes, place guards in shelters. In a cucumber field as well, which the Septuagint calls a "fruit-watch," small huts are made to provide shade from the heat and rays of the sun; and from there they drive away either men or the little beasts that are accustomed to prey on the new-grown produce. But when produce of this kind has been carried away, the shelters of the shrubs and the huts remain withered, as the guard departs, because he no longer has anything to watch over. Therefore, almighty God also forsook the Temple and made the city desolate: which it is not necessary to prove with words, especially for us, who see Zion deserted, Jerusalem overthrown, and the Temple razed to the ground. But that he calls

her "daughter of Zion" shows the affection of a most clement parent. Nor is it surprising if Zion is called a daughter, since Babylon also is very often named a daughter. For we are all by nature children of God, but by our own fault we are made strangers. According to the anagogical sense (anagogen), our soul can be called the vineyard of God and a paradise of fruits: if the mind, that is, the nous (νοῦς), presides over it, it has God as the guardian of the mind; but if vices have ravaged us like certain beasts, we are abandoned by God our guardian, and all that is ours will be reduced to solitude.

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

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

(Verse 10.) Hear the word of the Lord, you princes of Sodom: perceive with your ears the law of our God, you people of Gomorrah. After the remnant of the people of Israel had been saved through the Apostles, the prophetic word

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

—or their own, for it is read ambiguously in the Hebrew—and that Isaiah writes that he saw only His middle parts. Therefore, man cannot see the face of God. But the angels of even the least in the Church always see the face of God (Matthew 18:10). And, "Now we see in a mirror and in a riddle, but then face to face" (1 Cor. 13:12): when we will have progressed from men to Angels, and will be able to say with the Apostle: "But we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from glory to glory, as by the Spirit of the Lord" (2 Cor. 3:18). Although no creature may see the face of God according to the property of His nature: and then it is perceived by the mind when it is believed to be invisible.

(Verse 11.) "To what purpose is the multitude of your victims to me?" says the Lord. "I am full." "I have not desired the holocausts of rams, and the fat of fatlings, and the blood of calves, and of lambs, and of goats." For that which is "I have not desired" (nolui), the Septuagint translated "I do not desire" (nolo), the present tense for the past. Moreover, according to the Hebrew, God shows that He never desired the sacrifices of the Jews: which we also read in the forty-ninth psalm: "I will not take calves from your house, nor he-goats from your flocks: for all the beasts of the forests are mine: the cattle on the mountains, and the oxen." "I have known all the birds of the air: and the beauty of the field is with me." "If I should be hungry, I would not tell you: for the world is mine, and the fullness thereof." "Shall I eat the

flesh of bulls, or drink the blood of goats?" (Psalm 49, seqq.). And when He had rejected the ceremonies of the Old Law, He passes to the purity of the Gospel, and shows what He desires instead of these: "Offer to God the sacrifice of praise, and pay your vows to the most High." "And call upon me in the day of tribulation: and I will deliver you, and you shall glorify me." Therefore, the entire content of this chapter, up to the place where it says, "Judge for the fatherless, defend the widow, and come, and let us reason together," rejects the sacrifices of victims and teaches that obedience to the Gospel is above sacrifice. And what He added, "I am full," is to be understood in this sense: I need nothing, "The earth is the Lord's and the fullness thereof" (Psalm 23:1). Whence we all have also received of His fullness. This can also be understood of those who, while not keeping the precepts of God, believe they can buy God off with gifts and offerings; or of those who offer on the altar and to the poor things taken through robbery and avarice.

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

spiritual sacrifices. But by saying that He did not seek sacrifices, He shows that the Law is spiritual, and that all things which the Jews do carnally are to be fulfilled by us spiritually.

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

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

(Verse 15.) You have become a surfeit to me; I will by no means forgive your sins. For which Aquila interpreted, 'I have labored, sustaining.' Symmachus translated it as ἐκοπώθην

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

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

(Verse 16.) Wash yourselves, be clean. In place of the former victims, and holocausts, and the fat of fatlings, and the blood of bulls and goats; and in place of incense and new moons, the sabbath, the feast day and fasts, the calends and other solemnities, the religion of the Gospel pleases me: that you be baptized in my blood through the laver of regeneration (*lavacrum regenerationis*), which alone can forgive sins. For unless one is born again of water and the Spirit, he will not enter the kingdom of heaven (John 3:5). The Lord

Himself also, ascending to the Father, said: 'Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit' (Matthew 28:19).

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

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

(Verse 18.) Seek judgment, relieve the oppressed, judge for the fatherless, defend the widow: and come, and accuse me, says the Lord. The evangelical mandates succeed the victims of the Jews, and therefore provision is made for orphans and widows, so that, secure regarding

the protection of their spouses and children, martyrs may proceed to wars. When, he says, you have done these things, accuse me if I have not returned the rewards I promised. Moreover, when he says: 'Seek judgment,' he shows that it is not for everyone to judge rightly, but for those who are prudent. Finally, Solomon also, in a vision through a dream, asked this of the Lord, that having received wisdom, he might judge the people justly.

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

whom they follow in the Apocalypse (Chapter 5), who shine with the brightness of virginity.

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

(Verse 21.) How is the faithful city, full of judgment, become a harlot! Justice rested in her: but now murderers. The Hebrew word *YALIN*, for which the LXX translated 'slept', and 'rested',

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

like 'just' than 'justice': so that we may understand that the Lord dwelt in her before, of whom it is said elsewhere: 'But what has the Just done? The Lord is in His holy temple: the Lord's throne is in heaven' (Psalm 11:5). All these things we can refer according to Anagogy to the soul of a once holy man, in whom the justice of God previously dwelt, if he afterwards sins, and in place of God as guest, murderous demons have entered into her.

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

Your vintners mix wine with water. For which Symmachus translated, 'Your wine is mixed with water.' And the sense is: The Law of God, pure and sincere, and (so to speak) supported by pure truth (Matthew 15), has been violated by the traditions of the Pharisees: which the Lord teaches more fully in the Gospel, that they have omitted the law of God, and follow the mandates of men. And every teacher who turns the austerity of the Scriptures, through which he can correct the

hearers, to favor: and speaks in such a way that he does not correct but delights the hearers: violates the wine of the holy Scriptures, and corrupts it with his own sense. Heretics also corrupt the Evangelical truth by depraved understanding, and are the worst vintners, making water out of wine, when on the contrary our Lord turned waters into wine (John 2), and such wine that the master of the feast wondered at: such as the queen of Sheba also wondered at in Solomon's banquet, praising his cupbearers and ministers of wine with her own voice (2 Chronicles 9). But also Ecclesiastes describes the ministries of wine and of his banquet in a mystical discourse (Ecclesiastes 2). Whence for wine, Aquila interpreted *symposion*, that is, 'banquet', which among the Greeks is named from drinking (*apo tou potou*), and among us is more correctly named from living together (*a convictu*).

(Verse 23.) Your princes are disobedient, companions of thieves. For 'disobedient', Aquila interpreted 'receding': Symmachus, 'declining'. Moreover, he calls the Scribes and Pharisees 'princes', who, receding from the Lord, or rather leaving the path of truth, walked by a perverse way, and were companions of the traitor and thief Judas. Indeed, we also ought to beware of this, lest by receiving gifts from men of the world, who gather riches through robberies and the tears of the miserable, we be called not so much thieves themselves as companions of thieves: and it be said to us, 'You saw a thief and you ran with

him, and you placed your portion with adulterers' (Psalm 50:18).

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

(Verse 24.) Therefore says the Lord of hosts, the Mighty One of Israel. For 'the Mighty One of Israel', which everyone translated similarly, the LXX alone, wanting I know not what, placed: 'Woe to the mighty of Israel'; which we can

so explain as to say that the princes also are corrected, and the robust ones, of whom it is written: 'The powerful will powerfully suffer torments' (Wisdom 6:7); and: 'To whom more is given, more will be required of him' (Luke 12:48). We use this testimony if ever there is need against the princes of the Church who destroy their dignity by their works.

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

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

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

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

metropolis according to the LXX, he shows that she is to be named by those who are to believe in the Lord.

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

(Verse 30.) For they shall be as a terebinth with falling leaves; and as a garden, or paradise, without water. Even until today the Jews, reading the holy Scriptures, are a terebinth, or an oak, as Symmachus interpreted. And according to the Gospel (Matthew 21), the fig tree which withered, in which when the Lord had sought fruits and had not found them, He cursed it with eternal dryness. But even the very leaves and fruits of words have now ceased to be among them: the watered garden also, that is, the knowledge of the Scriptures, or the paradise of diverse trees, which

is without spiritual grace, does not even bring forth the herbs of which the Apostle speaks: 'He who is weak, let him eat herbs' (Romans 14:2): and the roots having dried up, all greenness is turned into dryness and squalor.

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

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

(Chapter 2.—Verse 1.) The word which Isaiah the son of Amoz saw over Judah and Jerusalem. And in the former Vision, which we have already explained, where the LXX translated, 'which he saw against Judea and against Jerusalem,' in the Hebrew is written *AL JUDA UJERUSALEM*:

and in this which is the second, it is similarly contained in the Hebrew. And I wonder why the LXX Interpreters said in that one, 'against Judea and Jerusalem,' and in this one 'concerning Judea and Jerusalem'; unless perhaps because there the sinful nation is named, a people full of sins, a most wicked seed, children of iniquity, and princes of Sodom, and people of Gomorrah, and a harlot city, and other things of this sort, they translated the sense rather than the word. And here because prosperous things are immediately promised: 'It shall come to pass in the last days that the mountain of the Lord shall be manifest, and the house of God on the summit of the mountains,' they understood the prophecy not against Judea and Jerusalem, but concerning Judea and Jerusalem. Although we also read prosperous things after the threat in that one: 'I will restore your judges as they were before, and your counselors as of old: after this you shall be called the city of the Just, the faithful city;' and in this one, after the prosperous things, there is a grim threat. 'Behold, the Lord, the Ruler of hosts, will take away from Jerusalem and from Judah the strong and the mighty, all the strength of bread, and all the strength of water,' and the rest. Therefore, according to the Hebrew both in that vision and in this discourse, which Isaiah the son of Amoz saw, it is to be understood concerning Judah and Jerusalem: not against Judea and Jerusalem: or for Judah and Jerusalem, as Symmachus translated: but absolutely, concerning Judah and Jerusalem, in which both joyful and sad things

can be contained. And this must be considered, that there he sees a vision; here the Word, which was in the beginning with God: and in that one, threatening the Jews, he comes to the salvation of the gentiles; in this one, beginning from the salvation of the gentiles, Israel being punished, he gathers believers from both vocations into the Church of Christ.

(Verse 2.) And it shall come to pass in the last days, that the mountain of the house of the Lord shall be prepared on the top of the mountains. We also read of the "last days" in Genesis, when Jacob, calling his sons together, said: Come, that I may tell you what is to befall you in the last days (Gen. 49:1); and later he said to Judah, from whose seed Christ was born: The prince shall not fail from Judah, nor a leader from his thighs, until he comes for whom it is reserved; and he shall be the expectation of the nations. In these last days there will be the "last hour," of which the Apostle John speaks: My little children, it is the last hour (1 John 2:18); in which the stone cut from the mountain without hands grew into a great mountain and filled the whole earth; by which the prince of Tyre in Ezekiel is said to have been wounded (Ezek. 28:16, according to the LXX). This mountain is in the house of the Lord, for which the Prophet sighs, saying: One thing have I asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life (Ps. 26:4); and of which Paul writes to Timothy: But if I tarry long, that thou mayest know how thou oughtest to behave

thyself in the house of God, which is the church of the living God, the pillar and ground of the truth (1 Tim. 3:15). This house is built upon the foundation of the Apostles and Prophets, who are themselves mountains, as it were, imitators of Christ (Eph. 2). Concerning this house of Jerusalem, the Psalmist cries out, saying: They that trust in the Lord shall be as mount Sion: he shall not be moved for ever that dwelleth in Jerusalem. Mountains are round about it: and the Lord is round about his people (Ps. 124:1). Whence also Christ founds the Church upon one of the mountains, and speaks to him: Thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it (Matt. 16:18). Something similar the holy man speaks to his soul, which is longing and impatiently desiring to see the house of God: Why art thou sad, my soul, and why dost thou trouble me (Ps. 41:6)? And again: These things I remembered and poured out my soul in me: for I shall go over into the place of the wonderful tabernacle, even to the house of God: with the voice of exultation.

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

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

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

also, ascending into the mountain, taught his disciples the eight beatitudes, and the other things which the Evangelical discourse comprises (Luke 6). Therefore, the ways of the Lord must first be learned; and afterwards one must walk in his paths.

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

from that fountain all nations are to be watered by the doctrine of God.

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

(Verse 4.) And they shall beat their swords into plowshares, and their spears into sickles. All study of warring shall be turned to peace, and for discord there shall be concord in the whole world. Swords shall be changed into plowshares, and spears into sickles, so that, the fury of warring being omitted, they may serve agriculture, and reap the most abundant harvests with sickles. Which indeed can also be understood spiritually, when all the hardness of our heart is broken by the plowshare of Christ, and the thorns of vices are uprooted, so that the sowing of the word of God may grow into fruits: and afterwards we may eat the labors of our hands, when coming they shall come with exultation, carrying their sheaves (Ps. 125:6).

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

(Verses 5, 6.) House of Jacob, come, and let us walk in the light of the Lord: for thou hast cast off thy people, the house of Jacob. After the calling of the nations, and the showing of the mountain of the Lord upon the top of the mountains, the Prophet turns to his own people, that is, the people of the Jews, who are called the house of Jacob, and exhorts them, so that those who are involved in the darkness of error may receive the light of truth, and walk in the light of the Lord. And in a certain way he sings that Davidic word: Draw

near to him, and be enlightened: and your faces shall not be confounded (Ps. 33:6). For everyone who works evil hates the light, and does not come to the light, lest his works be rebuked. But you, house of Jacob, house of my people, come with me, and let us walk together in the light of the Lord: let us receive the Gospel of Christ, let us be enlightened by him who says: I am the light of the world (John 8:12). And when he had spoken this to the people of the Jews, perceiving their impenitent heart and their soul very hard with unbelief, he makes an apostrophe to the Lord, and says: Therefore I exhort them, that they may come to thee, and enjoy thy light together with me, because for the merit of their sins thou hast left thy people, the house of former Jacob.

(Verse 7.) Because they are filled of old, and have had augurs, as the Philisthiim. For Philisthiim, the LXX have always interpreted aliens, a common name for a proper one, which is today the nation of the Palestinians, as if Philistines, because the Hebrew speech does not have the letter P; but instead of it, it uses the Greek PHI. Whence that which is said in the Psalms, with the enumeration of the other nations: The aliens are made subject to me (Ps. 59:10), signifies not all foreign nations, but properly the Palestinians. And he renders the reasons why God cast off his people, the house of Jacob: because they were filled, he says, as they were in the beginning, with augurs, and omens, and all the filth of idolatry. We know that omens and auguries are not to be attended to, Moses

writing it, which the nations had, whom the Lord cast out from the face of Israel, the Canaanites, Amorites, and Hittites. The commentators of the Church explain this place in different ways. For some wish this to be signified: that the people of the Jews being cast off, the Roman army entered the land formerly of the promise; and the Jews being cast out, aliens dwelt in Judea, who are inhabitants from the whole world of diverse nations, brought in by Titus, and Vespasian, and Hadrian, and the other princes. But others think that this does not pertain to the Roman times, but to earlier ones, before they were laid waste by the Babylonians, because they are narrated to have been under impious kings, and were forsaken by the Lord.

And they have adhered to foreign boys. For which the LXX translated: And many foreign children were born to them. Symmachus: And they have applauded with foreign children. For which it is written in Hebrew JESPHICU (), which the Hebrews interpret esphenothesan, and we translate adhered, so that the foulness of vices in the nation of the Jews may be shown. To such an extent, however, did the Greeks and Romans formerly labor under this vice, that even the most illustrious philosophers of Greece publicly had male concubines: and Hadrian, learned in the arts of philosophy, consecrated Antinous as a god, and instituted for him a temple and victims and priests, and from him a city and region of Egypt received its name. Also, boys stood among the harlots in the brothels of the spectacles,

exposed to public lust: until under the Emperor Constantine, the Gospel of Christ shining forth, both the unbelief of all the nations and the foulness were deleted. Furthermore, the LXX signify that their wives were violated, while they bear foreign children to the Jews. Symmachus, by a certain roundabout and honest discourse of those applauding, demonstrated the same foulness with boys.

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

daily we see that Apostolic word fulfilled: Thou who preachest that men should not steal, dost thou steal? (Rom. 2:21). A judge who is a thief hears and condemns a thief, in another bringing forth a sentence against himself.

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

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

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

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

(Verse 10.) Enter into the rock: hide thyself in a pit in the ground from the face of the fear of

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

(Verse 11.) The lofty eyes of man are brought low, and the height of men shall be bowed down: and the Lord alone shall be exalted in that day. When the enemies shall have come, and the Babylonian or Roman sword shall have laid waste the whole province, and the ranks of warriors shall have surrounded Jerusalem: then neither

riches, nor nobility of birth, nor the power of dignities shall be able to defend anyone; but there shall be one captivity for all, and God alone shall be exalted, whose wrath no one shall be able to decline. Many understand these things concerning the day of judgment, that every creature shall be humbled and bowed down in comparison with divine glory, and shall feel that it is nothing.

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

(Verse 13.) And upon all the cedars of Lebanon, high and lifted up, and upon all the oaks of

Bashan. And in the twenty-eighth psalm it is sung: The voice of the Lord breaking the cedars: the Lord shall break the cedars of Lebanon, and shall reduce them to pieces like a calf of Lebanon (Ps. 28:3-5). And in the thirty-sixth psalm: I have seen the wicked highly exalted and lifted up like the cedars of Lebanon, and I passed by, and he was not, and I sought him, and his place was not found (Ps. 36:35-36). We know also that the oaks of Bashan, which Aquila interpreted as dryas (δρύας), and Symmachus and Theodotion as balanous (βαλάνους), are acorn-bearing; which, even if they have produced fruits, are food for pigs, not for men. Bashan is a region of Arabia, over which Og commanded, who was called the king of Bashan; and it is interpreted as aischyne (αἰχύνη), that is, ignominy—which if we should wish to translate as confusion, it signifies synchysis (σύγχυσιν), that is, Babylon, more than Bashan. Therefore, the vengeance of the Lord shall rise up against all those who are raised up in pride, and perform works of ignominy, and wallow in the mire of lusts. But if the prudent reader should ask why cedar wood was placed in the temple of the Lord, and in the hundred and third psalm we read according to the Hebrew truth: The trees of the Lord shall be filled, and the cedars of Lebanon which thou hast planted: there the sparrows shall make their nests (Ps. 103:16-17); and among the other trees even the cedars are provoked to the praises of the Lord: and at the coming of the Savior, when all the trees and the wood of the field shall applaud with their

branches, it is written: I will set in the waterless land the cedar and the box tree, and the cypress and the pine (Isa. 41:19, according to LXX): and now the prophetic word threatens the day of the Lord upon the cedars of Lebanon? This must be said: that from the same kind of men, some are raised up to the kingdom, others are drawn down to punishment; and the cedars of Lebanon, which are broken on account of pride, are chosen when they have been of a good odor, and have said with the Apostle: We are the good odor of Christ (2 Cor. 2:15).

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

(Verse 15.) And upon every high tower, and upon every fortified wall. Those who refer these things to the times of Vespasian and Hadrian say that what was written was fulfilled bodily: that no high tower, no most firm wall, no multitude of ships, and no industry of trade could prevail against the force of the Roman army; but that the inhabitants of Judea came into such great fear that they themselves, with their wives and

children, were submerged into pits of the earth and followed the deepest caverns, together with the gold and silver which they thought would be of help to them. For if the belly is the God of the voracious and the luxurious, why should not gold and silver be called the God of the avaricious? Others refer these things to the Babylonian times. Therefore, according to the laws of tropology, I shall run through each particular. A tower is built either for the fortification of a city or for a lookout, so that an enemy coming from afar may be discerned. Each of us, therefore, ought to build a tower, having first calculated the costs, lest, according to the Gospel parable (Luke 14), when he is unable to finish the work, he be laughed at. This tower, well constructed, persists. But if, raised up in pride, it does not have firm foundations, it will fall upon him by whom it was built: like that one in Siloam, which killed eighteen men. Wherefore also the Lord speaks to those listening: And you, if you do not do penance, shall likewise perish (Luke 13:3). In the following parts we are also going to read that the Lord built a tower in his vineyard, and made a winepress, and surrounded it with a wall, but all these things were destroyed and laid waste because they swelled with the vain arrogance of pride (Isa. 5). High walls are also built lest the city be quickly destroyed, lest it lie open to enemies, because Churches are surrounded by most wise men and are strengthened by every reason, lest any perverse dogma should prevail against the truth. Concerning walls of this kind, God speaks to Jerusalem: Behold, I

have painted thy walls upon my hands, and they are always in my sight (Isa. 49:16, according to LXX). But if those who had previously attacked the Church, having known the truth, pass over to the faith and fight for it, which they previously attacked, then that shall be fulfilled: Quickly thou shalt be built by those by whom thou wast destroyed (ibid., 17). We read also in Leviticus that a house which is in walled cities, if it is not redeemed within a year, is confirmed to the buyer as an eternal possession; but if it is in villas and villages which do not have walls, it can always be redeemed, and the price of the buyer fluctuates (Levit. 25).

(Verse 16.) And upon all the ships of Tarshish, and upon everything that is beautiful to the sight. For Tarshish, which all have translated similarly, the LXX alone interpreted as the sea. The Hebrews think that in their own proper language the sea is called THARSIS, but when it is called IAM, it is not called so in the Hebrew speech, but in the Syriac. Jehoshaphat also had ships which he sent to Tarshish (1 Kings 22:48), but they were broken in Ezion-geber. Solomon also had those which went to Tarshish (1 Kings 10:22), and after three years they returned, and brought to the king silver and gold, ivory and apes. But because both kings had sinned, the one given to pleasure and loving women of foreign nations, the other joining himself with the king of Samaria—both of which are referred to the heathens and the heretics, in whom there is nothing else but the flash of eloquence, and a sense constructed by

diabolical art, and a dead speech, which is interpreted in the teeth [ivory], and a likeness of human reason, which is perceived in the apes; therefore we read in the Psalms: With a violent spirit thou shalt break the ships of Tarshish (Ps. 47:8). And of these ships the same Isaiah speaks: Woe to the wings of ships, which are beyond Ethiopia (Isa. 18:1, according to LXX). On the contrary, there are also good ships, of which it is said in the same psalms: They that go down to the sea in ships, and do business in great waters. These have seen the works of the Lord, and his wonders in the deep (Ps. 106:23-24). For those who are not idle in the waves of this world, but work and carry the Lord's merchandise, and hasten to come to the port of rest, they themselves see the works of the Lord and his wonders in the deep, when they have arrived at deep knowledge, and searching all things, that is, they have even beheld the deep things of God and his wonders. Josephus thinks that Tarshish is Tarsus, a city of Cilicia; others think it is a region of India, and that a stone among the twelve gems is also called by this name, which among us is called Chrysolite, on account of the similarity to the color of the sea. It is better, however, to take Tarshish absolutely as either the sea or the ocean. For Jonah, sailing from Joppa, could not have reached India, to which one cannot sail by that sea; but simply to go into the ocean and proceed to any islands whatsoever. And that which follows: And upon everything that is beautiful to the sight: or as the LXX translated, And upon every sight of the

beauty of ships: is to be taken in the same sense, that whatever seems beautiful in words and constructed by human reason shall be destroyed by the day of the Lord, if it raises itself against the knowledge of God.

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

(Verse 19). In that day a man shall cast away the idols of his silver and the likenesses of his gold, which he had made for himself to adore moles and bats, and he shall enter into the clefts of the rocks and the caverns of the stones from the face of the fear of the Lord, and from the glory of his majesty: when he shall rise up to strike the earth. We have often said that silver and gold are taken for speech and sense, which although they were given by God to men so that they might either speak of or sense God and praise their Creator, they abuse this gift in the simulation of idols; according to that which is written: I gave them silver and gold; but they have wrought Baal from my silver and gold (Hos. 2:8). Therefore, when someone, terrified by the fear of the Lord, has first hidden the idols in

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

refer to the Babylonian times and the subversion of Jerusalem, when the Lord rose up to strike the land of the Jews.

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

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

referred also to the Lord Savior: the Prophet commanding that they cease from him who is reputed in some great thing; although for the present he is seen as a man, and to have breath in his nostrils, just as other men breathe.

BOOK SECOND.

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

(Chapter III.—Verse 1.) For behold, the Lord the ruler, the Lord of hosts, shall take away from Jerusalem and from Judah the mighty and the strong: all the strength of bread, and all the strength of water. Up to this point they think the discourse is about judgment. That which follows, about the coming captivity; which some refer to the Babylonians, others to the Romans. But it

is better, as we said above, that all things be referred to the Lord's passion. For after his slaying, all graces and donations were taken away from the Jews: according to that which is written in the Gospel: The Law and the Prophets were until John the Baptist (Matt. 11:13). And the order is: Since you were unwilling to cease from the man whose spirit is in his nostrils, who is reputed high: but on the contrary you shed the blood of the just, and thought an evil counsel, saying: Let us bind the just one, because he is useless to us (Wisd. 2:12); therefore you shall eat the fruit of your inventions. Nothing is strong among the Jews after the Passion of the Lord, nothing is mighty: but all things are weak and languid. Nor can anyone among them say: I can do all things in him who strengtheneth me (Phil. 4:13), Christ Jesus our Lord. And because according to the LXX we read mighty [masculine] and mighty [feminine]; we can fit it to the mighty [masculine]: Until we all meet into a perfect man, into the measure of the age of the fullness of Christ (Eph. 4:13). Furthermore, to the mighty [feminine]: I wish, he says, to exhibit you all as a chaste virgin to Christ (2 Cor. 11:2). Moreover, the strength of bread and the strength of water is taken for all food and drink. We read that Moses was on Mount Sinai, and for forty days did not eat bread and did not drink water (Exod. 34:28). That also which is said to Adam: In the sweat of thy face shalt thou eat thy bread, until thou return to the earth from which thou wast taken (Gen. 3:19), is to be heard similarly. Also that which is said

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

(Verse 2.) The strong and the man of war, the judge and the Prophet, and the diviner and the elder. For the strong, which is alone in the Hebrew, the LXX translated two together, the giant and the strong, wishing the same to be a giant who is strong. Of the strong it has been spoken above. Moreover, we read of a giant in a good sense, that is, of the Lord Savior, in the eighteenth psalm: He hath rejoiced as a giant to run his way: his going out is from the end of heaven, and his course even to the end thereof (Ps. 18:6-7). But if we read of Nimrod the giant (Gen. 10), who was a hunter before the Lord, and the giants (Gen. 6) on account of whom the flood came upon the earth, they are to be taken in the contrary sense. Also, we understand the man of war according to history in this way: that they have been captured and serve even to this day, and have not laid down the yoke of servitude. But they do not even have their own judges, and are subjected to Roman judges: to such an extent that Roman princes judge concerning their own princes who seem to be among the people. But this must also be said: that there is among them no warrior in the law having the knowledge of judging; but all things are vain and falling and full of foolishness. Moreover, that the Prophet has ceased to be among them is a doubt to no one. We ask according to the Hebrew how we should interpret hariolum [the diviner], whom all have interpreted as divinum [divine/diviner]: except for the LXX, who translated conjectorem [conjecturer/interpreter of dreams] for this. And

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

from the beginning (1 John 2:13). And Rehoboam the son of Solomon lost the kingdom for this reason: because he was unwilling to hear the elders (1 Kings 12).

(Verse 3.) The captain of fifty. By synecdoche (synecdoche), the part for the whole. For just as they are called Centurions who are over a hundred soldiers, and Chiliarchs who are over a thousand, whom we call Tribunes from the fact that they are over a tribe: so in the Israelite army they were called "Captains of fifty" (Quinquagenarii) who were at the head of fifty soldiers. Whence we also say "Deans" (Decanos) for those who are over ten men. Nor is it a wonder if among the Jews all dignity of warriors has perished, since they do not have the power of serving under the sword and bearing arms. Because indeed the number fifty is always referred to repentance: and the prince of repentance, and the head of those who are saved through repentance, is Christ: let us briefly disclose the mysteries (sacramenta) of this number. In Genesis we read, Abraham speaking to the Lord, that he said the city was to be saved first for fifty righteous men, if they were found in the city. And the most celebrated festival of seven weeks in Numbers, that is, Pentecost, is held. The Jubilee also, that is, the year of remission, which is woven together by seven weeks of years, that is, forty-nine years, in which the trumpets sound and the ancient possession returns to all, contains this mystery. Whence also David writes a Psalm of repentance in the fiftieth number. We also read in the same book

of Numbers, that from the prey and spoils, the priests receive the fiftieth head, both of men and of beasts, and the Levites receive the fiftieth, who guard the doors of the tabernacle. That parable of the Gospel also (Luke 7 and 16), in which two debtors are mentioned, one who owed five hundred denarii, and the other fifty, is referred to this understanding. Whence also the Apostle among the Ephesians, to whom he had dissolved all mystical things, wishes to remain until Pentecost, so that they may be perfectly converted to the Lord, saying: For a great and evident door is opened to me, but there are many adversaries (1 Cor. 16:9). But the devil also imitates the Israelite army, concerning which Jethro had given counsel of his own kind to Moses, that he should appoint over the people tribunes and centurions and captains of fifty (Exod. 18). Whence the impious king (4 Kings 1) sends two captains of fifty with the soldiers subject to them, to bring Elijah: who were consumed by divine fire. But the third of them is saved, who having turned to prayers, had known the mysteries of repentance. Whence also the Jews, unwilling for the Lord to be perfect, nor the captain of fifty, say to him: Thou art not yet fifty years old, and hast thou seen Abraham? (John 8:57). And he, knowing himself to be not only the prince of the penitent, but also of the righteous, replied: Before Abraham was, I am (ibid., 58). That the Lord is the Captain of fifty we can understand from one festival, concerning which he says: The son of man is Lord of the Sabbath (Matt. 12:8). For if of the Sabbath, then

also of the New Moons. If of the New Moons, then also of the Passover, that is, of the Unleavened Bread. If of the Passover, then also of the Jubilee. If of the Jubilee, then also of the Tabernacles. If of the Tabernacles, then also of Pentecost, which is referred to the number fifty.

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

And the wise architect. For which Aquila translated the wisest of artisans, to show that they once had many artisans: such as was that

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

of the valley of artisans: for there were artisans there (1 Chron. 4:14). Who are said to dwell in the valley for this reason, because knowledge did not puff them up, but they followed the humble and meek Jesus, and could say with the Apostle: For I am the least of the Apostles, who am not worthy to be called an Apostle (1 Cor. 15:9). And elsewhere: We know in part, and we prophesy in part, and now we see through a glass in a riddle (1 Cor. 13:9, 12).

And the prudent in mystical speech. For which the LXX interpreted, the prudent auditor; Theodotion, the prudent enchanter; Aquila, the prudent whisperer; Symmachus, the prudent in mystical speech, whom we also have followed in this place. It must be said first, according to the LXX, that among other spiritual graces, a prudent auditor is also necessary in the Church. To another is given prophecy: to another the discerning of spirits (1 Cor. 12:10). Whence there were also appointed among the people of the Jews priestly ranks, who might discern between prophets and false prophets: that is, they might understand who spoke from the Spirit of God, and who from the contrary. Let us read Jeremiah. But the prudent in mystical speech (Jer. 14), or whisperer, and as Theodotion would have it, enchanter, seems to me to be a man learned and practiced both in the Law and the Prophets, and in the Gospel and the Apostles, who can heal individual perturbations of the soul by his teaching, and lead them back to a stable state of mind: while the fornicator receives chastity, and

the glutton frugality, and he who was once covetous gives alms. Winnow all the synagogues of the Jews, and you will be able to find no teacher who commands holy things, and who, having despised riches, teaches that poverty should be pursued. Concerning enchanters of this kind against serpents and asps, that is, against sinners who have left behind the righteousness of God, David spoke in the Psalm: Sinners are alienated from the womb: they have gone astray from the belly, they have spoken false things. Their fury is according to the likeness of a serpent: like that of the deaf asp that stoppeth her ears, which will not hear the voice of the enchanters, and of the wizard who medicines wisely (Ps. 58:3-5). Every word of the Apostle against serpents and asps is an enchantment, which sinners and heretics do not hear, because they close their ears, lest they hear the truth.

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

away in anger as though they were good things, now on the contrary I will give evil things. I took away the elder and the captain of fifty, and the admirable counselor, and the wise architect, and the prudent auditor, etc. In place of these I will give children as princes. For those who have lost the elder, such as the preceding discourse showed, and such as Abraham was first called elder, rightly receive youths as princes (Gen. 7). Concerning whom we also read in Ecclesiastes: Woe to thee, O city, whose king is a youth, and thy princes eat in the morning. Blessed is the land whose king is the son of nobles (Eccl. 10:16). Such was the young king Rehoboam the son of Solomon, who followed the counsels of the youths (1 Kings 12). Not that he was a youth in age, but in wisdom. Otherwise he is narrated to have received the kingdom when he was forty and more years old. And on the contrary Solomon was twelve years old when he took up the empire, and because he had wisdom, for that reason he was not called a youth. For there was in him a breadth of heart, and a magnitude of wisdom as great as the sand that is on the shores of the sea. Whence also the Apostle writes to Timothy: Let no man despise thy youth (1 Tim. 4:12). For he who is a youth in age, is an elder in maturity. And Daniel, according to Theodotion, before he judged, was called a child (Dan. 13). But after God excited the spirit in him, and he judged the elders, he received the dignity of the eldership (presbyterii). To Jeremiah also, who had said to the Lord who sent him: O Lord God: behold I cannot speak,

for I am a youth (Jer. 1:6), the Lord replied: Say not, I am a youth; for before I formed thee in the womb I knew thee, and before thou camest forth from the womb of thy mother I sanctified thee, and I appointed thee a prophet among the nations. For this reason I think even the young widows are commanded by the Apostle (1 Tim. 5) to take husbands, and be mothers of families, and bring up their children, because many have turned back after Satan. And when they have grown wanton in Christ, they wish to marry, having damnation, because they have made void their first faith. Nor is a widow supported by Ecclesiastical sustenance unless she is sixty years old, and has maturity of manners together with age. Someone might think that what the Apostle forbids (1 Tim. 3), that a neophyte should be made a bishop, pertains to this, because he is a little one in the faith, lest being lifted up into pride, he fall into the judgment of the devil. But the judgment of the devil is none other than pride, because of which he fell from the heavens. Whence also the Savior speaks: I saw Satan falling like lightning from heaven (Luke 10:18).

And the effeminate shall rule over them. For which in Hebrew it is written THALULIM, which the LXX and Theodotion interpreted as illusors (mockers), Aquila as enallaktas, those who change themselves and practice the turns of turpitude. Such as we read in the book of Judges concerning the concubine of the Levite in Gibeah (Judg. 19). Let us consider the Patriarchs of the Jews, and the youths or children, and the

effeminate ones abounding in delicacies, and we shall see the prophecy fulfilled. We can call those teachers of the people of Israel illusors also, who devour the people of God as the food of bread, and interpret the holy Scriptures perversely, and mock the foolishness of their disciples.

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

(Verse 6.) For a man shall take hold of his brother, a member of his father's household. saying: Thou hast clothing, be thou our prince: and let this ruin be under thy hand. For ruin, Symmachus and Theodotion translated infirmity, the LXX food. But it signifies the scarcity of men, and especially the penury of all things, so that he who should have food and clothing would be believed

to be powerful, and rich, and illustrious. But that which it says according to the Hebrew: And let this ruin be under thy hand, has this sense: Let our misery and calamity be supported and protected by thy help. And this is to be considered, that individuals choose individual princes for themselves, and in the election of princes there is sedition, while some think some worthy of the princedom, and others others. Nor do they say to them, thy possessions, and riches, and revenues will be able to support us, but this infirmity, or my food, shall be healed and shall depend upon thy judgment.

(Verse 7.) And he shall answer in that day, saying: I am not a physician, and in my house there is no bread, nor clothing; do not appoint me prince of the people. For physician, Symmachus and the LXX translated prince: Theodotion, epidesmeuonta, one who binds up wounds and provides for health. He shall answer is not found in the Hebrew, but was added from the LXX. For in the Hebrew it is joined to those things which were written above: In that day he shall say, I am not a physician, and the rest. But he shall say this who has been chosen as prince. And just as the people, who desire to have as prince him whom they understand to be wealthier by comparison with themselves, so he who is chosen, considering his poverty and his imbecility, testifies that he is unworthy of the honor deferred to him, nor can he heal vices, that is, cure the languishing, give food to the hungry, or clothe the naked, he who can scarcely support himself. Therefore let

us not immediately acquiesce in the judgment of the multitude, but being chosen for a princedom, let us know our measure, and let us be humbled under the mighty hand of God: for God resists the proud, but gives grace to the humble (1 Pet. 5). How many, not having bread and clothing, while they themselves are hungry and naked, and have no spiritual food, nor have preserved the tunic of Christ whole, promise both nourishment and clothing to others, and being full of wounds, boast that they are physicians; nor do they keep that Mosaic word: Provide another whom thou mayest send: and that other command: Seek not to be made a judge: lest perhaps thou mayest not be able to take away iniquities (Ecclus. 7:6). Jesus alone heals all languors and infirmities, concerning whom it is written: Who healeth the contrite of heart, and bindeth up their contritions (Ps. 147:3).

(Verses 8, 9.) For Jerusalem is ruined, and Judah is fallen: because their tongue and their inventions are against the Lord, to provoke the eyes of his majesty. The recognition of their countenance answered them: and they proclaimed their sin like Sodom, and did not hide it. The Prophet speaks this, not, as many think, he who had been chosen as prince. And he says for this reason no one wishes to be over a sinful people, because both Judah and Jerusalem, both the city and the province of Judea, or the tribe of Judah, have fallen together. And he gives the causes of their impiety, because they blasphemed against the Lord and said: Take away, take away, crucify

such a one, we have no king but Caesar (John 19:15, 16): and they provoked the most clement Lord to bitterness by the fury of their tongue. The recognition of their countenance answered them: that is, they received back their own sins, or as the Septuagint translated: the confusion of their countenance resisted them: that is, they always had their own crimes before their eyes. And just as the Sodomites, sinning with all liberty and having not even any shame in their wickedness, said to Lot: Bring out the men, that we may lie with them (Gen. 19:5): so also these, proclaiming publicly, preached their own sin, nor did they have any modesty in blaspheming. For it is a second plank after shipwreck, and a consolation of miseries, to hide one's impiety. Whence also they are called princes of Sodom, because they had Sodomitic sins.

(Verses 10, 11.) Woe to their soul: for evil things are rendered to them. Say to the just man, that it is well, for they have eaten the fruit of their inventions. Woe to the impious man in evil: for the retribution of his hands shall be done to him. According to the Hebrew and the other Interpreters it has this sense: Woe to them because they received their own crimes. Whence you who hear, or who read the book of the Prophet, praise the justice of God, because he has done well: because the impious have eaten the labors of their hands. And woe to the impious people in evil: for it received what it deserved. And they who delivered their prince to the Roman power, are themselves subject to Roman servitude. But according to the

LXX Interpreters, who said: Woe to their soul: for they have thought an evil counsel against themselves, saying: Let us bind the just man, because he is useless to us: therefore they shall eat the fruit of their works, it is clearly said concerning the passion of Christ, that they entered upon an evil counsel, not so much against the just man as against themselves and their own soul: and now they eat the fruit of their works. For what a man sows, that shall he also reap (Gal. 6:7-8), and everyone shall bear his own burden.

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

who dominate in the Churches, and the favor of women judges concerning the priestly rank.

(Verse 13.) O my people, they who call you blessed, the same deceive you, and destroy, or disturb, the way of your steps. He had called the Scribes and Pharisees "exactors," not masters; and above, "mockers" (*illusores*), who for the sake of gifts, which blind the eyes even of the wise, not only did not rebuke the sinners among the people, but for the sake of riches and gains, extolled them with praises: calling them blessed, and columns of the house of God, and other things which flatterers are accustomed to say. He, therefore, is an Ecclesiastical teacher (*doctor Ecclesiasticus*) who moves to tears, not laughter, who rebukes sinners, who calls no one blessed, no one happy; nor does he anticipate the sentence of his Judge, as Holy Scripture says (Ecclus. 11:30): "Do not call any man blessed before his death." But also in another place we read (Prov. 27:14): "He who blesses his friend with a loud voice early in the morning, differs nothing from one who curses." Whence, despising the judgments of men, let us neither be extolled by their praises, nor saddened by their detractions: but let us enter the right way, and the paths trodden by the holy prophets: and let us hear the prophet Jeremiah saying: "Stand in the ways, and see; and ask for the everlasting paths of the Lord, which is the good way; and walk in it" (Jer. 6:16). But if at any time we should err, and as men proceed on a perverse journey, let us expect the promises of the Lord through Ezekiel saying: "I will give them an-

other way, and another heart" (Ezek. 36:26). But the exactors have perverted and troubled the way of the Lord: so that having the key of knowledge, they neither entered themselves, nor allowed the people to enter; but made them lose the way of truth, which speaks in the Gospel: "I am the way, and the life, and the truth" (John 14:6).

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

cient people which now is among presbyters and bishops.

For you have eaten up my vineyard; the spoil of the poor is in your house. "Why do you grind my people, and soften, or crush, the faces of the poor," and as the LXX interpreted, "confound" them. He preserves the prophetic custom of suddenly changing persons: for above the Lord himself had said: "O my people, they who call you blessed, the same deceive you"; and afterwards the Prophet had added: "The Lord stands to judge: the Lord will come to judgment." Therefore, after the prophet, the Lord himself, who had come to judgment with the elders of his people and its princes, speaks to them, and rebukes the delinquents: "Why do you eat up my vineyard?" concerning which it is written: "You have brought a vineyard out of Egypt" (Ps. 79:9). And in this same prophet: "The vineyard of the Lord of hosts is the house of Israel" (Isa. 5:7). This vineyard the Lord also placed in the Gospel with the worst husbandmen, who killed the son of the master of the house sent to them (Matt. 21). "The spoil," he says, "of the poor is in your houses." Take "the poor" either simply, as one who needs alms: or certainly as "poor in spirit," concerning whom it is written: "Blessed is he who understands concerning the needy and the poor" (Ps. 40:1). And the Apostle Paul: "Only," he said, "that we should be mindful of the poor" (Gal. 2:10). And what follows: "Why do you grind my people, and soften, or confound, the faces of the poor," is manifestly said to the princes of the Jews. But it

can also be referred to our princes, if they grind the common people subject to them, and publicly rebuke and confound the poor who are delinquent, while they do not dare to say even a word to the rich who commit worse sins. And the spoil of the poor is in their houses when they fill their treasures and abuse the resources of the Church for luxuries, and either reserve for themselves or distribute to their relatives the public collections which were given for the sustenance of the poor, and make the indigence of others to be the riches of themselves and their own.

(Verse 15.) And the Lord said: because the daughters of Zion are haughty, and have walked with outstretched neck, and went with beckoning of the eyes, and clapped, and walked, and moved with a composed step with their feet. Above, both the prophet and the Lord had rebuked both the people and the princes; now the prophetic discourse turns to the women of whom he had previously said: "And women have ruled over them," lest they should think themselves foreign to the crime, for the sake of whose delicacies and luxury the exactors have eaten up the vineyard of the Lord: and the spoil of the poor is in their houses, and they have ground his people, and confounded the faces of the poor. Some think these are truly the women of the Jews; others think it is said metaphorically of the cities of Judea, which are called daughters of Zion: namely, the smaller cities, villages, and towns. Whence also in the book of Joshua the names of the cities are placed for each tribe (Josh. 15), and

afterwards the villas and forts are described and called daughters. Others, according to tropology, think the women are souls, which, if they walk with outstretched neck and raise themselves in pride, and follow not manly hardness but the dissolution of women, are rebuked by the prophetic discourse, and lose all the ornaments of virtues, which are described under the little moons (*lunulae*), collars (*torques*), necklaces (*monilia*), bracelets (*armillae*), mitres (*mitrae*), hairpins (*discriminalia*), and others of this kind. This testimony must also be used against the women of the Church, who walk with outstretched neck, and speak with the beckoning of their eyes, and clap with both hands and feet, and that they may move with a composed step, they follow not nature as their leader, but hire actors as their teachers.

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

(Verse 17.) In that day the Lord will take away the ornament of shoes. In which day? The Jews

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

(Verses 18-21.) And the little moons (*lunulae*), and collars (*torques*), and necklaces (*monilia*), and bracelets (*armillae*), and mitres (*mitrae*), and hairpins (*discriminalia*), and anklets (*periscelides*), and little chains (*murenulae*), and perfume bottles (*olfactoriola*), and earrings (*inaures*), and rings (*annuli*), and gems hanging on the forehead. He describes the necklaces of women, and through these the insignia of the cities: or according to anagogy, the ornaments of various virtues. Women

have little bubbles hanging in the likeness of the moon, which we transfer to the ornaments of the Church, which is illuminated by the Sun of justice. Also the collars, which hanging down to the breast, demonstrate intelligence and the "governing principle" (*principale* / *ἡγεμονικὼν*) of the mind in the heart. And "monilia," which in one word signifies all ornaments: and the "armillae," good works, such as Rebecca received in her betrothal (Gen. 24): and "mitrae," ornaments of the head; "discriminalia," so that he may have judgment of individual things: and "periscelides," by which our gait is adorned, so that we may hear: "Your foot shall not stumble" (Ps. 90); and: "He will deliver my feet from falling" (Ps. 55); and "murenulae," which are woven with little rods of gold and silver, namely, by the sense and discourses of the Scriptures: and "olfactoriola," that we may be the good odor of Christ (2 Cor. 2:15); and "inaures," lest we hear the judgment of blood, but the words of the Lord saying: "He who has ears for hearing, let him hear" (Luke 8:18): and "annuli," by which we are sealed for the Lord's warfare, whom God the Father has sealed. Whence it is said to the prince of Tyre: "You are the seal of resemblance" (Ezek. 28:12). The prodigal son also received a ring with his robe (Luke 15), and shoes, and gems hanging on the forehead, by which our faces are decorated. Concerning the ornament of whose head, we also read in the psalm: "Like the ointment on the head, which descends into the beard, the beard of Aaron" (Ps. 132:1). All which things,

although the LXX Interpreters, Aquila, and Symmachus, and Theodotion interpret in different ways, we have woven as we were able, either from the Hebrew or from their translation: nor do we wish to linger longer on individual things, lest the exposition be frivolous and cause distaste to the prudent reader.

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

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

Otherwise, it is of the greatest labor to linger on individual things and seek a broad explanation.

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

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

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

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

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

(Chapter 4.---Verse 1.) And seven women shall take hold of one man in that day, saying: We will eat our own bread, and be covered with our own garments: only let your name be called upon us: take away our reproach. When the most beautiful of the city of Jerusalem shall have fallen by the sword, and the strong shall have perished in battle; and her gates shall have mourned and lamented; and she herself shall have been desolate because of the excessive scarcity of men, the warriors having been killed, seven women shall take hold of one man, desiring to have seed in Zion, and domestics in Jerusalem: saying that they have food and clothing: only lest they seem to be without a husband, and be subject to that curse which is written: "Cursed is the sterile woman, and she who does not produce seed in Israel" (Deut. 7). Zechariah also agrees with this sense: "In those days ten men from all the languages of the nations shall take hold of the skirt of a Jewish man, saying: We will go with you, for we have heard that God is with you" (Zech. 8:23). The numbers seven and ten are

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

(Verses 2, 3.) In that day the branch of the Lord shall be in magnificence and in glory: and the fruit of the earth sublime, and exultation to those who shall have been saved from Israel. And it shall be, that everyone who is left in Zion, and remains in Jerusalem, shall be called holy, everyone who is written unto life in Jerusalem. When the daughters of Zion because of pride

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

(Verse 4.) When the Lord shall have washed away the filth of the daughters of Zion, and shall have washed the blood of Jerusalem from the midst of it in the spirit of judgment and the spirit of burning. Then the remnants of Israel shall be saved, when in the baptism of the Savior their sins shall have been forgiven, and that blood washed away which the erring people imprecated upon themselves: "His blood be upon us, and upon our children" (Matt. 27:25). Whence we read above: "When you stretch out your hands, I will not hear you: for your hands are full of blood" (Isa. 1:15, 16). And afterwards, provoking them to repentance, he adds: "Wash yourselves,

be clean." And note that he washed the filth of the daughters of Zion with the spirit of judgment, but the blood of Jerusalem with the spirit of burning. For that which is light is washed: that which is more heavy is burned out. Concerning this spirit of judgment and spirit of burning, John the Baptist spoke in the Gospel: "I baptize you in water, but he who comes after me, he shall baptize you in the Holy Spirit and fire" (Matt. 3:11). From which we learn that man gives only water: but God the Holy Spirit, by whom both the filth is washed away and the sins of blood are purged.

(Verse 5.) And the Lord will create over every place of mount Zion, and where he has been called upon, a cloud by day, and smoke and the brightness of a flaming fire in the night. For in Christ there is a new creature, concerning which we read elsewhere: "The old things have passed away: behold, all things have been made new" (2 Cor. 5:17). For which the LXX translated: "And he shall come, and it shall be that every place of mount Zion, and all things that are in its circuit, a cloud shall protect by day, and the light of a flaming fire by night." Who, then, shall come except he of whom it is written: "There shall come out of Zion he who may deliver" (Isa. 59:20, according to the LXX)? And of whom another prophet commemorates: "Yet a little while, he who is to come will come, and will not delay" (Hab. 2:3). When he shall have come, the pristine happiness which they once had in the wilderness shall be restored to the people; the Lord preceding them by day in a pillar of cloud, and by night in a

pillar of fire (Exod. 13): so that they may never be troubled, whether in prosperity or in adversity. Which is also said in the psalm: "By day the sun shall not burn you, nor the moon by night" (Ps. 120:6). Moreover, smoke in this place signifies not error and ignorance, but glory, according to that which we are about to read in this same prophet, according to the opinion of some (Below ch. 6): "And the house was filled with smoke." And in Joel it is said concerning the grace of the Holy Spirit, which descended upon the apostles: "I will pour out of my spirit, and they shall prophesy" (Joel 2). And: "I will give wonders in heaven above, and signs in the earth beneath, blood and fire and vapor of smoke" (Acts 2:17). I think that very same thing is signified also by that in the Psalms: "Who touches the mountains, and they shall smoke" (Ps. 103:32).

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

stand both these things and all the things with which these are associated to be concerning the Babylonian captivity and the return to Jerusalem under Zerubbabel and Ezra and Nehemiah.

(Chapter 5.---Verse 1.) I will sing now to my beloved the song of my cousin, concerning his vineyard. The prophet sings a lamentable song to the people of Israel, which he composed of whom it is written in the Gospel: "And when he had seen it" (no doubt Jerusalem), "he wept over it, and said: If you also knew what is for your peace, for the days shall come upon you, and your enemies shall surround you with fortifications, and shall encompass you, and shall cast you down, and your children" (Luke 19:41 ff.). And again: "How often would I have gathered your children together, as a hen gathers her chickens under her wings, and you would not? Behold, your house shall be left to you desolate" (Matt. 23:37, 38): to which that which is now said in this song is similar: "I will leave my vineyard." Moreover, that Christ is called beloved and most dear, whom Aquila interpreted as *patradelphon*, "uncle" or "cousin," the inscription of the forty-fourth psalm teaches us: "A song for the beloved." And the voice of God the Father in the Gospel: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). And in the sixty-seventh psalm we read: "The Lord will give the word to those who preach the gospel with great power. The King of the powers of the beloved" (Ps. 67:12, 13). This beloved, then, made a mournful song to his vineyard, which I will sing to my beloved and

wretched people. Or certainly it is to be understood thus: I will sing to Almighty God the Father the song of Christ, who is my cousin, that is, generated from the same nation as I. Moreover, that the people of Israel are called the vineyard of God, we read also at the end of this song: "The vineyard of the Lord of hosts is the house of Israel, and the man of Judah his laudable branch." And in the seventy-ninth psalm (Verse 9): "You transferred a vineyard out of Egypt, you cast out the nations, and planted it." In the Gospel also, almost in the same words with which the Prophet now speaks, the Lord wove a parable: "There was a certain man, a householder, who planted a vineyard, and surrounded it with a wall: and dug a winepress in it, and built a tower, and let it out to farmers, etc." (Matt. 21:33). And in Jeremiah we read: "I planted you as a fruitful vineyard."

A vineyard was made for my beloved on a horn, the son of oil. Theodotion and Aquila translated this according to the Hebrew: but Symmachus, in his usual manner, more clearly: "A vineyard was made for my beloved on a horn in the midst of olive trees." Moreover, the LXX interpreted the sense more than the word: "A vineyard was made for my beloved on a horn, in a fat," or "fruitful place," for *pion* signifies both. And in truth nothing is more fat than the Land of Promise, if you consider not just the mountains and deserts, but its entire breadth, from the river of Egypt even to the great river Euphrates toward the East: and toward the northern region even to mount Taurus and Zephyrium of Cilicia: which

hangs over the sea. Moreover, we often read that a "horn" signifies a kingdom and power, as is that in the Gospel: "He has raised up a horn of salvation for us in the house of David his servant" (Luke 1:69). And: "In you we shall toss our enemies with the horn" (Ps. 43:6). And in Zechariah four horns demonstrate four most powerful kingdoms (Zech. 1). The Hebrews explain this place thus: The vineyard was planted for Christ on a horn, that is, in a strong and sublime place, which is called the "son of oil," either because it needs the mercy of God and is sustained by his help: or because it offered to all nations the clear light of the knowledge of God.

(Verse 2.) And he fenced it, and picked the stones out of it, and planted the Sorec vineyard, and built a tower in the midst of it, and constructed a winepress in it. By the metaphor of the vineyard, as we said before, he describes the people of the Jews, whom he fenced with the help of the Angels. And he picked the stones out of it, either idols, or all things that could hinder the worship of God. And he planted it as the Sorec vineyard, which only Symmachus interpreted as "elect," not expressing word for word, as it seems to me, but the sense which is held in the word. For the Hebrews say that Sorec is a kind of the best vine, which produces fruitful and perpetual fruits. Finally, Sorec is interpreted by some as *kallikarpos*: which we can turn into "most beautiful fruits." He also built a tower in the midst of it, namely the temple in the middle of the city: and constructed a winepress in it,

which some think signifies the altar. For just as all grapes are brought to the winepress and trodden, so that wine may be expressed from them, so the altar receives the fruits of all the people, and devours the immolated hosts; according to that which we read of Benjamin, in whose tribe the temple and altar were: "Benjamin is a ravenous wolf, in the morning he shall eat: and in the evening he shall give food" (Gen. 49:27). All things that are said concerning the vineyard can also be referred to the state of the human soul, which being planted for good by God, brought forth not grapes, but wild grapes; and afterwards was given over to the beasts to be trodden down: nor received the divine rain of doctrines, because it despised past gifts.

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

Savior says in the Gospel: "Do men gather grapes from thorns, or figs from thistles?" (Matt. 7:16).

(Verses 3, 4.) Now therefore, inhabitants of Jerusalem, and men of Judah, judge between me and my vineyard: what is it that I ought to have done more to my vineyard and have not done to it? Is it that I expected that it should produce grapes, and it produced wild grapes? I have done, he says, everything that I ought: I planted the vineyard in a most fruitful place, I surrounded it with a wall, I picked out the stones, and I propped up its branches with stakes and reeds: the vine itself also was not one of many, but elect and *kallikarpos*. He built also a tower in the midst of it, namely the temple in the middle of the city: and constructed a winepress in it, which some think signifies the altar. I constructed a winepress, so that in that very place especially the grapes might be pressed, and might pour out wine. Since I have therefore done these things, which I ought to have done, let the inhabitants of Jerusalem and of Judah answer me: or rather let them judge between me and my vineyard, what is it that I ought to have done, and have not done? And while they remain silent, he answers himself: Unless perhaps I erred in this, that for my labor I expected that it should produce grapes, not wild grapes, which an uncultivated and deserted vineyard is accustomed to bring forth. The prophet Nathan, being sent to David, speaks something of this kind (2 Sam. 12), and interrogates him through a parable, so that while he judges concerning another, he may bring forth

a sentence concerning himself. Therefore here also the people are interrogated as if concerning a vineyard, so that they may answer against themselves. The Savior follows this place more fully in the Gospel (Matt. 21), and interrogates the Scribes and Pharisees concerning that which has been omitted here. For in Isaiah nothing is said about the farmers, nor is it indicated what they are about to suffer; but the speech is only concerning the vineyard: there, however, as if it were another vineyard and other farmers, he thus speaks concerning the people and the teachers, so that he may evilly destroy the evil ones, and let out the vineyard to other farmers; signifying the apostles and those who are to succeed the apostles. Nor is it truly a tautology, as very many estimate in that which he says: "Is it that I expected that it should produce grapes, and it produced wild grapes?" For above he speaks silently to himself, but here he interrogates others concerning that which he had thought.

(Verses 5, 6.) And now I will show you what I will do to my vineyard: I will take away its hedge, and it shall be for plunder: I will pull down its wall, and it shall be for treading down. And I will lay it waste; it shall not be pruned, and it shall not be dug: and briars and thorns shall come up upon it. I provoked you above, he says, O inhabitants of Jerusalem, and men of the tribe of Judah, that you should judge between me and my vineyard, and I interrogated you that you might say what I ought to have done that I have not done. And since according to the Evangelical parable you

do not wish to answer what I ask, I will answer myself for you, indicating what I am about to do: Since I have done all things for my vineyard that I ought, and for grapes it brought forth wild grapes, I will take away everything that I had given. I will take away the help of the angels, concerning which it is written in the psalms: "The Angel of the Lord surrounds those who fear him, and will deliver them" (Ps. 33:8): and it shall be plundered by adversaries. I will destroy the walls, and it shall be subject to enemy nations, and it shall be waste and shall not be pruned for eternity, nor shall it be dug, so that it may be reduced to briars: and thorns shall come up in it. These things, moreover, are said under the metaphor of a vineyard concerning the solitude of Jerusalem and of Judea, which very many of the Jews think happened under the Babylonians: which we also cannot deny was done in part. But because there follows: "And I will command the clouds, that they rain no rain upon it," this cannot be understood in that captivity. Since Jeremiah, the city being already captured, prophesied among the people: and Ezekiel, Daniel also and the three boys, are related either to have prophesied or to have done wonderful signs even in captivity: and afterwards Haggai and Zechariah spoke future things for the consolation of the people in servitude. Moreover, the help of God is taken away from those who are unworthy: so that because they had not perceived God through benefits, they may perceive him through punishments. Or for this reason he threatens certain truculent and

harsh things, so that being converted to repentance, they may avoid the imminent torments. All have interpreted the Hebrew word SAITH as "thorns" with a similar voice. If therefore *Saith* in the present place are called thorns according to Aquila and Theodotion and the LXX, let them answer how they read *Busim* above as wild grapes. And I will command the clouds that they rain no rain upon it. These are the clouds which the Lord brought out from the end of the earth, concerning which we read also in the psalm: "Your truth reaches even to the clouds" (Ps. 35:6). These clouds, since under Elijah everyone was an idolater, for three years and six months did not rain upon the land of Israel (1 Kings 18). Which indeed we can understand not only concerning the prophets, but concerning the apostles, that after the passion of the Lord, the Jews had neither prophets nor apostles, lest they should bring forth thorns instead of grapes, but for their sterility and aridity they should pray to him who is able to provide rains of virtues. Whence also in Leviticus he speaks to them: "I will make the heaven for you like iron, and the earth like brass" (Lev. 26:19). And in Deuteronomy: "The heaven over your head shall be brass, and the earth under you shall be iron" (Deut. 28:23, 24). And again, "The Lord will give rain to your land." And, "Ashes from heaven shall descend upon you, until he root you out and destroy you"; because the earth which frequently receives the rain coming upon it, and does not produce a crop, but thorns

and thistles, is reprobate and near to a curse, whose end is burning.

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

tribes were separated, is called a delightful new plant. But this also is to be noted, that according to prophetic custom, those things which were previously said through metaphor or through parable are afterwards exposed more manifestly: that the vineyard and the new plantation is Israel and Judah.

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

certainly because they had shed the blood of the just man, the blood of the Lord's passion was crying out to the Lord: for that reason they returned a cry instead of justice, according to that which we read in Genesis, "The voice of your brother Abel's blood cries out to me" (Gen. 4:10).

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

all straight things, who build Zion in blood, and Jerusalem in iniquity" (Micah 3:9, 10). These join houses to houses, that is, dogmas to dogmas; to whom it is said through Micah: "Do not build a mockery in the house" (Micah 2?), lest upon the foundation of Christ, which the apostle Paul laid (1 Cor. 3) and in which they ought to have built gold, silver, precious stones: on the contrary they build wood, hay, stubble, whose end is burning. Concerning houses of this sort the Savior speaks in the Gospel: "Everyone who hears my words, and does them not, shall be likened to a foolish man, who built his house upon the sand. The rain fell, the floods came, the winds blew and beat against that house, and it fell: and great was the ruin of that house" (Matt. 7:26, 27). For so long do the heretics seek to join new things to old, and the same more recent...

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

beautiful houses are to be desert, not having an inhabitant.

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

We inquire according to anagogy how the houses of heretics are large and beautiful, which when the time of judgment arrives, shall have no inhabitant. For all the pomp and structure of words, and dialectical arguments shall be reduced to nothing. And because according to the apostle Paul (2 Corinthians 3) we are not only God's building but also His husbandry, which

heretics imitating are undermined and eradicated by Jeremiah: therefore where ten acres of vineyards, or where ten yokes of oxen work, they shall yield one bath, and thirty bushels of seed shall yield an ephah (Jeremiah 18), so that from the denary number, which in the holy Scriptures is mystical and perfect: and from the tricenary, in which Ezekiel prophesied (Ezekiel 1), and the Lord was baptized (Luke 3), they may be reduced to the ephah, which by comparison to a manifold number, is constrained into unity.

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

(Verses 11, 12.) Woe to you who rise early in the morning to pursue drunkenness and to drink

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

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

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

Moreover, that the first time of human wisdom, when we leave childhood and come to the rational age, is understood as 'morning' in the Scriptures, many testimonies can teach us: of which a few are to be placed for the sake of example: 'In the morning I sent the Prophets'; and: 'In the morning Thou shalt hear my prayer.' In the morning I will stand by Thee, and I will see (Psalm 5:4, 5); and: 'From the night my spirit shall rise' (Psalm 62:1); and: 'O God, my God, to Thee I wake from the light' (Psalm 100:8); and: 'In the mornings I slew all the sinners of the earth, that I might destroy from the city of the Lord all who work iniquity' (Psalm 29:7); and in

another place: 'At evening weeping shall linger, and in the morning gladness', and other things like these. Moreover, we rise early in the morning when we leave vices in childhood, and we can say: 'Remember not the sins of my youth and of my ignorance' (Psalm 24:7). And the sun of justice having risen for us, the darkness is put to flight, and immediately we slay all thoughts which provoke us to sins, and we destroy those sinners from the city of our mind, of whom the Savior speaks: 'Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies' (Matthew 15:19), and the rest. But most unhappy are those who, occupied from morning until evening with drunkenness, gluttony, and diverse pleasures, do not understand in themselves the works of the Lord, nor consider why they were created.

(Verse 13.) Therefore my people are led away captive, because they had not knowledge: and their nobles have perished with famine, and their multitude was parched with thirst. Greek as well as Latin history relates that these things happened according to the letter to the people of the Jews under Vespasian and Titus, the Roman princes. Which indeed they also suffer spiritually today, enduring not a famine of bread, nor a thirst of water, but a famine of hearing the word of God: because they neither regarded the work of the Lord, nor considered the works of his hands, nor did they have knowledge of him, who always spoke through the Prophets (Amos 8). Whence also it is said of them in the Psalms: "They shall

return at evening, and shall suffer hunger like dogs, and shall go round about the city" (Ps. 59:15). Moreover, that every word of doctrine is called bread and water, that Evangelical passage teaches: "Man does not live by bread alone, but by every word that proceeds from the mouth of God" (Luke 4:4); and, "Whoever shall drink of the water which I shall give him, shall not thirst for ever" (John 4:13). And in the psalm it is said: "He has brought me up upon the water of refreshment" (Ps. 23:2). Whence also the Lord does not wish to send away those hungering in the desert, lest they should faint, and fall, and be killed by famine (Matt. 15). And of the just man it is said: "I have been young, and now am old, and I have not seen the just man forsaken, nor his seed seeking bread" (Ps. 37:25). Some wish to interpret this which is said: "My people is led away captive, because they had not knowledge: and their nobles have perished with famine, and their multitude was parched with thirst," generally concerning the lower regions and Gehenna, in which every one who has not had knowledge of God shall be punished.

(Verses 14, 15.) Therefore hell has enlarged its soul, and opened its mouth without any bound, and their strong ones, and their people, and their high and glorious ones shall descend into it. And man shall be bowed down, and man shall be humbled, and the eyes of the lofty shall be depressed. Those who rose up early in the morning to follow sicera, and remained in drunkenness until evening, and being occupied with

pleasure and delicacies, would not regard the work of the Lord, nor contemplated the works of his hands, therefore were led into captivity, because they had not knowledge of the Son of God, he himself saying to them: "Neither do you know me, nor him who sent me" (John 8:19), and in that very captivity they perished with famine, and were parched with thirst. Whence hell and death enlarged its soul, and opened its mouth, and without any number and satiety devoured those to be punished for ever: so that the princes and the people, and the lofty and glorious ones of the land of Judah descended into it, and all pride was humbled, and the eyes of the lofty were depressed, understanding themselves to be mortal; and all things filled with the events which the Lord had announced would come through the Prophets. Moreover, hell is said to have a soul, not that it is an animal, according to the error of some; but that with words of human custom, we express the affect of insensible things, that it is insatiable, and is never filled with the multitude of the dead. Just as death is also said to be in the hand of the tongue (Prov. 18), and Almighty God speaks of his soul hating the Sabbaths and New Moons of the Jews (Isa. 1). Whatever we have said concerning the people of the Jews can be tropologically referred to those who, being occupied with the delicacies of the world, and not regarding the works of God, are led captive into sin, and have not the knowledge of God: and therefore they perish with the famine and thirst of good works and virtues, and shall be dragged

down into Gehenna, and there being assigned to eternal torments, they shall see their power and pride changed into misery and humility.

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

falls. But he shall stand: for God is powerful to make him stand" (Rom. 14:4).

(Verse 17.) And the lambs shall feed according to their order: and strangers shall eat the desert places turned into fruitfulness. Instead of "lambs feeding according to their order," which is taken in a good sense, the LXX, I know not with what intention, translated: "the plundered shall feed like bulls"; understanding bulls for lambs, and again interpreting lambs for strangers. Moreover, when the Lord shall have been exalted in judgment, and the holy one sanctified in his justice, so that the evil husbandmen perish miserably, and the exalted cedar be cut down by the axe of the Lord; then those who shall be of the number of the lambs, not of the goats, shall feed in the pastures of the Church, and shall say: "The Lord feeds me, and nothing shall be wanting to me" (Ps. 23:1); and the people of the nations shall eat the things which were deserted by the Jews, being turned into fruitfulness. These things according to tropology. Furthermore, that we may complete the order of history, that very thing is said in other words of which we read above: "Strangers devour your region in your sight, and it is desert and subverted by foreign people" (Isa. 1:7). For a multitude of nations gathered from the whole world dwells in Judea, and the former peoples having been cast out, therefore blindness in part has happened to the house of Israel, that the fullness of the Gentiles might come in (Rom. 11). And beautifully, according to the LXX, they were plundered and wasted and led into captivity like

bulls, concerning whom the Lord had said: "Fat bulls have besieged me," so that the lambs might occupy the places of the bulls.

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

19), that the red heifer, whose ash is the expiation of the people, is not otherwise sacrificed and offered at the altar of the Lord, unless she has not done earthly works, and has not drawn a yoke, nor been bound with the chains of the yoke of Nebuchadnezzar. And in this same prophet, instead of the girdle of truth, the daughters of Zion are girded with a cord. Ahithophel also and Judas [one of whom betrayed David, the other the Lord], drawing their sins with a very long rope, perished by hanging; thinking that the evil of conscience is ended by present death, and that there is nothing after death. Moreover, because according to the Hebrew and all other interpreters, they are called "cords of vanity"; this signifies that for those committing sin, it is easily woven, and is so empty and easy as spider's threads are woven.

(Verse 20.) Woe to you that call evil good, and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter. It is of the same crime to call good, light, and sweet by contrary names, as to call evil, darkness, and bitter by the names of virtues. This is against those who do not think it a sin if they detract from the good, and do not estimate it to be a fault if they praise the evil. Moreover, the Jews put good for evil, and light for darkness, and sweet for bitter, receiving Barabbas, the author of robbery and sedition, and crucifying Jesus, who had not come except to the lost sheep of the house of Israel, that he might save that which had perished. In Barabbas let us understand the devil,

who although he be night and darkness, is transfigured into an Angel of light (Matt. 27). Whence also the Apostle speaks: "What participation has justice with iniquity? what society has light with darkness? what consensus has Christ with Belial (2 Cor. 6:14, 15)?" For neither is a lamp to be taken and put under a bushel, or under a bed, but upon a candlestick, that it may shine for all. Nor is a tree bringing forth evil fruits to be called by the name of a good tree (Matt. 5). Whence also in Genesis it is narrated in mystic speech, that God divided between the light and the darkness, which in the beginning were carried over the abyss (Gen. 1). Moreover, that he is called the good Savior, he himself speaks in the Gospel: "The good shepherd lays down his life for his sheep" (John 10:11). He also says that he is the light: "I am the light of the world" (John 8:12), and daily being saturated with celestial bread we say: "Taste and see how sweet the Lord is" (Ps. 34:9). On the contrary, when we say: "Deliver us from evil" (Matt. 6:13); and: "The world is placed in the malignant one" (1 John 5:19), we desire to be delivered from the snares of the devil. Moreover, that he himself is signified by the names of darkness and bitterness, we read very frequently. But we can also say this, that all contrary dogmas are bitter to the truth, and sweet truth alone. Whence care must be taken lest for truth we follow a lie, lest for light, darkness. For there are many ways which seem right to men.

(Verse 21.) Woe to you that are wise in your own eyes, and prudent in your own conceits. You

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

(Verse 22.) Woe to you that are mighty to drink wine, and stout men at mixing strong drink, that is, drunkenness. Concerning those to whom he had said above: "Woe to you that rise up early in the morning to follow drunkenness, and to drink until the evening, that you may be heated with wine," he also speaks now: who are mighty to drink wine, and stout men at mixing strong drink (Deut. 32). Who, being inebriated with the wine of the dragon and with the incurable poison of asps, were calumniating the power of the Lord. And they themselves, being drunk, inebriated the peoples, so that, raving with equal fury, they might cry out together against the Lord. According to tropology we have already said before: that the priests who are about to enter the Tabernacle of God ought not to drink wine and strong drink (Lev. 10). To which we now add, that it was also commanded to the Nazirites, who sanctify themselves to the Lord, that they should not drink wine and strong drink, and everything which is

from grapes, nor eat even a dried grape, and vinegar from wine (Num. 6). But also in Proverbs it is commanded: "The mighty who are wrathful; let them not drink wine, lest when they have drunk, they forget wisdom." Between wine and strong drink, according to anagoge, I think this is the difference, that wine is one perturbation from many, for example, of lust, of avarice, of gluttony, and of envy. But strong drink, that is, drunkenness, contains in itself all the passions of vices, which we can more rightly call "perturbations" in the Latin language, because they overturn the state of the mind, and make the drunkards not know what they are doing. Those, therefore, who are in charge, ought most of all to be free from vices, and especially from anger, which is next to fury: lest the more they are able to do, the more they harm their subjects. He mixes strong drink who, although he be full with drunkenness, for the sake of deceiving men, simulates that he has certain shadows and images of virtues.

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

despise the justice of the just man for his poverty. Which also is commanded in the Epistle of James: lest by honoring the impious rich, and despising the holy poor, we become judges of iniquity.

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

(Verses 26 ff.) And He will lift up a sign among the nations afar off, and will hiss to him from the ends of the earth, and behold, he shall come

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

The Hebrews understand this place to be prophesied concerning the Babylonians and Nebuchadnezzar, that by the will of God he was led into Judea and Jerusalem, and subverted the temple. But we, following the order and joining what follows to the preceding, say that the sign was lifted up among the nations afar off, and that the Lord hissed, or drew them from the ends of the earth, because they rejected the law of the Gospel and blasphemed the holy word. For if the discourse were about the Babylonians, he would have said, according to the prophetic custom: 'I will call him who is from the North', because relative to the position of Judea, the Assyrians and Chaldeans are in the Northern region. Or certainly he would have described the Babylonians and Assyrians more openly. But now, by saying: 'He will lift up a sign among the nations afar off, and will hiss to him from the ends of

the earth', he signifies nations placed far away, and which dwell at the ends of the earth: no doubt but the Romans, and all the peoples of Italy, the Gauls, and Spain, who under Vespasian and Hadrian were subject to the Roman empire. Whence also Italy, from the fact that Hesperus [the evening star] sets there, was formerly called Hesperia. And as this [army] came, [the people] were struck, and all the mountains of Judea were 'troubled', as Theodotion and Symmachus interpreted, or 'shaken', as Aquila put it, or 'embittered', as the LXX translated, so that by the impetus of the enemies all the streets were filled with the corpses of the dead. Therefore the divine word describes the speed of the coming army, which came not by its own will, but by the Lord's; rather, it was attracted and provoked by His hissing, because it did not fail, nor was it weary from such a journey, and from the desire for plunder, it did not admit sleep to its eyes; its shoes also were not worn out, [it mentions] the multitude of archers, the troops of horsemen, the fervor of chariots and teams of four, that like a lion, it came not so much for fighting as for plundering and devouring, and the howling of the winning army is compared to marine waves. From which it is to be noted wherever 'the sound of the sea' is named in the Scriptures, what it signifies. When therefore the Roman army shall have come, and shall have held the prey, and there shall have been none to rescue it, the Prophet joins himself to the people with a feeling of compassion, and says: 'We shall look upon the land and behold the

darkness of tribulation.' For we shall not dare to look toward heaven, whose Inhabitant we have offended: and our light which we always had in God, is obscured by the gloom of tribulations. I have read in the commentaries of a certain person, that this which is said: 'He will lift up a sign among the nations afar off, and will hiss to him from the ends of the earth', ought to be understood of the calling of the nations, because the sign of the Cross having been lifted up, and the burdens of sins having been laid down, they came and believed swiftly. But I do not know how the things which follow can agree with this sense.

BOOK THREE.

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

(Chapter 6.---Verse 1.) In the year in which king Uzziah died, I saw the Lord sitting upon a

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

BOOK THREE.

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

(Chapter VI, Verse 1.) In the year that king Uzziah died, I saw the Lord sitting upon a throne, high and elevated. That Isaiah prophesied under

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

(Verse 2.) "Seraphim stood above it; six wings had one, and six wings had the other: with two they covered his face, and with two they covered his feet, and with two they flew." "And they cried one to another, and said: Holy, Holy, Holy, Lord of hosts; all the earth is full of his glory." That which we—following other interpreters and the Hebrew truth, in which is written MEMMALLO, that is, ἐπάνω αὐτοῦ, which in Latin is said, "above it"—have translated, the LXX translated "round about him," so that the Seraphim are described not as standing above the Temple, but round about the Lord. Again, where we said that one of the Seraphim veiled his face and feet, by which is understood "of God," in the Hebrew it is written PHANAU and REGLAU, which can be interpreted both as "his" and "his own": so that the Seraphim, according to the ambiguity of the Hebrew speech, are said to cover both the face and feet of God, and their own face and feet. In the seventy-ninth Psalm we read: "Thou who sittest upon the Cherubim, manifest thyself"

(Psalm 79:3); who in our language are interpreted as "multitude of knowledge." Whence also the Lord is shown to sit openly upon the Cherubim in the manner of a charioteer.

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

open the Savior to believers but hide Him from unbelievers; and there was a veil before the Ark of the Testament (Exodus 40).

They are also said to have wings because of their swiftness and their running to and fro into all things; or because they always dwell in higher places. Nor does that which is said concerning the winds: "Who walketh upon the wings of the winds" (Psalm 103:4), truly testify that the winds—according to the fables of the poets and the license of painters—have wings; but rather a swift running to and fro into all things. And each has six wings; because we know only concerning the fabrication of the world and of the present age. But as for their crying "one to another," or, according to the Hebrews, "this one to that one," that is, "one to one," they exhort one another to the praises of the Lord, and say: "Holy, Holy, Holy, Lord of hosts," that they may demonstrate the mystery of the Trinity in one Divinity. And by no means to testify that the Temple of the Jews, as before, but that all the earth is full of His glory, who for our salvation deigned to assume a human body and to descend to the lands. Finally, also to Moses, when he prayed to the Lord for the adored calf, that He might spare the sinful people, the Lord replied: "I will be propitious to them." Nevertheless, as I live, and as my name lives: because all the earth shall be filled with my glory (Numbers 14:20, 21). And the seventy-first Psalm sings: "All the earth shall be filled with his glory" (Psalm 71:19). Whence also the angels cried to the shepherds: "Glory to God in the high-

est, and upon earth peace to men of good will" (Luke 2:14).

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

(Verse 4.) "And the lintels of the hinges were moved at the voice of him that cried, and the house was filled with smoke." While the Seraphim were crying out, and preaching the mystery of the Trinity in all the earth, when all the earth recognized the passion of the Lord Savior, immediately the threshold of the Temple was moved, or taken away, and all its hinges fell, fulfilling the threat of the Savior, saying: "Your house shall be left to you desolate" (Matthew 23:38). And how beautiful is the order of words! After the earth was filled with the glory of the

Lord of hosts, the Temple of the Jews was filled with the darkness of ignorance, and with gloom, and with smoke, which is harmful to the eyes. Or certainly, by the smoke of the Temple the fire is shown. For first the Gospel of the Savior was preached in all the world, and forty-two years after the Lord's passion, Jerusalem was captured, and the Temple was set on fire. The Jews think the Temple filled with smoke signifies thymiama, that is, incense, and through this the coming of divine majesty.

(Verse 5.) "And I said: Woe is me, for I have held my peace, because I am a man of polluted lips, and I dwell in the midst of a people having polluted lips, and I have seen with my eyes the King the Lord of hosts." And Abraham, after he saw the Lord and heard His voice, says that he is earth and ashes (Genesis 18); and Isaiah, according to the LXX interpreters, testifies that he was pricked (compunctum), not for other crimes, but because he had unclean lips. A happy conscience, which sinned only in speech, not by its own fault, but by the society of the people having polluted lips, with whom he was very often compelled to speak. From which it is shown to be harmful to live with sinners: "For he who touches pitch shall be defiled by it" (Ecclesiastes 13:1). But because in the Hebrew we read: "Woe is me, for I have held my peace," the Prophet laments himself, because he was not worthy to praise the Lord of hosts with the Seraphim, whom we understand as angelic powers. For he did not dare to praise the Lord because he had unclean lips. And he

had unclean lips for this reason, because he lived with a sinful people. Or certainly it is to be understood thus: Because I held my peace, and did not boldly rebuke the impious king Uzziah, therefore my lips are unclean, and I do not dare to sing the praises of the Lord with the angels, lest it be said to me: "Why dost thou declare my justices, and takest my testament in thy mouth" (Psalm 49:16)? For praise is not beautiful in the mouth of a sinner (Ecclesiastes 15:9). But we say this, not that we teach Isaiah to have been such; but that he himself, for humility, and only for unclean lips, confesses himself unworthy of the praise of God.

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

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

And this is to be noted, that to Jeremiah, to whom it was said: "Before I formed thee in the womb I knew thee, and in the vulva of thy mother I sanctified thee" (Jeremiah 1:5), because he did not have unclean lips, but had only said: "I know not how to speak, for I am a youth," the Lord Himself extended His hand, and touched his mouth, and said: "Behold, I have given my words in thy mouth." Furthermore, to Isaiah, who had said: "I am a man of polluted lips, and I dwell in the midst of a people having polluted lips," the hand of God is not stretched out, but a Seraph is

sent by God, or flies by his own will, because he is devoted to this office. And in his hand he holds a live coal (calculus), which according to the LXX and Theodotion, he apprehended with "tongs" (forcipe); according to Aquila and Symmachus, who followed the Hebrew, with "pair of tongs" (forcipibus), that is, MALCAIM, that he might touch his mouth and purge the former sins. But a hand is sent both from God and the Seraph, that the Prophet, seeing a member of his own body, might not be terrified by an external touch. Some of our people think the tongs, by which the coal is gripped, are the two Testaments, which are joined together by the union of the Holy Spirit. But because the Lord is introduced as sitting, and sitting in the Temple, and the house is filled with smoke, as the Jews think, of incense; consequently there are also placed the tongs, which we read of also in the priestly ministry (Exodus 37).

(Verse 8.) "And I heard the voice of the Lord saying: Whom shall I send, and who will go for us? And I said: Lo, here am I, send me." Instead of that which both we and all other interpreters translated as "for us," which in Hebrew is said LANU, for some reason the LXX put "to this people," which is not found at all in the Hebrew. But when it is said from the person of God, "for us," it is to be taken in that sense in which it is also read in Genesis: "Let us make man in our image and likeness" (Genesis 1:26), that it may indicate the sacrament of the Trinity. For as we read in the Gospel, the Lord saying: "I and the Father are one" (John 10:30); and "one" we refer

to the nature, "are" to the diversity of persons: so, at the Lord's command, the Trinity commands. Furthermore, the Lord does not say whom He commands to go, but proposes the option to the hearers, that the will may obtain a reward. And the Prophet promises that he will go, not by the temerity and arrogance of his own conscience, but by confidence: because his lips have been purged, and his iniquity taken away, and his sin cleansed.

Therefore also Moses, to whom the Lord had said: "Come, I will send thee to Pharaoh king of Egypt" (Exodus 3:10), and he said: "I beseech thee, Lord, I am not worthy, provide another whom thou mayest send," or as it is read in the Hebrew: "Send whom thou wilt send" (Exodus 4:13), responded not from contempt, but from humility, because he had heard nothing of his lips being purged, who had been erudite in all the wisdom of the Egyptians. And Isaiah, not by his own merit, but by the grace of the Lord by which he was purged, offers himself for the ministry. Others, however, think that Isaiah offered himself for this reason, because he estimated that prosperous things were to be announced to the people: but because he heard: "Go, say to this people: With your ears you shall hear, and you shall not understand, and seeing you shall see, and you shall not know" (Isaiah 6:9), therefore in the consequences, the voice of the Lord saying to him: "Cry," he does not immediately cry out, but asks: "What shall I cry?" And Jeremiah, to whom it had been said: "Take the cup, and give

to all the nations to drink, to whom I shall send thee" (Jeremiah 25:15), gladly receiving the cup of punishments, that he might give it to the adversary nations to drink, and they should vomit and fall, after he heard: "Go, and first thou shalt give to Jerusalem to drink," he responded: "Thou hast deceived me, Lord, and I am deceived" (Jeremiah 20:7). This is the observation of the Hebrews. Otherwise, we say that it was not of temerity, but of obedience, that he offered himself to the Lord to be sent.

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

themselves, and I should heal them" (Acts 28:25 seqq.). At what time this prophecy was fulfilled, the Apostle Paul himself speaks in the consequences: "Be it known therefore to you, that to the Gentiles this salvation of God is sent, and they themselves will hear" (Acts 28:28). Whence also in the same Acts of the Apostles we read, that Paul and Barnabas, the Jews being unwilling to believe, said: "To you it behoved first to speak the word of God, but because you have rejected it, and judged yourselves unworthy of eternal life, behold we turn to the Gentiles" (Acts 13:46, 47). For so the Lord commanded us: "I have set thee for a light to the Gentiles, that thou mayest be for salvation even to the farthest part of the earth" (Isaiah 49:6).

Therefore, according to the LXX, the interpretation is easy, that the prophet Isaiah, at the Lord's command, predicts what the people are going to do. In the Hebrew there is a difficulty, how God Himself commands the people that by hearing they should hear and not understand, and seeing they should see and not recognize, and afterwards the prophet is introduced speaking, and prays to the Lord and says: "Blind the heart of this people, and make their ears heavy, and shut their eyes, lest peradventure they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and be healed" (Isaiah 6:10). And first that question is to be solved, which can be objected to us: why the apostle Paul, disputing with the Hebrews, spoke not according to the Hebrew, which

he knew to be right, but according to the LXX? Ancient treatisers of the Church hand down that the evangelist Luke was most skilled in the art of medicine, and knew Greek letters more than Hebrew. Whence also his speech, both in the Gospel and in the Acts of the Apostles, that is, in both volumes, is more polished, and savors of secular eloquence, and he uses Greek testimonies more than Hebrew. Matthew, however, and John, of whom one wove the Gospels in Hebrew and the other in Greek speech, bring forth testimonies from the Hebrew, such as that: "Out of Egypt have I called my son" (Hosea 11:1). And: "Because he shall be called a Nazarene" (Matthew 2:23). And: "Rivers of living water shall flow from his belly" (John 7:38). And: "They shall look upon him whom they pierced" (Zechariah 12:10; John 19:37), and others similar to these. The Epistle to the Hebrews is also contradicted for this reason, that writing to the Hebrews he uses testimonies which are not contained in the Hebrew volumes. But if anyone should say that the Hebrew books were afterwards falsified by the Jews, let him hear Origen, what he responds to this little question in the eighth volume of the Explanations of Isaiah: that never would the Lord and the Apostles, who rebuke other crimes in the Scribes and Pharisees, have been silent concerning this crime, which was the greatest. But if they should say that after the coming of the Lord Savior and the preaching of the Apostles the Hebrew books were falsified, I shall not be able to hold back a laugh, that the Savior and the Evangelists and the Apostles

should have brought forth testimonies in such a way as the Jews were afterwards going to falsify.

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

The blessed apostle Paul explains this place more fully to the Romans, and that which he pursued for almost the whole epistle, we make superfluous if we wish to comprehend in a brief speech. For he says after many things: "God has

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

Therefore it is not the cruelty of God, but His mercy, that one nation should perish so that all may be saved: that a part of the Jews should not see, so that all the world may look. Whence

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

(Verses 11-13.) And I said: "How long, O Lord?" And he said: "Until the cities are desolated without an inhabitant, and the houses without men,

and the land be left a desert. And the Lord shall remove men far away, and that which was left in the midst of the earth shall be multiplied. And there shall be still a tithing therein, and she shall return and shall be for a prey as a terebinth, and as an oak that sheds its fruit; the holy seed shall be that which stood in it."

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

When I say "multiplied," such will be the unhappiness of the remaining people that, in comparison with the previous multitude, scarcely a tenth part remains. And when there shall be soli-

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

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

(Chapter VII, Verses 1, 2.) And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria,

and Pekah the son of Remaliah, king of Israel, went up towards Jerusalem to war against it, and they could not prevail against it. And they told the house of David, saying: "Syria has consented with Ephraim," and his heart was moved, and the heart of his people, as the trees of the woods are moved with the wind.

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

Justly, therefore, was he forsaken by the help of the Lord, and Rezin the king of Syria, that is, Aram, and Pekah the son of Remaliah, king of Israel in Samaria, rose up against him, and came to Jerusalem to storm it (Ibid.). We read in the book of Chronicles that Rezin the king of Dam-

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

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

within sixty-five years Ephraim shall cease to be a people. And the head of Ephraim is Samaria, and the head of Samaria is the son of Remaliah. If you will not believe, you shall not continue."

Shear-jashub (Jasub), the son of Isaiah, whose name is interpreted as "a remnant" and "returning," as a type of the Jewish people who were to be delivered from the hands of two kings, is commanded to go out with his father and meet Ahaz, the king of Judah, at the place of the conduit of the upper pool, on the highway of the fuller's field, where we shall read later that under Hezekiah, king of Judah, Rabshakeh stood there and, by the command of Sennacherib king of the Assyrians, blasphemed the people of God. To that place the princes of the city, sent by Hezekiah, went out, as we read in the book of Kings. And Ahaz, although an impious king, is commanded (2 Kings 18) for the sake of the Lord's mercy to be silent, and not to be terrified, nor should his heart fear, thinking that he would suffer things similar to what he had previously endured. Moreover, he calls Rezin king of Syria, and Pekah the son of Remaliah king of Samaria, "two tails of firebrands," that is, of smoking torches, because in them the kingdom of Syria—that is, of Damascus—and the kingdom of Samaria—that is, of the ten tribes, which were called by another name, Ephraim—was finished. For it is written (2 Kings 16) that Tiglath-pileser king of the Assyrians, under King Ahaz, went up against Damascus and devastated it, and transferred its inhabitants to Cyrene, and slew Rezin. And we read that Hoshea

the son of Elah laid snares for Pekah the son of Remaliah, and struck him, and killed him, and reigned in his stead in Israel for nine years; and that Shalmaneser king of Assur came and besieged Samaria, which is now called Sebaste, for three years; and in the ninth year of the reign of Hoshea he took it, and put Hoshea in chains in prison, and transferred Israel to the Assyrians, and placed them in Halah and in Habor by the river Gozan in the cities, or, as the Seventy translated, "in the mountains of the Medes" (2 Kings 17).

For although these two most wicked kings took counsel to go up against Judah, whose region is situated in the mountains, and to rouse him while he was resting and, as it were, sleeping, and to subjugate him to their empire, and to set over him as king the son of Tabeel—which is interpreted as "good God," to indicate either a man by this name or an idol— nevertheless, thus says the Lord God: "This counsel shall not stand." But in the meantime, Damascus shall be the head of the cities of Syria, and Rezin shall rule in that metropolis, Damascus. Furthermore, in Ephraim, on account of Jeroboam the son of Nebat, who first reigned from Ephraim, the head shall be Samaria—that is, the royal house in the city of Samaria—and the head of Samaria shall be the son of Remaliah, that is, Pekah. But the kingdom of the ten tribes, that is, of the people of Ephraim, after sixty-five years shall cease to be. Unless we attend to this more diligently, it cannot stand. For in the twelfth year of Ahaz the son of Jotham in

the tribe of Judah, Hoshea reigned over Samaria, and in the ninth year of his reign he was captured (2 Kings 17). Now Ahaz reigned over Judah for sixteen years (2 Kings 16), and after his death, in the seventh year of his [Hezekiah's] reign, Hoshea was captured and Samaria destroyed, and all the people were led away to the Medes; so that if we choose to place sixteen years of Ahaz and seven of Hoshea [into the reign of Hezekiah], they make twenty-three years, or at most twenty-four; and where will be the sixty-five years in which the kingdom of Israel is said to be coming to an end?

Therefore, the Hebrews explain this passage thus: that Amos, who began to prophesy under Uzziah, when Isaiah also had the beginning of his prophecy, first prophesied against Israel, saying: "Israel shall be led away captive out of their own land" (Amos 7:11, 17). The title of his prophecy against Samaria also exists; and he began to prophesy in the days of Uzziah king of Judah, two years before the earthquake, which they claim happened at that time when Uzziah, entering the Temple of God, claimed the priesthood for himself, and the earth was struck, and the ashes of the altar were poured out, and the king himself was struck with leprosy (2 Chronicles 26). They claim that it was the twenty-fifth year of Uzziah when these things happened, of which the remaining years are twenty-seven. For Uzziah reigned fifty-two years (2 Kings 15), after him reigned his son Jotham sixteen years, and his son Ahaz another sixteen years; after whom reigned Hezekiah, in whose sixth year of reign Samaria

was taken, and thus sixty-five years are made together (2 Kings 16). As the Lord foretold these things through the prophet, both Ahaz and the people did not believe the future events. Hence it is added: "If you will not believe, you shall not continue," as Symmachus translated—that is, you also shall not continue in your kingdom, but shall be led into captivity, suffering the punishments of those whose infidelity you imitated. Or certainly, according to the Seventy: "you shall not understand." And the sense is: because you do not believe the things the Lord says will happen, you shall not have understanding.

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

the truth is with him, and that the best doctrine is with him. Finally, the heretic Marcion thinks that Christ is the son of the "good God"—that is, of another—and not of the "just" one whose Prophets these are, whom he calls bloodthirsty, cruel, and a judge. While they say these things, the Lord threatens that their counsel shall not stand, but in the meantime, as long as this world stands, both those things which are of the world shall dominate in their boundaries and in their cities. But when the time of consummation shall come—that is, the sixty-five years—and both the things of the world which were made in six days and all things pertaining to the five senses shall have received their end, then all things are to be dissolved, which the Gentiles and heretics do not believe will happen, and because of infidelity they do not understand what is said.

(Vers. 10, 11.) And the Lord added to speak to Ahaz, saying: "Ask for yourself a sign from the Lord your God, in the depth of hell, or in the height above." He who had previously spoken through the prophet to Ahaz, "Take care to be silent, do not fear," and the rest—since he [Ahaz] did not believe, and therefore did not understand—now He Himself speaks to Ahaz, so that at least, terrified by the authority of the Lord, he might receive what is said. "Because," He says, "it seems difficult to you that most powerful kingdoms are to be finished in a short time, and that you with your people are to be delivered from a great danger, ask for yourself a sign; by no means from the idols by whose error you are held, but

from the Lord your God who promises you help; and the sign itself is of your choice, from where you may ask it, whether from the depth or from the height." Although the Seventy alone said this [simply "depth"], the others translated more significantly according to the Hebrew, "from the depth of hell." Therefore, just as "depth" signifies hell, so we ought to understand "height" as above the heavens, so that when you have received a sign from hell or from the height, you may believe the future things I have spoken. "Do you wish," He says, "that the earth be split, and the lower regions, which are said to be in the heart of the earth, be opened with a great gap; or that the heavens be opened?" Both of which pertain to the type of the Lord's death and ascension: "For He who descended is the same also who ascended" (Ephesians 4:10). And we read in the Apostle: "Do not say in your heart, Who shall ascend into heaven? that is, to bring Christ down. Or, Who shall descend into the abyss? that is, to bring Christ back from the dead" (Romans 10:6, 7). And in another place, disputing concerning Christ, he says: "What is the breadth, and length, and height, and depth of the surpassing knowledge and love of Christ" (Ephesians 3:18). This much pertains to mystical understandings.

Moreover, Moses also received signs from the earth, concerning which we read in the Psalms: "He sent signs and wonders into the midst of thee, O Egypt" (Psalm 135:9)—frogs, locusts, gnats, and the dog-fly; and from heaven, hail and fire and three days of darkness. I also think

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

(Vers. 12.) And Ahaz said: "I will not ask, and I will not tempt the Lord." This is not out of humility, but out of pride, that he does not want to ask for a sign from the Lord. For although it is written in Deuteronomy: "Thou shalt not tempt the Lord thy God" (Deuteronomy 6:16), and the Savior used this testimony against the devil (Matthew 4): nevertheless, having been commanded to ask,

he ought to have fulfilled the precept in obedience, especially since both Gideon and Manoah asked for and received a sign (Judges 6 and 13). Although, according to the ambiguity of the Hebrew word in which it is written *ULO ENASSE ADONAI*, and all similarly translated "I will not tempt the Lord," it could be read "I will not exalt the Lord." For the impious king knew that if he asked for a sign, he would receive it, and the Lord would be glorified. Therefore, as a worshiper of idols, who had established altars in all corners of the streets and on the mountains and in the woody groves, and had fanatics instead of Levites, he does not want to ask for the sign that was commanded.

(Vers. 13.) And he said: "Hear then, O house of David: Is it a small thing for you to be troublesome to men, that you are troublesome also to my God?" Who is this who said: "Hear then, O house of David"? By no means God, who above had said to Ahaz: "Ask for yourself a sign from the Lord your God"; but the Prophet, as is proved from what follows: "Because you are troublesome also to my God." And the sense is: because you not only persecute the prophets and despise their words, but you also contradict the sentence of God who is present and commanding; so that you exhibit labor to Him, who in another place says: "I have labored sustaining" (Isaiah 1:14). Therefore, the Lord will do the things that follow. Instead of "labor" and "trouble," which Aquila and Symmachus translated, the Seventy and Theodotion interpreted it as "agony," that is, "struggle" and

"contest," because the contentious do not subject their neck to the servitude of the Lord, but when He wishes to cure their wounds, they reject health. And this is to be noted: that since the most impious king Ahaz was unwilling to ask for a sign, the prophetic word is turned to the house of David—that is, to the royal tribe—concerning which we read above: "And they told these things to the house of David, saying: Syria and Ephraim have conspired."

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

Now when it is said: "The Lord Himself will give you a sign," it ought to be something new and wonderful. But if a young woman or a girl, as the Jews wish, and not a virgin bears, what kind of sign can it be called, since this name refers to age, not to integrity? And indeed, to join issue with the Jews, and by no means to provide them with the laughter of our ignorance by a contentious rope, a virgin in Hebrew is called BETHULA, which is not written in the present passage; but instead of this word is placed ALMA, which all except the Seventy translated as "young woman" (adolescentula). Furthermore, ALMA among them is an ambiguous word: for it is said both of a "young woman" and of one who is "hidden," that is, apokryphos. Hence also in the title of the ninth Psalm, where in the Hebrew it is written ALAMOTH, the other Interpreters translated "for youth," which the Seventy interpreted "for the hidden things." And we read in Genesis where Rebekah is called alma (Genesis 24), that Aquila translated not "young woman" nor "girl," but "hidden one." Also the Shunammite woman, having lost her son, when she had prostrated herself at the feet of Elisha and Gehazi was forbidding her, heard from the Prophet: "Let her alone, for she is in sorrow, and the Lord has hidden it from me" (2 Kings 4:27). For that which is said in Latin, "He has hidden from me," is written in Hebrew EELIM MEMMENNI. Therefore alma means not only a "girl" or a "virgin," but with emphasis (epitasis) a "hidden and secret virgin" is meant, who has never been exposed to the

gazes of men, but has been guarded with great diligence by her parents. Also the Punic language, which is said to flow from the fountains of the Hebrews, properly calls a virgin alma. And to provide laughter for the Jews, in our own language also "alma" means "holy." And the Hebrews use words from almost all languages: such as that in the Song of Songs (3:9) from the Greek phoreion, that is, "litter," which Solomon made for himself, which we also read thus in Hebrew. The Hebrews also call "trifles" (nugas) and "measure" in the same way and with the same meanings. And as much as I struggle with my memory, I never think I have read alma used of a married woman, but of her who is a virgin: so that she is not only a virgin, but a virgin of a younger age, and in the years of youth. For it can happen that a virgin is an old woman, but this virgin was in her girlish years. Or certainly a virgin, not a little girl, and one who could not yet know a man, but one already marriageable. Finally, in Deuteronomy (22:25 et seq.) a virgin is understood under the name of "girl" and "young woman": "If a man," it says, "finds a betrothed girl in the field, and forcing her lies with her, you shall kill only the man who lay with her, and you shall do nothing to the girl; there is no sin of death in the young woman. For as if anyone should rise in ambush against his neighbor and kill his soul, so this matter happened. He found her in the field; the betrothed girl cried out, and there was none found to help her." And in the book of Kings we read (1 Kings 1) that they sought a virgin girl named Abishag, and brought

her to the king, that she might sleep with him and cherish him; and the girl was exceedingly beautiful, and she ministered to him, and the king did not know her.

And that which follows: "And you shall call His name Emmanuel," both the Seventy and the other three translated similarly; instead of which it is written in Matthew: "they shall call," which is not found in the Hebrew. Therefore this child who shall be born of the Virgin, O house of David, let Him now be called by you Emmanuel, that is, "God with us," because you will prove by the facts themselves, having been delivered from two enemy kings, that you have God present; and He who will afterwards be called Jesus, that is, "Salvior," because He is to save the whole race of men, let Him now be called by you by the name of Emmanuel. The word CARATHI, which all interpreted "you shall call," can also be understood as "she shall call"—that is, that the Virgin herself who shall conceive and bear will call Christ by this name. In many testimonies which the Evangelists or Apostles took from the ancient books, it must be carefully noted that they did not follow the order of the words, but the sense. Whence also in the present place, instead of "she shall conceive in the womb," Matthew put "she shall have in the womb" (Matthew 1:23); and instead of "you shall call," "they shall call."

The Hebrews think this is prophesied concerning Hezekiah the son of Ahaz, because Samaria was captured while he was reigning; which can by no means be proved. For Ahaz, the

son of Jotham, reigned over Judah and Jerusalem sixteen years (2 Kings 16); he was succeeded in the kingdom by his son Hezekiah, twenty-five years old, and he reigned over Judah and Jerusalem twenty-nine years. How then—even if we grant this prophecy was made to Ahaz in his first year—can it be said of the conception and birth of Hezekiah, since at the time when Ahaz began to reign, Hezekiah was already nine years old? Unless perhaps they say that the sixth year of Hezekiah's reign, in which Samaria was taken, is called his "infancy," not of age, but of empire. Which is clearly forced and violent even to fools. A certain one of ours contends that the prophet Isaiah had two sons, Jashub and Emmanuel; and that Emmanuel was generated of his wife the prophetess, as a type of the Lord Savior: so that the first son Jashub, which is interpreted "remnant" or "returning," signifies the Jewish people, who were left and afterwards to return. But the second, that is, Emmanuel and "God with us," the calling of the Gentiles after the Word was made flesh and dwelt among us.

(Vers. 15.) Butter and honey shall He eat, that He may know to refuse the evil and to choose the good. For which the Seventy translated: "before He knows"; and that which follows, "to take the evil," is not found in the Hebrew. And the sense is: O house of David, who are commanded by the word of God that you should call upon—that is, invoke—the name of Emmanuel, that is, "God with us," when placed in danger; do not wonder at the novelty of the thing, if a Virgin

should bear God, who has such great power that, although He is to be born much later in time, He delivers you now when invoked; for it is He who appeared to Abraham and spoke with Moses. I will say another thing even more wonderful: lest you should think He is to be born in a phantom, He will use the foods of infancy; He will eat butter and milk [or honey]. And although many ages later the Evangelist testifies concerning Him: "And the child increased in wisdom and age and grace before God and men" (Luke 2:52); and this is said so that the truth of the human body may be approved; nevertheless, while still wrapped in swaddling clothes and fed with butter and honey, He will have the judgment of good and evil, so that refusing evil, He may choose good. Not that He did this, or refused, or chose; but that He "knew" how to refuse and choose, so that through these words we may know that the infancy of the human body did not prejudice the divine wisdom. Finally, the Angels announce Him lying in the manger to the shepherds; the Magi adore Him coming from the East, who must certainly be believed to have been chosen. And on the contrary, Herod, the Scribes, and the Pharisees are refused (Matthew 2), because for the sake of one infant they slaughtered many thousands of little children.

(Vers. 16.) For before the child shall know to refuse the evil and choose the good, the land which you detest shall be forsaken by the face of her two kings. In the sixth year of the reign of Hezekiah, Samaria was taken by the Assyrians (2

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

(Vers. 17.) The Lord shall bring upon you, and upon your people, and upon your father's house, days that have not come from the days of the separation of Ephraim from Judah, with the king of the Assyrians. This passage is to be read by hyperbaton. Finally, we also, following the Hebrew truth, interpreted it thus: O house of David, listen to what I say, so that the land of Syria and Samaria may be forsaken by the face of the two kings whom you most vehemently dread; the Lord will bring days upon you and upon the house of your father David, such as you never had from that time when the ten tribes were separated from the two tribes and began to have

a kingdom in Samaria. But He will bring those days, that is, times, with the king of the Assyrians, so that, they being overcome and subverted, you may be delivered by the presence of Emmanuel. The Seventy turned this passage thus: "The Lord shall bring upon you, and upon your people, and upon your father's house, days which have not yet come, from the day that he took away Ephraim from Judah, the king of the Assyrians." What sense this may have we cannot know, unless perhaps it must be said that Ephraim—that is, Samaria—by the magnitude of its sins, first caused the attack of the Assyrians to decline towards itself. Otherwise: In the meantime, now the two kings Rezin and Pekah, who besiege you and hasten to devastate you, shall be subverted in a short time; but that time of your devastation shall come when, what you had never hoped—nay rather, had never feared—the Assyrian shall come. By which he teaches the house of David that not Syria and Samaria, but the Assyrians are to be feared. Therefore He delivers from the present dread and threatens concerning the future time.

(Vers. 18, 19). And it shall come to pass in that day, the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assur: and they shall come, and shall all rest in the torrents of the valleys, and in the caverns of the rocks, and in all the thickets, and in all the holes. When the land of the two kings, Damascus and Samaria, which you now detest and fear, shall have been

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

(Vers. 20.) In that day the Lord shall shave with a hired razor, with those who are beyond the river, with the king of the Assyrians, the head and the hairs of the feet, and the whole beard. Some think these things are prophesied concerning the Assyrians—who for thirteen hundred years before they subverted Jerusalem possessed the kingdom of Asia, Egypt, and Libya—that they are to be conquered by the Medes and Persians, and their empire destroyed. But others think that the Egyptians were slain beyond the river Euphrates. We, however, think that the "hired razor" is the Assyrian himself, whom in Jeremiah, for the sake of the vengeance of the sinful people, He even calls His dove (Jeremiah 25). Finally, also in the vision of Tyre (Ezekiel 29), because Nebuchadnezzar had labored greatly in building fortifications and bringing up a mound, and since they had fled by fleet he had been deprived of his reward, Egypt was given to him for his reward and labor. Therefore, with this most sharp razor, and with those who dwell beyond the river Euphrates, namely in the Assyrian king, the Lord shall shave from Judea all the hairs and the locks of the whole body from the head even to the feet, and the beauty of the beard, which is the sign of virility, so that nothing strong, nothing beautiful may remain in her, but they may be compared to effeminate men, nay rather, to ignominious women.

(Vers. 21, seqq.) And it shall come to pass in that day, a man shall nourish a young cow and two sheep; and for the abundance of milk

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

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

milk and butter and wild honey. And that which he says, "For the abundance of milk he shall eat butter," signifies this: that the land, by the rarity of cultivators, is more fertile and more fit for pastures. At that time, on account of the fewness of men, there shall be such a lack of wine, with the vineyards deserted and by no means pruned for fear of the enemy, that individual vines can scarcely be bought for individual silver shekels. For the whole land shall be reduced to briers and thorns; and there shall be such dread, with swords raging everywhere, that without bow and arrows no one would dare to visit his own field; and having left the level places, they flee to the mountains, and there, fortified by the difficulty of the places, they scarcely dig the rough mountains by hand, because they will not have oxen, plows, and shares. If, therefore, anywhere a rare cultivator shall be found in the mountains, they shall sustain a miserable life from there. The rest, however, shall lie open for pastures, and without any keeper shall be trodden down by brute animals. Would that we did not know that these things are accustomed to happen after captivity! But now a great part of the Roman world is like what Judea once was; which we do not think has happened without the wrath of God, who by no means avenges contempt of Himself through Assyrians and Chaldeans, but through savage nations, and once unknown to us, whose face and speech are terrible, and showing effeminate and cut faces (he understands the Goths who shaved

the beard), they pierce the fleeing backs of men and of well-bearded ones.

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

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

because before the child shall know to call his father and his mother, the strength of Damascus and the spoils of Samaria shall be taken away before the king of the Assyrians."

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

Therefore, again under another figure the virginal birth is described. And the Lord said to the Prophet that he should by no means bring forth the secret of the new birth to the peoples, but write it in that large volume which we now read. And that it might be more wonderful, he should

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

who conceived: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). Some interpret the prophetess as Saint Mary, whom there is no doubt was a prophetess; for she herself speaks in the Gospel: "For behold, from henceforth all generations shall call me blessed; because he who is mighty has done great things for me" (Luke 1:48, 49), and the rest. And it is commanded to Isaiah that he should now call the child himself, who was previously called Emmanuel: "Hasten, take away the spoils, make haste to plunder." For "ascending on high, he led captivity captive; he received gifts for men" (Psalm 68:18; Ephesians 4:8). And before He should assume a human body and, according to infancy, call God His father and Mary His mother, the strength of Damascus and the spoils of Samaria shall be taken away by the king of the Assyrians; so that, not yet born, He would save His people, the house of David, by invocation alone. "Uriah" is interpreted as "light of the Lord"; "Zechariah" as "memory of the Lord"; and "Barachiah" as "blessing of the Lord"; by which witnesses the birth of Christ is proved. For He Himself in the Gospel, to the two going to Emmaus (Luke 24), beginning from Moses and the Prophets, explained that they had prophesied all things concerning Himself. According to the tropology: in a virginal soul, and one spotted by no filth, the word of God conceived from the Holy Spirit speedily takes away the spoils from the

adverse powers, and makes all things serve itself. And since he now "sees in part" and "prophesies in part" (1 Corinthians 13), before he can be perfect and deservedly call God his Father and the heavenly Jerusalem his mother, while still placed in infancy and in progress, he will conquer the strength of Damascus—namely, the doctrine of secular wisdom—and will take away the spoils of Samaria, with which the heretics have spoiled the Church, saying: "We have no portion in David, nor inheritance in the son of Jesse" (1 Kings 12:16), while the king of the Assyrians himself is present, the devil, who will not be able to help them. Now not only does Mary, the perpetual Virgin, generate such sons for the Prophets, but also holy women for the patriarchs: Sarah, which is interpreted archousa, that is, "princess"; and Rebekah, which in our language sounds as "patience."

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

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

of the earth and caves of the hardest rock with a great sound.

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

According to the anagogy: every heretic who joins to his help secular wisdom and wishes to attack Jerusalem—that is, the Church—forsaking the waters of the fountain of Shiloah (John 9), which is interpreted "sent," and which leaps up into eternal life, shall be delivered to the prince of the Assyrians (concerning which great sense we shall read in the later parts), to whose power having been delivered, he shall come into the depth of sins. For he is of such great arrogance that he dared to show the Savior all the kingdoms of the earth and say: "All these have been delivered to me" (Matthew and Luke 4). He will also attempt to enter Judah, that is, the house of confession, and frequently through those who are negligent in the Church, he will come even to the neck, desiring to suffocate those believing in Christ, and he will extend his wings, filling the whole region of Emmanuel; but he will not be able to obtain it,

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

(Vers. 9, 10.) Be gathered together, O peoples, and be overcome; and hear, all you distant lands: strengthen yourselves and be overcome. Gird yourselves and be overcome: take counsel and it shall be dissipated: speak a word and it shall not be done, because God is with us. Instead of "be gathered together," or "be weakened" and "be broken," as others interpreted, the Seventy put "know." For they understood the Hebrew word ROU, on account of the similarity of the letters RESH and DALETH, as DOU. Therefore, O peoples of Samaria and Syria, know that you are weak and feeble, and that with Emmanuel present, you can do nothing against Jerusalem, the city

of God; and let not only you who are neighbors know this, but let every distant land know it. For although you gather an army and gird yourselves for battle, and the number of those besieging be greater than those besieged, yet not once, but again I will say: "be overcome." And whatever counsel you take against Jerusalem shall be dissipated. And although you said above (Isaiah 7:6): "Let us go up to Judah, and rouse it while it is resting, and set up over it as king the son of Tabeel"; you may indeed speak the word, but it shall not be done, because God is with us, that is, Emmanuel. We can also use this testimony against the Gentiles in the time of persecution: that although they seem to be strong and to overcome us in those who have lapsed, yet they are overcome in those who have shed their blood for Christ, and that after the wars, peace is restored to the Churches; and all their counsels against Emmanuel are dissipated, because God is with us. Those also contradicting the truth will hear usefully, so that at length they may be overcome by reason, and by no means wish to conquer in a lie, because whatever they say, perversity can never overcome what is right.

(Vers. 11 seqq.) For thus says the Lord to me: As He instructed me with a strong hand, that I should not walk in the way of this people, saying: Do not say, "a conspiracy"; for all that this people speaks is a conspiracy: and fear not their fear, nor be afraid. Sanctify the Lord of hosts Himself: let Him be your fear, and let Him be your dread. And He shall be to you for a sanctification, but

for a stone of stumbling and for a rock of offense to both the houses of Israel: for a snare and for a ruin to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

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

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

"The Lord spoke these things to me." I who, on account of good works and the grace which I obtained because of good works; or He instructed and established me with His strong hand, that I should not walk in the way of this people and be held in like error: or certainly He made me depart from this most wicked way of the people, and said to me: Do not fear the conspiracy of the two kings; but consider this rather, that everything which

this people speaks against me is a conspiracy; and according to Symmachus, who interpreted it as antarsin (ἄνταρσιν), a rebel has stood up against me. But you, Prophet, and those who are with you, fear not the snares of the people, but fear the Lord, and let Him be your fear. For "the beginning of wisdom is the fear of the Lord" (Prov. 1:7; Ps. 110:10).

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

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

seis) he dissipated and defiled the precepts of the Law. And these are the two houses which did not receive the Savior, who became to them for ruin and scandal.

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

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

And that which it says: "But the house of Jacob shall be in a snare and in a valley for those sitting in Jerusalem," signifies this, that they do not dwell in the mountains, nor are they conver-

sant in the high places of the Scriptures; but they always understand humble things, joining sins to sins, and bound with the snares of their crimes.

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

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

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

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

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

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

and signs, because the Prophets always went before as a sign of future things (Zech. 3:8).

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

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

Moreover, the same Apostle writes that the Lord of hosts dwells on mount Zion: "You have

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

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

If it is the voice of the prophet Isaiah, as the Jews think: "Behold I and my children, whom the Lord has given me for a sign and for a portent in Israel"; then these things which follow are to be believed as spoken by him to his disciples. When they say to you, he says, the nations and peoples of whom it was read above: "Be weakened, O peoples, and be overcome"; why do you wish to hear the prophets, why are you deceived by the

words of Isaiah, and think that he knows what is to come? Seek rather from the Pythons, and from the diviners, who mutter in their incantations. Instead of which the Seventy interpreted: "Who speak from the earth, who cry out from the belly." For everyone who is from the earth, speaks from the earth (John 3:31). And he whose God is the belly, and whose glory is in his confusion (Phil. 3:19), is to be believed to cry out from the belly.

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

Whence if you wish to know things that are doubtful, deliver yourselves rather to the law and to the testimonies of the Scriptures. But if your congregation will not seek the word of the Lord, it shall not have the light of truth: but shall be conversant in error and darkness. The light shall pass through it, that is, through your

congregation, or the land, and you shall fall, and be hungry, and when you are hungry, you shall be angry, according to that which is written: "And when they are not satisfied, they shall murmur" (Ps. 58:16): and you shall curse God your king, and in your necessities you shall look up to heaven, and to the earth below: and behold tribulation and darkness, dissolution of knees, and anguish of mind, and gloom of eyes, and you shall not be able to be rescued from anguish. These things according to the Hebrews.

But as we said above, if it is the person of Christ saying: "Behold I, and my children, whom God has given me": He Himself also speaks these things to the Apostles and to the believers from the Gentiles, who received His Gospel. If your fathers whom you have left say, he says: seek the ventriloquists, whom we understand as pythons (such as the maidservant we read of in the Acts of the Apostles (Chap. 16), who was for gain to her masters) and those who speak from the earth, as magi promise themselves to do in the evocation of souls, and other kinds of magical arts; you ought to know this, that each nation consults its own gods, and inquires of the dead concerning the safety of the living. But God gave the law to you for help, so that you might be able to say: the divination of the ethnics is not such, who often deceive their worshippers, as ours, which is brought forth without any gift from the law.

Whence the Seventy interpreted: "Not like this word, for which it is not to give gifts." For "freely," he says, "you have received, freely give" (Matt.

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

Moreover, the Nazirites explain this place thus. When the Scribes and Pharisees say to you, that you should hear them, who do all things for the sake of the belly; and in the manner of magi mutter in their incantations, that they may deceive you, you ought to answer them this: it is no wonder if you follow your traditions, since each nation consults its own idols. Therefore we also ought not to consult you dead men concerning the living: rather God gave us the law, and the testimonies of the Scriptures, which if you will not follow, you shall not have light: but gloom shall always oppress you, which shall pass through your land and doctrine: so that when those deceived by you perceive themselves to be

in error, and to endure a hunger for truth, then they shall be sorrowful, or angry, and curse you, whom they thought to be as their gods and kings. And in vain they look to heaven and earth, since they are always in darkness, and cannot fly away from your snares.

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

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

We have set down the double edition, because the testimony is well-known and used by the Evangelist Matthew: so that either the diversity of the interpretation or the similarity may be known. And first, it is to be noted that the Evangelist Matthew set down this testimony not according to the Seventy, but according to the Hebrews. For the Evangelical discourse says: "But Jesus, hearing that John had been delivered up, withdrew into Galilee; and leaving Nazareth, He came and dwelt in Capernaum, which is by the sea in the borders of Zebulun and Naphtalim:

that it might be fulfilled which was said through Isaiah the prophet, saying: The land of Zebulun and the land of Naphtalim, the way of the sea beyond the Jordan of Galilee of the Gentiles: the people who sat in darkness have seen a great light; to those sitting in the region of the shadow of death, a light has arisen for them." From that time Jesus began to preach and to say: The kingdom of heaven has approached (Matt. 4:12-17).

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

Whence also in the sixty-seventh Psalm it is said: "Bless the Lord from the fountains of Israel." There is Benjamin the younger (Ps. 67:27-28; Acts 9); Paul the Apostle, "in ecstasy of mind": who also spoke elsewhere: "whether we are beside ourselves, it is for God" (2 Cor. 5:13). "The princes of Zebulun, the princes of Naphtali their leaders"; because in these tribes were the villages

from which our leaders the Apostles believed. And they believed, according to Symmachus, "quickly," as those hearing: "Come, and I will make you fishers of men" (Matt. 4:19), immediately they left both father and boat.

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

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

The Hebrews believing in Christ explain this place thus. At the first time these two tribes,

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

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

(Vers. 2-4.) Thou hast multiplied the nation, Thou hast not magnified the joy: they shall rejoice before Thee, as they rejoice in the harvest, as victors exult when the prey is taken, when

they divide the spoils. For the yoke of his burden, and the rod of his shoulder, and the sceptre of his exactor Thou hast overcome, as in the day of Midian. Because every violent taking of prey is with tumult: and the garment mixed with blood shall be for burning and food for the fire.

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

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

An apostrophe is made to the light itself, which appeared to the people established in darkness, that is, to the Lord Savior. And it is said to Him: 131 "Thou hast multiplied the nation," that is, Thou hast filled all nations with the knowledge of Thee; but "Thou hast not magnified the joy." According to what the Apostle says of himself, that sorrow is perpetual for him on behalf of his brothers who are Israelites (Rom. 9:2). And Jonah is saddened that the Ninevites were so saved (Jonah 4), that the gourd, or kikeiōn (קִיקָיוֹן), withered. And the Lord Himself speaks in the Gospel: "I am not sent but to the lost sheep

of the house of Israel" (Matt. 15:24). And in the passion: "Father, if it be possible," He says, "let this chalice pass from me" (Matt. 26:39). Which place has this meaning: If it can be done, that the multitude of the Gentiles should believe without the destruction of the Jews, I refuse the passion. But if they are to be blinded, let all nations see: Father, let Thy will be done.

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

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

foul blood perish with the garment: so the violent taking of prey and the tumult and crowds of the devil, by which he had subjected the human race to himself, are assigned to the fires of Gehenna.

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

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

LXX: Because a child is born to us, a son is given to us, whose principality is placed upon his shoulder: and his name is called the Messenger of great counsel. For I will bring peace upon the princes, and his health: great is his principality, and of peace there is no end, upon the throne of

David and his kingdom: that he may correct it, and help in judgment and justice: from this time and forever. The zeal of the Lord of Sabaoth will do these things.

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

For names are not to be joined in pairs, as many think, so that we read, "Wonderful counselor," and again, "Strong God"; but "Wonderful" is to be read separately, which in Hebrew is called PHELE: and "Counselor" separately, which in their tongue is called IDES: and "God" separately, which in Hebrew is called EL. Finally, in the following where we read: "For thou art God, and we knew it not": And again: "I am God, and there is none other besides me" (Isa. 45:5), and many similar things: for that which in Latin is called "Deus," in Hebrew EL is written. And what follows, "Strong," is called GIBBOR in Hebrew. Whence also in that place where the same prophet mentions: "They shall be trusting upon the holy God of Israel in truth: and that which is the residue of Jacob upon the strong God" (Isa. 10:20-21), for "strong God" in Hebrew he has written EL GIBBOR. But "Father of the future age" and of the resurrection, which is fulfilled in our calling; and "Prince of peace," who spoke to the Apostles: "My peace I give to you, my peace I leave to you" (John 14:27): no one will doubt, who reads the Savior as our peace according to the Apostle Paul.

Frightened by the majesty of these names, I think the LXX did not dare to say concerning the child that he is openly to be called God, and so forth: but for these six names they put what is not found in the Hebrew, "Angel of great counsel, and I will bring peace upon the princes, and his health." Which seems to me to have this meaning: He is the Angel of great counsel, who

announced to us that Israel was to be cast away for a time, and the Gentiles to be saved: and he gave peace to his princes, the Apostles and apostolic men, and left health of his dogmas to the believers.

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

But his principality and empire shall be upon the throne and kingdom of David, which after the Babylonian captivity had been dissipated, that he may confirm it and strengthen it, and teach it to be perpetual (lest the promise of God should seem void) from the time of the Incarnation even forever. But because the zeal, that is, the emulation of the Lord of hosts did this, because they provoked him to emulation in those who were

not gods, and he provoked them to emulating in a nation which was not a nation (Deut. 32:21).

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

Now let us pass to the rest.

BOOK FOUR.

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

Chap. IX.---(Verse 8 seqq.) "The Lord sent a word into Jacob, and it hath fallen in Israel. And all the people shall know, Ephraim and the inhabitants of Samaria, in the pride and greatness of heart, saying: The bricks are fallen down, but we will build with square stones: they have cut down the sycamores, but we will change them for cedars. And the Lord shall exalt the enemies

of Rezin over him, and shall turn his enemies into a tumult, Syria from the East, and the Philistines from the West, and they shall devour Israel with all their mouth. In all these things his fury is not turned away, but his hand is still stretched out, and the people hath not returned to him who struck them, and they have not sought the Lord of hosts."

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

136 Many mysteries having been placed in the midst, he now returns to that which he had begun, and prophesies the overthrow of Rezin and Ephraim, that is, of Syria and Samaria: "The

Lord," he says, "sent a word into Jacob, and it hath fallen in Israel."

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

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

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

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

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

(Verse 14 seqq.) "And the Lord shall destroy from Israel the head and the tail, him that bendeth down and him that depraveth, in one day.

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

Not only shall the Lord exalt the enemies of Rezin against him, and shall turn his enemies into a tumult, Syria from the East, and the Philistines from the West, that they may devour Israel with all their mouth: but because he hath not returned to him who struck them, nor hath he sought the Lord of hosts, he shall stretch out his hand to strike, that he may destroy from Israel the head, and the tail that bendeth down and depraveth, him namely who perverteth the right

ways (Jer. 2). But who the head is, he himself hath interpreted: "the aged and honorable." And who the tail is: "the Prophet," he says, "who teacheth lies," that is, the false prophet. He spoke of the princes, now he joins the people also to the nobles, because both the teachers and the disciples, both the learned and the unlearned common people, obey together. For they who called the people blessed are seducers; and they who were called blessed, not on account of virtue, but on account of gifts, shall be precipitated into death. Whence also we read above: "My people, they that call thee blessed, seduce thee, and supplant the paths of thy feet" (Isa. 3:12). In such a people God will have mercy on no person: not the fatherless, not the widow, because every one is a hypocrite, simulating one thing and doing another: promising chastity, and living luxuriously: preferring poverty, and filling his purse. Whence he joins and says: "And every mouth hath spoken folly." Because of all these things the Lord does not cease to be angry, but still lifts up his hand to strike. And because they have done these things, wickedness shall be kindled as a fire, so that it devours not the cultivated field, but briars and thorns, nor fruitful trees, but the unfruitful forest in which beasts dwell, a snatching flame consuming it. For which reason it is said that the density of the forest, fire being placed under it, is wrapped in the pride and height of smoke. For everything that is exalted, and rising up on high, can be called proud. Instead of which the LXX, wishing I know not what, translated:

"and he shall devour all things in the circuit of the hills." Whence also at the wrath of the Lord the earth was troubled, and the people was made fuel for the fire, because there was such cruelty in him, that he would not spare even the most dear name of brotherhood, but deserting and contemning the right, he would be filled in those things which were on the left: while he suffers hunger for pleasures and evils, and always desires to associate worse things with evils. Manasseh also themselves, and Ephraim, who were born of one womb, and generated from the same parent, broke out into such madness, that they disagreed among themselves with hostile hatred. Let us read the volumes of Kings and Chronicles, and we shall find civil wars among themselves in Samaria, while some fight for some kings and others for others, and how, their own kings being slain, they agree in the expugnation of Judah.

According to tropology, the Lord shall take away the head and the tail, the greater equally with the lesser. Calling them the tail, he demonstrates that heretics are not men, but beasts of burden, which use this member to protect dung, and to ward off small animals. 140 And after the head, he joins the tail that bendeth down and depraveth, because they subvert the precepts of the law, and deprave the right way. The aged also, because he is the head, and the false prophet who is placed in the tail, he shall destroy, and the teachers equally with the disciples; some who praise sinners on account of gifts: others who, being praised, do not feel their own evils, nor do

penance. Therefore the Lord shall not rejoice in their young men: "For woe to the city whose king is a youth" (Eccl. 10:16). And they who have lost God the Father or the true Lord, shall not obtain mercy. For every heretic is a hypocrite, doing one thing and simulating another, and whatever he speaks, although it seems to be wisdom, nevertheless it is folly. Because of these things he extends his hand to punish, and all their impieties, as thorns, the devouring flame shall consume. And words without virtues, which are compared to the unfruitful forest, shall be wrapped in the pride of smoke. At their punishment all the ground shall tremble, and the deceived peoples shall be delivered to eternal burnings, because for the sake of base gain, they spare not even their own, but emulously drive away preys from the deceived peoples, leaving the good, and lingering in the worst things. And although they always find the left, nevertheless they are never satisfied with their errors, devouring the flesh of their own arm, and fighting against the Church with equal zeal. On account of luxury, and pleasures, and gains from the peoples, they have discord among themselves, so that from one heresy two are made, and again they themselves are divided into parts, that they may lead away their own flocks and devour the houses of widows, and of sinful women, always learning, and never attaining to the knowledge of the truth (2 Tim. 3:7). In all these things the fury of the Lord shall not be turned away, consuming vices, and subverting them; but as much as they profit in sinning, so

much the more he extends his hand to punishments.

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

Most people think these things are still being said against the ten tribes who dwelt in Samaria, because they associated even these things with their former crimes. But to us the prophetic speech seems to cry out against the judges of the tribe of Judah and Jerusalem, namely the Scribes and deuterōtas, because they wrote wicked laws against the law of God, and by their traditions subverted the truth of judgment. For while God says: "Honor thy father and thy mother" (Exod 20:12): they on the contrary warned sons to say to their parents: "Whatever gift is from me shall profit thee, lest they should honor father and mother" (Matt 15:5-6; Mark 7:11), and other things similar to these. But they wrote the worst laws for this purpose, that they might oppress the poor and humble of the people, that they might take prey from widows, and plunder the

fatherless. They are asked what they are going to do when either the day of captivity or of judgment arrives, and of the calamity coming from afar, which was predicted a long time before. To whose help, he says, will you flee, when you have offended God, who is the true helper, and where will you leave your glory? For riches will not profit in the day of fury, lest the Assyrian lead the bound into a hostile land, lest you fall in battle (Prov 11:4). And at the end, just as in the preceding he had frequently said against Samaria: "In all these things his fury is not turned away, but his hand is still stretched out," he speaks even against Judah, that the extreme captivity is not the end of their evil, but that the sword of the Lord follows them even in the hostile land.

According to anagogy, every heretic writes iniquity, that he may deceive the poor and humble of the people, and plunder widows and the fatherless. For he who is rich, of whom we read: "A man's own riches are the redemption of his soul" (Prov 13:8), does not sustain the threat, is not quickly taken by them. But the poor man, and he who is humble and small among the peoples, is quickly scandalized by them. The widow also, who has lost God her husband, and the fatherless who has lost the Creator his father, of whom it is written: "Thou hast forsaken the God that begot thee, and hast forgotten the Lord thy nourisher" (Deut 32:18), are easily supplanted. What therefore will they do in the day of judgment, when they have deceived so many, 142 and of the calamity coming from afar? For as it is said to the

just man: "The word is near in thy mouth and in thy heart" (Rom 10:8); and in another place: "The kingdom of God is within you" (Luke 17:21); so the calamity of heretics will come from afar, prepared for them for a long time. To whom will they flee, since they have a fictitious God? To whom will they deliver their glory, since all things are simulated? Nor will they be able to escape the bond with which they have bound very many. Whence also in the vision of the valley of Zion, which was forsaken by the height of God and deceived by heretical humility, it is said concerning the teachers of knowledge falsely so called: "All thy princes have fled together, and they that are taken are bound hard" (Isa 22:3): and that they fall with each of the slain, and perish in the slaughter of others, and when they suffer many things, and the day of visitation has arrived, their destruction is not the end: but they always tremble at the hand of the Lord hanging over them.

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

(Vers. 5 seqq.) "Woe to Assur, the rod of my fury, and the staff itself is the indignation in their hand. I will send him to a deceitful nation, and against the people of my fury I will command him, that he may take away the spoils, and seize

the prey, and lay him to be trodden down like the mud of the streets. But he himself has not so judged, and his heart has not so estimated, but his heart shall be to destroy and to the cutting off of many nations. For he says: Are not my princes at the same time kings? Is not as Carchemish, so Calno [Al. Chalan and Arphad], and as Arpad, so Hamath? Is not as Damascus, so Samaria? As my hand has found the kingdoms of the idol, so also their idols from Jerusalem and from Samaria. Shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols?"

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

First it must be known that in the Hebrew it does not have Calneh, but CHALANNO. For the last letter of this name is not IOD, as they

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

Let us pass to the Hebrew, and let us briefly note what seems to us. "Woe to the Assyrian," that is, Sennacherib, because he himself is the rod and the staff of my fury, for in his hand is my indignation, and through him I will strike a most deceitful nation, which has always halted between me and idols, which lied that it would do my precepts, and against the people of my fury I will command him, that he may spoil and prey upon him, and reduce him to dust, and tread him down like the mud of the streets—

that is, that he may strike him and not kill him, that he may wound and not take away his soul. But he himself has gone beyond the measure of my anger, and has raged not only against Israel, to whom he had been directed, but against very many nations, 144 so that he might destroy all kingdoms round about, and his sword might rage even to the internal slaughter of many nations. For lifted up in pride, he dared to say these things: "My leaders are the kings of other nations, and subject to me, they shall command all nations. As I took Carchemish, so I also took Calno: as Arpad, so I also obtained Hamath, as Damascus, so I also subjected Samaria to myself. Just as I subjected other kingdoms, which served the worship of idols, to my feet, so also will I subject Jerusalem and Samaria, in which are the same idols, to my power. As I took Samaria with its idols, so also will I take Jerusalem, because it worships the same gods." Moreover, for Carchemish the LXX, adding from their own, interpreted "the region across Babylon," and "Calneh where the tower was built," leaving out Arpad entirely.

But we can, according to their translation and the freedom of tropology, provided it be pious, say this also from what he says: "and I will command my people to take spoils and prey, and to tread down cities, and lay them in the dust," that the Lord daily commands his people to reduce to dust and show to be nothing the cities of the adversaries which are raised up against the knowledge of God, and which have been constructed by the excessive labor of heretics. He who, under-

standing the weakness of the human heart, and that being surrounded by mortal flesh, he cannot have a perfect victory of virtues, nor take all nations, although others may admire him and say: "You alone are prince," will answer them: "There are many things which I ought to destroy, and yet I have not been able to destroy: I know that I do not know. And although I have overcome many arguments of the adversaries, yet there are most which are still to be overcome." And at the same time, from the hope of future things out of those which he has overcome, he promises back to himself the victory of the rest also. Moreover, the idols of Jerusalem and Samaria are commanded to howl: not the things themselves which were fashioned, but those who fashioned them: metonymically, those who made them, through those things which were made: so that not only those who have fabricated idols in heresies, but those who in the Church through ignorance defend a lie for the truth, may testify by howling and repentance that they have erred.

(Vers. 12-14.) "And it shall be, when the Lord shall have completed all his works on Mount Zion and in Jerusalem, 145 I will visit upon the fruit of the magnificent heart of the king of Assur, and upon the glory of the highness of his eyes. For he said: In the strength of my hand I have done it, and in my wisdom I have understood, and I have removed the boundaries of peoples, and I have plundered their princes, and I have pulled down like a mighty one those residing in on high; and my hand has found as a nest the strength of the

peoples; and as eggs that are left are gathered, so have I gathered all the earth, and there was none that moved a wing, and opened the mouth, and chirped."

The LXX interpreted for "fruit," "sense" or "a great mind." After the captivity of Samaria, and the victory of the Assyrians, and the threat against Jerusalem, because having imitated the idols of Samaria, it was to be struck by a similar sentence; now against the Assyrian himself who was lifted up in pride, and thought that it was of his own strength that he conquered, the Prophet speaks. For the Assyrian said, boasting in the tumor of his heart, that in the strength of his hand he had conquered all nations, and by incredible wisdom had possessed the boundaries of all. And according to the LXX he was of such power that he utterly overthrew the cities of warlike men, and took the whole world as a nest, and as eggs left by their mothers, he turned them into his prey. And because he had once taken the metaphor from birds, the nest, and the eggs, he preserved it in the rest, so that he said: "There was none that moved a wing, and opened the mouth, and chirped." So great, he says, was the terror of my strength and victory, that the conquered did not even freely produce weeping and groaning.

There are those who think these things are said generally against the kingdom of the Assyrians, that after the Lord shall have completed all his works on Mount Zion and in Jerusalem, that is, after Jerusalem shall have been subverted, the empire of the Assyrians may be destroyed. But to

me, from these things which follow, the threat seems properly against Sennacherib the king of the Assyrians. Moreover, that he says: "After the Lord shall have completed all his works on Mount Zion and in Jerusalem," does not signify the subversion of the city, but the siege, when Rabshakeh the leader of Sennacherib came, and did those things which the same Prophet commemorates in the later parts (Isa. 37:17).

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

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

Against Sennacherib, or as many think, Nebuchadnezzar, boasting and saying: "In the strength of my hand I have done it, in my wisdom

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

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

(Vers. 16 seqq.) "For this the Lord, the ruler of hosts, shall send leanness among his fat ones, and under his glory a burning shall burn like the

burning of a fire. And the light of Israel shall be in a fire, and his holy one in a flame: and his thorn and briers shall be set on fire and devoured in one day. And the glory of his forest, and of his Carmel, shall be consumed from the soul even to the flesh, and he shall be a fugitive from terror, and the remains of the wood of his forest shall be numbered because of their fewness, and a child shall write them."

Because you have done these things, and have spoken what I narrated above, therefore the Lord will send his Angel, and in one night a hundred and eighty-five thousand of your army shall die: so that all the most powerful, whom he calls "fat ones," may be reduced to leanness and to nothing: and as the Hebrews hand down, while the garments of the Assyrians remained unharmed, their bodies were burned by an occult heat: then the light of Israel and the holy one, that is, the angel, shall be in a fire and in a flame, and all the thorns and briers of the Assyrians, that is, their malice, shall be consumed, not in a long time, but in one day and moment. And as a forest and Carmel, which is a mountain in Galilee thick with groves, is quickly burned when fire is applied: so from the soul even to the flesh all the glory of the Assyrian shall be consumed. Then the plundered army shall flee, which the same Prophet witnesses in the following parts, and from such an innumerable multitude which was compared to Carmel and a forest, it shall come to such fewness that a little child could number and describe them. For the Hebrews hand down that only ten

of his army remained; some of ours wish this king to be a type of the adverse power. And as in Daniel (Chap. 10) we read of the princes of the kingdom of the Persians, and of the kingdom of the Medes, and of the kingdom of the Greeks, so also there is a prince of the Assyrians, who because of his pride is called "a great sense," and in the day of judgment is delivered to the burnings of Gehenna, which is prepared for the devil and his angels. And the light of Israel and the holy one, that is, the Lord himself, sets fire to the briers and thorns of the Assyrian, and leads all his power and innumerable peoples to nothing. Then, terrified by fear, like a crooked and fugitive snake, he wishes to avoid the imminent punishments.

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

and torments are applied to sinners for this purpose, that they may be purged by divine fire. And what we said: "And the glory of his forest, and of his Carmel": they interpreted: "The mountains, and hills, and forests shall be extinguished," by which all the brightness and pride and multitude of the Assyrians may be humiliated, being extinguished.

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

Where it is said in the Greek: "The remnant of Jacob shall return to the strong God," for "strong God" it has written in the Hebrew EL GIBBOR, two names of the six names by which we read above that the little child and son, who was given to us, was called. And for that which is written: "The remnant shall return," it is said in the Hebrew in the singular number, "that which is left shall return," that is, τὸ ὑπόλειμμα ἐπιστρέψει; in the Hebrew it is written SHEAR JASHUB. And from this occasion of the word they think that Jashub the son of Isaiah preceded as a sign of the people to be saved from Israel. When therefore

the light of Israel and the holy one shall have consumed the forest and the briers of Carmel, and the Assyrian king shall have fled with a few: then the remaining of Israel, who with prince Hezekiah were being besieged in Jerusalem after the other cities of Judea were taken, 149 shall by no means trust in the Assyrian: as they now do under king Ahaz, who sent messengers to the king of the Assyrians saying: "I am your servant, come up and deliver me from the hand of the king of Syria, and from the hand of the king of Israel, who have risen up against me" (2 Kings 16:7); when he took the gold and silver that was found in the treasures of the house of the Lord and in the king's house, and sent gifts to the king of the Assyrians, and the king of the Assyrians heard him, and came to Damascus, and took it, and translated it, and slew Rezin; but delivered from the Assyrian striker himself, who was first a friend and afterwards became an enemy, they shall lean and trust upon the Lord, the Holy One of Israel, by no means falsely, as they had done under the former kings, but in truth.

We read that this was done under Hezekiah: so that idols being forsaken, they were converted to the worship of God. And because he had said that the remnant were to be saved, he passes to later times, and says that full salvation is to be under Christ. Which the Apostle Paul also understanding, writes to the Romans: "But Isaiah cries for Israel. If the number of the children of Israel be as the sand of the sea, the remnant shall be saved. For he is finishing the word and shortening it

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

(Vers. 24 seqq.) Therefore thus says the Lord God of hosts: Do not fear, my people who dwell in Zion, because of the Assyrian; he shall strike you

with a rod, and shall lift up his staff over you in the way of Egypt. For yet a very little while, and my indignation shall be accomplished, and my fury upon their wickedness. And the Lord of hosts shall raise up a scourge against him, according to the slaughter of Midian at the rock of Oreb, and his rod over the sea, and he shall lift it up in the way of Egypt. And it shall come to pass in that day: his burden shall be taken away from your shoulder, and his yoke from your neck, and the yoke shall rot away from the face of the oil.

For "rock," which Aquila, Symmachus, and Theodotion translated according to the Hebrew, they placed the Hebrew word itself, SUR OREB. In place of which the LXX translated "place of tribulation," about which we shall speak in its own place. It seems difficult to you, he says, O inhabitant of Zion, that while all the nations around you have been subjugated by the Assyrian, you alone should be delivered from his hands. Listen to what I say: do not fear, my people, that you shall be captured while the Assyrian is winning. For although in the fourteenth year of King Hezekiah (2 Kings 18), Sennacherib the king of the Assyrians is to come up against all the fortified cities of Judah to take them, and is to send Rabshakeh to terrify the people besieged in Jerusalem; nevertheless, you ought to know this, that he is to strike you not with a sword, but with a rod, and while proceeding against Tirhakah king of Ethiopia, and the Egyptians, and the Red Sea by the way of Egypt, he may only lift up his staff against you, and not be able to strike. For yet a

little while, and having returned from Egypt with an infinite multitude of an army, and desiring to besiege you, he shall immediately be struck by my indignation, and that scourge which I once raised up against the Midianites under Gideon (Judges 7), who was called by another name Jerubbaal: when Oreb and Zeeb, the princes of the Midianites, were killed upon the hardest rock, that is, the flint, which in Hebrew is called SUR, so that from the rock and from the king who was killed on it, the place received the name 151 of the rock of Oreb. He shall therefore lift up his rod over the Red Sea, proceeding against the Ethiopians, and he shall lift it up returning to you by the way of Egypt: but as soon as he has come from Egypt, the burden shall be taken away from your shoulders and the yoke of his empire, and you shall cease to serve. Which yoke, that is, the power of the Assyrian, shall rot away from the face of the oil, that is, from the mercy of God.

Moreover, we can also understand what he said: "He shall strike you with a rod, and shall lift up his staff over you in the way of Egypt"; and again: "And his rod over the sea, and he shall lift it up in the way of Egypt," even in this way: that he struck many of the tribe of Judah and took the cities in the circuit of the kingdom of Jerusalem because they had confidence not in God, but in the Egyptians. Whence also Rabshakeh reproaches them saying: "Behold, you trust upon the broken staff of a reed, upon Egypt. On which if a man lean, it will go into his hand and pierce it" (2 Kings 18:21): so is Pharaoh king of Egypt to

all who trust in him. The history of the Midianites is written in the book of Judges (Judges 7), which we also read in the Psalm: "Make their princes like Oreb and Zeeb, and Zeeb and Zalmunna" (Ps. 83:11). They err, therefore, who think that time is signified when in the book of Numbers (Chapter 25) the Midianites are related to have been slain by Israel from the desert of Shur unto the mountain of God, Horeb; which are written with other letters among the Hebrews, since at that time they were not on mount Horeb, but in the wilderness of Shittim.

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

(Vers. 28 seqq.) He shall come to Aiath, he shall pass into Migron: at Michmash he shall commend his vessels. They have passed over Gabee in haste, our seat (or as we find written elsewhere: they stayed in the lodging);

152 Ramah was astonished, Gibeah of Saul fled. Neigh with your voice, daughter of Gallim; attend, Laish, poor Anathoth: Madmenah has migrated: you inhabitants of Gebim, be comforted. There is yet a day, that he may stand in Nob: he shall shake his hand over the mountain of the daughter of Zion, the hill of Jerusalem. LXX: For he shall come into the city of Ai, and shall pass into Megiddo: and in Michmash he shall place his vessels: and he shall pass the valley, and come into Ai. Fear shall seize the city Ramah of Saul: the daughter of Gallim shall flee: attend, Laish: it shall be heard in Anathoth: Madmenah was astonished, and the inhabitants of Gebim. Be comforted today in the way, that he may remain: comfort the mountain of the daughter of Zion, and the hill of Jerusalem.

In this place the LXX differ much from the Hebrew: for which reason we have set down both Editions, so that we may say what seems best to us in each, by the inspiration of Christ, if we have deserved it. The prophetic speech describes the journey and pomp of the Assyrian returning from Egypt to Jerusalem, and with what great noise and with what great speed he shall come to attack it. And first, he says, he shall come to Aiath, where because of excessive haste not wishing to remain, he shall pass into Migron, and shall have such great confidence of taking the city, that at Michmash he may commend his baggage, as if about to return quickly after the city is subverted: which being deposited, he shall pass it in haste, and in Geba he shall have a lodging: where while

staying there for a little while, so that he may refresh his weary army, Ramah, a neighboring city, shall be terrified: Gibeah of Saul, formerly a city, shall flee. Then also the daughter of Gallim, which in Hebrew is called BETH GALLIM, shall wail so much that you would think it the neighing of horses. Whence, O Laish, and poor, or obedient, or humble Anathoth (for it can be interpreted in three ways), attend diligently, and turn aside the impetus of the one running, if you can: for the city Madmenah has already migrated from its seats. But you who dwell in the hills, which is interpreted Gebim, being safe in the height of the places, be comforted, that is, take up arms. So much of the day yet remained that standing in the little town of Nob, and seeing the city of Jerusalem from afar, he might shake his hand and strike it over mount Zion, either despising and contemning it, or insulting and threatening, and wondering that while the whole East was subject to him, so small a city should dare to resist his power.

153 These things according to the Hebrews, as they were handed down to us by them, we have touched upon in a brief discourse. Now let us subjoin what ecclesiastical men think of this place according to the LXX edition. When the yoke of the Assyrian, or as some wrongly think, of the Babylonian, shall have been taken away from your shoulders and corrupted, the fleeing Assyrian Sennacherib, with a few remnants, shall come to Ai, which is not found in the Hebrew. And so great shall be the trepidation of the one fleeing,

that he shall not dare to remain there, but shall pass into Megiddo, which also the Scripture itself does not contain. And because hindered by his baggage he shall not be able to flee more swiftly, he shall lay down his vessels in Michmash, and with a quick step shall pass the valley, which also the Hebrew speech does not sound: and again he shall come to Ai, which is placed twice in this place, and is not found in the Hebrew. At the sound of his flight Ramah shall tremble, the city of Saul: which is clearly false. For the city of Saul is called Gibeah, as is contained in the Hebrew. Then he shall come into Gallim: Laish shall hear, Anathoth shall hear, Madmenah shall tremble. But the inhabitants of Gebim and the hills, which are in Jerusalem, that is, all the high men, are provoked to comfort Jerusalem: not after a long time, but at present, and on the same day while the Assyrian is in the way; that they may remain in their places, and disturbed by fear should by no means flee.

This according to the letter. But a certain person in this place, since he cannot find the etymologies of the false names according to the LXX, nor testifies that he was able to find them in the book of Hebrew Names, sends us to an uncertainty, saying that in the extreme time of the world and in the consummation of this age, while punishments are imminent, a great sense, the prince of the Assyrians, is to flee: and through diverse places and various progresses desires to flee from the wrath of God. And when he has fled, the inhabitants of Gebim, that is, all high virtues, are

provoked by the prophetic speech that they may comfort the one fleeing and teach him not to flee, but to remain in the way and wait for the mercy of God; and not only to comfort the one fleeing, but in good works to recall the daughter of Zion from mourning and provoke her to the salvation of repentance; and that these are the hills in Jerusalem of which we read in the later part 154 of this prophet: "Comfort, comfort my people, you priests: speak to the heart of Jerusalem" (Isa. 40:1). He said these things because, constrained by the truth of the matter, he had nothing else to say.

Behold, the Ruler, the Lord of hosts, shall break the flask in terror, and those high of stature shall be cut down, and the lofty shall be humbled, and the thickets of the forest shall be subverted with iron, and Lebanon shall fall with its high ones. Some think that this place is still spoken concerning the Assyrian, that he being crushed, all the nations in the circuit which were subject to his dominion should be cut down and humbled, and the most dense forest should be subverted: by which they want the people and the princes to be understood metaphorically. Also that Lebanon falls with its high ones, so that no power at all of Assyria should remain. But others wish the beginning from this place to be about Christ: especially since both those things which follow, and we concerning him, and the Circumcision [the Jews] confess it to be written. He had said above the name of the child to be born of the Virgin, that he should

be called Emmanuel; and afterward conceived in the womb of the Prophetess he should be called: "Hasten to take the spoils, hurry to prey" (Isa. 8:3), and he himself should be the stone of stumbling and the rock of scandal to the two houses of Israel: whose principality should be upon his shoulder, and he should be called by six names: Wonderful, and Counselor, and God, and Strong, and Father of the world to come, and Prince of Peace: and that his empire should be multiplied, and there should be no end of peace. Now in the prologue of his advent, before it is said that he is to be born of the lineage of Jesse and David, his passion is demonstrated through the metaphor of the broken flask: because, God willing, his flesh was therefore handed over to death, that the loftiness of the Jews should be destroyed, and those once high should fall to the earth; and Lebanon with its cedars should be cut down, about which we read in Zechariah: "Open, O Lebanon, your gates, and let fire devour your cedars: howl, fir tree, because the cedar has fallen, because the magnificent are laid waste" (Zech. 11:1, 2). Moreover, that he is said to have been crushed and struck by the Father is also indicated by this: "I will strike the shepherd, and the sheep shall be scattered" (Zech. 13:7). And another testimony: "For him whom you have struck, they have persecuted" (Ps. 69:26). The Hebrew word PHURA, which Aquila translated as "potter's vessel" (*kerameion*), Theodotion and Symmachus rendered as "winepress" (*lēnon*), which 155 itself also, according to the inscription

of three psalms, signifies the passion of the Lord, he himself saying in Isaiah: "I have trodden the winepress alone, and of the gentiles there was no man with me" (Isa. 63:3). But the LXX, bringing in a new sense instead of "winepress," translated it "glorious ones."

(Chapter 11.---Verses 1, 2.) And there shall come forth a rod out of the root of Jesse, and a flower shall ascend out of his root: and the Spirit of the Lord shall rest upon him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of piety, and the spirit of the fear of the Lord shall fill him. Unto the beginning of the Vision, or the burden of Babylon, which Isaiah the son of Amoz saw, all this prophecy is concerning Christ, which we wish to explain in parts, lest presented and discussed all at once it should confuse the memory of the reader. The Jews interpret the rod and the flower out of the root of Jesse as the Lord himself: that is, the power of one reigning is shown in the rod, and beauty in the flower. But let us understand the rod from the root of Jesse as the holy Virgin Mary, who had no branch co-adhering to her; of whom we also read above: "Behold, a Virgin shall conceive and bear a son" (Isa. 7:14). And the flower as the Lord Savior, who says in the Song of Songs: "I am the flower of the field and the lily of the valleys" (Cant. 2:1). For "root," which the LXX alone translated, in the Hebrew it has written GEZA, which Aquila, Symmachus, and Theodotion translated as *kormon*, that is, "trunk." And for "flower," which in

Hebrew is called NESER, they translated "bud" or "shoot" (*germen*), so that they might show that a long time after the Babylonian captivity, with no one from the lineage of David possessing the glory of the ancient kingdom, Mary arose as if from a trunk, and from Mary, Christ arose. That which all ecclesiastical men seek in the Gospel of Matthew and do not find where it is written, "Because he shall be called a Nazarene" (Matt. 2:23), the learned among the Hebrews think is taken from this place. But it should be known that here NESER is written with the letter *Tsade* (*Sade*): whose property and sound the Latin speech does not express between *z* and *s*. For it is strident, and is uttered with the teeth clenched and hardly with the impression of the tongue: from which also the city of Zion is written. Furthermore, the Nazirites (*Nazaraei*), whom the LXX translated as "sanctified" and Symmachus as "separated," 156 are always written with the element *Zayin* (*Zain*).

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

that which is written in the following parts: "Behold my servant whom I have chosen: my chosen in whom my soul is well pleased: I will put my spirit upon him: he shall bring forth judgment to the nations" (Matt. 12:18), referring to the understanding of the Savior, in whom the Spirit of the Lord rested, that is, remained in an eternal habitation: not so as to fly away and again descend to him; but according to the testimony of John the Baptist should perpetually remain, who says: "I saw the Spirit descending as a dove from heaven, and remaining upon him, and I knew him not: but he who sent me to baptize in water, he said to me: Upon whom you shall see the Spirit descending and remaining on him, the same is he who baptizes in the Holy Spirit" (John 1:32, 33). Furthermore, in the Gospel of which we made mention above, we find these things written: "And it came to pass when the Lord had ascended out of the water, the whole fountain of the Holy Spirit descended and rested upon him, and said to him: My Son, in all the prophets I was expecting you, that you should come and I might rest in you. For you are my rest, you are my firstborn son, who reign forever." Which Spirit of the Lord is also called the Spirit of wisdom; for "all things were made through him, and without him nothing was made that was made" (John 1:3). And it is sung in the Psalms: "How magnified are your works, O Lord! you have made all things in wisdom" (Ps. 104:24). And the Apostle writes: "Christ, the power of God and the wisdom of God" (1 Cor. 1:24). And in Proverbs it is read: "The

Lord in his wisdom founded the earth, and prepared the heavens in prudence" (Prov. 3:19). And just as the same Word of God is called light, and life, and resurrection: so he is called the spirit of wisdom and understanding, and of counsel and fortitude, and of knowledge, and of piety, and of the fear of the Lord: not that he is diverse 157 according to the differences of the names, but one and the same is the fountain and principle of all virtues. Therefore, without Christ no one can be either wise, or understanding, or a counselor, or strong, or learned, or pious, or full of the fear of God. And this is to be noted, that the Spirit of the Lord, of wisdom, and of understanding, of counsel, and of fortitude, and of knowledge, and of piety, and of the fear of the Lord—that is, the sevenfold number, which are called the seven eyes in one stone in Zechariah (Chapter 3)—rests upon the rod and the flower, which arose from Jesse, and through this from the lineage of David. Specially, however, the spirit of the fear of the Lord shall have filled him on account of those who need the fear of the Lord: because they are little ones, whom perfect love casts out. For he who fears has punishment, and is not perfect (1 John 4:18). Whence also the Apostle speaks to the believers: "For you have not received the spirit of bondage again in fear: but you have received the Spirit of adoption, in which we cry, Abba Father" (Rom. 8:15). And in Malachi we read: "If I am a father, where is my glory? and if I am a Lord, where is my fear?" (Mal. 1:6); concerning which fear it is

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

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

We refer these things to the first advent of the Savior: the Jews contend that they are to come in the end of the world. Furthermore, the LXX translated: "Not according to glory shall he judge, nor according to speech shall he reprove: but he shall judge with a humble judgment, and shall reprove the humble of the earth." For he accepts the person of no one in judgment: but speaks to the Scribes and Pharisees and princes: "Woe to you, hypocrites," and, "The kingdom of God shall be taken away from you, and shall be given to a nation doing the fruits thereof" (Matt. 23:13, and 21:43). Nor did he correct according to speech and the hearing of the ears. For to those saying: "Master, we know that you are truthful, and teach the way of God in truth, and care for no man: for you regard not the person of men" (Matt. 22:16): 158 knowing their malice, he answered: "Why do you tempt me, hypocrites?" and other things similar to these. Moreover, he judged in justice the poor in spirit, whose is the kingdom of God: and he reproved in equity the meek and humble

of the earth, saying to the Apostles: "Are you also yet without understanding?" And again: "Do you not yet know nor understand?" And to Peter specially: "O you of little faith, why did you doubt?" (Mark 8:17, Matt. 14:31). Or certainly he reproved others on behalf of the humble and meek, who were attempting to oppress them. He also struck all earthly works with a rod, or as the LXX translated, "by the word of his mouth," speaking in the Gospel: "Think not that I am come to send peace upon earth: for I came not to send peace, but a sword. And with the spirit of his lips he shall slay the impious" (Matt. 10:34, and Luke 12:51): concerning which we read in the ninth psalm: "You have rebuked the nations, and the impious has perished: you have blotted out their name forever and ever" (Ps. 9:6). And the Apostle Paul writes: "Whom the Lord Jesus shall slay with the spirit of his mouth" (2 Thess. 2:8; Eph. 6:17). Moreover, the impious having been struck, the Lord was girded with justice and truth and faith. For he himself was made unto us wisdom from God, and justice, and sanctification and redemption (1 Cor. 1:30), who also speaks in the Gospel: "I am the light, and the life, and the truth" (John 8:12, and 14:6). And in the Psalms it is said: "Truth is sprung out of the earth: and justice has looked down from heaven" (Ps. 85:11). Whence also the Apostle exhorts the Ephesians: "Stand therefore, having your loins girt about with truth, and having on the breastplate of justice" (Eph. 6:14). But if for truth, "faith" is read, it should be said that the

girdle of the Lord, with which Jeremiah was girt (Jer. 13:1), is the faith of believers.

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

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

they are written: and they be forced to teach how with incorporeal things, justice and truth, the reins of the Lord may be encompassed?

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

In that day the root of Jesse, who stands for a sign of the peoples: him the Gentiles shall beseech, and his sepulcher shall be glorious. LXX: And there shall be in that day a root of Jesse, and he who shall rise up to be a prince of the nations, in him the nations shall hope, and his rest shall

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

In that time, therefore, when the Gospel of Christ shall have shone in the whole world, and all the earth shall have been filled with the knowledge of the Lord, like the waters of the sea covering the earth, there shall be a root of Jesse, and he who from his stock shall ascend for a sign of all peoples, so that the peoples may see the sign of the Son of Man in heaven (Matt. 24:30). Who shall have horns in his hands, in which his strength shall be hidden, so that having been exalted he may draw all things to himself (Hab. 3:4). Or as the LXX translated, he shall rise from the dead, to be the prince of all nations, and universal peoples 162 shall hope in him. Which also Jacob (Gen. 49:10) concerning the tribe of Judah testifies with a mystical speech: "The prince shall not

fail from Judah, nor a leader from his thighs, until he comes for whom it is laid up, and he himself shall be the expectation of the nations."

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

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

As Edom and Moab, and the children of Ammon shall deliver their hands to the Apostles, so that they may obey the Evangelical preaching, so the Lord himself who perfected those things

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

For in the reign of Caesar Augustus (Luke 2), when the flower from the root of Jesse ascended, and the first census was made in the Roman world, the previously most powerful kingdom of the Egyptians, which lasted for many ages, was destroyed by the death of Cleopatra, 165 and the Egyptian river was struck in seven streams, or in seven valleys. For the Nile of many waters, which formerly flowed in one channel, and was impassable, was divided and cut into seven very humble valleys and streams, so that it might be crossed with shod feet. Moreover, this means tropologically that the nation of the Egyptians, so devoted to idolatry and most vain superstition that they consecrated hawks, owls, dogs, and he-goats, and asses with a divine name, he distributed from the infinite power of the kingdom among the

individual judges of the Roman empire, so that Thebes has one judge, Libya another, Pentapolis another, Egypt another, Alexandria another, and the diverse regions which the Egyptians call νόμους (nomes). On that account, however, under a metaphor, the Nile is said to be divided into seven streams, so that he who formerly under one king and one superstition was proud against God, now split into many divisions, may be weak and be able to be crossed by the remnant people, who are saved from the Gentiles, and had formerly lived in the Egyptian manner.

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

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

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

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

Whence also he himself cried in the Gospel: "He who thirsts, let him come to me and drink." "He who believes in me, as the Scripture says: Rivers of living water shall flow from his belly."

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

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

(Vers. 6.) Exult and praise, habitation of Zion: for great in your midst is the Holy One of Israel. First it should be said according to the letter: O habitation of Zion, exult and praise your God, because he who before seemed to be your God, and was enclosed in the modest straits of the

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

(Chapter XIII.---Vers. 1.) The burden of Babylon, which Isaiah the son of Amoz saw. The Hebrew word MESSA, can be understood as either burden or weight. And wherever it is prefixed, the things which are said are full of threats. Whence I wonder that the LXX Translators wished to put "vision" in a sad matter; but concerning this elsewhere. Now let us pursue what we have begun: Babylon was the metropolis of the Chaldeans, whose king Nebuchadnezzar, having overcome all nations as far as Ethiopia, devastated among others also Judea, and having besieged Jerusalem for a long time, took it in the eleventh year of the

reign of Zedekiah: whom he also led captive to Antioch, which then was called Riblah, and there, after his sons were slain before their father, he ordered the eyes of Zedekiah to be taken out, and sent him blinded into a cage, and dragged him in the manner of wild beasts to Babylon; completing the prophecy of Jeremiah, which sang: "You shall enter into Babylon, and you shall not see it" (Jer. 34:3; 39; 52). For the consolation therefore of the people of the Jews, the ruin of Babylon is foretold, because just as Nineveh the metropolis of the Assyrians, whose kings Pul, and Tiglath-Pileser, and Shalmaneser, and Sennacherib, had taken the ten tribes, was subverted while the Chaldean devastated it: so also this one, which prided itself against God, shall be subverted by the impetus of the Medes and Persians.

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

(Vers. 3, 4.) And let the leaders enter the gates: I have commanded my sanctified ones, and I have called my strong ones in my wrath exulting in

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

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

which some not understanding, drag to the subversion of all lands.

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

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

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

land of Babylonia is announced: and the cause of the vastness is explained, because all these things happen on account of its inhabitants.

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

(Vers. 11.) And I will visit upon the world its evils, and against the impious their iniquity: and I will make the pride of the infidels to rest, and I will humble the arrogance of the strong. From this place and from the one above, where it is written, that the sun is darkened in its rising, and the moon is filled with darkness, and the stars draw back their brightness, and the iniquity of the whole world is visited, some think it is foretold not concerning the ruin of Babylon, but concerning the consummation of the world: when indeed according to the things above, both the world, which in Hebrew is called THEBEL, and in

Greek oikoumene, Babylon must be understood. For oikoumene in our language sounds "inhabited"; and Babylon is called inhabited on account of the huge multitude of people: so that where before there had been an innumerable crowd of peoples, there there may be vastness and a habitation of beasts.

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

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

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

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

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

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

be pillaged, and in the marital sight the chastity of the wives may be violated.

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

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

(Vers. 19.) And that Babylon shall be glorious among kingdoms, renowned in the pride of the Chaldeans: as the Lord subverted Sodom and Gomorrah: it shall not be inhabited even to the end, and it shall not be founded even to generation and generation. We have heard of the Medes, we have heard of Babylon, we have heard of [it being] renowned in the pride of the Chaldeans: we are unwilling to understand what was, and we seek to hear what was not. And we say these

things, not because we condemn tropological understanding, but because spiritual interpretation ought to follow the order of history: which many not knowing, wander in a lymphatic error in the Scriptures. Even to the present day, therefore, the prophecy of Babylon is fulfilled: and as God subverted Sodom and Gomorrah: so also this one having been subverted shall not be inhabited forever. For in place of it they made Seleucia and Ctesiphon renowned cities of the Persians.

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

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

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

For the Lord will have mercy on Jacob, and will yet choose out of Israel, and will make them rest upon their own ground. Concerning this Zephaniah speaks more fully: "Praise, daughter of Zion; shout, Israel; be glad and exult with all [your] heart, daughter of Jerusalem: because the Lord has taken away your judgment: he has turned

away your enemies" (Zeph. 3:14-15). Moreover it signifies the time in which Cyrus king of the Persians permitted the captive people to return to Jerusalem. Read the book of Ezra (1 Esdr. 1), Haggai (Hag. 1) and Zechariah (Zech. 1), when under Zerubbabel, and Jeshua the great priest, and Ezra, and Nehemiah, the altar, the Temple, and the walls of the city were built.

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

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

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

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

bled, and at his ruin all the earth was silent, emitting only a voice of exulting joy?

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

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

(Vers. 10, 11.) And you have been wounded just as we, you have been made similar to us: your pride has been dragged down to the lower regions: your corpse has fallen [or will be cut down], under you the moth shall be spread, and worms shall be your covering. The discourse of the powerful and the princes of the earth, whom above he had called cedars and fir trees,

is directed to the Babylonian king established in the lower regions. Now we do not grieve that we were cut down, since you also have fallen by the same axe. All your power, and your pride elevated to heaven, has been dragged down to the earth. Shall your corpse then sustain the moth, and shall a multitude of swarming worms cover you? You shall feel through death the vileness of man, you who displayed in yourself the power of God.

(Vers. 12-14.) How have you fallen from heaven, Lucifer, who used to rise in the morning: you have fallen to the earth who did wound the nations: who did say in your heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the testament in the sides of the North; I will ascend above the altitude of the clouds, I will be like the Most High. Instead of that which we interpreted for ease of understanding: "How have you fallen from heaven, Lucifer, who used to rise in the morning", in the Hebrew, that we may express word for word, it is read: "How have you fallen from heaven, howl son of the dawn." However, "Lucifer" is signified by other words; and it is said to him that he ought to weep and lament, who once was so glorious, that he was compared to the brightness of Lucifer. Just as, he says, Lucifer, dispersing the darkness, shines forth burning and ruddy; so also your progress among the peoples and the public seemed similar to a bright star; but you have fallen to the earth, wounder of the nations, who used to speak through pride: I have attained such great power,

178 that heaven remains for me and the stars, so that supernal things ought to lie under my feet. Although the Jews wish heaven and the stars of God to be understood [as themselves], from that which follows: "I will sit in the mountain of the testament," that is, in the Temple, where the laws of God are established, "and in the sides of the North," that is, in Jerusalem. For it is written: "The mountains of Zion are the sides of the North" (Ps. 48:2). Nor had it sufficed for his pride to desire celestial things, unless he had broken out into such great insanity, that he claimed for himself the likeness of God.

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

(Vers. 16, 17.) They who shall see you, shall be bent down toward you, and shall look upon you (it is understood saying): Is this the man who disturbed the earth, who shook kingdoms, who put the world desert, and destroyed its cities; did he not open the prison to his bound? And this is the voice of those insulting and wondering, how the devastator of all things is also himself devastated. Moreover, that which he says: "Did he not open the prison to his bound?" the magnitude of cruelty and impiety is expressed, so that he even held the bound in prison: and chains were

not enough for the wretched, unless the horror of darkness also enclosed them.

(Vers. 18, 19.) All the kings of the nations, universally have slept in glory, a man in his own house. But you have been cast out from your sepulcher as an useless branch, polluted and wrapped with those who are slain with the sword, and have descended to the foundations of the lake; as a putrid corpse you shall not have fellowship, nor with them in burial. The Hebrews tell a story of this kind: Evil-Merodach who, while his father Nebuchadnezzar was living among the beasts for seven years, had reigned before, after he [Nebuchadnezzar] was restored in the kingdom, was in bonds with Jehoiachin king of Judah until the death of his father: when he died, and he [Evil-Merodach] succeeded again into the kingdom, and was not received by the princes, who feared lest he should be alive who was said to be extinct; that he might make faith [proof] of his dead father, he opened the sepulcher, and dragged his corpse with a hook and ropes. 179 And the sense is: All those who were slain by you being buried, you alone shall lie unburied. But others interpret this place thus: All souls among the lower ones shall receive some rest, you alone shall be bound in the extreme darkness. For you shall be covered by the blood of all, and the gore of all shall press you as if wrapped in the filth of the dead. Symmachus translated this place thus: "Even with those who are killed in war, you shall not deserve to have a fellowship of burial." Moreover, instead of that which we said, "as an useless

branch," and in the Hebrew is read: CHANESER NETHAB, Aquila interpreted, "as polluted gore." For NESER is properly called a sprout, which is born at the roots of trees, and as useless is cut off by the farmers: we can understand that same thing as gore and decay. At the same time we learn that hell is under the earth, the Scripture saying: "Even to the foundations of the lake."

(Vers. 20.) For you have destroyed your land, you have slain your people. According to the LXX Interpreters who said: "Because you have destroyed my land, and have slain my people," there is no doubt what they say. For Nebuchadnezzar slew and destroyed the land of Judea, and its people Israel. According to the Hebrew it is of difficult understanding, how he destroyed his own land, and slew his own people: unless perhaps it is to be taken in this sense, those whom God had given to you for correction, you destroyed entirely. Or otherwise: the ancient kingdom of the Assyrians, while you were very proud and elevating your neck against God, was altogether destroyed. For if you had acted humbly, and had known your measure, the Assyrian and Babylonian would reign until now. Or in this way: you were so cruel toward externals, that you also furiously oppressed the peoples subject to you.

(Vers. 21.) The seed of the most wicked shall not be called forever. Prepare his sons for slaughter in the iniquity of their fathers: they shall not arise, nor inherit the land, nor fill the faces of the world with cities. All histories agree, that after Belshazzar the grandson of Nebuchadnezzar was

slain, and Darius succeeded into the kingdom of the Chaldeans, 180 no one of the offspring of Nebuchadnezzar reigned thereafter. This therefore the Scripture foretells, that Babylon shall come into such great vastness, that even of the royal seed none may remain, but on account of the impiety of the father all progeny may be deleted. Moreover, instead of that which we translated in the last part of the sentence, "nor shall they fill the faces of the world with cities," in the Hebrew it is written for cities, ARIM, which we can translate also as "adversaries"; so that the sense may be: no one from your seed who desires to repair the kingdom, shall be raised up as an adversary. According to the Seventy Interpreters, who said: "Seed most wicked, prepare your sons for slaughter on account of the sins of your father," what sense it may have, I am not able to know.

(Vers. 22, 23.) And I will arise over them, says the Lord of hosts: and I will destroy the name of Babylon, and the remnants, and the sprout, and the progeny, says the Lord. And I will put it into the possession of the hedgehog, and into the marshes of waters: and I will sweep it with a sweeping broom, says the Lord of hosts. That Babylon was most powerful, and situated in the plains by a square, from corner to corner of the wall, held sixteen thousand paces, that is, sixty-four in circuit altogether, Herodotus reports, and many others who wrote Greek histories. Moreover the citadel, that is, the Capitol of that city, is the tower which was built after the flood, and is

said to hold four thousand paces in height, being narrowed little by little from wide into straits, so that the imminent weight may be more easily sustained by the wider parts. They describe there marble temples, golden statues, streets shining with stones and gold, and many other things which seem almost incredible. All this we have narrated, that we might show that toward the wrath of God all power is dust, and is compared to sparks and ash. If it were permitted to enter the barbarian nations, and to see the last vestiges of such a great city, we would see the possession of the hedgehog, and the marshes of waters, and that truly is fulfilled which now is sung in the voices of Isaiah: "I will sweep it with a sweeping broom"; for except for the baked walls, which are restored after 181 many years for the purpose of enclosing beasts, all the space in the middle is solitude.

(Vers. 24, 25.) The Lord of hosts has sworn, saying: If it shall not be as I have thought, so it shall be, and how I have treated in my mind, so it shall happen: that I may bruise the Assyrian in my land, and upon my mountains tread him under foot: and his yoke shall be taken away from them, and his burden shall be taken from their shoulder. He returns to the present things, that is, to Sennacherib king of the Assyrians, who devastated Samaria and Judea, and except for Jerusalem, destroyed all things round about; and he associates the nearby things with those far in the future, so that the imminent fear may be taken away: because those hearing could say:

We suffer the present siege, this one promises things to come after many ages. There is therefore an order of prophecy, although after many years Babylon is to be destroyed, and all the seminary of the offspring of the Assyrians and of Chaldea is to be utterly dispersed: yet so that you may not fear the nearby captivity, the Lord swears (to whom even not swearing it is to be believed) that his estimation is not deceived, and that which he has conceived in his mind, may not become void. Moreover he speaks this with human affection, that namely he who cannot be deceived is not deceived: I will bruise, he says, the Assyrian in my land, and upon my mountains I will tread him under foot. For in one night one hundred eighty-five thousand of the army of the Assyrians were deleted by a devastating Angel (4 Kings 19). And from these who were besieged in Jerusalem, his yoke shall be taken away, and the heavy empire which was imminent over all, and the weight by which they were pressed, shall rather be thrust back upon himself. For while the king of the Assyrians was fleeing into his own land, Hezekiah went out free with the remnants of the people.

(Vers. 26, 27.) This is the counsel which I have thought over all the earth, and this is the hand extended over all nations. For the Lord of hosts has decreed, and who shall be able to weaken [it]? And his hand is extended, and who shall turn it away? In this place some think there is a general prophecy against all the world, and that the vastness of Babylon and of the Assyrian city is a type of the consummation of the world. Whom we in

no way contradict, as long as we know, that here all the land of the Assyrians is properly signified, and all nations allied to the king of the Assyrian are demonstrated. Moreover whatever has been decreed by the Lord, is prohibited by the strength of no one. And his extended hand, and ready for striking, no one shall be able to coerce.

182 (Vers. 28.) In the year in which king Ahaz died, this burden was made. We read that four kings of Judea are prefixed to the title of the Prophet: Uzziah, Jotham, Ahaz, and Hezekiah, each succeeding to himself in order and offspring, of whom we read above that Uzziah was dead, Isaiah reporting: "In the year in which king Uzziah died, I saw the Lord sitting upon a throne lofty and elevated." From which we understand both the Vision of the Lord sitting, and those things which are prescribed to the Prophet, as far as that place where it is written (Chapter 6): "As a terebinth and as an oak which expands its branches: the holy seed shall be its sprout," were prophesied under king Jotham (ibid., 7). The third, Ahaz, son of Jotham son of Uzziah king of Judah succeeds, under whom Rezin king of Syria ascended, and Pekah son of Remaliah, king of Israel, into Jerusalem to fight against it, and the rest which the Scripture commemorates. Therefore under Ahaz as far as the present place, which we now strive to explain, we recognize all things which are placed in the middle were prophesied: after he died Hezekiah succeeds fourth, that is, last, under whom all the book is woven until the end.

(Vers. 29.) Do not rejoice, all you Philistia, because the rod of your striker is broken: for from the root of the snake shall go forth a basilisk [regulus], and his seed absorbing the bird. It is natural what we say: when a king of adverse nations is dead, the enemies always rejoice, waiting from new things for civil wars and seditions and inexperience of reigning. Therefore Ahaz the sinner being dead, who had walked in the ways of the kings of Israel, and had been joined to them in kinship, we understand the Philistines to have rejoiced from nearby, and to have insulted Israel, because a mature king being lost, they would be subject to the youth Hezekiah. Moreover, the Philistines, as we said above, signifies Palestinians, whom the Vulgate edition writes "strangers" [alienigenas]: although this is a name not of one nation, but of all external nations. Do not, he says, rejoice, O Philistia, do not insult my people, because the rod of your striker Ahaz is broken; because the staff which used to strike you, seems bruised by death; because the snake is slain. For instead of this a more harmful basilisk Hezekiah shall be born, whom the Greeks call basiliskos, who may kill you by his look, and slay [you] by the breath of [his] mouth. For just as no bird can pass the look of the basilisk unharmed: but however far off it may be, it is absorbed by his mouth: 183 thus also you shall perish entirely from the sight of king Hezekiah. And beautifully he preserved the metaphor: for because he had named the snake and the basilisk, he says birds are devoured by his mouth and breath. Moreover, that none

of the kings of Judah thus struck the Philistines, as Hezekiah devastated them, hear the book of Kings: "He was the striking of the Philistines even to Gaza, and even to its borders: from the tower of the guards even to the fortified cities" (4 Kings 18:8). Moreover, for that which we translated "absorbing the bird," and in the Hebrew is written SARAPH MOPHETH, it can be interpreted, "flying serpent": so that the sense may be: from the root of the snake a basilisk shall be born, and its fruit, that is, the flying serpent of the basilisk, so that you may understand a flying dragon.

(Vers. 30.) And the firstborn of the poor shall be fed, and the poor shall rest confidently. When the basilisk shall have struck you, and the flying dragon shall have devastated your borders, in no way shall you lay snares for Judah, and terrify my poor little people by your fraud; but pressed by your own straits, you shall weep your calamity. Moreover the humble and poor, who did not trust in riches and in power, but in my name, shall rest in secure peace, and shall fear the impetus of no enemy. And I will make your root to die in famine, and I will slay your remnants. He speaks all things through figures. Moreover the sense is, that, with the people of God resting confidently, the root of the Philistines may be dried up, and all the remnants shall be consumed.

(Vers. 31.) Howl, gate, cry, city, all you Philistia are prostrated: for from the North a smoke shall come, and there is no one who may flee his army. He calls the gate for those who are in the gate, and the city for the inhabitants of the city.

He also directs the discourse to the cities of the Palestinians that they ought to wail, and lament with Sennacherib coming, and devastating all things in the manner of a torrent. For under king Hezekiah the Assyrian came, and among the other nations devastated the Philistines. To whom Jeremiah speaks: "Behold waters shall ascend from the North, and they shall be as an overflowing torrent: and they shall cover the land and its fullness, the city and its inhabitants" (Jer. 47:2). For from the North the Assyrian came, and from his heat going forth, subjugating Nineveh and the other nations. 184 At that time in which these things were sung, smoke ascended on high, that is, a rumor wandered among the peoples through the order of all nations, that the Phoenicians and Palestinians also were to be devastated.

(Vers. 32.) What shall he answer to the messengers of the nation? because the Lord has founded Zion, and in her the poor of his people shall hope. Because he had said, "There is no one who may flee his army," Judah also seemed to be included in the general sentence. If, he says, the Angels [messengers] of the Assyrian nation shall have asked why Judah alone escaped, answer to them, because the Lord has founded Zion, and he has protected the humble people by his power: For "Angels" [MALACHE] the LXX translated "kings" [MELECHE], deceived by the error of one letter ALEPH.

(Chapter XV.---Vers. 1.) The burden of Moab: because in the night Ar is devastated, Moab has been silent: because in the night the wall is dev-

astated, Moab has been silent. Let it suffice to have spoken once concerning the burden and the weight. This only I briefly advise, that sad things always follow a burden. However, a "vision" [signifies] either immediately joyful things, or joyful things in the end after sad things. Moab is a province of the Arabians, in which was Balak the son of Beor (Num. 22); who hired the soothsayer Balaam from Mesopotamia, that he might curse Israel, where also the people were initiated to Baal-Peor (ibid., 25). Its metropolis is the city AR, which today composed from the Hebrew and Greek language is called Areopolis; not as many think that it is the city of Ares, that is, of Mars. Moreover, Ar is interpreted also as "adversary" [antidikos]. Moreover, how great its power was, Jeremiah testifies (Jer. 48:2, 7 et seq.), saying: "Exultation is no more in Moab." And again: "You had confidence in your fortifications, and in your treasures." And again: "Moab has been fertile from his youth, and has rested in his dregs, nor has he been poured from vessel into vessel, and into transmigration he has not gone, and therefore his taste has remained in him, and his odor is not changed." And in another place (ibid., 25): "How is the strong rod broken, the glorious staff?" And after a little: "We have heard the pride of Moab, he is very proud." His loftiness, and arrogance, and pride, and the height of his heart I know, says the Lord, and his boasting." Just as therefore against Babylon, and the Philistines the Prophet prophesied, because he oppressed the people of the Jews; so now the vastness of

the Moabites is foretold, that is, of Arabia; by the Assyrians and Babylonians. For they were devastated by both nations, at that time in which Sennacherib led Israel captive, and when Nebuchadnezzar subverted Jerusalem (4 Kings 17 and 25). For he had insulted both enemies of Ephraim and of Judah, Jeremiah saying: "Moab shall dash his hand in his vomit, and he himself also shall be in derision." For was Israel in derision to you, as if you had found him among thieves?" (Jer. 48:26, 27).

(Vers. 2.) The house has ascended, and Dibon to the high places in lamentation over Nebo, and over Medeba Moab shall howl. Let it not be troublesome to you that I walk through the way of history, for you yourself wished that I should do this. Moreover, it is understood, the royal house, and the city Dibon has ascended to the idols which are placed in the high places: over Nebo, and over Medeba, noble cities, all the province shall howl. For in Nebo was the consecrated idol Chemosh, which by another name is called Baal-Peor. On all its heads baldness, every beard shall be shaved. Among the ancients the shaving of the beard and the head was a sign of mourning. Through these things therefore the magnitude of sorrow is shown, Jeremiah shouting the same things against Moab: "Every head baldness, and every beard shall be shaved, and in all hands a binding, and upon every back sackcloth" (Jer. 48:37).

(Vers. 3.) In its streets they are girded with sackcloth; upon its roofs, and in its plazas all

howling shall descend into weeping. There shall not be private 186 tears, public lamentations shall resound public mourning; neither matrons, nor virgins, nor the small age of children, nor the broken steps of the old shall be held by the houses, extreme captivity shall not know shame and weakness.

(Vers. 4.) Heshbon shall cry out, and Elealeh. These are names of cities in the Moabite province, of which Heshbon was once the city of the king of the Amorites, about which the same Jeremiah says: A fire has gone forth from Heshbon, and a flame from the midst of Sihon. Now Heshbon is interpreted as "thought," and therefore Jeremiah, alluding to the name, says: against Heshbon they have thought evil (Jer. 48).

Their voice has been heard as far as Jahaz. The city of Jahaz (or Jasa) lies near the Dead Sea, where the border of the Moabite province is. This therefore indicates that the howls shall resound even to the extreme borders of the province. Whence also Jeremiah says: From the cry of Heshbon, even unto Elealeh and Jahaz have they given their voice (Jer. 48:34).

Over this the light-armed of Moab shall howl, his soul shall howl to itself. The Hebrew word ELUSE (), for which Aquila interpreted exomous (ἐξώμους), that is, "light-armed" and "with bared shoulders," and Symmachus interpreted as "girded," some think that not men, but the name of a city is understood, which today is called Eluza, and is situated in the parts of Moab. We can also say this: that the entire strength

of the warriors has fallen, and all the land has resounded with mutual weepings. But if Eluse, as Aquila wished, is understood as "with bared shoulders," this meaning is suggested to us: that all have bared their breasts for mourning.

(Vers. 5.) My heart shall cry out to Moab. The prophet speaks with the affection of one grieving, either because the enemies are also God's creature, upon whom so many evils come; or because they are to be overwhelmed by such great calamities that they become pitiable even to their enemies. Jeremiah says the same thing: Therefore my heart shall resound for Moab like a pipe.

Its bars even unto Segor, a heifer of three years. And Jeremiah: From Segor, he says, even unto Horonaim, a heifer of three years. 187 We have spoken of this also in the books of Hebrew Questions, and now we briefly note that it is the fifth city after Sodom, and Gomorrah, Admah, and Zeboiim, which was saved as a small place at the prayers of Lot. And it is called Bala, that is, "swallowed up," with the Hebrews handing down that it was prostrated by a third earthquake. It is the same city which today in the Syrian tongue is called Zoora (or Zora), in Hebrew Segor, in both "very small." We can take "a heifer of three years" (vitulam conternantem) for the perfect age. For just as the thirtieth year is the most robust in men, so is the third in cattle and beasts of burden. Understand "bars" also for boundaries and strength, because Segor is situated in the borders of the Moabites, dividing the land of the Philistines from them.

For by the ascent of Luhith he shall go up weeping. And Jeremiah: By the ascent of Luhith he shall go up into weeping, wailing. Now we understand that it is a slope of the journey which leads to the Assyrians, and by this captivity is signified.

And in the way of Horonaim they shall lift up a cry of contrition. Again Jeremiah: A voice of the cry of Horonaim, devastation, and great contrition. It would be long if I wished to speak of each one, since it is clear that they are names either of cities in Moab or of places which those migrating desert.

(Vers. 6.) For the waters of Nimrim shall be deserted. This town is above the Dead Sea, with salt waters, and for this very reason sterile. Whether he alluded to the name, or because it had not been so before, it happened after the devastation that even the waters were turned into bitterness.

Because the grass has withered, the bud has failed, all greenness has perished. Not as some think, that truly because of the sterile waters of Nimrim all grass has withered, but the Scripture speaks through a metaphor. And the sense is: in all Moab the waters of Nimrim shall be salt and bitter; just as no grass sprouts there, so drought shall follow the whole province, that is, from Segor even unto Horonaim, from border unto border. The same thing Jeremiah says: The waters of Nimrim shall be very bad (Jer. 48:34).

(Vers. 7.) According to the greatness of the work, and their visitation: unto the torrent of the willows they shall lead them. For "willows"

we read in the Hebrew 188 ARABIM (), which can also be understood as "Arabs," and read as ORBIM (), that is, a village situated in their borders, whose inhabitants are said by most to have provided food for Elijah on Mount Horeb: which name, because of ambiguity, is also transferred to "ravens," and "the West," and "plain places." Now the sense is: according to the greatness of the disease shall be the visitation. Take "visitation" here not for a remedy, but for a plague. I will visit, he says, their iniquities with a rod, and their sins with stripes (Ps. 88:33). Take "torrent of the willows" for the rivers of Babylonia, of which David says: Upon the willows in the midst thereof we hung up our instruments (Ps. 136:2); or the valley of Arabia, through which one goes to the Assyrians.

(Vers. 8.) For the cry shall go round about the border of Moab, even unto Agallim its howling, and even unto the well of Elim its cry. Jeremiah writes almost all the same things. Now these are cities and places of the Moabites, in which the cry and wailing of the captive people are described.

(Vers. 9.) Because the waters of Dibon are filled with blood. Where before there was luxury because of well-watered fields and springs continually flowing, there because of the multitude of the slain, rivers of blood shall flow. For I will place upon Dibon additions, to those who have fled from Moab a lion, and to the remnants of the land. Lest anyone think it a fault of the writer, and in wishing to correct an error, create one, a single city is written both with the letter M and with B:

of which Dimon is interpreted as "silence"; Dibon as "flowing." Both names being given because of the waters that flow silently, even until today this little town is called indifferently both Dimon and Dibon. Now as to what he says: I will place upon Dibon additions, and it seemed to raise a question as to what it was, he demonstrated in the following verse, saying: To those who have fled from Moab a lion, and to the remnants of the land: so that even those who have escaped by flight may be consumed by beasts. Although we can also understand by metaphor "the lion" as the king of the enemies, so that no one can evade his power, which is like a roar.

(Ch. XVI.---Vers. 1.) Send the Lamb, the ruler of the earth, from the rock of the desert to the mountain of the daughter of Zion. What we interpret is not history, 189 but prophecy. Now all prophecy is wrapped in enigmas, and with cut-off sentences, while it speaks of one thing, it passes to another; lest if the Scripture preserved an order, it would not be a prediction, but a narration. And the sense is: O Moab, upon which the lion is to rage, and from which not even remnants will be able to be saved, have this solace: from you shall go forth the spotless Lamb who takes away the sins of the world, who shall rule in the orb of the lands. "From the rock of the desert," that is, from Ruth, who, widowed by her husband's death, bore Obed of Boaz, and Obed Jesse, and Jesse David, and David Christ. Now we shall interpret "the mountain of the daughter of Zion" either as the city of Jerusalem itself, or according

to sacred understanding, the Church, which is established on the peak of virtues.

(Vers. 2.) And it shall be, like a bird fleeing, and young birds flying away from the nest, so shall the daughters of Moab be in the passage of Arnon. He returns to the order he had begun: When I have placed, he says, for those who have fled from Moab and for the remnants of the land a most savage lion, who may break their limbs and bones, then the fearful ones shall fly away, and all the "daughters," that is, the villas and cities of the province of Moab, shall migrate in the passage of Arnon, which is the border of the Amorites and the Moabites. Now placing "passage" here also, he signifies captivity.

(Vers. 3, 4.) Take counsel, gather a council: place your shadow like night in the midday, hide those who flee, and do not betray the wanderers. My fugitives shall dwell with you: O Moab, be their hiding place from the face of the devastator, for the dust is finished, the miserable one is consumed, he who trampled the earth has failed. For "miserable" we read in the Hebrew SOD (), which can also be understood as "devastator." Now he speaks to Moab, that it may find a counsel of salvation, and with the elders gathered, gather a salutary council. Do you wish, he says, to be safe, and to merit the mercy of God? In the clear light, and the open flight of my people, be as night and a shadow, receive those who flee, and do not betray the wanderers. And why he said this, he immediately adds: My fugitives shall dwell with you. For with Jerusalem devastated, and all Judea which

borders the Moabites, my people shall migrate to you. Therefore be their hiding place, nor fear the impetus of the devastator, because like dust it shall quickly pass away: and the depopulator of the whole earth, who was trampling it 190 and subjecting it under his feet, shall perish when the breeze blows. Some interpret this place badly of the Antichrist, so as to think that the Saints at that time, because of the vicinity of the city of Jerusalem, will pass to the Arabs, and that it is now commanded to them not to betray those fleeing to them.

(Vers. 5.) And a throne shall be prepared in mercy, and he shall sit upon it in truth, in the tabernacle of David, judging and seeking judgment, and quickly rendering what is just. The Hebrews interpret this place thus: With the Assyrian put to flight, Hezekiah shall reign in Judah as a just man, and shall retain the throne of David, judging the people of God subject to him in truth. Others understand it of Christ. With the dust of the Antichrist finished, and the devastator removed, who was trampling the whole earth, Christ the King shall arrive, who shall sit in the tabernacle of David, and in the day of judgment shall render to all according to their works. Nor is there any doubt that this chapter prophesies of Christ. But we can understand this same thing in his first coming, and demonstrate it in the tabernacle of the Church, that in all the land of Moab the rising trophies of the churches testify to the empire of Christ.

(Vers. 6, 7.) We have heard the pride of Moab, he is very proud: his pride, and his arrogance, and his indignation, is more than his strength. Therefore Moab shall howl to Moab, all shall howl: to those who rejoice over the walls of baked brick, speak of its plagues. He returns again to present things, and accuses Moab of pride, that he was much more elated than his strength required, and because of this pride Moab shall howl to Moab, that is, the people to the city, or the metropolis to the province, and all the land shall resound with howlings over the walls of baked brick, of which also Jeremiah says: Therefore I will wail over Moab, and I will cry out to all Moab, [Al. to the whole of Moab] lamenting to the men of the wall of clay (Jer. 48:31). Through these things he shows both the power of former happiness and the plagues of sudden subversion.

(Vers. 8.) For the suburbs of Heshbon are deserted: the vineyard of Sibmah. Between Heshbon and Sibmah there are scarcely five hundred paces, and by the metaphor of the vineyard, he signifies the devastation of the whole province.

The lords of the nations have cut down its branches. He preserves the translation he had begun, showing that the kings of the nations, who had devastated Moab, depopulated all the hamlets and castles.

191 They reached as far as Jazer: they wandered in the desert: its offshoots are left behind: they have passed over the sea. Understand "branches" and "offshoots" as its people and fugitives; and the "passage of the sea" as the cap-

tivity in Babylon, about which we shall read later, The burden of the desert of the sea.

(Vers. 9.) Over this I will weep in the weeping of Jazer, the vineyard of Sibmah: I will water you with my tear, Heshbon and Elealeh. The voice of the wailing Prophet, contesting the magnitude of the devastation with the magnitude of his tears, and weeping for the vineyard of Jazer, and Sibmah, and Heshbon, and Elealeh, cities once most strong, cut down as the Assyrian thought.

Because upon your vintage, and upon your harvest the voice of the treaders has rushed. Understand the "treaders of grapes" and those gathering the joy of the vintage as the armies of the enemies, and that in the very time of joy the time of captivity arrived.

(Vers. 10.) And joy and gladness shall be taken away from Carmel. It is an idiom of the Scriptures that it always compares Mount Carmel, rich and woody, which overlooks Ptolemais and in which Elijah prayed, to fertility and abundance, and through this it signifies that all joy and fertility are to be taken away from cities once most wealthy.

And in the vineyards he shall not exult, nor shout for joy. Understand "the former grape-gatherer," that is, the tiller of the Moabite province. Finally, he immediately added: The wine in the press he shall not tread who was accustomed to tread: I have taken away the voice of the treaders. By no means shall the joyful grape-gatherer sing his song in the vintage, but

everywhere hostile devastation and the cry of the victors shall arise.

(Vers. 11.) Over this my belly shall resound for Moab like a harp, and my inward parts for the wall of baked brick. Lest anyone should think the wailing of the Prophet was spoken in exultation, by which he would rejoice that the enemies of the people of Israel were captives, he says that he mourns for the once most powerful city overturned, out of affection and from the intimate sorrow of his heart.

(Vers. 12.) And it shall be, when it shall appear that Moab has labored upon his high places, he shall enter into his holy places to entreat, and he shall not prevail. It is the ultimate misery not to have help even in those whom one has always venerated. Deserted, he says, by your strengths, and with all defenders slain, you shall go to the idols, you shall venerate the shrines, nor 192 in them shall you find help, to whom a common devastation shall come with you.

(Vers. 13.) This is the word which the Lord has spoken to Moab from that time. From what time do you think? Clearly from that time in which Moab was created. And the Lord says: The Moabites and Ammonites shall not enter into the Church of God (Deut. 23:3). Or let us understand "from that time" for ancient time, that once these things were decreed by divine sentence, not that the foreknowledge of God brought about the cause of devastation, but that the future devastation was foreknown to the majesty of God.

(Vers. 14.) And now the Lord has spoken, saying: In three years, like the years of a hireling, the glory of Moab shall be taken away over all the many people, and there shall be left a small and moderate remnant, by no means many. This prophecy, as we said above, is directed against the Moabites after the death of Ahaz, while Hezekiah was reigning, under whom the ten tribes were led into captivity by Sennacherib, king of the Assyrians. And so, just as a hireling waits for the setting of the sun, and expects the end of his work by days and nights, that he may receive his appointed wage; so also after three years Moab shall be destroyed by the coming Assyrian, and scarcely a few shall be left in the land to inhabit the overturned cities and till the deserted fields. It can also be predicted of the Babylonian captivity, that after Jerusalem was taken and three years had passed, Moab was to be devastated by the Chaldeans, or that in the space of three years no rest was to be given to them.

(Ch. XVII.---Vers. 1.) The burden of Damascus: Behold Damascus shall cease to be a city: and it shall be as a heap of stones in ruin. The cities of Aroer shall be left for flocks, and they shall rest there, and there shall be none to make them afraid. And help shall cease from Ephraim, and the kingdom from Damascus, and the remnants of Syria shall be as the glory of the children of Israel, says the Lord of hosts. After Babylon and the Philistines and Moab, the discourse turns to Damascus, that is, Syria (Aram), which was also itself once a royal city, and held the principality

in all Syria: not yet did Antioch and Laodicea and Apamea flourish, which cities, we know, were increased after Alexander and the empire of the Macedonians. Since therefore it always provided help to the ten tribes against Judah, as the history of Kings and Chronicles tells: he signifies that devastation from the Assyrians is approaching 193 even for them, with the king of the Assyrians saying: I have taken Arabia, and Damascus, and Samaria. For as I have taken those, and all kingdoms, I will take you too. And in the volume of Kings we read: The king of the Assyrians went up to Damascus, and took it, and translated it into Cyrene (4 Kings 16:9). He also killed Rezin, who was king of Damascus: all of which it suffered while Hezekiah was reigning in Jerusalem. Behold, he says, Damascus shall cease to be a city; already captivity is near: already the Assyrian has moved his army. And it shall be as a heap of stones in ruin, so that only traces of ruins and former power are shown in the magnitude of the ruins. The cities of Aroer shall be left for flocks. Aroer is interpreted as "tamarisk" (myrice), which tree properly grows in solitude and salt soil, and through this devastation is demonstrated. They shall rest there, understand "the flocks," and there shall be none to make them afraid. For such shall be the solitude, that even an ambusher is not to be feared. And help shall cease from Ephraim: by no means shall the ten tribes have help in her against Judah. And the kingdom from Damascus; apo koinou (from the vulgate or common edition) is understood, "shall

cease." Now when he says the kingdom ceases and rests, he does not signify a perpetual devastation, but he takes away for the present the power through which it formerly reigned in all Syria. And the remnants of Syria shall be as the glory of the children of Israel, says the Lord of hosts. Just as, he says, the ten tribes were destroyed by the populating Assyrian, and all their glory was led into captivity: so the few who remain in Damascus shall be changed, and shall have the glory of a companion nation. Take "glory" spoken by irony, for ignominy. Now all this shall be done because the Lord has spoken, whose words cannot be void. Some think this prophecy is the same which we read in Jeremiah: Damascus is dissolved, it is turned to flight, trembling has seized it, anguish and sorrows have taken hold of it as a woman in labor (Jer. 49:24, 27). And again: I will kindle a fire in the wall of Damascus, and it shall devour the walls of Ben-hadad. But it should be known that the Babylonian captivity of the city of Damascus is described by Jeremiah, that is, of the few whom 194 the king of the Assyrians had left in it. But Isaiah announces the near captivity by the Assyrians. Others estimate that it is predicted of the Roman captivity, since [Al. when] the people of the Jews were also taken; and Damascus, which Aretas was ruling, sustained a similar servitude: so that all things written about it are transferred to the time of Christ, and to the mysteries of the Apostles.

(Vers. 4.) And it shall be in that day, the glory of Jacob shall be thinned, and the fat of his

flesh shall grow lean. When, he says, Damascus has been taken, and has ceased to be a city, and such glory has crowned it as crowned Israel, that is, the ten tribes: then all protection, and the fattest flesh, and refuge of Jacob shall wither away: for he shall by no means have those joined with whom he may devastate Jerusalem. We read above that Rezin, king of Syria, and Pekah son of Remaliah, king of Israel, went up to Jerusalem to fight against it: and it was announced to the house of David: Syria has rested upon Ephraim, about which the Prophet speaks to Ahaz: Do not fear, and let your heart not dread these two tails of smoking firebrands, in the wrath of the fury of Rezin king of Syria, and the son of Remaliah, because Syria has taken evil counsel against you, Ephraim and the son of Remaliah.

(Vers. 5, 6.) And it shall be as one gathering in the harvest that which remains, and his arm shall glean the ears: and it shall be as one seeking ears in the valley of Rephaim. And there shall be left in it as a cluster of grapes, and as the shaking of an olive tree of two or three olives on the top of a branch, or four or five on the tops of its fruit, says the Lord God of Israel. Those who understand this present devastation of Damascus under the Roman kingdom contend that these things were signified concerning the Apostles, that just as a few ears and olives are accustomed to remain in a field or on trees, so the remnants of Israel might be saved; especially because it follows: In that day man shall bow down to his maker, and his eyes shall look to the Holy One of Israel, that

is, to Christ. Two olives, and three, and four, and five, they interpret as fourteen Apostles, that is, the twelve who were chosen, and the thirteenth James, who is called the brother 195 of the Lord; and Paul the Apostle also, the vessel of election (Acts 9). But those who think the things said were fulfilled in the times of the Assyrians wish this to be understood: that under the Assyrian captivity Damascus was not entirely destroyed, but with some translated to Cyrene, another part of the tillers of the land was left, which itself was afterwards destroyed by the Babylonian devastator; until under the Macedonians and Ptolemies it was again restored, and in the coming of Christ it was indeed a city, but not of such great power as it had been before. And the sense is: as few shall remain in Damascus as a few ears are accustomed to remain after the reapers, which in the very wide and powerful valley of Rephaim the poor are accustomed to glean; or in an olive tree a few olives which have escaped the diligence of the gatherer.

(Vers. 7, 8.) In that day man shall bow down to his maker, and his eyes shall look to the Holy One of Israel. And he shall not bow down to the altars which his hands have made, and which his fingers have wrought: and they shall not look to the groves and shrines. They think this was fulfilled in the times of Christ, when with the kingdom of Damascus destroyed, the perpetual empire of the Savior succeeded, and the error of idolatry was diminished. A pious will of the interpreters indeed, but not preserving the order of history.

But we say that with Damascus overturned, and the ten tribes led to the Assyrians, the survivors of the tribes who were of Israel were converted at the letters of Hezekiah to the worship of God, and came to the temple of Jerusalem, as the history of Chronicles tells (2 Chron. 30). Therefore with Damascus destroyed, men shall be converted to their maker, that is, to him who created them, and their eyes shall by no means look to the idols which they had made in Bethel and in Dan, but to God, despising the shrines and altars which their fingers have wrought.

(Vers. 9.) In that day its cities of strength shall be deserted like plows, and the harvests which were left before the face of the children of Israel, and it shall be a desert. This is spoken not against Damascus, but against the ten tribes, which were called Israel; that just as at the coming of the people of God from Egypt, all the nations that inhabited the land of promise, terrified by a sudden fear, left their plows, and heaps 196 of fruits and half-finished works, seeking safety with their feet: so also the land of Israel may remain desolate for a long time. Whence I wonder that Aquila wished to interpret instead of "plows" and "heaps of fruits," testa and Emir; Symmachus, wood and Amir; the LXX, Amorites and Hivites. Only Theodotion put the Hebrew word, ARS ET EMIR: which among them is read more correctly as HORES () ET AMIR (), that is, "plowshares" and "heaps of harvests."

(Vers. 10.) Because you have forgotten God your Savior, and have not remembered your

strong helper. These things, he says, you shall suffer, O Israel, because you have left God your Savior, who liberated you from Egypt, who subjected to you enemy nations: and you have not remembered your helper.

(Chap. XVIII, Vers 1.) Woe to the land of the cymbal of wings which is beyond the rivers of Ethiopia. The Hebrew word is *SELSEL* (צִלְצַל), which Symmachus interpreted as "sound," Theodotion as "birds," and we have translated as "cymbal." Aquila translated it as "double shadow." But it should be known that shadow is called *SEL* (צֵל), and here the syllable itself is doubled. From which we can understand what is said: "Woe to the land which promises help in the shadow of its wings." And since the Scripture says: "He who dwells in the help of the Most High shall abide in the protection of the God of heaven" (Ps. 90:1), for which in the Hebrew it is written: "In the shadow of the Almighty he shall abide": boasting that it possesses the very likeness of God, and when established in dangers, it promises to assist others. Moreover, it signifies either No, the city of Egypt, which is now called Alexandria, or Egypt itself, upon which Jerusalem has always leaned as if upon a bruised reed, which, when broken, pierces the hand of the one leaning on it. And here the order is most beautiful: that just as in the previous Vision the prophetic word threatened Damascus, because the ten tribes had help in it, asking for the mercy of God: so even now devastation is predicted for Egypt, on account of whose help

the invocation of God was neglected. For it is the land which is beyond the rivers of Ethiopia, that is, beyond the streams of the river Nile, which no one doubts flows from Ethiopia into Egypt. Egypt can be called the cymbal of wings on account of the speed of its fruits: for the swift and rapid flight of birds renders the sound of a cymbal. Some, from what follows: "Who sends ambassadors in the sea, and in vessels of papyrus upon the waters," understand the Roman kingdom and refer the whole history to the times of Vespasian and Titus, by whom Jerusalem was overturned. But this does not fit our faith, that the Lord should threaten the Roman kingdom because it overturned an impious nation, and again say that gifts are to be brought to Mount Zion, unless perhaps we also accept these things spiritually in the Church.

(Vers. 2.) Who sends ambassadors in the sea, and in vessels of papyrus upon the waters. Go, swift angels, to a nation convulsed and torn apart, to a terrible people, after whom there is no other, to a nation expecting and trodden down, whose land the rivers have spoiled. Among the Hebrews, both Egypt and the Egyptian and the Egyptians are called by one name, *MESRAIM* (מִצְרַיִם). This is said lest anyone should get stuck on a word when he finds the masculine for the feminine gender, that is, the man for the land; because it is now said: "Who sends ambassadors in the sea," that is, Mizraim himself, the Egyptian himself, because from Alexandria, which then, as we said, was called No, ambassadors were sent

to Jerusalem and in vessels of papyrus, that is, in letters, or in ships, promising their help to them, saying: "Go swiftly to the Jewish nation convulsed, and torn by the attack of the Assyrians; to a people once terrible, who used the power of God, to whose power no other is to be compared: to a nation which always expected the help of God, and nevertheless is trodden down by men: whose land the rivers, that is, various kings, have depopulated." But others think that the apostrophe is directed to the Lord, and the sense is: O God, who sendest into the sea of this age Prophets, and as if sailing through letters, reminding the people, thou commandest thy messengers: go swiftly to my torn and convulsed nation, to a most robust people, who was once a terror to all the nations round about, who always expected the help of God, and on account of the magnitude of their sins, does not deserve to receive what they hope for: whose land the kings of various nations have laid waste, and the rest which follow. Eusebius of Caesarea, promising a historical interpretation in his title, wanders off into diverse senses; when I read his books, I found something much different than what he promised in the index. For wherever history fails him, he passes over to allegory, and so joins together separate things that I marvel how, with a new structure of speech, he joins stone and iron into one body. I have briefly warned of this, lest anyone think that we have borrowed what we say from his fountains; for also in the present chapter he says that the prophecy is directed against the

Jews and Jerusalem, because at the beginning of the Christian faith they sent letters to all nations, lest they accept the passion of Christ: and they sent even unto Ethiopia and the Western region, and filled the whole world with the dissemination of this blasphemy.

(Vers. 3.) All inhabitants of the world who dwell on the earth, when the sign shall be lifted up on the mountains, you shall see, and you shall hear the sound of the trumpet. All nations, he says, in the circuit, when you shall hear my command, as if a sign lifted up on the mountains, and my empire, as if the sound of a trumpet resonating sublimely, then you shall see what I have commanded.

(Vers. 4.) For thus says the Lord to me: I will take my rest, and I will consider in my place. What is it that the Lord spoke to the Prophet? This which follows: until the things which I have commanded come to pass, I will rest in my seat: as the Jews think, in the Temple; as we think, in the heavens. And I will consider, he says, what end of things may arrive.

Like the clear midday light, and like a cloud of dew in the day of harvest. Just as in the whole day there is nothing clearer than midday, when the sun shines from the middle of the sky, and illustrates the whole world equally, and just as in the heat and parching warmth, when the naked reaper is dried up, and the panting proves the magnitude of the work, most welcome is the tempering of dew, if the morning moisture makes the parched stubble cuttable: so my word, which

I will consider in my place, shall arrive welcome to all who believe in me.

(Vers. 5, 6.) For before the harvest it has all flowered, and premature perfection has budded, and its twigs shall be cut off with sickles, and those which shall have been left shall be cut away and shaken out. And they shall be left together to the birds of the mountains and the beasts of the earth, and in perpetual summer the birds shall be upon it, and all the beasts of the earth shall winter upon it. Because he had spoken of midday, and had put before the cloud of dew in summer and harvest, and had taken a metaphor from agriculture, he preserves it in the rest, describing the pride of Egypt, and the devastation of that people, and the carcasses throughout the whole province, which are to be devoured by birds. For just as harvests breaking out before maturity quickly perish, and budding before the perfection of time comes are useless: so, he says, the Egyptian people, like useless branches, shall be cut off with sickles, and all the shoots shall be bared. And lest you should think he is speaking of a vineyard and not of men, he turns the metaphor into the truth of history: "And they shall be left," he says, "together to the birds of the mountains, and the beasts of the earth." For birds and beasts do not devour the cut branches of trees, but carcasses. Let us read more fully Ezekiel, where he prophesies against Pharaoh and against Egypt: and we shall find all these things most clearly written (Ezek. 29). And that which he says: "In perpetual summer the birds shall be upon him,

and all the beasts shall winter upon him," either signifies the multitude of those truly slain, or by the same metaphor demonstrates that he is to be laid waste by all nations.

(Vers. 7.) In that time a gift shall be brought to the Lord of hosts from a people spoiled and torn, from a terrible people, after whom there was no other: from a nation expecting, expecting and trodden down, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, Mount Zion. After the devastation of Egypt and the destruction of its empire, Israel shall by no means trust in the vanity of that shadow, but shall return to the Lord, and shall bring its gifts to Mount Zion, that is, into his temple, asking him alone, whose protection is true and eternal. Moreover, we understand this to have been done under Zerubbabel and Joshua, and Ezra and Nehemiah. The LXX, instead of what we said: "expecting, expecting," and in the Hebrew is written "hoping, hoping," on the contrary interpreted *ἀνέλπιστον*, that is, "not hoping." And for this reason they gave occasion to Eusebius, so that he thought this should be understood more of the nations, which have neither hope, nor the Testament of God, nor Prophets, than of the Jews: that from them afterwards gifts are to be sent to the Church, which has been established on a watchtower, and spiritual victims are to be offered.

(Chap. XIX.—Vers. 1.) The burden of Egypt. Behold, the Lord shall ascend upon a light cloud, and shall enter Egypt, and the idols of Egypt shall

be moved together at his face, and the heart of Egypt shall melt in the midst of it. It is the custom of the Scriptures to subjoin manifest things to obscure ones, and to bring forth in an open voice what they first said under enigmas. Whence also in the present place, because he had threatened against Egypt: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia," and the rest which the prophetic word wove together: now he has made the understanding more manifest, and threatening, speaks to Egypt itself, that by no means through Angels, but the Lord himself comes upon a light cloud, that is, a swift one, and enters Egypt, and the idols of Egypt tremble, and the heart of the strong melts, and the prophecy of Ezekiel is fulfilled: "I will destroy the idols, and I will make the images to cease out of Memphis" (Ezek. 30:13). Some refer this whole prophecy to the times of the Savior, when he entered upon a light cloud, that is, the human body, which he had assumed from the Virgin, weighed down by no seed of human commingling: or because he was carried by a light cloud, that is, by the Virginal body, and at his entrance all the demons trembled, and then was the first ruin of the idols, not sustaining to bear the presence of the Lord.

(Vers. 2.) And I will cause the Egyptians to run together against the Egyptians, and a man shall fight against his brother, and a man against his friend, city against city, and kingdom against kingdom. With the Lord having entered Egypt, and destroying the most powerful nation by his

presence, the first victory shall be for the Egyptians to disagree among themselves, and to fight against themselves with rebellious hatred: which is manifest to have been done in the times of the Assyrians and of Nebuchadnezzar king of Babylon, with some remaining still, and others fighting back. Moreover, that he predicts these things concerning the Babylonian captivity, Jeremiah is a witness, saying: "Egypt is a very fair and beautiful heifer, a goad from the North shall come to her." And again: "The daughter of Egypt is confounded, and delivered into the hand of the people of the North" (Jer. 46:20, 24). Ezekiel also, agreeing with equal authority of prophecy: "And I will cause," he says, "the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon." And again: "I will strengthen the arms of the king of Babylon, and I will give my sword into his hand, and I will break the arms of Pharaoh." And they shall know that I am the Lord, when I shall have given my sword into the hand of the king of Babylon, and he shall have stretched it out over the land of Egypt, and I will disperse Egypt among the nations (Ezek. 30:10, 24, et seqq.). But if we refer this to the times of the Savior, let us take that example from the Gospel: "Do not think that I came to send peace upon the earth: I came not to send peace, but a sword." For I came to divide a man against his neighbor, and a daughter against her mother, and a daughter-in-law against her mother-in-law, and a man's enemies shall be those of his own household (Matt. 10:34, seqq.). And again

in another place: "Two shall be divided against three, and three against two: father against son, and mother against daughter, and daughter-in-law against mother-in-law" (Luke 12:52, 53).

(Vers. 3.) And the spirit of Egypt shall be broken in its bowels, and I will cast down its counsel: and they shall ask their idols and their diviners, and the pythons and soothsayers. When sedition shall have arisen in Egypt, whether among those desiring to serve the Babylonian or those unwilling to submit their necks to his yoke: or among some believing in Christ and others fighting back, the spirit of Egypt shall be broken and split, with not the same things being desired by all, and all their counsel shall be reduced to nothing. Then they shall go to their idols; and they shall ask their diviners, and soothsayers, and prophets, and those taught in magic arts, why these things have happened.

(Vers. 4.) And I will deliver Egypt into the hand of cruel lords, and a strong king shall rule over them, says the Lord God of hosts. We follow a double understanding: either of the Chaldean times, when Egypt was conquered by Nebuchadnezzar; or of the Roman empire, when with Antony and Cleopatra overcome, Augustus Caesar subjugated Egypt. That the Babylonians were cruel, all Scripture testifies, who did not spare the little ones, and wounded them with their javelins, nor had mercy on those with child. Moreover, that the Roman kingdom is most strong, the Scripture of Daniel also testifies

(Chap. 7), explaining the fourth beast having iron teeth and claws.

(Vers. 5-7.) And the water from the sea shall dry up, and the river shall be desolated and dried up, and the streams shall fail, the rivers of the mounds shall be thinned and dried up. The reed and the sedge shall wither, the bed of the river shall be stripped from its source, and every irrigated sowing shall be dried up, it shall wither, and it shall not be. It is natural that when captivity comes through the wrath of God, a pestilence should follow His indignation, and all elements together should rage against those who have offended God. Whence it is written in another Prophet (Jer. 12), both the birds in the air fail, and the fish in the waters, so that all things are withdrawn from human use. We say this, if we wish to take simply the drying up of the Nile river and its streams. But if by metaphor: we understand the kingdom in the river, and its leaders in the streams; and in the greenness and the reed and the papyrus all the abundance of Egypt, so that through these things, the wealth of Egypt may be described, of which Egypt is most fertile. Let us read Ezekiel, where King Pharaoh is described as a great dragon dwelling in the rivers, and says: The river is mine, and I have made myself. And he hears: I will put a bridle in your jaws, and I will glue the fish of your rivers to your scales, and I will draw you out from the midst of your rivers, and all your fish shall stick to your scales, and I will cast you out into the desert (Ezek. 29:3, 4). But in the advent of Christ all these things are to

be understood tropologically, according to that which we read above: The Lord shall make the sea of Egypt a desert. And again: The Lord shall send His hand over the violent river of Egypt, and shall strike it in seven valleys, so that one may cross it with a shod foot: namely, that every error of the Egyptian waters, and the magical arts with which they deluded the subject peoples, may be dried up by the advent of Christ. And that which he says: The water from the sea shall dry up, we can also take historically, not that the great sea is signified, but Lake Mareotis, because the Scripture calls all gatherings of waters seas. They can also be understood as spoken hyperbolically. And that which follows: The bed of the river shall be stripped from its source, describes that the stream and the source wither together.

(Vers. 8-10.) And the fishermen shall mourn, and all those who cast a hook into the river shall lament, and those who spread a net upon the face of the water shall wither away. And they shall be confounded who work flax, combing and weaving fine things: and its irrigated parts shall be drooping: all those who were making pools to catch fish. Take this also in two ways: that with Egypt devastated, and the whole province dried up by aridity, the fishermen mourn, and those who cast a hook into the river lament, and those who worked nets and seines, and wove vessels of various kinds from reed, that is, the princes and those of royal race, and the governors: and that in the advent of Christ all the fishermen of a perverse kind, who against the Apostolic discipline

were catching men for perdition, and with foolish wisdom were weaving nets and seines with which to entangle the lost, were confounded, and such a fisherman is none or rare in the land of Egypt. We see this fulfilled by this work, that the trophies of the Churches arise, and in all Egypt the idols have fallen.

(Vers. 11-13.) The foolish princes of Tanis, the wise counselors of Pharaoh have given foolish counsel: how will you say to Pharaoh: I am the son of the wise, the son of ancient kings? Where are your wise men now? let them announce to you, and show, what the Lord of hosts has thought upon Egypt. The princes of Tanis have become foolish, the princes of Memphis have withered: they have deceived Egypt, the corner of its peoples. The Psalmist also declares that Tanis was a metropolis of Egypt, where Moses did many signs, which are described in Exodus: He placed his signs in Egypt, and his wonders in the field of Tanis (Ps. 77:11). The traces of former error show even to the present time that Memphis also was dedicated to magical arts. And this is briefly indicated, that with the Babylonian devastation coming, all the counsels of the Magi, and of those who promised knowledge of future things, are convicted of foolishness; and in the advent of Christ all things are reduced to nothing, as the seers of Egypt do not find counsel on how to oppress the Christian dogma. It is an idiom of the Scriptures, however, that they place 'corner' for 'kingdom,' because it contains the peoples, and is as it were the strongest part in the whole

house. Whence also Christ, containing the walls of two peoples, is called the 'cornerstone' (Eph. 2). And that which he added: How will you say to Pharaoh, I am the son of the wise, the son of ancient kings, signifies that the Egyptians feign heroes and gods as authors of their race, Horus, and Isis, and Osiris, and Typhon.

(Vers. 14, 15.) The Lord has mixed in the midst of it a spirit of vertigo: and they have made Egypt err in every work of its own, as a drunk and vomiting man errs: and there shall not be for Egypt a work that it may do, bending the head and the tail, and the refraining. First let us speak about the interpretation, and afterwards we shall discuss those things which are written. For spirit of vertigo it can also be interpreted as spirit of error. In that also which we translated, bending and refraining, we can say bent and wanton, so that we understand the old man and the boy. But we, while we quickly translated the Hebrew word AGMON (אגמון) while turning what was written, deceived by ambiguity, said refraining, which Aquila more significantly translated στρεβλοῦντα, that is, one who does nothing rightly, but everything perversely, so that he might signify a boy. The sense, therefore, is: The princes of Tanis have become foolish, and the wise counselors of Pharaoh have given foolish counsel, and the princes of Memphis have withered, and they have deceived Egypt, the corner of the peoples, because the Lord has mixed for them a spirit of error and vertigo, so that they ignore what they speak, and make Egypt err. And as a

drunk and vomiting man brings up what he had taken in, and does not know where he is, but lies with an alien mind: so Egypt shall have no work, or counsel, which has either a head or an end, or is suitable for old men, or for boys, of whom some through excessive age are foolish and delirious, others through wantonness and infancy know not what they do. Moreover, whether you wish to receive this in the Babylonian devastation, or in the advent of Christ, both according to the letter and according to spiritual understanding, it will have consistency.

(Vers. 16, 17.) In that day Egypt shall be like women, and they shall be stupefied and shall fear from the face of the commotion of the hand of the Lord of hosts, which He Himself shall move over it. And the land of Judah shall be a festivity to Egypt: everyone who shall have been mindful of it shall tremble from the face of the counsel of the Lord of hosts, which He Himself has thought over it. I think it is better to reprove even my own error, than while I am ashamed to confess ignorance, to persist in error. In that which I translated, And the land of Judah shall be a festivity to Egypt, for festivity in the Hebrew is read AGGA (חגא), which can be interpreted as both festivity (whence also Haggai is turned into festive) and fear, which Aquila more significantly translated γύρωσιν, when someone fearful and trembling turns his eyes around, and dreads the approaching enemy. Therefore, if we wish to take it in a good sense, that the record of Judah is a joy to Egypt, festivity is rightly said. But if, as I think, it is turned into

fear instead of festivity, let us understand dread or terror, because when Nebuchadnezzar comes, and all the hands of the strong men have been dissolved like those of women, even the name of Judah may be a terror to Egypt, because while it wishes to offer help to it, it has suffered such great evils. Concerning our times no one doubts, that in comparison with Christians all the Pagans are like women, having weak opinions, and whatever they have said is turned into foolishness, while they are stupefied at such a conversion of the nation, and wonder at and understand the hand of the Lord, and whoever of the Gentiles shall have been mindful of the Christian name, may confess the weakness of idolatry by fear.

(Vers. 18.) In that day there shall be five cities in the land of Egypt speaking the language of Canaan, and swearing by the Lord of hosts: one shall be called the city of the sun. For the city of the sun, I know not what the LXX wishing to interpret said asedec, which some of ours interpret as city of justice, and led by error, because according to the Hebrew ARES (חרס) is written, he thinks it is earth, which is written with other letters. Therefore Symmachus translated better, one shall be called the city of the sun: for ARES is an ambiguous word and is called both potsherd and sun, because both dry up and are dry. Onias, not understanding this place, built a temple in Egypt in the town of Heliopolis. Read Josephus's Histories (Joseph. lib 12, cap 9). Others wish Ares, that is, potsherd, to be understood as the city of Ostracine, and the other cities near Rhinocorura

and Casium, which until today it is manifest speak the Canaanite language, that is, Syrian, in Egypt: and they think that the Syrians and Arabs from nearby were translated into that land by Nebuchadnezzar. Furthermore, those who discuss the prophecy in the advent of Christ and the Roman empire, perceive five cities as either the law of the Lord, which was first interpreted in Alexandria, or five orders of the Church, bishops, priests, deacons, faithful, catechumens: or certainly the spiritual understanding of the law, of which the Apostle also says: I wish to speak five words in the Churches in my sense, than ten thousand words in a tongue (1 Cor. 14): and that one of the five cities is called the city of the sun, namely of justice, in whose wings is health.

(Vers. 19-21.) In that day there shall be an altar of the Lord in the midst of the land of Egypt, and a title near its border for the Lord. And it shall be for a sign, and for a testimony to the Lord of hosts in the land of Egypt. For they shall cry to the Lord from the face of the tribulator: and He shall send them a Savior, and a defender who may deliver them. And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and they shall worship Him with sacrifices, and gifts, and they shall vow vows to the Lord, and shall pay them. From this place until the end of the Egyptian Vision, or Burden, both Jews and our people wish it to be understood concerning the advent of Christ; but they put off their vows to the future, we retain them as already past. Take 'day' for 'time': although under Onias Josephus

contends that these things were done, who as a fugitive in Egypt, with a very great crowd of Jews, built a temple, and an altar, and attempted to fulfill the prophecy of Christ with empty rashness. Moreover, one altar is so called, as there is one faith, and one baptism, and one Church. And a title near its border for the Lord, without doubt signifies the Gospel and the writings of the Apostles. For just as above according to the Tropological understanding the land of Judah, formidable or solemn to Egypt, is understood as the Old Testament: so also the title in the borders of Egypt is demonstrated as the history of the Gospels. Finally he joins: And it shall be for a sign, and for a testimony, namely of the Lord's passion. Then those who shall have believed, with Egyptians running against Egyptians, and a man fighting against his brother, and city fighting against city: when the time of persecution shall have come, they shall implore the mercy of the Lord, and immediately the Savior shall arrive, that is, Jesus, for this is what it sounds like in our language. And the Lord shall be known by the Egyptians, and they shall know Him, whether the persecutors who shall have been overcome, or the believers delivered by present help. And they shall worship Him with sacrifices and gifts, and they shall vow vows to the Lord and shall pay them. Let the Jews answer: It is commanded in the Law, that an altar should not be made except in the one place which the Lord God has chosen, and sacrifices only by the Priests of the tribe of Levi.

(Vers. 22.) And the Lord shall strike Egypt with a plague, and shall heal it: and they shall be converted to the Lord, and He shall be appeased to them, and shall heal them. For whom the Lord loves, He reproves, and He scourges every son whom He receives. Persecution pertains not to the denial of the believers, but to testing and the crown.

(Vers. 23.) In that day there shall be a way from Egypt to the Assyrians, and the Assyrian shall enter into Egypt, and the Egyptian into the Assyrians: and the Egyptians shall serve Assur. Before the advent of Christ each nation had its own king, and no one could go from one nation to another: but in the Roman empire all things were made one. Let the learned reader revolve ancient histories, and know that from the Euphrates to the Tigris, all the region in the middle was that of the Assyrians. Therefore what the ancients called Assyrians, we now call Syrians, naming the whole from a part. Moreover, that which is said: The Egyptians shall serve the Syrians, is either to be taken thus, that the Roman legions, furnished with Syrian soldiers, guard Egypt, or that there are mutual trades of each nation between themselves, and the cities of Syria receive the abundance of Egypt, just as on the contrary Egypt is irrigated by the goods of Palestine and Phoenicia. Some of ours wrongly refer these things to the thousand years, and in the Jewish manner pronounce that they are to be in the consummation of the world, when the Antichrist coming

from the Assyrians shall have possessed Egypt and Ethiopia.

(Vers. 24, 25.) In that day Israel shall be the third to the Egyptian and the Assyrian, a blessing in the midst of the land, which the Lord of hosts has blessed, saying: Blessed be my people of Egypt, and the work of my hands to the Assyrian: but my inheritance Israel. Israel shall by no means be crushed in the middle between Egypt and the Assyrian, with the Antiochuses and Demetriuses now drawing the kingdom to themselves, now the Ptolemies vindicating its possession for themselves; but it itself also, established under the Roman empire, and through this the empire of Christ, shall be of that condition of which both Egypt and the Assyrians are, and shall be blessed in all the earth. Because from Zion shall go forth the law, and the word of the Lord from Jerusalem. Then it shall be said by the Lord: Blessed be my people of Egypt: when, with no longer Moses but the Lord Christ leading the way, infinite thousands of men shall have filled the solitudes, and with Pharaoh submerged, they shall have said in the desert: Let us sing to the Lord, for He is gloriously magnified: the horse and the rider He has cast into the sea (Exod. 15:1). Then also the work of the hands of the Lord shall be in the Assyrians; for these greatest nations flourish with swarms of monks, Egypt, and Mesopotamia, and they contend with each other with equal piety. But the inheritance of Christ is Israel, that is, the places of His birth, and

cross, and resurrection, and ascension, to which there is a concourse from the whole world.

(Chap. XX.---Vers. 1.) In the year that Thartan entered into Azotus, when Sargon the king of the Assyrians had sent him, and he had fought against Azotus, and had taken it. In that time the Lord spoke in the hand of Isaiah the son of Amoz, saying: Go and loose your sackcloth from your loins, and take off your shoes from your feet: and he did so, going naked and barefoot. And the Lord said: As my servant Isaiah has walked naked and barefoot, it shall be a sign and a portent of three years over Egypt, and over Ethiopia. So shall the king of the Assyrians lead the captivity of Egypt, and the transmigration of Ethiopia, of youths and old men, naked and barefoot, with buttocks uncovered, the ignominy of Egypt. And they shall fear, and be confounded by Ethiopia their hope, and by Egypt their glory. And the inhabitant of this island shall say in that day: Behold, this was our hope, to whom we fled for help, that he might deliver us from the face of the king of the Assyrians, and how shall we be able to escape?

We have placed the whole content of this chapter, that we may discuss the details in parts. Azotus, which in Hebrew is called ASHDOD (אשדוד), was a most powerful city of Palestine, one of five cities: this Sargon king of the Assyrians, who is called by seven names, having sent the leader of his army, whose name was Thartan, took and held. Therefore, at that time when the neighboring city was taken, it is commanded to Isaiah, that having laid aside the sackcloth tunic

(for this was the prophetic habit lamenting the sins of the people), and the shoes from his feet, which the LXX call caligae, he should go naked and barefoot, providing a type of the Egyptian captivity and of the Ethiopians, who had been an aid to the Egyptians: that as Isaiah walked naked, and showed foulness to those looking on with naked buttocks: so all Egypt and Ethiopia, with the Assyrian wasting them, should become naked, and nothing at all should remain in the land. Nor should anyone think this to be contrary to the superior felicity which is promised to the Egyptians: because there, after evils, future beatitude is preached; but here the present captivity is narrated, through which, with Israel and Damascus and the Philistines destroyed, he proceeded by a straight road to Egypt, and likewise overcame the Ethiopians themselves. That this may not seem ambiguous to anyone, let us place the testimony of Isaiah himself: But Rabshakeh returned, and found the king of the Assyrians fighting against Libnah: for he had heard that he had departed from Lachish: and he heard concerning Tirhakah king of Ethiopia, saying: He has gone out to fight against you (4 Kings 19:8, 9). And at the same time we learn the obedience of the prophets, that a noble man (for the Hebrews hand down that Isaiah was the father-in-law of Manasseh son of Hezekiah the king of Judah) was not ashamed to go naked; but judging nothing more honorable than the commands of God, he laid aside the sackcloth, having cast off which he was naked, having before one tunic, and that

of haircloth. Moreover, that which is said: A sign and portent of three years it shall be over Egypt and over Ethiopia, this signifies that for three years Egypt and Ethiopia are to be devastated by the Assyrians. Then, he says, the inhabitant of this island shall say, that is, Jerusalem, which is pounded by the waves of neighboring nations: Is this our hope? and to these we fled, that they might provide help to us, who could not deliver themselves from the evil of captivity? This, therefore, is the order of the providence of God, dispensing the whole race of men with ineffable judgment. Against the wrath of God Israel hoped in Damascus: let the city be demolished which against His will provides help to the impious. Judah hoped in the Egyptians: and let Egypt be destroyed. The Egyptians trusted in the Ethiopians: let the Ethiopians also be conquered by the Assyrians. The Assyrians became proud, thinking the victory to be not of God, but of their own strength: and let them also be conquered by the Babylonians. Babylon raised its head against God: and let it also be overcome by the Medes and Persians. The Persians and Medes in part persecuted the people of God, and the most savage ram tossed all peoples to the East and West; let the he-goat Alexander come, and crush him with his feet. And he who was raised up beyond measure, let him perish by poison, and let his kingdom be divided into parts: and when it shall have been clashed among itself for a long time, with the Roman winning, let it be wasted. The Roman himself with iron teeth and claws tore the flesh of

the saints, and with bloody mouth; let the stone be cut out from the mountain without hands, and the most powerful first kingdom and iron, then fragile and weak, let it crush in the manner of potsherds (Dan. 2).

(Cap. XXI.---Vers. 1.) The burden of the desert of the sea. Unless I were to read in the following parts of this chapter: Babylon has become beloved to me for a miracle. And again: Babylon has fallen, has fallen, and all the graven things of her gods are crushed into the earth. And above: Ascend, Elam, and besiege, Mede: I would doubt what this Burden was, which is imposed on the desert of the sea: It is clear, therefore, that Babylon is called the desert of the sea, Jeremiah saying from the person of God: And I will make her sea a desert, and I will dry up her land, and Babylon shall be into mounds of sands (Jer. 51:36, 37). Moreover, it is called 'sea' because of the multitude of inhabitants. Whence also above the multitude of Egypt was compared to the sea. The Lord shall make the sea of Egypt a desert. Moreover, that the Medes and Persians fought against Babylon, and subverted it, we read in the aforementioned Jeremiah: Sharpen the arrows, fill the quivers. The Lord will raise the spirit of the kings of the Medes (Jer. 51) and His mind is against Babylon, that He may lose her, because it is the vengeance of the Lord, the vengeance of His Temple. Raise the sign over the walls of Babylon, increase the watch, elevate the watchers, prepare the ambushes: because the Lord has thought, and has done whatever He spoke against the inhabi-

tants of Babylon. And again: Raise the sign in the land, sound the trumpet among the nations, sanctify the nations over her, announce against her to the kings of Ararat, Minni, and Ashkenaz, number against her Tapsar, bring up the horse like a stinging locust. Sanctify against her the nations, the kings of Media, her leaders and her whole magistrate, and all the land of her power. And the earth shall be moved, and shall be troubled, because the thought of the Lord has watched against Babylon, that He may place the land of Babylon desert and uninhabitable (Jer. 51:27, seqq.).

(Vers. 1, 2.) As whirlwinds come from the South, from the desert he comes from a horrible land. A hard vision is announced to me. The voice of the Babylonian people fearing is introduced, or of Babylon itself, because it hears that the Medes and Elamites are preparing an army against itself, and are coming from solitude, and it places an example of comparison. As, he says, a vehement tempest is accustomed to come from the South wind: so to me from solitude comes wasting, from a horrible land, whose name indeed I cannot even hear without dread. A hard vision is announced to me: for what is harder than present captivity? He who is incredulous, acts unfaithfully: and he who is a depopulator, wastes. It can be read thus in the Hebrew: You who slay, slay; and you who waste, waste, so that the vaticination of the prophecy may be directed to the Elamite and Mede themselves, exhorting him to fulfill what he has begun, to ascend intre-

pid, to besiege the most powerful city. But if it is read thus, as we have translated, as if spoken concerning a third person, he who is incredulous, acts unfaithfully: and he who is a depopulator, wastes: it is to be coupled with the preceding things, in which Babylon predics that a hard vision has been announced to her. Ascend, Elam, besiege, Mede: I have made all her groaning to cease. Fear not, he says, O Persian and Mede, the multitude of Babylon, nor dread her past power: all her groaning and burden, with which she was accustomed to press you before, I have made to cease: either because no one now groans and grieves pressed by the power of Babylon: or because Babylon itself is oppressed by such great evils, that she has not even a free groaning.

(Vers. 3, 4.) Therefore my loins are filled with pain: anguish has possessed me, like the anguish of a woman in labor: I fell down when I heard it, I was troubled when I saw it. My heart has withered, darkness has stupefied me. Babylon, my beloved, has been placed for me as a miracle.

Prophets are obscure for this reason, because many persons are changed in them. Therefore, now also the voice of Isaiah is introduced, mourning Babylon in a prophetic spirit, because such great evils are about to come upon her, that he himself who narrates, overcome by fear, is unable to break forth into words, seeing the blood of so great a multitude being shed: and moved by the affection of mercy (for a man speaks concerning men), he grieves no less than a woman is accustomed to wail in childbirth; but

troubled and trembling, and falling down to the earth, with darkening eyes he knows not what he speaks. Moreover, for that which we translated, 'Babylon, my beloved,' in the Hebrew is read, NESEPH ESCI (); and it is the same word which we placed at the beginning of the Babylonian Burden, 'upon a dark mountain': for instead of 'dark' or 'shadowy' is written Neseph. And this city is properly so called because of its height and its peak of pride erected even to heaven.

(Vers. 5.) Prepare the table, behold in the watchtower those eating and drinking: arise, princes, take up the shield. This passage is taken in two ways: O Medes and Elamites, to whom I said above, 'ascend Elam, besiege Mede,' take food, prepare yourselves for the future battle, lest after the time of the struggle arrives, weariness should draw you back. And when you have eaten and drunk, arise, seize your arms, war against the Babylonian. And what he says, 'behold in the watchtower,' is read in this sense: diligently look forward to those things which are to come. It can also be understood thus: O Babylon, prepare for Belshazzar, the son of Evil-merodach, the grandson of Nebuchadnezzar your king, a table and a banquet, and see what happens after the food, in which he will drink to harlots and concubines in the vessels of the Lord. O princes, who sit at table with the king, but it signifies the Medes and Persians, arise and seize arms for the killing of the king. This we learn more fully in the volume of Daniel (Cap. 5).

(Vers. 6 seqq.) For thus has the Lord said to me: Go and set a watchman, and whatsoever he shall see, let him announce. And he saw a chariot of two horsemen, a rider on an ass, and a rider on a camel. And he contemplated diligently with much observation, and he cried as a lion: Upon the watchtower of the Lord I am standing continually by day, and upon my ward I am standing all the nights. Behold, this man comes, a rider, a man in a chariot of horsemen, and he responded and said: Babylon has fallen, has fallen, and all the graven things of her gods are crushed into the earth. My threshing, and the son of my floor, that which I have heard from the Lord of hosts, the God of Israel, I have announced to you.

He gives the causes of his former dread, why anguish possessed him like a woman in labor, and why he fell down hearing, and was terrified, and surrounded by shadowy horror. These things, he says, the Lord said to me: Go and constitute a watchman, that he may announce to you the future things in a prophetic spirit; whom when I had placed on the watchtower, he saw a team coming, and a driver above, and an ass and a camel drawing the chariot. Moreover, it signifies Cyrus, the king of the Persians and of the Medes, coming with a small and a great empire. For the Persians before Cyrus were ignoble, and were held of no place among the nations: the Medes were always most powerful. Therefore, this one rider, supported by the army of two nations, comes against Babylon: and that watchman who had been placed to look forward

to those things which were to come, cried as a lion, or the prophet himself is called a lion. And because there was doubt concerning the person of the watchman, who had seen Cyrus ascending, he himself explains more clearly, and says: 'Upon the watchtower of the Lord I am standing continually by day,' pronouncing himself to be the watchman of the Lord, who, always placed in the prophetic office, and obeying the command of the Lord by day and by night, speaks whatever He has ordered. What therefore did the lion cry? 'Behold, this man comes, a rider, a man in a chariot of horsemen': undoubtedly Cyrus is indicated. And he responded and said, the lion himself who had cried above: 'Babylon has fallen, has fallen, and all the graven things of her gods are crushed into the earth.' For while the rider of the team was devastating it, Babylon was destroyed even unto eternity, and the temple of Bel and all the idols were leveled to the ground. But what follows: 'My threshing, and the son of my floor,' makes an apostrophe to Jerusalem, and to the Temple which is situated on the threshing floor of Ornan, and says to her: O Jerusalem, and O people, son of my Temple, let not what I have said seem incredible to you: for they are not my words, but the Lord's, and through my mouth His words have resounded. Some think, but wrongly, that this is said not to Jerusalem, but to Babylon, of which it was said above: 'Babylon my beloved has been made a wonder to me'; and that the sense is: you who have crushed me, you yourself shall also be crushed, not by my word, but by

the power of the Lord, who foretells to you these things to come. But what the Seventy interpreters intended in this place, in translating 'uriah' instead of 'lion,' which in Hebrew is called ARIA, I do not sufficiently understand, especially since the aforementioned priest Uriah, who is called as a witness, is written with different letters.

(Vers. 11, 12.) The burden of Duma. He calleth to me out of Seir: Watchman, what of the night? watchman, what of the night? And the watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come. For Duma, the Seventy put Idumaea. However, Duma is not the whole province of Idumaea, but a certain region of it which turns towards the South, and is twenty miles distant from the city of Palestine which today is called Eleutheropolis: near which are the mountains of Seir, the name being taken from the author; for Seir is interpreted as bristly and hairy (hispidus et pilosus), which Esau was.

In the prophet Obadiah, we have disputed more fully concerning this nation: in which it was necessary to revolve the ancient history, and to draw the same Visions of Ezekiel and Jeremiah into testimony, and especially the prophecy against mount Seir (Ezek. 25 and 35, Jerem. 49). And that from the Psalms: 'Over Edom will I stretch out my shoe.' And elsewhere: 'The tabernacles of the Idumaeans and the Ishmaelites, Moab, and the Hagarenes, Gebal and Ammon, and Amalek' (Ps. 60:8; Ps. 83:6, 7). Amos also says: 'For three crimes of Edom, and for four, I

will not convert him, because he hath pursued his brother with the sword, and hath violated his mercy' (Amos 1:11), or, as Symmachus translated, 'his own bowels,' because he dared to fight against kindred peoples, and to disagree with hostile hatred.

Moreover, the region [or kingdom] of Esau was in the region of Duma, that is, in the mountains of Seir. We believe that this, as a metropolis, according to the order of the previous Visions, was conquered by the Assyrians, or by Nebuchadnezzar, and that, mindful of its ancient race, because it was generated from the stock of Abraham and Isaac, it implored the help of God, and, necessity compelling, demanded His clemency.

Therefore the Lord now relates: he who is besieged in Seir, and is surrounded by enemies, implores my help, and says: O guardian of Israel, who protectest thy people with eternal custody, and as if in the night, while they are sleeping, thou watchest, lest the enemy break in; why dost thou not protect us also, who are of his seed, with similar clemency? To whom I, the guardian and watchman, respond, concerning whom it is written: 'He that keepeth Israel shall neither slumber nor sleep' (Ps. 121:4). The morning comes to my people, and night to the nation of the Idumaeans; to them I will afford light, you I will leave in darkness.

Or certainly thus: light comes when the night is passed; if you invoke my help, and are of the stock of my servant Abraham, do not seek me

only in necessities, but return to me with your whole soul. Come, and I will receive the penitent.

Let this be said according to the history: otherwise, because of the similarity of the letter, and from the fact that RES and DALETH do not differ much between themselves, some of the Hebrews read 'Rome' instead of 'Duma,' wishing the prophecy to be directed against the Roman kingdom, with a frivolous persuasion, by which they always think the Romans are demonstrated in the name of Idumaea: but Duma is interpreted as silence (silentium).

(Vers. 13 seqq.) The burden in Arabia. In the forest at evening you shall sleep, in the paths of Dodanim. Meeting the thirsty, bring water: you who inhabit the land of the South, meet the fugitive with bread. For they have fled from the face of swords, from the face of the imminent sword, from the face of the extended bow, from the face of the heavy battle. For thus says the Lord to me: Yet in one year as in the year of a hireling: and all the glory of Kedar shall be taken away, and the remnants of the number of the strong archers of the sons of Kedar shall be diminished: for the Lord God of Israel has spoken.

To me, seeking and for a long time with deliberation treating what Arabia might be, to which the prophetic word is directed, whether the Moabites, or the Ammonites, and the Idumeans, and all the other regions which are now called Arabia, what follows in this same Vision gave the occasion: 'All the glory of Kedar shall be taken away, and the remnants of the number of

the strong archers of the sons of Kedar shall be diminished' (Isa. 21:16, 17), that the Ishmaelites ought to be understood. The book of Genesis teaches that from Ishmael, Kedar and the Hagarenes, who are called Saracens by a perverse name, were born. These inhabit throughout the whole solitude, of whom I think even the poet says: 'The Barcaei wandering far and wide' (Virg. Aeneid. IV); and the aforementioned volume: 'Against the face of all his brothers he shall dwell' (Gen. 16:12): because the widest desert is extended from India even to Mauritania, and the Atlantic Ocean, which I think the title of Jeremiah sounds: 'To Kedar and to the kingdoms of Hazor, which Nebuchadnezzar king of Babylon struck' (Jer. 49:28); and immediately follows: 'Thus says the Lord, arise and ascend to Kedar, and waste the sons of the East: they shall take their tabernacles and their flocks, their skins and all vessels, and they shall take camels for themselves' (Ibid., 29): and again: 'For Nebuchadnezzar king of Babylon has taken counsel against you, he has thought thoughts against you.' Arise and ascend to a quiet nation, and dwelling confidently, says the Lord: no doors, no bars for them: they dwell alone. And their camels shall be for a spoil, and the multitude of cattle for a prey. And I will scatter them into every wind who are shorn in the hair: and from every border of them I will bring destruction upon them, says the Lord: and Hazor shall be a habitation of dragons desert forever; no man shall remain there, nor shall the son of man inhabit it (Ibid., 30 seqq.). I have placed the

whole testimony of the prophecy from Jeremiah, so that you may understand without doubt what Kedar is. And consider how he has described the nation of the Ishmaelites, that is, of the Saracens properly, because they dwell in tents: who hold the seats which night has compelled: who have herds, and cattle and flocks of camels: who have no doors nor bars: for they do not live in cities, but dwell in the solitude. And these, therefore, were deleted by the Babylonians, because they subverted even to the ground the city of Hazor, which was the metropolis of that nation in the desert: and yet although the flocks of camels and sheep were captured, and their skins and tents divided by lot: the destruction of that whole nation is not signified, because on dromedary camels a hundred and more thousands are accustomed to flee in one day through the vast solitude. 'All the glory of Kedar,' he says, 'shall be taken away': and the number of archers being diminished, because they especially prevail in the art of fighting: the others who shall have fled, will remain. Because we have understood what Kedar is, and what Arabia, and what Hazor, let us see what Isaiah the prophet says: 'In the forest at evening you shall sleep, in the paths of Dodanim.' The word ARAB (), as we have already often said, is called 'evening,' and 'Arabia,' and 'raven,' and 'plain,' and 'West.' And for that which we according to the LXX translated, 'you shall sleep,' it can be interpreted, 'you shall tarry,' or 'you shall inhabit,' which is Î±á½Î»Î¹Î¸á½µÏƒÎµÏƒÎ¸Îµ, which in Hebrew is called THALINU (). DODANIM () also is

turned into 'neighbors' and 'kindred.' Therefore it is now predicted to the Jews, who were able to escape the Babylonian siege, and to pass over from the wasting of the whole province to the neighboring desert, that they are to inhabit in the solitude of Arabia in the journey which leads to the brothers. And again the word is turned to the Ishmaelites, and exhorts them to mercy: run, and to the weary brothers and those endangered by the heat of thirst, bring waters meeting them: for so great is the fervor of the sun, that unless you succor them, they would perish in the solitude: and not only waters, but also bring bread to the fugitives, so that your clemency may relieve those whom the siege has exhausted. And at the same time he gives the cause why he commands these things to be done, saying: they have fled the Babylonian sword, they have fled the bows of the Elamites, they have fled the imminent battle. Nor should you despise the miserable: your captivity will also come quickly. For as the year of a hireling is swift, and he thinks every labor short until he reaches the desired reward: so all the glory of the sons of Kedar shall be taken away from you, and your arrows shall be crushed, and a small number of fighters shall remain. Some will have it from that which is said, 'yet in one year, and all the glory of Kedar shall be taken away,' that not the Babylonian captivity is predicted, concerning which also Jeremiah speaks, but of the Assyrians, who after one year of the Judaic wasting, persecuted the Saracens most widely. That place besides, in which we translated: 'You who

inhabit the land of the South, meet the fugitive with bread': and read almost from the person of the Lord in an imperative way, they affirm can be read thus in the Hebrew: 'Those who inhabit the land of the South, met the fugitive with bread'; so that when God said to them, 'meeting the thirsty, bring water,' they with an inimical mind brought loaves without waters, that they might increase thirst with food.

(Cap. XXII.---Vers. 1.) The burden of the valley of Vision. The LXX, although it is not had in the Hebrew, translated more clearly: the word of the valley of Zion. For this city is the nursery of prophets, in which the Temple was built, and the Visions of the Lord were multiplied. Because, therefore, it is placed among the other nations, and is reputed as one of many, it is by no means called a mountain, according to that prophetic word: 'His foundations are in the holy mountains: the Lord loves the gates of Zion above all the tabernacles of Jacob' (Ps. 86:1); but a valley, from the fact that it has been humiliated. In other words, Jeremiah speaks this same thing: when he received the cup full of wine, and gives it to all the nations, and lastly offers it to Jerusalem, that she may drink, and vomit, and fall, and be mad: signifying that by the Babylonians even this city is to be wasted (Jer. 25). Which the history of the Kings and of Jeremiah narrates more fully. From which we understand that the Creator of all is equally God, and dispenses all things by the same judgment, according to that which He Himself speaks through Amos: 'Are you not to me as the

sons of the Ethiopians, O sons of Israel? says the Lord.' Did I not make Israel to ascend from the land of Egypt, and the Philistines from Cappadocia, and the Syrians from Cyrene? Behold the eyes of the Lord are upon the sinful kingdom (Amos 9:7). Lest the Jews should think for that reason that they had the privilege of merits, because they had been led out from Egypt, he says that even the other nations had been translated to other lands by His command.

What ails you also, that you also have gone up every one of you to the housetops, full of clamor, a frequent city, an exulting city? A Hebrew related to me that the present Vision does not pertain to that time in which Nebuchadnezzar took Jerusalem, and led Zedekiah bound and deprived of his eyes into Babylon; but to the times of Sennacherib, when Shebna the High Priest betrayed a great part of the city, and only Zion, that is, the citadel and Temple, and the nobles remained, in the example of the Roman city, which, when the Gauls rushed in, saved the patricians and the flower of the youth in the citadel. Moreover, we can also speak of the Babylonian captivity: although Eusebius refers all things to the coming of Christ, and thinks they were completed in the times of Vespasian and Titus. Let us pluck, therefore, the individual things, briefly touching upon the threefold exposition. 'What ails you also?' What have you, he says, O Zion, that you also have gone up every one of you to the housetops? When he says, 'you also,' he shows that the others ascended before. Were you also reputed among

the nations, who are besieged by enemies, and ascend the roofs full of the wailing and lamentation of miserable women, a city formerly royal?

(Vers. 3.) Your slain are not slain by the sword, nor dead in battle. All your princes have fled together: they are bound hard. All who were found, were bound alike: they have fled far. If you refer it to the times of Sennacherib, when the city was partly taken, they are rightly said not to have been conquered by the sword, nor killed in battle, but by betrayal, while others were fleeing from the city; others, whom the enemy oppressed, bound with chains. But if to the Babylonian captivity, which is also more true: we shall say that they were overcome not by battle, but by siege. But if at the coming of Christ, according to Eusebius, you should wish to understand tropologically: you will say that they were slain not by the sword, but by infidelity, and all their princes receded from God, and were bound with the ropes of sins, nor was there anyone of the Pharisees who was not bound with the nets of the devil.

Therefore I said: Depart from me, I will weep bitterly: do not press upon me to comfort me over the wasting of the daughter of my people. If in the wasting of Babylon the Prophet weeps with the affection of one mourning, and says: 'Anguish has possessed me, like the anguish of a woman in labor: I fell down when I heard it, I was troubled when I saw it, my heart has withered, darkness has stupefied me: Babylon my beloved has been placed for me as a miracle,' how much more now

in the ruin of his own city can he receive no consolation, giving himself totally to lamentations!

For it is a day of slaughter, and of treading down, and of weeping to the Lord God of hosts in the Valley of vision. He gives the causes according to the threefold understanding, why he said: 'Depart from me, I will weep bitterly'; because Zion has been trodden down, formerly a mountain of visions, and now a valley of weeps.

(Vers. 6.) Searching the wall, and magnificent upon the mountain: and Elam took the quiver, the chariot of the horseman, and the shield uncovered the wall. The army of Babylon is described entering the city, occupying the temple, and proudly marching through the streets in chariots. And as for the fact that the shield—which usually covers other things—uncovered the gilded doorposts and the walls covered with marble veneers, it resonates elegantly in the Hebrew, and the sense is most beautiful: that the shield did not protect anyone, but uncovered them, because all wealth was torn out through the strength of the soldiers. But if the Elamites are placed in the battle, which is a city of the Assyrians, it cannot be referred to the times of the Roman subversion, unless perhaps we interpret everything allegorically.

(Vers. 7-9.) And your chosen valleys shall be full of chariots, and horsemen shall place their seats in the gate. And the covering of Judah shall be revealed, and you shall see in that day the armory of the house of the forest, and you shall see the breaches of the city of David, because

they have been multiplied. He clearly describes the captivity which took place in the eleventh year of King Zedekiah, of which Jeremiah also speaks: 'Behold, I will call all the kindreds of the kingdoms of the North, says the Lord, and they shall come, and every one shall set his throne in the entrance of the gates of Jerusalem, and upon all the walls thereof round about' (Jer. 1:15). Lest we think this was predicted by voice but not fulfilled in deed, the same Jeremiah says: 'In the eleventh year of Zedekiah, in the fourth month, on the fifth of the month, the city was opened, and all the princes of the king of Babylon entered, and sat in the middle gate' (Jer. 39:2). Then, therefore, in the circuit of the city of Jerusalem, an innumerable army was poured out, and the Holy of Holies was opened, and the armory, which had been planted with a grove, was unlocked by hostile devastation, and the enemy entered through all parts of the city by divided walls.

(Vers. 10, 11.) And you gathered the waters of the lower pool, and you numbered the houses of Jerusalem, and you destroyed the houses to fortify the wall. And you made a lake between two walls, and the water of the old pool: and you did not look up to him who had made it, and you did not see its maker from afar. He relates how they prepared the city for siege, and transferred the waters of the lower pool, which could be taken, to the upper fortification, and having destroyed the houses, they built walls, and among the individual kindreds, they counted out how much water each house should receive, and made a cistern

between the two walls, and restored the old pool to preserve the waters: And they did not rather invoke the help of God, who is the founder of the city and the Lord of the pool; as if he said in other words: You had confidence in man, and not in God, who is the maker of man. Some, according to mystical understandings, understand the old pool as the shadow of the Law, and between the two walls as the New and Old Testament, a lake built by the traditions and mandates of the Pharisees, which cannot contain waters: and that they did not look back to the Son of God, nor believed in the presence of him whom they once did not see, because they were always incredulous of God's precepts.

(Vers. 12-14.) And the Lord God of hosts shall call in that day to weeping, and to mourning, and to baldness, and to a girdle of sackcloth. And behold joy and gladness, killing calves, and slaying rams, eating flesh, and drinking wine: let us eat and drink, for tomorrow we die. And the word of the Lord of hosts was revealed in my ears: If this iniquity shall be forgiven you until you die, says the Lord God of hosts. While the captivity was present and Jerusalem was besieged, when sword, famine, and thirst urged the city, Jeremiah was provoking the people to repentance (Jer. 34), and on the contrary, the kings and princes, and the miserable common people in the desperation of those perishing, were giving themselves to banquets. Moreover, nothing so offends God as a neck stiffened after sins, and contempt out of desperation. Which he also speaks through

Amos: 'For three and four impieties I will not turn away from him'; because he both thought and did it, and did not do penance: moreover, he even taught evil. Whence it is also said now: 'If this iniquity shall be forgiven you until you die' (Amos 1:4). Allegorical interpreters think it was predicted of the passion of Christ, that God called even after the cross of the Lord Savior the unhappy people to penance, and nevertheless they gave themselves to desperation and pleasure. For the beginning of this vision, in which he says: 'Full of clamor, a frequent city, an exulting city,' they refer to that time when, incited by the Pharisees, the people resonated with a like voice against Jesus: 'Crucify, crucify such a one: we have no king but Caesar' (John 19:6-7). The Apostle also made use of the example of this testimony, writing to the Corinthians about the resurrection: 'If the dead rise not, let us eat and drink, for tomorrow we die' (1 Cor. 15:32).

(Vers. 15 seqq.) Thus says the Lord God of hosts: Go, enter in to him who dwells in the tabernacle, to Shebna the provost of the Temple, and you shall say to him: What do you here? or as if who were here, because you have hewn you out a sepulcher here? You have hewn out a memorial on high, diligently a tabernacle for yourself in a rock. Behold, the Lord will cause you to be carried away: as a cock is carried away, and as a garment so He will lift you up. Crowning He will crown you with tribulation, as a ball He will send you into a wide and spacious land: there you shall die, and there shall be the chariots of your glory; the

ignominy of the house of your Lord. And I will expel you from your station, and from your ministry I will depose you. And it shall come to pass in that day, I will call my servant Eliakim the son of Hilkiah. And I will clothe him with your tunic, and with your girdle I will strengthen him, and I will give your power into his hand: and he shall be as a father to the inhabitants of Jerusalem and to the house of Judah. And I will give the key of the house of David upon his shoulder, and he shall open, and there shall be none who shall shut: and he shall shut, and there shall be none who shall open. And I will fix him as a peg in a faithful place, and he shall be for a throne of glory to the house of his father. And they shall hang upon him all the glory of the house of his father, diverse kinds of vessels: every small vessel, from the vessels of bowls even to every vessel of musicians. In that day, says the Lord of hosts, the peg shall be taken away that had been fixed in a faithful place, and it shall be broken and fall, and that which hung on it shall perish, because the Lord has spoken.

We have said above that Shebna was a priest who betrayed the city to the Assyrians. But because this is of Hebrew tradition, and the Scripture does not speak it, let us understand him as proud, puffed up, and voluptuous, and treading down the peoples with his feet: and because he did all the things which the Prophet describes, his priesthood was translated to Eliakim the son of Hilkiah, so that he being ejected, a new Priest might be made. From which we understand that pride is to be avoided with all zeal, which

offends God, and not even the privilege of the priesthood can be safe from it. This is the Shebna (as some think) and Eliakim, of whom the same Prophet subjoined: 'The king of the Assyrians sent Rabshakeh from Lachish into Jerusalem to king Hezekiah with a heavy hand: and he stood in the aqueduct of the upper pool, in the way of the fuller's field, and there went out to him Eliakim the son of Hilkiah, who was over the house, and Shebna the scribe, and Joah the son of Asaph from the records' (Isa. 36:2 et seqq.). The Prophet is therefore commanded to enter in to the priest, who was dwelling, according to the LXX, in the pastophorium; according to Aquila, in the tabernacle: for which Theodotion, following the Hebrew truth, says: 'Enter in to this Socen,' which can be interpreted as 'equitable and right' (so that, clearly, by antiphrasis, he may be understood as iniquitous and perverse), to the priest of the temple, and you shall say to him: You who dwell in the house of God, whose crimes revel in the whole city, why are you secure in your works, as if you did not fear captivity: you have hewn out for yourself a sepulcher in a rock, and have built so proudly, that ambition would follow you even in death?

Hear what the sentence of the Lord is against you: as a cock is carried off on the shoulder of one carrying it, and as individual men lift their cloak on their shoulder: so easy shall be your translation into captivity. You shall have a crown, not of a golden plate and of the sanctification of the Lord, but of tribulation and anguish. For just

as a ball, if it be sent on a slope, cannot stand still, but is rolled with a swift course: so also you shall be led away to a very wide land, which we may understand as either Egypt or the plains of Babylon, and there you shall die: and there shall be the chariots of your glory, all the powers and riches by which you now walk supported. There you shall feel the ignominy of the house of your Lord: because on account of your evil works and the violated Temple of your God, you shall suffer these things. I will drag you down from your grade, and from the office of the priesthood I will cast you out, and in your place I will clothe my servant Eliakim the son of Hilkiah with your garments, and I will adorn him with your girdle: just as Eleazar was clothed with the garments of his father Aaron. To him I will give the power of the Temple, who may have a people not subject to him as a slave, but a lover of him as a son. He himself shall receive the key of my house, and shall carry it on his shoulder; he himself shall have the power over all ceremonies. And just as if a peg is fixed in the wall of the Temple, and placed in a very firm place, all the vessels of the priests and Levites, both those which are necessary in sacrifices and those of every kind of musicians, are suspended on it: so all the people shall hang from the power of my servant Eliakim. Moreover, as to what he says: 'In that day the peg that had been fixed in a faithful place shall be taken away, and it shall be broken and fall, and that which hung on it shall perish, because the Lord has spoken,' many refer this to Shebna, that once Eli-

akim is fixed as a peg, the former peg which had been fixed collapses. But because it follows: 'And that which hung on it shall perish': which by no means happened when Shebna was cast down, we understand this to be said because, Shebna having been deposed, Eliakim received the Pontificate, the dignity of whose priesthood the final captivity subverted. Those who receive all things according to anagogy wish that in the Pontificate of Shebna the priesthood of the Jews should fall, and in the succession of Eliakim (which is interpreted as 'God rising'), the sacraments of the Evangelical worship should be shown: so that this which follows: 'In that day, says the Lord of hosts, the peg shall be taken away, which had been fixed in a faithful place, and it shall be broken and fall,' pertains to the ruin of the former people. Moreover, no one doubts, both according to history and according to allegory, that because he had said 'peg,' the metaphor is preserved in the suspension of vessels of diverse kinds: and that when the former ones are broken, others are suspended.

(Chap. XXIII.---Vers. 1.) The burden of Tyre. Wail, you ships of the sea, because the house is wasted, from whence they were accustomed to come: from the land of Kittim it is revealed to them. Be silent, you who dwell in the island, the merchant of Sidon. The prophet Ezekiel more clearly and fully explains both the subversion of Tyre and the causes of the subversion, saying: 'Son of man, because Tyre has said of Jerusalem: Aha, the gates of the peoples are broken, she is

turned to me, I shall be filled, she is deserted. Therefore thus says the Lord God: Behold, I am against you, O Tyre, and I will cause many nations to come up against you, as the waves of the sea come up, and I will dissipate the walls of Tyre, and I will destroy her towers, and I will scrape her dust from her' (Ezek. 26:2 et seqq.). Moreover, he teaches by name in what follows what these many nations are, which shall inundate Tyre as the waves of the sea: 'Behold, I will bring upon Tyre Nebuchadnezzar king of Babylon from the North, the king of kings, with horses, and with chariots, and with horsemen, and with a company and a great people. He shall slay your daughters who are in the field with the sword: and he shall encompass you with fortifications: and he shall carry a mound round about, and he shall lift up a shield against you, and he shall temper vineyards and rams against your walls, and he shall destroy your towers in his armor,' and the rest which follow until the end of the vision. For also in another prophecy, which is seen against the Egyptians, the same Scripture weaves: 'Son of man, Nebuchadnezzar king of Babylon has caused his army to serve a great service against Tyre: every head was made bald, and every shoulder was peeled, and no reward was given to him, nor to his army from Tyre' (Ezek. 29:18). By which he signifies that for a long time a mound was carried by the army of Babylon, so that what Alexander did afterwards, joining the island to the mainland, he had attempted to do before (Quintus Curtius, book

4). Therefore, as we read above against Babylon, and the Philistines, and Moab, and Egypt, and the Edomites and Ishmaelites, God's threat, because they insulted the captivity of His people, so also now against Tyre, the enemy and insulter of the subversion of Jerusalem, the prophecy is woven, that she also is to be destroyed by the same enemy. We read the histories of the Greeks, and especially of those who describe the wars of the Assyrian nation; and there we find that after the captivity of Jerusalem, the Palestinians, and the Arabs, and the Damascenes, and thereafter the Egyptians were subverted. Moreover, that these nations, and especially Tyre, always attacked Israel, and rejoiced in her subversion, the prophet Amos explains in the beginning of his volume (Amos 1), and the Psalmist declares, briefly singing praises to God: 'O God, who shall be like to you? be not silent, nor be still, O God. For behold, your enemies have made a noise: and they who hate you have lifted up their head. They have taken a malicious counsel against your people, and have consulted against your holy ones. They have said: Come, and let us destroy them from being a nation, and let the name of Israel be remembered no more. For they have consulted together with one consent, they have at the same time disposed a testament against you: the tabernacles of the Edomites, and the Ishmaelites, Moab, and the Hagarenes, Gebal, and Ammon, and Amalek, the foreigners with those who dwell in Tyre' (Ps. 82:1 et seqq.). From all of which we learn that the weight of the wrath of God has

come upon Tyre the harlot, who here is described under the species of a whore, and in Ezekiel under the translation of a ship (Ezek. 26).

(Vers. 1.) 'Wail,' he says, 'ships of the sea.' For which in the LXX we read 'of Carthage': and in the Hebrew it is had THARSIS (תרשיש): about which I have disputed both in the prophet Jonah and in a certain epistle. Moreover, we can —because Carthage is a colony of the Tyrians —understand Carthage in the present place as Tharsis, not the sea generally: for by no means do ships come to Tyre from Africa, nor from the land of Kittim, which some interpret as Cyprus: for even until today there is among them the city of Citium, from which Zeno the founder of the Stoic sect was: although most of ours, and especially the beginning of the Maccabees, think Kittim to be the islands of Italy and Macedonia. For this the Scripture commemorates, that Alexander the king of the Macedonians went out from the land of Kittim. In naming it an island, he also does not lie: for afterwards by Nebuchadnezzar or Alexander it was made part of the mainland, on account of the expugnation by many mounds carried together in the brief strait. He also calls it the 'merchandise of Sidon,' according to the following verse, in which he says: 'Be ashamed, O Sidon.' For histories hand down that Tyre is a colony of Sidon.

(Vers. 3.) Crossing the sea they filled you, in many waters the seed of the Nile, the harvest of the river its fruits. That Tyre rejoices in merchandise, and is the emporium of the whole

world, both the present times prove, and Ezekiel describes in broad discourse. Moreover, that merchants cross the seas in conveying wares, there is no one who doubts; nor does the city itself have such great riches from the land of its own region, which is very narrow and is pressed by the borders of Galilee and Damascus, as much as from the subvection of ships. All the Nile and the fertility of Egypt is poured into Tyre from nearby. For the Nile, which we read among the Hebrews SIOR (שיחור), the LXX and Theodotion have interpreted 'merchants'; which word means 'turbid,' and through this signifies the waters of the Nile, Jeremiah testifying: 'What ails you and Egypt, that you should drink the waters of Geon' (Jer. 2:18): for which in the Hebrew it is had 'Sior,' that is, 'turbid.'

(Vers. 4.) Be ashamed, O Sidon: for the sea says, the strength of the sea, saying: I have not travailed, and I have not brought forth, and I have not nourished young men, nor brought up virgins to increase. I have said above that Tyre is a colony of the Sidonians. Hear therefore, O mother, all the seas crying out together against your daughter, and in a certain way emitting a voice, which by nature are not able to speak: in vain have I gathered riches: without cause have I brought wealth from the whole world into Tyre: she was rich, she was luxurious, and formerly rejoicing in a multitude of peoples, in whom was born a crowd of mortals, a troop of boys, swarms of youth, whose streets were resounded with the plays of virgins and infants and young men and

girls: now she is reduced to solitude. Moreover, to make prosopopoeias from mute things is solemn.

(Vers. 5.) When it shall be heard in Egypt, they shall be in pain when they shall hear of Tyre. This is clear, that the Egyptians, after they heard that a most powerful and neighboring nation was deleted by a long siege, know that destruction is also approaching for themselves.

(Vers. 6.) Pass over the seas, wail, you who dwell in the island. Again, for 'sea' and 'Tharsis' the LXX have translated 'Carthage.' We read in the histories of the Assyrians that the besieged Tyrians, after they saw no hope of escaping, having boarded ships, fled to Carthage, or to other islands of the Ionian and Aegean sea. Whence also it is said in Ezekiel: 'Reward was not rendered to him, nor to his army from Tyre' (Ezek. 29:18); for the reason that all the riches of the city were translated, and all the nobles left it empty.

(Vers. 7.) Is not this your city, which gloried from ancient days in its antiquity? He argues Tyre of pride, because it gloried in the antiquity of its condition, and did not look back to God: but recollecting the names of its fathers, thought itself eternal. Her own feet shall lead her far away to sojourn. He says this of those who had remained in the city, and were led captive into Babylon.

(Vers. 8.) Who has thought this against Tyre once crowned? Again read Ezekiel (Ezek. 27), and you will know of how great glory Tyre was, from the lamentation of its prince. He calls it 'crowned,' because just as a king among a very great multitude of men raises his head adorned

with a diadem: so Tyre, shining and exalted with riches, and glistering with gold and gems and silk and purple, was estimated a queen among all nations. Whose merchants were princes, her traders the renowned of the earth. We marvel that the legate of Pyrrhus once said of the Roman city: 'I have seen a city of kings.' Behold, long before those times, the merchants and traders of Tyre are described as princes and renowned: so that through these the magnitude of opulence may be shown, since a merchant of Tyre could be a king in the words of another.

(Vers. 9.) The Lord of hosts has thought this, that He might detract the pride of all glory: and lead to ignominy all the renowned of the earth. Because above he had said in the manner of one interrogating: 'Who has thought this against Tyre once crowned?' Now he himself answers: the threads have not been drawn out thus by the fates, as fools think; the wheel of fortune has not run, but it has been perfected by the judgment of God and His own will, who resists the proud, and gives grace to the humble (James 4:6): and He admonishes the arrogant of their condition, that they may learn His power through misery, whose clemency they had been unwilling to feel through benefits.

(Verse 18.) And her merchandise and her hire shall be sanctified to the Lord: they shall not be stored up nor laid up. For her merchandise shall be for those who dwell before the Lord, that they may eat unto fullness, and be clothed even unto old age.

These things according to history we have not yet found accomplished, unless perhaps it is to be thought that after the building of Jerusalem and the restoration of Tyre, the cities were friendly to one another, and that Tyre frequently sent gifts to the temple of God: as we also read in Ezra (Ezra 13:16) that he drove away the Tyrians who sold fish on the Sabbath and did not permit them to enter the city; and from one trade, the others should also be estimated.

The Jews defer these things in vain vows to the future, mentioning that these are to be fulfilled in a thousand years after the Antichrist. Nor is it a marvel if they devise such things, who, having despised the truth of Christ, are to receive the Antichrist as the organ of the devil, when even judaizing Christians contend that these things are said concerning the beatitude of a thousand years.

But I, just as in the vision of Babylon under the type of her overthrow I understand the time of consummation, and in Egypt, the idols being destroyed, I refer the altar of the Lord placed there to the time of Christ, and in the vision of Moab I recognize the throne of the Savior placed in her land, and in Damascus and all the other visions I do not doubt that they are sacraments of our times: so also in the vision of Tyre, which is the last, I interpret the time of Christian happiness: because after she was built and received her former state, and every merchant entered her port according to the ancient custom, their merchandise and labor are dedicated to the Lord.

Let us perceive the Churches of Christ built in Tyre, let us consider the wealth of all, that it is not laid up nor treasured, but given to those who dwell before the Lord, who, serving the altar, participate with the altar (1 Cor. 9). Moreover, the Tyrians minister not for riches, nor for piling up the wealth of priests, but for supplying the necessities of life: so that, according to the Apostle, having food and clothing, we may be content with these (1 Tim. 6). And note that he did not say that the merchandise and wages of Tyre, sanctified to the Lord, are to be given to those who dwell in Jerusalem, as the Jews think; but to those who are before the Lord, who serve Him. For so also the Lord ordained, that those who preach the Gospel should live from the Gospel (1 Cor. 9). But to serve the Lord, and to dwell before Him, is not a matter of place, but of merit.

Thus far we have discussed the visions of Isaiah, or the burdens which he imposed upon certain nations, as you commanded and as we were able, by historical interpretation, following only the traces of the Hebrew truth. What follows pertains to all nations, and generally to the consummation of the whole world. Concerning which neither did you ask me to write, nor was I idle, so that I might not from excess dictate things not requested, I who scarcely wrote the things that were requested.

BOOK SIX.

233-234 That which I promised in the preceding volume, that upon the foundations of history, if Christ should favor our will, I would build a spiritual edifice, and having placed the summit, I would show the ornaments of the perfect Church, this in the following two books, O virgin of Christ Eustochium, by your prayers and the mercy of the Lord, I shall endeavor to do, so that with the same labor with which the fifth book encompassed history, the sixth and seventh may touch upon the anagogy: not discussing all things, lest many volumes be produced, but briefly indicating what Ecclesiastical men before us have felt.

(Chapter 13.---Verse 1.) The burden or vision against Babylon which Isaiah the son of Amoz saw. He saw not with the eyes of the flesh, but of the mind, how great and massive a weight is to be imposed upon Babylon. And because Babylon, which in Hebrew is called BABEL, is interpreted as confusion; because there the speech of those building the tower was confused, spiritually this world is understood, which is placed in wickedness, and confuses not only languages, but the works of individuals and their minds. The king of this Babylon is the true Nebuchadnezzar, proud against the Lord, who says in his heart: 'I will

ascend into heaven, I will set my throne above the stars of heaven: I will sit in the mountain of the Testament on the sides of the North, I will ascend above the height of the clouds, I will be like the Most High.' This is he who showed the Lord all the kingdoms of the world, and said to Him: 'All these things have been delivered to me, and I will give them to you, if falling down you will adore me' (Matt. 4).

Finally, in the following things 235 the threat is by no means against Babylon, but against the whole world. The Lord of Sabaoth commanded a most warlike nation to come from a far land from the summit of heaven, to destroy the whole world. And again: 'Behold, the day comes of incurable fury and wrath, to lay the whole world desert, and to destroy the sinners out of it.' And then: 'I will command evils to the whole world, and to the impious their sins.' From which it is proved that all things said against Babylon pertain to the confusion and destruction of this world.

(Verse 2.) Upon a dark, or level mountain, lift up a sign. The Apostles and Apostolic men and teachers of the Churches are commanded that, being about to fight against Babylon, they should lift up the sign of the Lord's cross, not in a humble place, and in submerged valleys, but upon a dark or level mountain. One of which signifies the hidden sacraments of the Church, for seeing which Moses, and for hearing the voice of God, entered into darkness and mist. For God 'made darkness His hiding place: and clouds and mist around

Him' (Psalm 17). The other teaches that we ought to ascend to the heights of ecclesiastical dogmas in such a way that, according to the Apostle Paul, we may be humbled and say: 'I who am not worthy to be called an Apostle, because I persecuted the Church of God' (1 Cor. 15:9). Who himself lifted up the sign on a level mountain, when with his innate humility he said: 'But I judged myself to know nothing among you, except Jesus Christ, and Him crucified.' Moreover, this sign, also in higher things, He shall lift up Himself, who arose from the root of Jesse among the nations, that He might gather the lost of Israel.

Exalt the voice, lift up the hand. For which the LXX translated: 'Comfort the hand.' He exalts the voice who speaks of sublime things, and despises present things as brief and transitory. Who hears from the same Isaiah: 'Ascend upon a high mountain, you who evangelize Zion.' 'Lift up your voice in strength, you who evangelize Jerusalem,' he lifts up his hand, who can say with David: 'The lifting up of my hands as an evening sacrifice' (Ps 140:2); and who in every place lifts up holy hands, so that he may not only lift up his hands, but also comfort with the hand: lest he say to the poor man: 'come tomorrow, and receive'; but that he may comfort his poverty and necessity with present mercy.

236 And let the leaders enter the gates. LXX: 'Open, O princes.' The leaders of the Church enter the gates of the mysteries of God, and know the sacraments of the Scriptures, having the key of knowledge, that they may open them to the peo-

ples entrusted to them. Hence it is commanded that the teachers should open, and the disciples should enter.

(Verse 3.) I have commanded my sanctified ones. For which the LXX have: 'I will command, and I will bring them.' For He Himself sanctifies His ministers, so that both He who sanctifies and those who are sanctified may all be from one. Who also in another place speaks to the believers: 'Be holy, because I also am holy'; He Himself commands, and will bring His princes, that they may do what has been commanded (Lev. 19).

And I have called my strong ones in my wrath: those exulting in my glory. LXX: 'Giants come to fulfill my fury, rejoicing at the same time, and committing contumely.' According to the Hebrew, these things hang together with what was said above, that He Himself called His strong ones, those exulting in His glory, to whom He had given command for His sanctified ones. Furthermore, according to the LXX, the giants coming to fulfill the fury of the Lord, rejoicing and gladdening in the injury of another, are to be understood as the left-hand and contrary powers, of which we also read in the psalms: 'He sent upon them the fury of His wrath, fury and wrath and tribulation, a sending by evil angels' (Ps. 77:49). Of these also is the exterminator in Egypt, who does not dare to enter the doorposts smeared with the blood of the lamb (Exod. 12), and that spirit who, having gone out, stood in the sight of the Lord and said: 'I will deceive Ahab.' And the Lord said to him: 'You shall deceive and you shall prevail;

go out and do so' (1 Kings 22). Hence in the same volume of Kings Micah said: 'I saw the Lord of Israel sitting upon His throne, and all the host of heaven stood around Him on the right and on the left' (Ibid.). The right-hand powers are those of the angels who are sent for good things: but the left-hand are those to whom we are delivered for punishment. Hence also the Apostle: 'Whom I have delivered,' he said, 'to Satan, that they may learn not to blaspheme' (1 Tim. 1). Moreover, the name of giants, for which in the Hebrew GEBORIM, that is, 'of the strong', was placed, the LXX and Theodotion turned into the likeness of the fables of the gentiles, just as they name Sirens, and Titans, and Arcturus, the Hyades, and Orion, which among the Hebrews are called by other names.

But if giants are rebels against God, and 237 all heresies contrary to the truth rebel against God: all heretics are giants, who rejoice in their error, and then especially glory when they have committed contumely against the Church.

(Verse 5.) The voice of a multitude in the mountains as of frequent peoples, the voice of the sound of the kings of the nations gathered together. This passage is taken in three ways. First, so that, the sign having been lifted up on the level mountain, the multitude of nations may come, and they themselves being established on the mountains, which is divided into two, namely into peoples and into kings, into disciples and teachers, of whom the Savior spoke in the Gospel: 'Many shall come from the East and from the

West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven' (Matt. 8:11). Moreover, for this reason a single and harmonious voice is spoken of, that the Apostolic word may be proved: 'That you all say the same thing, and let there be no schisms among you, but be perfect in the same sense and in the same judgment' (1 Cor. 1:10). Secondly, the pride of heretics is described, who, believing themselves to be on the mountains, are lifted up against the knowledge of God, and speak iniquity on high, and set their mouth against heaven, who also themselves have peoples and have kings, who devour the deceived people. The third interpretation is: because he had said above, 'the giants are coming to fulfill my fury, rejoicing at the same time, and committing contumely,' he describes the arrogance of the giants themselves, and their consensus on the evil side for punishing those who have been delivered to them.

The Lord of hosts commanded the army of the war, coming from a land far off from the summit of heaven: the Lord, and the vessels of His fury, to destroy the whole earth. LXX: 'The Lord Sabaoth commanded a most warlike nation to come from a far land from the highest ÷ foundation ** of heaven, the Lord and His warriors, to destroy the whole world.' 'Foundation' is to be marked with an obelus. In the volume of Kings and Chronicles we read (2 Kings 24; 1 Chron. 21) that the wrath of God was kindled against Israel when David numbered the people and offended the Lord. In the Psalms also it is written: 'Lord,

do not rebuke me in Your fury, nor correct me in Your wrath,' and other things similar to these, for which I read in the Commentaries of someone (he understands Basil) that the wrath of God can be understood as the contrary power to which we are delivered for punishment, of which it is also sung in the eighth psalm: 'That You might destroy the enemy and the avenger' (Psalm 8:3). The warriors who come from a land far off and 238 from the highest heaven can also be called ministering angels, who are to be sent at the consummation of the world, to make bundles of tares and prepare them, separated from the wheat, for eternal fire (Matt. 13). Also the whole earth is destroyed when earthly works are subverted. There are also other warriors of the Lord equipped with the armor of the Apostle, who daily in the Church, which is understood as οἰκουμένη, that is, the world and inhabited world, destroy and slay those who are lifted up against the knowledge of God.

(Verses 6, 7.) Howl, because the day of the Lord is near, as a devastation it shall come from the Lord. Therefore all hands shall be dissolved, and every heart of man shall waste away and be contrite. Since the warriors of the Lord are to come to destroy all the earth, howl and do penance, you to whom punishment is to come. For the day of the Lord is near, either of the consummation of the whole world and the judgment, or of the departure of each one from life. For depredation comes from the Lord, which we have called devastation, so that we might preserve the metaphor, since he

had mentioned warriors before. When the day of judgment or of falling asleep arrives, all hands shall be dissolved, to which it is said in another place: 'Be strengthened, O dissolved hands.' But hands shall be dissolved because no work worthy of the justice of God shall be found: 'And every living being shall not be justified in His sight' (Ps. 142:2). Hence the Prophet says in the psalms: 'If You, Lord, should mark iniquities, who shall stand?' (Ps. 129:3). Also every heart, or soul of man, shall waste away; and the conscience shall tremble for its sin. This is the fearful and terrible day, of which also Zephaniah speaks: 'Be afraid before the face of the Lord: because the day of the Lord is near' (Zeph. 1). And again: 'The great day of the Lord is near: near, and swift exceedingly.' And Amos: 'Woe,' he says, 'to those who desire the day of the Lord: to what end is the day of the Lord to you, which is darkness, and not light?' (Amos 5:18). And that which was added according to the LXX: 'the legates shall be troubled, and pains shall seize them': we can interpret those legates as those whom the citizens had sent against him who had departed into a far land to obtain a kingdom for himself (Luke 19). Hence he himself speaks in the Gospel: 'But my enemies, who did not want me to reign over them, bring them here, and slay them before me.'

(Verse 8.) Writhings and pains shall seize them: they shall suffer pain as a woman in labor: each one shall be amazed at his neighbor: their faces shall be scorched countenances. When the warriors of the Lord 239 have come

from a far land, and all hands have been dissolved, and the heart fearful and contrite; then the 'strophomata', which we have interpreted as writhings of the belly, and pains shall seize them, like the pains of those in labor. By which it is shown that they are tortured by their own conscience, and have faces scorched by that fire which they had kindled for themselves: because they cannot say: 'The light of Your countenance is marked upon us, Lord' (Ps. 4:7); and: 'We all, with unveiled face, contemplating the glory of the Lord, are transformed into the same image' (2 Cor. 3:18). Each one shall be amazed at his neighbor, seeing him to be in the same torments by which he himself is crucified.

(Verse 9.) Behold, the day of the Lord comes, cruel, and full of indignation, and of wrath and fury, to lay the land in solitude, and to crush the sinners thereof out of it. For 'land' the Septuagint translated τὴν οἰκουμένην, that is, the world; for 'cruel', 'incurable'. For when the day of either judgment or death arrives, that which is read in the sixth psalm shall be fulfilled: 'But in hell who shall confess to You?' (Ps. 6:6). For that is not a time of penance, but of punishments. And in another place it is said: 'How great is the multitude of Your sweetness, Lord, which You have hidden for those who fear You!' Therefore much of God's mercy is hidden from those who are still placed in fear, and do not have the perfect charity of God, so that while they hear of the cruel day of the Lord, and incurable, and full of indignation and fury, they may cease from sinning. The world or

the land shall also be laid in solitude, and sinners shall be crushed out of it, which previously was burdened with the weight of sins, so that, crimes having been deleted and destroyed, justice alone may dwell and reign on the earth.

(Verse 10.) For the stars of heaven, and their splendor, shall not expand their light: the sun is darkened in its rising, and the moon shall not shine in its light. LXX: 'For the stars of heaven and Orion, and all the ornament of heaven shall not give [Al. have] their light: and they shall be darkened by the rising sun, and the moon shall not give its light.' For that which we have interpreted as 'their splendor', undoubtedly of the stars, Aquila and Theodotion put the Hebrew word itself CHISILEEM: for which the LXX translated 'Orion', adding of their own, 'and all the ornament of heaven', which is to be marked with an obelus.

240 Moreover, the fables of the gentiles say that Orion has twenty-two stars, of which four are of the third magnitude, nine of the fourth, and again another nine of the fifth, and by others they are called Bootes. We read also in Job of the Hyades, and Vesper, and Arcturus, and the treasures, or inner parts of the South (Job 9:9), of which we must speak in its own place. Nor ought we to think that among the Hebrews these stars are called by these names which the Greek and Latin speech resound: but they have their own names. For just as God called the light, day; and the firmament, heaven; and the dry land, earth; and the gatherings of the waters, seas (Gen. 1); so

also He called each of the stars by its own name, whose property our language does not express. It is written of God in another place: 'Who numbers the multitude of the stars: and calls them all by their names.'

When, therefore, the day of the Lord shall come to lay the world in solitude, and to entirely remove sinners from it (Ps. 146:4); then in comparison to the divine majesty, the stars of heaven, and all their splendor shall withdraw their light. Nor is it a wonder to say this of the lesser stars, since even the sun shall be darkened in its rising, and the moon shall not have its accustomed splendor. But that which the LXX translated, that the stars and Orion, and all the ornament of heaven are darkened by the rising sun, has nothing of a sign or miracle [Al. miracle of a sign]; for this happens at all times, that when the sun has risen, the stars which are in heaven do not appear. Nor is it a wonder to have said this of the sun, since even when the full moon shines throughout the whole night, most stars do not shine. But that there are stars in heaven even during the day is proved by the eclipse of the sun; because when the shadow of the earth, as the philosophers discuss, and by the interposition of the lunar orb it has been darkened, the brighter stars are seen in heaven.

(Verse 11.) And I will visit upon the evils of the world, and against the impious their iniquities. When God visits and strikes; He strikes for this purpose, that He may correct. For when He is vehemently angry against those who do not

do penance: 'I will not visit upon your daughters when they have fornicated, and upon your daughters-in-law when they have committed adultery' (Hosea 4:14). On the contrary, of those who are to believe in Christ, it is said (Ps. 88:33): 'I will visit their iniquities with a rod, and their sins with scourges: but my mercy I will not take away from them.'

(Verse 11.) And I will visit upon the world its evils, and against the impious their iniquities. When God visits and strikes, He strikes for this purpose: to amend. Finally, when He is vehemently angry at those who do not perform penance, He says: 'I will not visit upon your daughters when they have committed fornication, and upon your daughters-in-law when they have committed adultery' (Hosea 4:14). On the contrary, of those who are to believe in Christ, it is said (Ps. 88:33): 'I will visit their iniquities with a rod, and 241 their sins with scourges: but my mercy I will not take away from them.'

And I will make the pride of the infidels to cease: and I will humble the arrogance of the strong. LXX: 'And I will destroy the injury of the iniquitous, and I will humble the injury of the proud.' The Hebrew word GAON, which clearly sounds as arrogance and pride, Theodotion and the Septuagint always translated as 'injury', expressing the sense more than the word: because every proud man is prompt to injury. Therefore, for this reason the Lord visits upon the world its evils, and against the impious their iniquities, to compress the arrogance of the proud, and to

humble the pride of the strong. For 'God resists the proud, but gives grace to the humble' (1 Pet. 5). And in Proverbs we read: 'Before contrition the heart of a man is lifted up, and before glory it is humbled' (Prov. 16:18). Ruin always follows pride, and glory follows humility: 'For he who exalts himself shall be humbled: and he who humbles himself shall be exalted' (Luke 14). We read in another place: 'I will destroy the wisdom of the wise, and I will reject the intelligence of the prudent' (1 Cor. 1:19). Not that true wisdom and true prudence are destroyed by the Lord, but the 'knowledge of a false name': those who treasure up for themselves a tongue of lying, and fail while searching with scrutiny, and find nothing, speaking iniquity on high, and setting their mouth against heaven. Hence the pride of heretics is properly called the injury of truth.

(Verse 12.) A man shall be more precious than gold: and a human than pure gold. LXX: 'And those who shall have been left shall be more honored than refined gold: and a man shall be more honorable than a stone of Ophir.' At the consummation of the world, when the world shall have been reduced to solitude, and the sun darkened in its rising, and the moon shall not have given its splendor, so many signs and wonders shall be done by the Antichrist, that with iniquity increasing, the charity of many shall grow cold, to deceive even, if it be possible, the elect of God (Matt. 24). Then a man shall be more precious than gold, which in Hebrew is called PHAZ, and Aquila interpreted as κιῤῥὸν, which is of a very

good and sanguine color; and a human than very pure gold, which in Hebrew is called OPHIR, and Aquila translated as σπήλωμα ὀφεὶρ, which the LXX 242, wanting I know not what, interpreted as a stone from Ophir. Moreover, it is a place in India in which the best gold is produced; as we read in Genesis concerning the river Pishon: 'This is it which surrounds all the land of Havilah, where there is gold; and the gold of that land is very good: and there is bdellium and the onyx stone' (Gen. 2:11). Moreover, 'more precious' is understood as being 'more rare'. For everything that is rare is precious, as we also read in the volume of Samuel: 'And the word of the Lord was precious in Israel' (1 Sam. 3:1).

(Verse 13.) Over this I will shake the heaven, and the earth shall be moved from its place. LXX: 'For the heaven shall be in a fury, and the earth shall be moved from its foundations.' When a man shall be more precious than gold, and a human than pure gold, and that which is written is fulfilled: 'Do you think when the Son of Man comes, He will find faith on the earth?' (Luke 18:8); then both the heavens and the earth shall be moved. For heaven and earth shall pass away, not by their own will and their own choice, as many estimate, believing them to be animate beings; but on account of the indignation of the Lord of hosts, and on account of the day of His fury, who looks upon the earth and makes it tremble. Hence that which is said in the LXX, 'for the heaven shall be in a fury', is to be understood metonymically for those who are occupied

in heaven, just as if we should say, 'the whole city shouted out', and 'the entire city went out to meet the judge'. But as for the foundations of the earth, we read also in Proverbs: 'God by wisdom founded the earth' (Prov. 3:19). And the Lord speaks to Job: 'Where were you when I was founding the earth?' (Job 38:4). Not that the earth has foundations cast down in a deep mass; but the will and power of God, by which all things are contained, are to be called its foundations. For He founded it upon the seas, and placed it upon the rivers, and He Himself suspended it upon nothing (Ps. 23; Job 26).

(Verses 14-16.) And it shall be as a fleeing gazelle, and as a flock of sheep, and there shall be none to gather them together: every man shall turn to his own people, and each one shall flee to his own land. Every one that shall be found shall be slain, and every one that shall come over shall fall by the sword. Their infants shall be dashed in pieces before their eyes; their houses shall be pillaged, and their wives shall be ravished.

When heaven and earth are moved, the devil, that twisted serpent, shall flee, or every dogma contrary to the truth, 243 which is split into teachers and disciples, the former of whom, on account of their ὀξυδέρκειαν (sharpness of vision), are called in the Greek language 'Dorcades', that is, gazelles, following as if they were brute animals; and wandering here and there they have no one to direct them: for they have lost Him of whom it is written: 'The steps of a man are directed by the Lord' (Prov. 20:24): who, being

liberated from the worst teachers, shall turn to their own people, and each one shall flee to his own land, from which they originated: but he who is found shall be slain, or have his throat cut. Moreover, this happens not only at the consummation of the world, but even until today in the Church: when the teachers are overcome, the deceived flock returns to its own people and to its own land; and in that which it is found, it is slain, so that it may cease to be heretical, and whosoever shall come over shall fall by the spiritual sword. Then their infants and little ones, who have not yet come to the perfect age of error, they shall dash in pieces before the eyes of the teachers, and they shall pillage their houses, and ravish their wives, the depraved wisdom and perverse doctrine. Hence for such fathers whose little ones are to be slain, we ought to pray and say: 'Give them, O Lord.' 'What will You give them? A barren womb, and dry breasts' (Hosea 9:4). For they have travailed with iniquity, they have conceived sorrow, and brought forth injustice.

(Verses 17, 18.) Behold, I will stir up the Medes against them, who shall not seek silver, nor desire gold: but with arrows they shall slay the little ones, and shall not have pity on the sucklings of the womb, and their eye shall not spare over the children. We find in Genesis (Gen. 10) that Madai was the author of the race of the Medes, which is interpreted as 'measure', or 'from the powerful', or 'strong'. Therefore against the Babylonians, who are confused in mind, ministers are stirred up by the powerful and strong God for the

punishment of their strength: so that they may render to each one according to his works. For in whatever measure they have measured, it shall be measured to them again. They shall restore into their bosoms a measure pressed down and shaken together and running over (Matt. 7 and Luke 6). Who shall receive neither silver nor gold, that is, neither the beauty of eloquence nor the sharpness of wit, in which they previously applauded themselves: but they shall affect those delivered up with punishments; and 244 they shall not have pity on the little ones and the sucklings of the womb, that they may have more pity. And would that we also were stirred up by the Lord, and this power given to us, so that we should desire neither the silver nor the gold of secular eloquence and wisdom: but that we should slay the children of heretics, and of all who have been deceived, with spiritual arrows, that is, with the testimonies of the Scriptures: and let those who are nourished by the milk of error be slaughtered without any mercy, so that they may perish by a merciful cruelty, and let us have no pity on any infancy, and let us be worthy of that beatitude: 'Blessed is he who shall take and dash his little ones against the rock!'

(Verses 18 and following.) And that Babylon, glorious among kingdoms, renowned in the pride of the Chaldeans, shall be as when God overthrew Sodom and Gomorrah. It shall not be inhabited unto the end, and it shall not be founded unto generation and generation: neither shall the Arabian pitch his tents there: nor shall

shepherds rest there: but beasts shall rest there, and their houses shall be filled with dragons: and ostriches shall dwell there, and hairy ones (satyrs) shall dance there; and owls shall answer one another there in their houses: and sirens in the temples of pleasure.

(Chapter 14.---Verse 1.) Her time is near to come, and her days shall not be prolonged.

LXX: 'And Babylon, which is called the renowned and glorious of the king of the Chaldeans, shall be as when God overthrew Sodom and Gomorrah; it shall not be inhabited forever; neither shall anyone enter into it for many generations; neither shall Arabs pass through it: nor shall shepherds rest in it, but beasts shall rest there, and the houses shall be filled with noise, and sirens shall lie down there, and demons shall dance there, and onocentaurs shall dwell there, and hedgehogs shall make chambers in their houses.' It shall come quickly and shall not delay.

That which follows: 'And her days shall not be prolonged', is to be noted with asterisks, because they were added from Theodotion. The Medes having been stirred up against the city of confusion, who do not repute gold among good things, nor silver; who slay the little ones with arrows, and do not pity the sucklings of the womb, and whose eye does not spare the children: the city once renowned, which was in the pride of the Chaldeans, who are interpreted as 'like demons', shall be so overthrown as Sodom and Gomorrah were overthrown; so that no trace of its former

habitation remains in it: but after there shall be a new heaven and a new earth, and the figure of this world shall have passed away (1 Cor. 7), the city of confusion shall not be inhabited forever; and it shall by no means receive the same state. For the Arabian shall not pitch his tents there after it has ceased to be in its former glory, who is interpreted as 'western' and 'evening'; as if he would desire to inhabit it, which he sees to be deserted. Moreover, 'Arab' in the present place is taken in a good sense: because he always tends toward the end, and forgetting the things behind, stretches himself toward the things ahead. Nor shall shepherds rest there, who are accustomed to feed the most gentle flock of the Lord in Jerusalem; but on the contrary beasts shall rest there, which the Psalmist detests, saying: 'Do not deliver to beasts the soul that confesses to You' (Ps. 73:19). For which Aquila, and Symmachus, and Theodotion put the Hebrew word itself SIIM. And their houses, that is the Babylonians', shall be filled, according to the LXX and Theodotion with ἤχου, that is, with noise and clamors; according to Aquila, with typhons, which we have rendered as dragons; according to Symmachus OIIM, which word is contained in the Hebrew. And ostriches shall dwell there, an animal always seeking solitudes, of which it is more fully written in Job: which although it seems to have wings, nevertheless is not raised higher from the earth: for which the LXX translated σειρῆνας, that is, sirens. Moreover, the 'hairy ones', which are called in Hebrew SIRIM,

Theodotion interpreted as 'with erect and standing hairs'. Symmachus and the LXX translated them as 'demons'. Also for 'onocentaurs', which only the LXX interpreted, imitating the fables of the gentiles who say there were hippocentaurs, the three other interpreters put the Hebrew word itself IIM, which we have rendered as 'owls'. But where the LXX said 'hedgehogs shall make dens in their houses', and in the Hebrew THANNIM is written, Aquila and Symmachus and Theodotion interpreted them as 'sirens'; signifying that they are either certain beasts or demons, who according to the error of the gentiles sing sweetly and deceive men, who cannot pass the shipwreck of this age with closed ears. Moreover, the name 'onocentaur', composed of donkeys and centaurs, seems to me to signify those who in part understand something human; and again are drawn away to vices by pleasures and the mud of turpitude.

It is said therefore according to the tropology, that at the end of the world, or at the death of each one, all the glory and pride of the Chaldeans, and the confusion of the world, may depart from us; and so all things may be overthrown, as God overthrew Sodom and Gomorrah; and the state of this world shall no longer exist, but perish forever. Nor shall the Arab pitch his tents there, of whom it is said in the sixty-seventh psalm: 'Make way for Him who ascends above the setting, the Lord is His name' (Ps. 67:5). Nor shall shepherds rest there, that is, the Angels who preside over the human race and daily see the face of the

Father: but let beasts and dragons rest there, and ostriches, and hairy ones, and owls, and sirens, all of which beasts we understand figuratively as Angels, or demons, and those to whom we are handed over for punishment. And in the houses of former pleasure, where there was joy and gladness, let there be the wailing of owls and the lamentable voice of sirens, which leads its hearers to death. Moreover, that the time of judgment is imminent and the day of the consummation of Babylon is not far off, he shall by no means wonder, who daily sees Babylon overthrown through holy men in those who believe in the Lord; and compared to eternity, all length of time is near.

We have spoken briefly of the types of beasts, or rather monsters: because in the earlier book they were partly touched upon according to the historical sense. This also must be considered, that after the ecclesiastical word and the doctrine of the Savior has overthrown the city of confusion, so that it is compared to Sodom and Gomorrah; it is not inhabited by holy men, nor do shepherds rest in it who were accustomed to feed the flock of Christ: but on the contrary beasts rest there, and dragons, and ostriches, and hairy ones dance in it. For whatever the heretics speak in the synagogues of Satan is not the doctrine of the Lord, but the howling of demons and hairy ones, whom Esau imitated. And sirens shall rest in the temples of pleasure, who with sweet and deadly song drag souls into the deep: so that in the raging shipwreck they may be devoured by wolves and dogs. Near is therefore and daily

imminent the time of the ruin of the heretics, and their overthrow is not delayed.

For the Lord will have mercy on Jacob, and will yet choose out of Israel, and will make them rest upon their own ground: the stranger 247 shall be joined to them, and shall adhere to the house of Jacob. And the peoples shall take them, and bring them to their own place: and the house of Israel shall possess them upon the land of the Lord for servants and handmaids; and they shall be taking those who had taken them, and shall subject their exactors. And it shall come to pass in that day, when God shall have given you rest from your labor, and from your agitation, and from the hard bondage wherewith you served before: you shall take up this parable against the king of Babylon, and say.

For 'stranger', that is, proselyte, the LXX interpreted γηώραν: which in Hebrew is called GER. Hence I think that the son of Moses, who was a stranger in the land, was named by his father Gershom (Exod. 2). Therefore 'georas' is a Hebrew word, declined according to Greek custom: although someone ignorant of the Hebrew speech might try to express a Greek etymology in it, from the fact that he has care for earthly things: for 'ge', he says, is called earth, and 'ora', 'phrontis', that is, care. Again, for MASAL, which Aquila and Symmachus and Theodotion translated as 'parable', whom we also have followed, the LXX interpreted as 'lamentation'. Moreover, the order is: after Babylon shall have been deserted forever, so that it is a habitation of beasts, the Lord will

have mercy on Jacob, namely on him who has supplanted vices; and He will choose Israel, him who beholds God with his mind. And note the propriety of the words: on Jacob, who is still placed in the struggle, He will have mercy: but to Israel, who received his name after victory, not mercy, but choice is adapted. He will also make them rest upon their own land, of which the Savior speaks: 'Blessed are the meek, for they shall possess the land' (Matt. 5:4), and: 'I believe to see the good things of the Lord in the land of the living' (Ps. 26:13). There shall also be joined to the house of Jacob, who were chosen through the Apostles, a multitude of the nations; and they shall take the remnants of the house of Israel, and bring them into their own place, so that they may dwell in their tabernacles; and the house of Israel shall possess them upon the land of the Lord for servants and handmaids. For it is profitable for the evil, that they serve the good. Hence also it is said to Esau: 'You shall serve your brother.' And to Jacob: 'Your brother shall serve you' (Gen. 27). And they shall take those who had previously deceived them with sophisms: and their exactors, who do all things for the sake of gain, they shall reduce to servitude. But after Jacob and Israel shall have rested from their labor, by which they had labored much fighting against the world and heretics; and from their agitation and bondage, by which they had previously served a malignant interpretation and false dogmas: then he shall take up a lamentation and parable against the king of Babylon: namely the discourse of hereti-

cal error and confusion: and he shall say the things that follow.

The Jews interpret this passage carnally, but they will not be able to teach that it has been fulfilled after they returned from Babylon. For the Babylonians did not serve those whom they had previously taken captive; nor, the Babylonians having been conquered, did they possess their houses: nor did they have them as servants and handmaids. It remains therefore that according to their fables they think this is to be of the Roman Empire: which having been overcome in the last time, the nations shall serve them, whom they had previously served. But if, following the letter, they deceive themselves with false hope, who shall grant them that Rome be called Babylon, and Nebuchadnezzar king of the Roman Empire?

(Verses 5, 6.) How has the exactor ceased, the tribute rested? The Lord has broken the staff of the impious: the rod of the dominators, striking the peoples in indignation with an incurable plague, subjecting the nations in fury, persecuting cruelly.

In the Epistle of Peter we read: 'It is time that judgment should begin from the house of God' (1 Pet. 4:17). And in Ezekiel it is said to the torturers: 'Begin from my holy ones' (Ezek. 9:6). For according to the diversity of sin, the order of judgment is arranged: so that those who have offended less may be purged before. Moreover, the last enemy to be destroyed is death. Therefore when Israel shall have been liberated from hard servi-

tude, he shall take up a parable against the king of Babylon, which we ought to understand as a parable. For if the discourse is against Nebuchadnezzar, and is a simple exposition of history, how is it called a parable, which is compared (παραβάλλεται) to no other thing? Therefore Israel marvels how the exactor has ceased, who had been accustomed to exact even unto the last farthing. But he was accustomed to exact from no others but debtors, who say in the Lord's Prayer: 'Forgive us our debts as we also forgive our debtors' (Matt. 6:12). To this exactor the debtors are delivered by the judge, who sends them into prison and exacts even to the least sin. Finally, also 249 the Apostle Paul delivered the fornicating Corinthian, who had taken his father's wife, as well as Phygellus and Hermogenes, to the exactor (1 Cor. 5; 2 Tim. 1). And concerning these exactors it is also said above: 'My people, your exactors pillage you; and those who demand return are your masters.' For 'tribute', Aquila interpreted 'famine'. For the bridegroom having been taken away from us, we suffer famine of the word of God, and continually we fast from the body of the Lord. And therefore the rod and staff of the impious, for which the Septuagint interpreted 'yoke', strikes us or oppresses us; because we were unwilling to bear the lightest yoke, the yoke of the Savior. With this staff and this rod, he was striking the nations with incurable fury, and was cruelly persecuting those who fled: not wanting to amend those delivered up, but to slay them.

(Verses 7 ff.) The whole earth has rested and is silent: it has rejoiced and exulted; the fir trees also have rejoiced over you, and the cedars of Lebanon. Since you have fallen asleep, no one comes up to cut us down: hell below is troubled: at the meeting of your coming it has stirred up the giants for you. All the princes of the earth have risen from their thrones; all the princes of the nations, all shall answer and say to you: Have you also been wounded as we are, have you become like us? Your pride is brought down to hell, your carcass has fallen; under you the moth shall be spread, and worms shall be your covering.

At the destruction of the impious king, who struck the nations with an incurable plague and persecuted them cruelly, the whole earth has rested and is silent, which before was full of turmoils and sedition, to such an extent that the fir trees and the cedars of Lebanon rejoiced, concerning which it is written in the Psalms: 'You have brought a vineyard out of Egypt, you have cast out the nations and planted it. Its shadow covered the mountains, and its branches the cedars of God' (Ps. 79:9). These cedars of God, because they had once sinned, the Lord delivered up to be crushed by punishments. Whence in another Psalm it is said: 'The Lord shall break the cedars of Lebanon' (Ps. 28:5). Moreover, the fir trees ought to be understood as those who are eminent and sublime in the service of the Lord, who said with a harmonious voice: 'Since you have fallen asleep.' Note that even the death of death is called a falling asleep. 'No one comes up

to cut us down.' For once the strong man is conquered and his vessels plundered, the rest of his satellites also fell. Whence also the Lord speaks in the Gospel: 'Go into the eternal fire, 250 which was prepared for the devil and his angels' (Matt. 25:41). How many of these trees and woods have these cutters felled with their axes and made to fall? Also hell troubled, or turned into bitterness, at the meeting of the coming of the true Nebuchadnezzar, is a place of punishments and torments, in which the rich man clothed in purple is seen: to which the Lord also descended, so that he might release the prisoners from the jail. We can say that hell meeting him is also that angel who is set over the infernal punishments, who stirred up all the giants.

(Verse 12.) How have you fallen from heaven, Lucifer, who rose in the morning? have you fallen to the earth, who didst wound the nations? The Septuagint: How has Lucifer fallen from heaven, who rose in the morning? he is crushed to the earth who sent to all the nations.

For Lucifer, which in Hebrew is called ELIL, Aquila translated 'the wailing son of the morning.' For truly he ought to wail and lament, who because of his pride was cast down from heaven to earth, and crushed. Whence also the Savior speaks to the disciples: 'I saw Satan falling from heaven like lightning' (Luke 10:18). Not only do I see him, but I saw him before when he fell. And if he because of pride fell from such great magnitude, you also ought not to glory because the demons are subject to you: but because your

names are written in heaven; so that where he fell through pride, you may ascend through humility. He is the prince of this world, who among the other stars rose in the morning, and by his own vice from Lucifer (Light-bearer) became Vesper (Evening Star), and not rising, but setting: who was wounding the nations, or who was sending his satellites to the nations, that he might deceive all by his fraud. These are the false Apostles, deceitful workers, who are transfigured into Apostles of Christ, who oversow tares upon the good seed, while the masters of the Churches are sleeping, and are unwilling or unable to resist their malice. But Jacob and Israel, on whom the Lord had mercy and whom he chose, still speaks these things to the devil, or as the Septuagint wish, concerning the devil, that is, not in the second person, but in the third.

(Verses 13, 14.) Who didst say in your heart: I will ascend into heaven, I will exalt my throne above the stars of God: I will sit in the mountain of the testament, in the sides of the North: I will ascend above the height of the clouds, I will be like the Most High.

Either before he fell from heaven he said these things, or after he fell from heaven. If still placed in heaven, how does he say, 'I will ascend into heaven' (Ps. 113:16)? But because we read: 'The heaven of heaven is for the Lord,' when he was in heaven, that is, in the firmament, he was desiring to ascend into the heaven where the throne of the Lord is, not by humility, but by pride. 252 But if after he fell from heaven he speaks these words,

we ought to understand his arrogance, that even having been cast down he does not rest, but still promises great things to himself, not to be among the stars, but to be above the stars of God. And although the Lord speaks to the Apostles: 'It is enough for the disciple that he be as his master, and the servant as his lord' (Matt. 10:25), and says to the Father: 'Holy Father, grant that as I and you are one, so also these may be one in us' (John 17:11): he arrogates so much to himself that he boasts that he will place his throne above the stars of heaven, which did not fall. And what he adds: 'I will sit in the mountain of the testament in the sides of the North;' for which the Septuagint translated, 'in a sublime mountain, above the high mountains, which are to the North,' let us refer to that which is said in Jeremiah: 'From the North shall evils burn forth upon all the inhabitants of the earth' (Jer. 1:14). And that a boiling pot is kindled from the face of the North. He is the North, a most harsh wind, from whom the Lord wishes to deliver his captives, and to lead them back into the holy city, saying: 'I will say to the North, bring: and to the South, do not prohibit, bring my sons from a far country' (Inf. 43:6). But that which can be contrary to this, 'the mountains of Sion, the sides of the North, the city of the great king,' is easily solved. For those who once were most harsh in the sides of the North, afterwards through repentance began to be in the city of God. Always a Lucifer of this kind seeks to ascend above those who have the image of the heavenly, and who shine in the Church as

the stars of God: and to sit in the mount of the covenant or testament, that is, in the Church, which is placed on high, and possesses inhabitants from what were once the sides of the North. Who has forgotten himself to such an extent that he would wish to ascend above the clouds, to which the Lord commanded that they should not rain upon Israel, and to which the truth of the Lord extends, to whom also Obadiah speaks: 'If you shall have been exalted as an eagle, and if among the stars of heaven you shall have placed your nest, from thence I will drag you down, says the Lord' (Obadiah 4). Unhappy Judas, who was sent as a cloud with the other Apostles that he might rain upon Israel, and was as a star among the other stars, to whom the Lord was speaking: 'Let your light shine before men' (Matt. 5:16), by his own vice received the devil as his rider, who, to fulfill the words of pride, dared even to say this: 'I will be like the Most High,' so that just as Christ has His Prophets and Apostles, so also I may have pseudo-apostles. But all these things are to be referred to the heretics, who although they are below, boast with their prince that they are exalted.

(Verse 15.) Nevertheless you shall be brought down to hell into the depth of the pit. The Septuagint: But now you shall descend into hell, and to the foundations of the earth.

You shall not descend to hell voluntarily—for this belongs to the Lord Savior, that he might liberate the captives from the lower world—but you shall be brought down to hell unwillingly, so

that you who by virtues were able to ascend to the heights, by vices may be brought down to punishments. The saints have the wings of an eagle, and the wings of a dove, and are able to say: 'I will fly away and be at rest' (Ps. 54). But the impious and those similar to the Egyptians are submerged like lead in the most vehement waters, and are submerged into the deep like a stone (Exod. 15). Whence also iniquity, or as it is better held in the Hebrew, 'impiety', is seen to sit upon a talent of lead (Zech. 5). Therefore that which we read elsewhere: 'Everyone who exalts himself shall be humbled' (Luke 18:14), even the king of confusion suffered, that he should be brought down into the foundations of the earth, or as it is more truly held in the Hebrew, into the depth of the pit. Concerning the foundations of the earth it is written in Deuteronomy: 'A fire is kindled in my fury, it shall burn even to the lowest hell. It shall devour the earth and its foundations' (Deut. 32:22), namely those who are earthly. Concerning the pit also, that by it the depths of hell are signified, these are the testimonies: 'I am made like to those that go down into the pit.' And: 'They have laid me in the lowest pit' (Ps. 87:5, 7). For as a pit receives the waters descending to it, so hell receives souls: into which pit Benaiah descended in the time of snow and cold, and killed a lion in it (2 Kings 23, and 1 Chron. 11). Whence also heretics leave the fountain of living water, the Lord, and dig for themselves broken pits which are not able to contain water. Concerning these pits, which do not have the fervor of the Holy Spirit; nor are they

like the prophet Jeremiah, who according to the Septuagint interpreters was speaking: 'I found hot water in the desert' (Jer. 2); but their charity growing cold, they have lost the heat of the Holy Spirit: that is the pit, concerning which the same Jeremiah speaks: 'As a pit keeps its water cold, so malice keeps cold those who possess it' (Jer. 6:7). And: 'My heritage is become to me as a pit (or lair) of a lion in the forest: it has given its voice against me, therefore I have hated it' (Jer. 12:8). Into the depth of the pit therefore he shall be brought down, because he abandoned the fountains of the Lord, and made pits for himself; which are wide at the beginning or entrance, and narrow at the bottom. In all these things therefore let us understand it as being said of Lucifer and the king of Babylon, or of the devil.

(Verses 16, 17.) They that shall see you shall be turned toward you, 254 and shall behold you. Is this the man that troubled the earth, that shook kingdoms? that made the world a desert, and destroyed its cities, and opened not the prison to his prisoners? Or as the Septuagint translated: did not loose those who were being led?

They who shall see Nebuchadnezzar, the Babylonian king—not with the intuition of the eyes, but of the heart—having fallen from heaven to the lower world, shall be inclined with humility, which is contrary to pride, and shall behold him saying these things: 'Is not this the man,' or 'the human being,' who troubled, or stirred up the earth? And the sense is: He who had said: 'I will be like the Most High,' and was boasting

himself to be God, is proved to be a man; concerning whom in the ninth Psalm, which is properly against the devil, it is said: 'Arise, O Lord, let not man be strengthened' (Ps. 9:1). In the Gospel: 'The enemy man oversowed tares' (Matt. 13:25). Whence we read it said to him and his associates: 'I have said, you are gods, and all of you sons of the Most High. But you shall die like men, and you shall fall like one of the princes' (Ps. 81:6). And to the same one under the figure of the prince of Tyre it is said: 'Because your heart is exalted, and you have said: I am a God, I have dwelt in the habitation of God in the heart of the sea: but you are a man, and not God, and you have given your heart as the heart of God' (Ezek. 28:2). This man, and this human being, troubled the whole earth, namely those who hear with Adam: 'Dust you are, and unto dust you shall return' (Gen. 3:19), and shook kingdoms or kings, whose heart is in the hand of the Lord (Prov. 21). He shook, he says, he did not subvert. Whence also one of those who had been shaken, and yet had not fallen, was speaking: 'But my feet were almost moved' (Ps. 72:2). And the Apostle speaks to believers, that they should take up the armor of God, and stand against the snares of the devil (Ephes. 6). But the house which is founded upon a rock is shaken by no storm (Matt. 7). It follows: 'Who made the world a desert,' or as according to the Hebrew, besides the Septuagint, all others translated, 'as it were a desert.' For with vices and sins he laid the world, which in Hebrew is called THEBEL, as it were a desert, so that he might destroy its cities.

What follows: 'And to the captives, or those who were led as prisoners, he did not open the prison,' we twist the meaning back to the devil, that he does not open the door of repentance to sinners: of whom also the Prophet speaks: 'Blessed are they whose iniquities are forgiven, and whose sins are covered' (Ps. 31:1). But by just judgment he who held others in chains is himself thrust into chains, and just as he was unwilling to open the prison, so he himself is confined in the pit.

(Verses 18, 19.) All the kings of the nations, all have slept in glory, everyone in his own house. But you are cast out of your sepulcher like a rejected branch: polluted, rolled up with the slain, and those pierced with the sword, who go down to the stones of the pit. The Septuagint: All the kings of the nations have slept in honor, a man in his own house. But you shall be cast out on the mountains like an abortive, abominable, and rolled up with those slain with the sword going down to the foundations of the earth.

The kings of the nations to whom God, according to the Song of Deuteronomy, had entrusted the nations to be governed (Deut. 32), who were shaken by Nebuchadnezzar, and yet not subverted, in whom sin by no means reigns; but because their heart was in the hand of God, they fell very little. For even as the Savior is called God of gods, so also Lord of lords, and King of kings. These kings therefore all rested in their glory, everyone in his own house. For there are diverse mansions with the Father (John 14): and according to the variety of virtues, there

are differences of habitations. Furthermore, Nebuchadnezzar was cast out of his sepulcher, nor in death did he rest from torments. But he was cast out like 'sanies' (discharge), which in Hebrew is called NESER, which Aquila interpreted as 'ichor', namely corruption and filth, which Symmachus 'ektroma', that is, abortive, the Septuagint 'dead', Theodotion 'germ': although this same word above (Chapter 11:1) where we read concerning Christ: 'A rod shall go out from the root of Jesse, and a flower shall ascend from his root,' the Septuagint interpreted 'flower', Theodotion 'germ', Aquila 'akremona', that is, a branch. But properly 'Neser' is called a branch that grows at the roots of trees, and being torn away by the farmers is cast out as useless, whence we also have translated 'useless stock'. Therefore Nebuchadnezzar, like a useless stock prepared for the fire, or as 256 polluted discharge, and rolled up with those who were slain by him with the sword and went down to the foundations of the pit, shall be dragged into the depth, and not even with these whom he killed shall he have the fellowship of burial. For the author of the crime is of one punishment, and he who sinned unwillingly is of another. And to the others who die, a kind of rest is given: but the author of error and the prince of wickedness, not even with those others for whose sake he himself perished, shall have equal torment in the place of punishment; but he shall be tortured with a greater torment, because he was the author of their calamity.

(Verse 20.) As a putrid carcass you shall not have fellowship even with them in burial. For you have destroyed your land, you have killed your people. The Septuagint: As a garment mixed with blood shall not be clean, so neither shall you be clean, because you have destroyed my land, and killed my people.

Because the Hebrew and the Septuagint edition differ much between themselves, let us discuss each separately. 'As a putrid carcass,' or as Aquila translated, 'trampled under foot,' you shall not have the fellowship of burial, not even with those whom you killed. For you are the master, they were the disciples: and to whom more is entrusted, more is required of him. For you have destroyed your land, you have killed your people, namely those who were entrusted to you to be governed. Whence he dares to say to the Savior: 'All these things are delivered to me, and I will give them to you, if falling down you will adore me' (Matt. 4:9). But as for the putrid carcass of the devil, one who has read that sin is most fetid will not be able to doubt it because of the magnitude of sins, the sinner himself saying: 'My scars have putrefied and are corrupted because of my foolishness' (Ps. 37:6). On the contrary, virtue is of a good odor: whence also the love of spiritual brothers is compared to the ointment which descends upon the beard, the beard of Aaron, and upon the hem of his garment (Ps. 132). And the bridegroom speaks to the bride: 257 'Your odor is sweet, and your face is beautiful' (Cant. 2:14). But how the carcass of the devil is spiritually

trampled under foot, that of the Apostle teaches us: 'God will crush Satan under your feet swiftly' (Rom. 16:20). And the words of the Lord saying: 'As the mire of the streets I will destroy them' (Ps. 17:43). He, because he lost the land entrusted to him, and slaughtered the people committed to him, by no means reserving them alive for God, but preparing them as companions of his own burial: therefore he shall not be, nor shall he be called for ever the seed of the most wicked. Furthermore, according to the Septuagint this is the sense: O Lucifer who didst rise in the morning, who when you had the works of virtue and light, were the garment of God, and of you it could be said: 'Clothed with light as with a garment' (Ps. 103:2), after you shed blood, and as a murderer persecuted the saints, your garment is polluted with blood, and it shall by no means be able to be clean. For you have changed blood for blood; and because you have destroyed my land, and have killed my people, you shall by no means be clean, but like a garment dyed with blood.

(Verses 21, 22.) Seed of the most wicked, prepare your sons for the slaughter in the iniquities of their fathers: let them not rise up nor inherit the land, nor fill the face of the world with cities. And I will rise up over them, says the Lord of hosts: and I will destroy the name of Babylon and the remains, and the germ, and the offspring, says the Lord of hosts. The Septuagint: Most wicked seed, prepare your sons for the slaughter of the sin of your father: that they may not rise and possess the land, and fill the land with cities.

And I will rise up against them, says the Lord of Sabaoth: and I will destroy their name and remains and seed.

For 'most wicked seed', which the Septuagint translated, in the Hebrew it is written ZERA MRIM, which the others interpreted 'seed of the most wicked.' Not that the seed itself is evil through itself: for God made all things good (Gen. 1); but from those who by their own will are most wicked, the seed arisen is evil, which happens by will, not by nature: Whence also in Daniel we read: 'Seed of Canaan and not of Judah' (Dan. 13:56). And concerning good sons it is said by the Apostle: 'In Christ Jesus through the Gospel I have begotten you' (1 Cor. 4:15). In the Gospel: 'As many as received him, he gave them power to become the sons of God' (John 1:12). For everyone who commits sin is of the devil. To this seed, therefore, it is commanded that he prepare his sons, namely all the most wicked thoughts and evil works, for the slaughter, which have been born from impious fathers—it being no doubt that it signifies contrary powers. Which most wicked sons are therefore slaughtered in the iniquities of their fathers, lest they rise further and possess the land, which is to be possessed and filled by the holy ones, so that the cities of the Lord may be built in it. And because there is no perfect victory of men: 'For unless the Lord shall keep the city, they watch in vain who keep it' (Ps. 126:2): therefore the Lord himself will rise up against the sons of the most wicked, and will destroy from confusion their name and remains,

and every germ and offspring, 259 lest they sprout further in the cities of the Lord. We read in the Gospel (John 8) that the devil from the beginning is a liar and his father, that is, of lying. For he always speaks falsehood, and with his sons, or rather with his lies, he kills those who hear his words. Every lie, therefore, and every heresy has been born from the devil as father: whose seed and sons God commands to be prepared for the slaughter, lest they rise further, and strive to possess the kingdom of the world.

(Verse 23.) And I will make it a possession for the hedgehog, and into pools of waters: I will sweep it with a broom, wearing it away, says the Lord of hosts. The Septuagint: And I will make Babylonia a desert, says the Lord, so that hedgehogs may dwell in it, and it shall be for nothing. And I will make it a whirlpool of mud, unto destruction.

When the Lord of hosts shall have destroyed the name of Babylon, and the remains, and the germ, and all the offspring, he will not be content with its destruction, unless he shall have given it as a possession of the hedgehog, and the pools of waters, and shall have swept it not lightly and by chance: but wearing it away so that nothing of its ancient filth remains in it. In the Acts of the Apostles it is written (Acts 10 and 11), in that linen vessel which was hanging from heaven by four corners, that all kinds of four-footed beasts, and creeping things, and fowls were contained, which afterwards the Apostle discussing, says: God has shown me to call no

man unclean. Therefore the morals of men were shown in diverse animals, just as the Pharisees and Sadducees because of their wickedness are called broods of vipers, and because of his wiles Herod is called a fox (Luke 3 and 13); and the luxurious and those prone to pleasure are called horses, raging after women (Jer. 5): And, 'be not made like the horse and the mule, in which there is no understanding' (Ps. 34). On the contrary the innocent are called doves and sheep. Therefore according to the doctrine of the Lord Savior, who called the cares of this world and the seduction of riches thorns, the hedgehog seems to me to be he who, according to the Apostle, rejoices in the uncertainty of riches (1 Tim. 6), and trusts himself to be armed not with the armor of God, but with the thorns and sins of this world, to whom is most rightly said that word of the Gospel: 'Fool, this night your soul shall be taken from you, and whose shall those things be which you have prepared?' (Luke 12:20). Such inhabitants has 260 Babylon deserted by virtues, where there is no irrigated field which may bring forth the fruits of diverse seeds, but infertile marshes, and slimy and muddy ones, in which animals rejoicing in filth crawl. Wherefore the most merciful Lord swept it most vehemently wearing it away, and as if with a certain dragnet purging the gathering of filth, so that nothing unclean in it, or of its remains, should abide. This He does daily in His Church, when through the scandals of heretics, and through the confusion of wicked doctrines,

He sweeps its threshing floor, so that only the clean grains may remain in it.

(Verses 24, 25.) The Lord of hosts has sworn, saying: Unless it shall be as I have thought, so it shall be, and as I have treated in my mind, so it shall happen, that I may crush the Assyrian in my land, and upon my mountains trample him. And his yoke shall be taken away from them, and his burden shall be taken from their shoulder.

After the hedgehog shall have dwelt in deserted Babylon, and instead of irrigated and fertile fields, marshes shall have covered all things: so that nothing of the former seed and abundance remains in Babylon, the oath of the Lord shall be fulfilled, and that which he treated in his mind shall happen, that the Assyrian may be crushed in his land, and upon his mountains be trampled under foot. For the rash enemy hastens to occupy not only the land of God and all the humbler things, but also those who have progressed in the service of God by virtues, so that they are compared to mountains, and it is said concerning them: 'His foundations are in the holy mountains' (Ps. 86:1). And note the property. He is crushed in the land: in the mountains of God he is trampled under foot by the Lord himself. For when all enemies shall have been placed under the feet of Christ, so that the last enemy to be destroyed is death, then shall be taken away from the holy ones the most heavy yoke of the Assyrian, by which he had before depressed them, and the burden—or as the Septuagint translated 'kudos', that is, 'glory'—shall be taken

from their shoulder, so that with the yoke of the Assyrians taken away they may see rest, because it is good, and the land, because it is most fertile, and may submit their necks to the yoke of Christ for laboring, and become husbandmen. Whence also Issachar, which is interpreted 'there is a reward', received his name from virtues. And in the Prophet we read: 'There is a reward for those who serve the Lord' (Jer. 31:16); and in another place: 'Behold the Lord, and his reward 261 with him' (Is. 40:10), who will render to everyone according to his work. But that the Assyrians, that is, the contrary powers, are crushed and trampled under foot, that word of the Gospel also teaches: 'Behold I have given you power of treading upon serpents and scorpions, and over all the power of the enemy' (Luke 10:19). And the words of the Apostle testify: 'God will crush Satan under your feet swiftly' (Rom. 16:20).

(Verses 26, 27.) This is the counsel that he has thought over the whole earth, and this is the hand extended over all the nations. For the Lord of hosts has decreed, and who shall be able to weaken? And his hand is extended, and who shall turn it away? For the whole earth the Septuagint interpreted 'the whole world' at the end of the burden or vision against Babylon. What was hidden is opened, that God has thought a counsel over the whole earth, that is, the world, and not against the land of the Chaldeans only and the Assyrian and Chaldean king: and his hand extended or raised over all nations, and not over one Babylonian nation. From which it is shown

that all things which have been said pertain not to one province specifically, but against the world generally. And what is said: 'Who shall be able to weaken, and who shall turn it away?' we ought not to receive as for a difficult thing, just as that is read: 'Who is wise and will understand these things' (Ps. 106:43)? And: 'Who, think you, is a faithful and prudent steward' (Luke 12:52)? and other things similar to these; but for an impossible thing. For no one will be able to weaken the counsel of the Lord, and to turn away his hand extended or sublime, lest he should strike.

(Verses 28 ff.) In the year that King Ahaz died, this burden was made. Rejoice not, all you Philistia, because the rod of your striker is broken in pieces. For from the root of the snake shall come forth a basilisk, and his seed a bird-absorbing one. And the firstborn of the poor shall be fed, and the poor shall rest faithfully, and I will make your root perish by famine, and I will kill your remains.

Septuagint: In the year that King Ahaz died this word was made: Rejoice not, all you foreigners, for the yoke of him who was striking you is crushed. Since from the seed of the serpent shall come forth the offspring of asps, and from their offspring shall come forth winged serpents. And the poor shall be fed through him, and poor men shall rest in peace. But he shall kill your seed in famine, and shall slay your remains.

With Ahaz dead, who is interpreted as kataschesis, that is, obtaining or possession, whom we read was a most impious king, this weight or word is made upon the Philistines. For

while he was living and reigning among sinners, neither could a weight against the foreigners nor a word of God be made to the Prophet. Which indeed I remember I have said above, when after Uzziah was dead, Isaiah saw the Lord sitting upon a throne high and elevated. And in Exodus we read (Exod. 2), that after the king of Egypt died, the children of Israel groaned because of their works, and cried out, and their cry ascended from their works, and the Lord heard their groaning. For unless that which was said were mystical, they ought rather to have cried out while he was reigning, when they were serving in clay and bricks.

Therefore it is commanded to the Philistines, whom they now call Palestinians, and are always translated by the Septuagint as allophyloi, that is, foreigners; and it is said to them that they should not rejoice nor be glad, because they have crushed the rod, or the yoke of their striker (Heb. 12:6). For whom the Lord loves he reproves, and he chastises every son whom he receives. And God instructs us as sons when he visits our iniquities with a rod, and our sins with scourges, so that he may not take away his mercy from us (Ps. 88). This is the rod which has been broken, or the yoke of him who was striking them: whose yoke placed upon every believer is not loosed by one's own merit, but by the clemency of God. Nor ought they to rejoice and exult, as if they now have nothing to fear from the chastiser; because from the root of the snake, that is, of the devil, shall come forth a basilisk, or rather according to

the Septuagint offspring of asps, and sons, or as we said above, his flying seed; that is, freely ruling in the space of this air, whom the Apostle calls the prince of the power of the air (Eph. 2:2).

...of correction, which was crushed at the coming of the Lord; and the Hebrews say that while Ahaz was living, the Philistines who were held captive by the Jews, upon his death and while his successor Hezekiah was languishing, broke out and traversed the cities of Judea, and made a seat for themselves from their solitude. To whom it is said: Rejoice not, because although Ahaz is dead, who held you captive: yet from his root, that is, from the seed of Jesse and David, Hezekiah shall come forth, who will be as harmful to you as a basilisk is to a snake; and from his seed, that is, of Hezekiah, Manasseh is born, who will be much worse for you, and will devastate all your things. But these are the Hebrews.

But let us say that from the seed of the Jews, who formerly struck the Philistines, that is, the heretics, with a rod of correction, after that rod was crushed at the coming of the Savior, and after the snake, a basilisk came forth, and his seed a bird-absorbing one: who consumes all those who had light doctrines and opinions flitting through the air, by the power of his spirit. And then the firstborn of the poor shall be fed, and the poor shall rest faithfully, concerning whom we also read in the Gospel: 'Blessed are the poor in spirit' (Matt. 5:3). For these are not the poor of the world, but the poor of God, who do not have the riches of heretics, but are content with evangel-

ical poverty. And then the root of the foreigners shall perish by famine, and their remains shall be killed. Which we also read in Zechariah: 'And I will take away his blood from his mouth, and his abominations from the middle of his teeth, and he himself also shall be left for our God' (Zech. 9:7).

(Verses 31, 32.) Howl, O gate; cry, O city; all Philistia is prostrate. For from the North a smoke comes: and there is no one who may escape his troop. And what shall be answered to the messengers of the nation, because the Lord has founded Zion, and in him the poor of his people shall hope?

For 'messengers', that is, 'angels', whom Symmachus alone translated, all have interpreted as 'kings', deceived by the ambiguity of the word, because except for one letter ALEPH, which is added in the word for Angels, 'kings' and 'angels' are called by the same name among the Hebrews, that is, MALACHE (Kings, Angels). In the book of Hebrew Names I found 'Philistines' interpreted as 'falling from a cup'. Therefore those who are inebriated with the cup of Babylon, and have drunk the wine in which is luxury; and among other vices because of drunkenness have not attained the kingdom of God according to the Apostle (Eph. 5), it is commanded to these that their gate should howl, and the city cry out. The gate, I think, is the mouth of heretics, with which they blaspheme: the city, the soul, which is a treasury of evil thoughts. This ought to howl and wail, because all is prostrate, and cast down to

the ground, and there is nothing of sound understanding and of the wisdom of God in it.

Why does the gate howl? For what reason does the city cry out? Because all Philistia is prostrate. And why it is prostrate, the following verse shows: 'From the North a smoke comes, and there is no one who may escape his troop.' That smoke is raised by the burning darts of the devil, which is harmful to the eyes, and contrary to the light, and arises from the North, from where in Jeremiah the pot is kindled (Jer. 1:14), and from where evils blaze forth over all the inhabitants of the earth, who cannot say: 'I am a sojourner and a stranger, as all my fathers were' (Ps. 118:19); but dwell in the land. Whence also in Proverbs it is read: 'The North is a hard wind' (Prov. 25:23; Eccli. 43). But by another name it is called 'right', which although it is hard and left (sinister) in itself, and with a most hard neck refuses to receive the yoke of God, is called 'right' by those who put sweet for bitter, and bitter for sweet; who put darkness for light, and light for darkness. And there is no one who may escape the troop of this smoke, and be able to evade its weight. To these things the messengers, or kings, or angels of this nation, who had once been messengers of God, and kings, or certainly angels, which is better, shall respond, that the Lord has founded Zion, and in him the poor of his people shall hope: so that against all the snares of the devil, and the darkness of this smoke, which hinders the eyes against the splendor of the sun, the rock of faith may establish foundations in Zion.

...can escape, except him who shall have fortified himself in the foundation of the Lord on Mount Zion, and shall have hoped not in himself, but in the Lord. For to him messengers are usually sent, that is, Angels, to whom it is commanded to be sent: 'Go, swift Angels' (Is. 18), and who may answer the Angels concerning the prosperity of the Christian people, that the people poor in Spirit may rest in the mountain of the Church. Since also our Savior, having returned to the Angels and the Father, reports the Church founded, against which the gates of hell shall not prevail (Matt. 16). In the Hebrew for 'messengers of the nation,' malache goi is written, which Symmachus also interpreted as 'kings of the nation.' But we have already said that one letter ALEPH is the difference. Therefore it shall be answered to the kings of the nation, that is, to those who possess heretical doctrines and the wisdom of this world, that Zion is founded not in man, but in the Lord, and in it the poor of his people, who have neither the riches of the world nor the beauty of eloquence, shall rest with a secure and faithful mind.

(Chapter 15.---Verse 1.) The burden of Moab. Septuagint: The word against Moabitis. Symmachus and Theodotion: The assumption of Moab. Just as circumcision is both carnal and spiritual, and concerning the spiritual it is said by the Apostle: 'For we are the circumcision, who serve God in spirit, and glory in the Lord, and do not trust in the flesh' (Phil. 3:3); and again for the distinction of the spiritual Israel, it is said

concerning the carnal: 'See Israel according to the flesh' (1 Cor. 10:18): and, 'You Gentiles in the flesh' (Eph. 2:11); so Moab is to be taken spiritually, which is interpreted as 'from the father,' or 'paternal water,' conceived from incest and drunkenness, which in a certain way seemed to be generated while the father was absent, or rather, unknowing. In many places of the Scriptures we read concerning Moab, and especially in the book of Numbers, when Balak king of the Moabites invited Balaam the diviner to curse, who among other things also prophesied this mystical thing against Moab: 'A star shall arise from Jacob, and a man shall rise from Israel, and shall strike the princes of Moab' (Num. 24:17).

(Verse 1). Because in the night Ar was devastated, Moab has become silent; because in the night the wall was devastated, Moab has become silent. Septuagint: In the night Moabitis perished, for in the night the wall of Moabitis perished. For AR, which Theodotio alone placed thus, as it is read in the Hebrew, Aquila and Symmachus interpreted as 'city', not considering that between the Hebrew elements AIN and RES, it did not have the letter YOD, which if it were there, it would rightly be called a city. Secular wisdom, concerning which the Lord speaks through the Prophet: 'I will destroy the wisdom of the wise, and the prudence of the prudent I will reject' (Obad. 8; 1 Cor. 1:19): because it has the sense of its own author, who is generated from the condition of God, seems indeed to be born from the father, which is interpreted as Moab; but because

it is an adulterer, and an adversary to the people of God, it is generated from incest, and from a cave and night. Whence it perished in the night, namely in eternal error. And the Egyptians in the Red Sea at the morning watch, which shows the nighttime, were overwhelmed by the waves (Exod. 14). And Lot, with the Sodomites perishing in the night, came into Zoar, and the sun rose upon him (Gen. 19).

Understanding which the blessed Apostle writes concerning the holy and perfect (1 Thess. 5:6, 7): 'We are not of the night, nor of darkness, but we are children of the day.' For those who sleep, sleep in the night, and those who are inebriated, are drunk in the night. But we who are of the day, let us watch, clothed in the breastplate of faith and charity. And because he had left the night, and had already begun to be a child of the day, he speaks to the believers: 'The night has passed, but the day has approached; as in the day let us walk honestly, not in revelings and drunkenness, not in beds and luxury' (Rom. 13:12). But with the Moabite night perishing, also its wall, which was constructed by dialectic art, was devastated and destroyed in the same night, and became silent in eternal silence. Furthermore Ar, which is interpreted as antidikos, that is, adversary, shows this, that this wisdom, which is an adversary of God, with the Ecclesiastical word fighting against itself, has been overcome.

(Verse 2.) The house has ascended, and Dimon to the high places in wailing. Septuagint: You are grieved in yourselves, for Dimon shall perish,

where the altar is: thither you shall ascend to weep. Every house of adverse wisdom, and Dibon, which is interpreted as 'their flow', has ascended to the high places in which it had been proud: not to immolate victims, but to wail over those things in which it had sinned before. And indeed a lie passes like a river, and flows by, and can never consist in a stable mansion. But the word of God, which is compact, is stable. Whence also the manna, which seems as ice upon the face of the earth, does not flow by, but consists. Furthermore according to the Septuagint, the Moabites are commanded to mourn and wail, not over others—for this is for the perfect—but over themselves, because also their Dibon, that is, the composed word, which flowed in the manner of a torrent, is about to perish: in which they had as it were the altar of their consecration, and all secular riches. Whence also it is said in the psalm: 'If riches flow, do not set your heart upon them.' But the beginning of salvation is to understand one's own sins and to weep.

(Verses 3 ff.) Over Nebo and over Medeba Moab shall howl: in all its heads baldness, every beard shall be shaven. In its streets they are girded with sackcloth: and upon its roofs and in its plazas everyone howls: he shall descend into weeping. And Heshbon and Elealeh shall cry out: even to Jahaz their voice has been heard: over this the ready ones of Moab shall howl: his soul shall howl to itself. My heart shall cry out to Moab: its bars even to Zoar, a three-year-old heifer: for by the ascent of Luhith he shall ascend

weeping, and in the way of Horonaim they shall raise a cry of crushing: for the waters of Nimrim shall be deserted: because the grass has withered, the bud has failed, all greenness has perished. According to the magnitude of the work, so is their visitation: they shall lead them to the torrent of willows: because the cry has gone around the border of Moab: even to Eglaim its howling, and even to the well of Elim its cry: because the waters of Dimon are filled with blood. For I will place upon Dimon additions for those who shall have fled from Moab, a lion, and for the remains of the land.

Because almost the entire sense of this prophecy is one, lest by proposing it in parts I should tear it apart, I have placed it all together at once, and what seems to me according to anagogy in each particular, I will run through in a brief discourse. Nebo is interpreted as 'sitting' or 'prophecy': Medeba, 'from the forest': Heshbon, 'thoughts': Elealeh, 'ascent': Jahaz, 'deed' or 'command': Zoar, 'small': Luhith, 'cheeks': Horonaim, 'hole of sorrow': Nimrim, 'leopards' or 'prevaricators': Eglaim, 'calves' or 'mounds of sand': Elim, 'rams' or 'strong ones'; Dimon, 'sufficient sorrow'. Therefore, because every dogma contrary to truth, which is born from human sense in the darkness of error without the inspiration of God, was devastated in the night, and its arguments, which are understood as walls, were destroyed by the Ecclesiastical word; so that they have become silent in eternal silence, to such an extent that their entire faction was turned

to repentance and tears; over Nebo, that is, the prophecy and sitting, that is, their teachers, and over Medeba, where there are no fruitful trees, but an infertile forest in which wild beasts dwell, concerning which it is written in the twenty-eighth psalm: 'The voice of the Lord shaking the desert, and the Lord shall move the desert of Kadesh' (Ps. 28:8): Moab shall howl, that is, 'one from the father,' who is the prince of heretics: so that upon the head of all heretics baldness may come; and instead of the ornament of their hair and garments and of the angels, whose ornament they were, they may bear a certain turpitude and mark of disgrace.

...is written: 'The voice of the Lord breaking the cedars', and among other things: 'The voice of the Lord shaking the desert, and the Lord shall move the desert of Kadesh' (Ps. 28:5, 8). Therefore in these teachers, and in these forests in which there is no fruit, but the vices of wild beasts, let every Moabite error howl: so that they may beat their breasts, and in all their heads let there be baldness, while they lay aside their former thoughts; and let every beard be shaven, by which before they seemed to have come to manly age. In its crossroads also, that is, in the broad ways which lead to death, let them be girded with the sackcloth of repentance: and upon their roofs, and in their plazas, where before they were proud, now let everything howl, and descend into weeping. But also the thoughts of Moabitis, that is, Heshbon, and its ascent, by which it had raised itself against the knowledge

of God (Elealeh), even to their deed or command (Jahaz), let them sound with the cry of repentance. For over this let Moab, ready and prepared for the battle of God, howl; and let its soul howl to itself, not to others, but to itself wailing its sins. Then the heart of the holy, and of those preaching the truth, shall cry out to Moab, so that they may be able to find an entrance from little Zoar to the mountains. For the bars of Moabitis, and all its fortifications even to Zoar, and the three-year-old heifer—which the Septuagint interpreted as a 'thrice-fasting heifer', that is, of three years—shall perish. Luhith also, that is, fouling their cheeks with weeping, the people of Moabitis shall strive for the higher things; and in the way of Horonaim, that is, in the hole of sorrow, they shall raise a cry of crushing. For all their waters which before they drew from Nimrim, that is, from the leopard and the prevaricator, shall be deserted: because their grass has withered, and their bud has failed, and all greenness has perished.

But the Prophet prophesies that they ought to weep so much that, according to the magnitude of their work and their sins, the visitation of God may be made; and they may be led to the torrent of willows, where also the people of Israel, captive in Babylon, hung their instruments (Ps. 136). For there the cry of Moabitis shall go around the border: and even to the calves, or to the mounds of sand, its howling: and even to the rams or strong ones, that is, even to Elim its cry. But what the waters of Dimon—that is, of sufficient

sorrow—are filled with blood, and what that is which is said: 'I will place upon Dimon additions': it is not difficult to understand: namely that after they shall have come for their sins to tears and sorrow, which is called sufficient sorrow: they shall have the additions of the Lord, which are in the following: 'Emit the lamb, the ruler of the earth' (Is. 16:1); and for the remains of the land a lion from the tribe of Judah to rule.

(Chapter 16.---Verse 1.) Emit the lamb, the ruler of the earth, from the rock of the desert, to the mountain of the daughter of Zion. And it shall be as a bird fleeing: and young birds flying away from the nest: so shall the daughters of Moab be in the crossing of Arnon. Enter into counsel: gather a council: put your shadow as the night in the midday: hide the fleeing, and do not betray the wanderers. My fugitives shall dwell with you, O Moab be a hiding place for them from the face of the devastator. For the dust is finished: the miserable one is consumed: he has failed who was trampling the earth. And a throne shall be prepared in mercy: and he shall sit upon it in truth in the tabernacle of David: judging and seeking judgment; and quickly rendering what is just.

This which we have interpreted from the Hebrew: 'emit the lamb the ruler of the earth,' can be read thus: 'emit the lamb to the ruler of the earth,' by which namely the lamb itself is not the ruler of the earth, as we interpreted according to history: but a lamb is to be immolated to the ruler of the earth. Therefore this lamb, who either himself is

the ruler of the earth, or is immolated to the ruler of the earth, is from the nation of the Moabites, and from those who shall have fled from Moab, and shall have deserved to have a lion as prince. But it signifies Ruth, from whom Christ was generated (Matt. 1:5), whom he calls the rock of the desert, because according to the precept of God, Moabites and Ammonites, even to the tenth generation, and even forever do not enter the Church of God (Deut. 23). But he who shall have fled from the desert of Moab—that we may return from the prophecy to anagogy—and having despised the lie, shall have stood in the mountain of truth, he shall be as a bird fleeing; and as young birds flying away from the nest, lest they be devoured by Moabite serpents. So, he says, shall be all the daughters, that is, Moabite souls, in the crossing of Arnon, which is interpreted as 'their illumination': when having left errors they shall have crossed over to the knowledge of truth. Therefore it is said to Moab itself, or to him who shall have escaped from Moab: 'Do nothing without counsel' (Prov. 13): nor be carried about by every wind of doctrine, but follow him who is the Angel of great counsel (Eph. 4): and gather a council, so that from the wanderers and erring you may make the Church of God. Put your shelter as the night in the midday, so that in the fervor of vices you may protect with your shadow those who have fled to you. Hide the fleeing and do not betray the wanderers, that is, those who have fled from Moabite errors, receive them: lest those who are still entangled in error, as a betrayer you

should show them to those from whom they fled, so that they may return to their former error.

...lum also faith ought to be in the holy mountains, which as it were a night may provide a shadow in the midday: and may protect and defend it from the vices of the world and the errors of heretics, which are as it were a sun parching the soul; that it may hide the fleeing, and not betray the wanderers, and be a hiding place for the Moabites from the face of the devastator. For after that dust shall have been finished, and the sinner consumed, and he has failed who was trampling the earth, then the throne of Christ shall be prepared in mercy, and he shall sit upon it in truth in the tabernacle of David, that is, in the Church; judging and seeking judgment, and quickly rendering what is just.

(Verses 6 ff.) We have heard the pride of Moab: he is exceedingly proud. His pride, and his arrogance, and his indignation, more than his strength. Therefore Moab shall howl to Moab, everyone shall howl: to those who rejoice over the wall of baked brick, speak of his plagues: because the suburbs of Heshbon are deserted, the vineyard of Sibmah. Septuagint: We have heard the injury of Moab: he is exceedingly contumelious: his pride, and his injury, and his fury not like your divination: not thus shall Moab howl: since in Moab all shall howl: but for the inhabitants of Deseth you shall meditate: and you shall not be confounded: the fields of Heshbon shall mourn the vineyard of Sibmah. By how many obscurities this place is involved according to the Septuagint

Interpreters, is clear from this, that it can scarcely be read. Let us speak therefore according to the Hebrew: it is the custom of the Scriptures, that after they shall have relieved the despair of the human mind with a joyful message, they again deter the negligent and those unwilling to do penance with a threat, lest the goodness of God should harden our heart. Of which thing let us place only one example. In the hundred and forty-fourth psalm we read: 'The Lord is sweet to all, and his mercies are over all his works' (Ps. 144:9). And after a little: 'The Lord sustains all who fall, and raises up all who are cast down. The eyes of all hope in you, O Lord, and you give their food in opportune time.' And when he had premised, 'the Lord keeps all who love him'; lest he should make a negligent hearer, he brought in: 'And all sinners he will destroy.' Therefore because with the Antichrist consumed and his parent the devil, who was trampling the whole earth, he prophesied that a throne must be prepared in mercy, and him who is about to sit in the tabernacle of David, from the person of the saints, who have been saved from Moab, and by their experience have learned its pride, the Prophet speaks: 'We have heard the pride of Moab,' or 'injury', as the Septuagint translated. For who of the heretics is not proud? who, despising Ecclesiastical simplicity, holds the men of the Church as it were brute animals, and has such a tumor of pride and injury, that he speaks more than he can show, and arrogates to himself what he does not have, and considers his indignation great, not

knowing that there is more in the tumor of pride than in the strength of powers. Therefore Moab shall howl to Moab, and everyone shall howl: because its walls are built from baked bricks, in which others rejoice; and for these he shall receive plagues: and the suburbs of Heshbon, that is, of his thoughts, shall be deserted.

...of pride and injury he is raised up, that he thinks the entire knowledge of this world and all nations are overcome by his discourse. Therefore Moab shall howl to Moab, that is, their entire faction, and to those who are delighted upon the brick wall—that is, fragile and dissolvable—he shall tell of his plagues. Since their suburbs have been made deserted, and their vineyard of Sibmah, which seemed to extol itself to higher things, has been thoroughly pruned by the Apostles and apostolic men, who are the Lords of the nations.

(Verses 9, 10.) The Lords of the nations have cut down its lashes: they have reached even to Jazer. They have wandered in the desert: its shoots are left: they have crossed the sea. Over this I will weep in the weeping of Jazer the vineyard of Sibmah: I will inebriate you with my tear, O Heshbon and Elealeh: because upon your vintage and upon your harvest the voice of the treaders has rushed in. And joy and exultation shall be taken away from Carmel: and in the vineyards he shall not exult, nor shout for joy: he shall not tread wine in the winepress who had been accustomed to tread it: I have taken away the voice of the treaders.

The suburbs of Heshbon, of which we spoke above, are deserted, and the vineyard of Sibmah, which can be interpreted not only as 'extolling height', but also as 'some conversion': because it seems in the Moabite region to want to be converted in some part to the service of the Lord. Therefore of this vineyard of Sibmah, the Lords of the nations—the Apostles and apostolic men—have thoroughly cut off the lashes and shoots, lest from other heresies other heresies should be born, and an infinite multitude of the erring should be made. And not only did they cut off the shoots of Sibmah, but they reached even to Jazer, which is interpreted as 'their strength': that is, to all the strongest dogmas of the heretics, and those constructed by dialectic art, in which they seemed to have the strength of their error; and to such an extent has their sword raged, that at last they wandered in solitude, and did not have anyone whom they might kill. And although those cut off its lashes, yet by the vice of the worst root, some shoots remained. But the Lords of the nations crossed the sea, that is the temptations of this world, concerning which we read in the psalm: 'I have come into the depth of the sea, and the storm has swallowed me' (Ps. 68:3); and in another place: 'Those who go down to the sea in ships, doing business in many waters: they have seen the works of the Lord, and his wonders in the deep' (Ps. 106:23). These therefore crossed the sea, that they might behold the works of the Lord and his wonders in the deep of temptations, while they are liberated from them. Therefore the

prophetic word wails for the strength of heretics, that is, Jazer, and the vineyard of Sibmah; which extols itself against the knowledge of God. And I will inebriate you with my tear, O Heshbon—their thoughts, namely—and Elealeh, by which they climb to high things. But why does he bewail Jazer the vineyard of Sibmah, and inebriate Heshbon and Elealeh with his tears? So that while he himself weeps, he may also teach them to weep. "Because," he says, "upon your vintage and upon your harvest the voice of the treaders has rushed in." For the vineyard of the Moabites, on account of the vicinity of the place, is such as also the vineyard of the Sodomites, of which it is said: "For their vine is of the vineyard of Sodom, and their shoot of Gomorrah" (Deut. 32:32). And in the seventy-seventh Psalm, we read of the Egyptian vineyard, which God struck with hail. The Moabite harvests also are born in the valleys which are called Rephaim: and its false vintage is of the vineyard of which it is said above: "The Lords of the nations have cut off its lashes." For these tread the most bitter grapes, and tread them with their feet, lest the poisons of the dragon be squeezed out of them, and all who drink should be killed. Joy and exultation of the heretics shall also be taken away, in which they had previously been accustomed to rejoice: so that after they have done penance, they may deserve to hear: "Blessed are those who mourn, for they shall be comforted" (Matt. 5:4). And what he added, "from Carmel," signifies this: not that the heretics truly have Carmel, that is, the knowledge

of spiritual circumcision; but that they falsely boast that they have it. And when the vineyards have been cut down, and joy and exultation of the knowledge of a false name have been taken away: then there will be no one of the former treaders who would tread the grapes which he had trodden before: and their voice shall be mute in eternal silence.

(Verses 11 ff.) Over this my belly shall sound like a lyre for Moab: and my inward parts for the wall of baked brick. And it shall be when it appears that Moab has labored on his high places, he shall enter into his sanctuaries to entreat, and he shall not prevail. This is the word that the Lord spoke to Moab from that time.

With the Moabite error destroyed: or rather false joy changed into mourning and tears, my belly—the prophet's, which like a lyre is composed by musical art, and which, conceiving from the fear of God, has procreated many children, so that there is no string which does not give back its sound—shall resound the mourning of Moab doing penance: and all my inward parts for the wall of baked brick: for which Theodotion interpreted "to the scattered wall." For all the protections of the adversaries, in which they previously trusted, shall be destroyed and fall. These however are the inward parts and interiors of the prophet, of which David also said in the Psalm: "Bless the Lord, O my soul, and all my interior parts his holy name" (Ps. 102:1). For just as a lyre does not emit a vocal and composed sound if even one string is broken; so the spiritual belly of the

prophet, if one string of the virtues is missing in it, will not be able to resound a sweet melody; nor to cry out with all his inward parts to the brick wall. It is also the opinion of the philosophers that the virtues are connected to one another; and of the Apostle James, that for whom one is missing, all virtues are missing for him. But when Moab understands that he has labored in vain in those dogmas which he previously thought lofty, he shall enter into his sanctuaries—not those which are holy in themselves, but those which the erring one thought holy—and he will not be able to find help. Or certainly, having deserted the error of falsehood, he will try to enter the sanctuaries of the Church, to make them his own, and pray, and entreat, but he will not prevail. For we cannot take up perfect virtue immediately as we wish. And that which he adds: "This is the word that the Lord spoke to Moab from that time," let us know that an epilogue has been rendered to the preamble in which he had said, "the word against Moab," or "the burden," so that what he had begun there, he has completed here. "From that time," however, is to be understood from when he began to speak to him, so that all that he said may be one word of God, that is, one sentence. Furthermore, according to the Septuagint who interpreted: "The inward parts of the prophet like a wall renewed by God, and that he should be ashamed," that is, Moab, "and enter to the altars, and to those things which were made by hand," we can so discourse as to say that the inward parts of the prophet are always

being renewed, and made stronger by God, so that the adversaries may be confounded, and understand those things which were fabricated by human hand [Other version: "fabricated things"] are empty, and profiting nothing for salvation.

(Verse 14.) And now the Lord has spoken, saying: In three years, like the years of a hireling, the glory of Moab shall be taken away over all the many people, and there shall be left a small and meager remnant, by no means many.

The three years, in which the glory of Moab shall be taken away over all its many people, or "many riches", as the Septuagint translated, are to be understood mystically. For just as the mercy of the Lord is in weights and measure: so also torments and punishments have their measure, so that after three years have passed, in which there shall be left a small and meager remnant, by no means many, then he may cease to be inglorious. And this is to be noted, that according to the prophecy of Ezekiel, when days are numbered for years for Israel (Ezek. 4), that is, for the ten tribes, which had sinned more greatly, three hundred and ninety years are reckoned in punishments, as is contained in the Hebrew, not one hundred and ninety, as the Vulgate edition has: and for Judah, in which was the Temple of God, forty years. For he who is small deserves mercy: but the powerful shall suffer torments powerfully (Wis. 6:7). And the servant who knows the will of his Lord, and does it not, shall be beaten much (Luke 12:47). Moab therefore, because he was an outsider, and not of the people of God, but converted having

deserted his error, shall be left small and meager and inglorious not for many years, but only for three. These are the years of which we read elsewhere: "Remember the days of old" (Isa. 46:9), and again: "I thought on the ancient days, and I had in mind the eternal years" (Ps. 76:6). For if Israel according to the flesh served in shadows and examples, and all their solemnity was a type of future things, why should not also the years of the present time prefigure future times? Concerning which we also read in another place: "What will you do in the days of assembly, and in the days of the festival of the Lord?" (Hosea 9:5).

And that which is joined, "Like the years of a hireling," shows this, that false doctrine does all things for gain and profit. For every hireling, and he who is not the shepherd, whose own the sheep are not, when he sees the wolf coming, flees, because he is a hireling, and the sheep do not belong to him (John 10:12-13). For which reason I think that the stranger and the hireling do not eat of the holy things, nor are the servants partakers of the holy things. For they do all things not for the love of the Lord, but for reward, who devour the houses of widows, and lead their own flocks, that they may be clothed with their wool, and milk their milk (Matt. 23:14). What we have said of hireling doctrine, let us refer to the rest. If I give alms, that I may be glorified by men, I have received my reward, and I am to be called a hireling. If I pretend that I am chaste, and it is otherwise in my conscience, I have not the glory of a hireling, but the punishments of a sinner.

And in the comparison of two evils, it is a lighter evil to sin openly, than to simulate and feign holiness. But in this too Moab has progressed, that he who previously had many companions of his error, afterwards is reduced to a few; or he who previously was great in the riches of sins, after penance is small and poor in malice.

BOOK SEVEN.

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

(Chapter 17, Verse 1.) The burden of Damascus. Symmachus and Theodotion, "The assumption of Damascus": the Septuagint, "The word against Damascus," adding of their own what they did in the beginning of Moab. We first read the name of Damascus in Genesis, who was the house-born slave of Abraham before Isaac, and was thought to be his heir, unless a son were generated of Sarah from the promise (Gen. 15). It is interpreted however as either "kiss of blood," or "drinking blood," or "blood of sackcloth," all of which befit the people of the Gentiles, who before the faith of Christ was a friend of blood and cruelty, and did works worthy of wailing and sackcloth. In the book of Days (2 Chron. 24) the history relates that at the end of the year the army of Syria came up against Joash king of Judah, and came to Jerusalem, and killed all the princes of the people, and sent all the spoil to the king of Damascus,

who had come with few men: and God had delivered into their hand an exceedingly great multitude, because they had left the Lord God of their fathers: which according to anagogy and as a type of future things is to be considered, whether we are able to refer it to the time of the Lord's advent. For after the end of the acceptable year, in which the Gospel was preached by the Savior, there came up from Damascus the army of the nations in few men against Judah and Jerusalem, who had left the Lord: and they took away all their riches of the Law and the Prophets, and sent them to the king of Damascus, namely the ecclesiastical men and those of the Evangelical doctrine, who in comparison to the entire world, as yet then unfaithful, and to the Jews dispersed in the whole world, were few; and yet the Lord delivered Jerusalem into their hands, because they had forsaken the Son of God, who was previously predicted through the prophets (Acts 9). For this reason I think, both that Saul—who afterwards received the name of Paul from virtue—because he was a zealot of the Law, went to Damascus, and wished to fight against the believers from the nations, and being overcome there, followed those who were staying in Damascus, so that from there he might again go up to attack the Jews of Jerusalem. Nor let it seem to anyone to be contrary, if in the book of Chronicles joyful things are preached concerning Damascus, and now in Isaiah sad things: because also concerning Israel itself, which is certainly the portion of God, now adverse, now prosperous things are announced.

And just as it is said to Israel according to the flesh, and to the nations: "You nations according to the flesh, who are called uncircumcision by that which is called circumcision in the flesh": so on the contrary there is Israel according to the spirit, and there are nations according to the spirit, and among the other nations is Damascus according to the spirit, lest we should acquiesce only in Jewish fables.

(Verses 1 ff.) Behold Damascus shall cease to be a city, and shall be as a heap of stones in ruin. The deserted cities of Aroer shall be for flocks, and they shall rest there, and there shall be none to make them afraid, and help shall cease from Ephraim, and the kingdom from Damascus, and the remnants of Syria shall be like the glory of the children of Israel, says the Lord of hosts.

As has been shown in the title, through Damascus the calling of the nations is signified, who loved or drank blood; who, after they have believed in Christ, shall cease to be cities of their former conversation, and they shall be as a heap of stones in ruin. For just as heaps of stones, which are dispersed in the fields, are gathered into one mound: so from all nations a heap of believers has been gathered in the ruin of the people of the Jews, they falling, and we rising. The deserted cities also of AROER, that is, "tamarisk", shall be for ecclesiastical flocks, so that those which the Jews deserted, we may inhabit: or, idolatry being destroyed, the Gospel shall be built up. This we see to be fulfilled also in our times: the Serapeum of Alexandria, and the temple of

Marnas at Gaza have risen into churches of the Lord, and the cities of Aroer have been prepared for Evangelical flocks. Aroer, that is, tamarisk, grows in desert places, according to that which is written in the curse of that man who trusts in man, and whose heart departs from the Lord: "He shall be," he says, "like a tamarisk in the desert, and shall not see good when it comes; but shall dwell in dryness, in the desert, in a land of salt and uninhabitable" (Jer. 17:5-6). But others say that from this tree "mistra", that is, "hatreds", are stirred up by evil arts. Therefore those who previously were in the desert of the Gentiles, and in hatred of the Christian name, shall serve the flocks of Christ, who shall rest in them, and there shall be none to make them afraid, because the Lord shall dwell among them, and the Pastor being present, they will not be able to fear the wolf.

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

(Verses 4-6.) And it shall be in that day, the glory of Jacob shall be made thin, and the fat of his flesh shall grow lean. And it shall be as one gathering in the harvest that which has remained, and his arm shall glean the ears, and it shall be as one seeking ears in the valley of Rephaim. And there shall be left in it as a cluster of grapes, and as the shaking of an olive tree, of two or three olives in the top of a branch, or four or five in the summits of its fruit, says the Lord God of Israel.

After the remnants of Syria have become as the glory of the children of Israel had once been, and by their offense salvation was given to the nations, then all the glory of the Jews shall be made thin, in which they were glorious in the whole world, and the fat of their flesh shall grow lean, they not having prophets, nor signs and virtues, nor the present help of God, nor the dignity of the priesthood: but the entire body of their nation shall wither away, and be reduced to nothing. And when it is said concerning the calling of the nations: "The harvest is much, but the laborers are few" (Matt. 9:37), those poor people shall glean the remnants of the harvest, which were saved through the Apostles, and very rare ears, not from the mountains and high places, but in the valley of Rephaim, that is, in the vileness of the letter. And consider that Rephaim, who are interpreted "giants", just like Ephraim above, signify the Pharisees and Scribes. Finally the Septuagint, for the valley of Rephaim, interpreted "the hard valley", that they might express the hard-

ness of the Jewish heart. From whose humility are chosen as it were ears in the stubble and as it were clusters in the vintage, those who shall have been saved: and as the shaking of an olive tree, of two or three olives, or four or five. For when the percussion of the people of the Jews came, that olive of the people of Israel—which under Moses had six hundred thousand of those armed (Num. 26), and under David, with Joab numbering, an innumerable people (2 Sam. 24)—was scarcely able to offer a few fruits to the Lord Savior: two olives, Paul and Barnabas; and three olives, Peter and James and John (Acts 13), who also beheld the transfigured Lord on the mountain, and deserved to go with the Lord to the daughter of the ruler of the synagogue (Matt. 17). Moreover, four and five olives make the remaining nine Apostles, in whom Matthias obtained the place of Judas the traitor, who surely for the diversity of graces, which is unknown to us, were separated into four and five olives, so that they might demonstrate the number of the Gospels and the volumes of the Law in themselves, as preachers of both Instruments (Acts 1).

(Verses 7, 8.) In that day a man shall bow down to his maker: and his eyes shall look to the Holy One of Israel. And he shall not bow down to the altars which his hands made, and which his fingers wrought: they shall not look at the groves and shrines. At that time when from the people of Israel—to whom it was previously said: "The Lord your God called you a fruitful olive tree" (Jer. 11:16); and of whom we read in the Psalms: "Your

children like olive plants around your table" (Ps. 127:3)— the hungry Lord shall have found scarcely two olives, and three, or four, or five, on account of the dryness of spiritual grace, the fullness of the nations shall enter in, and by no means to idols made by hand, but to their God shall they bow down; and looking to the Holy One of Israel, they shall despise altars and groves and shrines, knowing that which is written: "Every plant which the heavenly Father has not planted shall be rooted up" (Matt. 15:13).

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

Just as under Moses, and Joshua the son of Nun, the Amorites and Hivites, or the other nations that inhabited the land of promise, abandoned their plowshares, and crops, and heaps in the fields, and fled, lest they be occupied by the enemies: so the land of Judea, and all its strongest cities, with the Romans devastating Judea and besieging Jerusalem, were abandoned by their inhabitants. And there is an apostrophe to the land of Judea itself, that is, to those who

were dwelling in it. Moreover, you have suffered all these things because you have forgotten the God your Savior, who is interpreted as Jesus, whom the Law and the Prophets were continually announcing would come to you: and of your strong helper, who was always your aider, you have not been mindful. Therefore, the cause of the deserted cities of Judea is the forgetting of the Savior, who at the beginning of this Prophet had said: "Israel has not known me, and my people has not understood."

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

Instead of that which we, following Aquila and Symmachus and the LXX, have interpreted as "in the day of inheritance," which in Hebrew is called BIOM NEHELA, it can be read in Hebrew as "in the worst day." And instead of that which Aquila and Theodotion interpreted as "and the man shall grieve": we, taught by the Hebrews, instead of "man," which in their language is called ENOS, have interpreted ANUS, that is, "heavily": concerning the ambiguity of which word, if there

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

(Verses 12 seqq.) Woe, the multitude of many peoples, like the multitude of a sounding sea; and the tumult of crowds, like the sound of many

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

Above we read under the name of Damascus the calling of the nations, and the rejection of the Jews, and through the Apostles, and in the Apostles, the election of a few from the believing Jews. And because in comparison with the whole world and all nations, only a small part of the people has believed in Christ, concerning whom it was said above: "And the remnants of Syria shall be as the glory of the children of Israel" (for many are called, but few chosen (Matt. 22:14)); and: "Faith is not of all" (2 Thess. 3:2): now consequently is introduced not a lament, but a woe to these nations which had been unwilling to believe, and have persecuted the Christian people. And they are compared to the masses of waves and the roaring sea, and as much as is in itself, desiring to oppress and occupy all things. For the peoples shall sound in the spectacles of theatrical luxury, and in the cruelty of the amphitheater, and in the furies of the circus, like the sound of inundating waters, when with a harmonious voice of impiety they blaspheme, and say that the Christians should be thrown to the lions and beasts,

and other things of this sort. But with those people raging like the sea, the Lord shall rebuke the author of their sedition, and shall put him to flight from his people. And as dust moved on the mountains, the higher it is, the more strongly it is snatched away; and like a whirlwind, which rises from the earth, is carried on high by a sudden tempest: so also that one, snatched away, shall be separated from the people of God and shall flee, lest he be banished into the abysses. And when the day of consummation shall have arrived, which is interpreted as evening, then there shall be trouble for him who knows his sins. And in the morning time, namely the day of resurrection, he shall not stand, which the LXX translated as "he shall not be." But if he shall not be, what shall he answer?

(Chapter XVIII — Verses 1 seqq.) Woe to the land of the cymbal of wings, which is beyond the rivers of Ethiopia, which sends ambassadors by sea, and in vessels of papyrus upon the waters: go, swift Angels, to a nation convulsed and torn to pieces: to a terrible people, after whom there is no other: to a nation expecting, expecting and trodden down, whose rivers have despoiled its land. All inhabitants of the world, who dwell on the earth, when the sign shall be lifted up on the mountains, you shall see, and you shall hear the clangor of the trumpet. LXX: Woe to the land of ships of wings beyond the rivers of Ethiopia, who sendest hostages in the sea, and bibline letters upon the water. For light messengers shall go to a high nation, and a foreign and most wicked

people, which is beyond it: a nation without hope, and trodden down, now the rivers of all the earth are like a region which is inhabited [Another reading: will be inhabited]: their region shall be inhabited, as if a sign were lifted up from the mountain, and the voice of the trumpet were heard.

I have set down both editions in a most obscure prophecy lest anything should seem to be lacking to those wishing to understand what is written. And at the same time I greatly admire those who think our faith, and Christian hope, is content with simplicity, because it is written: "The commandment of the Lord is lucid, enlightening the eyes" (Ps. 18:9): nor that we ought to seek more than that those things which are commanded be done: since for this reason both all Scripture, and the Prophets especially, are involved in the mysteries of future things, that they may provoke us to understanding, and to that which is said in the Gospel: "Ask, and you shall receive: seek, and you shall find: knock, and it shall be opened to you." Because therefore, according to the history and that which is contained in the Hebrew, I have set it forth in the fifth book, now I shall explain what seems to me according to anagoge. The prudent reader perhaps may inquire what he [the prophet] means in the Vision, or Burden of Damascus, by the cymbal of wings and the other things that follow. After it was spoken concerning the calling of the nations, concerning the rejection of the Jews, and the election of those who believed through the Apos-

tles, and afterwards concerning the multitude of the nations and the persecutors, who were compared to the waves of the sea: it followed that the prophetic discourse should also announce concerning the heresies which have vexed the Church, and even now devastate it, who, while the householder was sleeping, sowed tares over the field of the Church (Matt. 13). And they are called a cymbal, not having the charity of God, according to that of the Apostle: "If I speak with the tongues of men and of Angels: but have not charity, I am become as sounding brass or a tinkling cymbal" (1 Cor. 13:1). And not only a cymbal clashing with a hoarse sound, but on account of the lightness of heretical discourse running into diverse things, they are called a cymbal of wings, or according to the Septuagint, "wings of ships," who promising great merchandise, sail in the waves of this world. Moreover, understand the "wings of ships" as the sails by which they are suspended and drawn. And beautifully he said "wings of ships," for every heretic promises high things, and although he boasts that he has wings, nevertheless he is stuck in the salty waves, and does not recede far from the land, and in the middle of his course suddenly suffers shipwreck. Whence Aquila, instead of "cymbal," interpreted "the shadow of wings," for they do not have wings, but the likeness of wings. And that which he adds, "which is beyond the rivers of Ethiopia," signifies this: that the heretics surpass all in their impiety. For example: Epicurus says there is no providence, and that pleasure is

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

from heaven, but from the earth. For what corner is there, what extreme solitude of the lands, to which the turbid discourse of the heretics does not reach? Therefore all who dwell and abide in the orb of the lands, at the sign of the heretics, which is lifted up as if on the mountains, raise their eyes, and the clangor of the trumpet, that is, of their doctrine, they hear. These things according to the Hebrew.

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

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

God rests and contemplates in his place, or according to Aquila, "in the firmament," that is, in the Church, of which the Apostle Paul speaks: "The pillar and firmament of the truth" (1 Tim. 3:15). Moreover, he contemplates those things which are done in the Church; and just as the midday light is clear, so he surveys all things: according to that which is said in the eighteenth Psalm according to anagoge concerning the sun of justice: "Nor is there anyone who may hide himself from his heat" (Ps. 18:7). And as a cloud of dew in the day of harvest, and in the fervent summer is most welcome, so the Lord refreshes the inhabitants of his Church, in whose pres-

ence all things flourish. And before the time of consummation arrives—because now we know in part and we prophesy in part—many perfect ones shall be found, of whom the Apostle speaks: "As many of us as are perfect, let us feel this" (1 Cor. 13; Phil. 3:15). Moreover, the twigs which are useless shall be cut off with pruning hooks, the Savior saying in the Gospel: "I am the true vine, and my Father is the husbandman. Every branch in me not bearing fruit, he will take it away; and every one that bears fruit, he will purge it, that it may bring forth more fruit" (John 15:1-2). And those things which have been cut off shall be left to the birds of the mountains and the beasts of the earth. To the birds, which devastate that which is sown near the way; and to the beasts, to which the soul not confessing God is delivered, so that he who has been cut off and cast away by the Lord, and separated from his body, which is the Church, both in summer and in winter—that is, in prosperity and adversity—is the dwelling of birds and beasts. Moreover, just as those who are useless and fruitless in the Church are pruned and cast out, lest a little leaven corrupt the whole lump: so on the contrary it can happen that those who had been deceived by heretical error, and torn away from the Lord and mangled, and terrible on account of blasphemy, and waiting for lies in vain, and trodden down by demons, and dissipated into various parts by rivers, when they have been mindful of their God, and have abandoned the worst teachers, they may offer a gift to the Lord of hosts, not elsewhere than in mount Zion,

and in the watchtower, which is interpreted as the Church. We speak more briefly, because in the book of historical explanation we have already said many things.

(Chapter XIX.---Verse 1.) The burden of Egypt. Symmachus and Theodotion: The assumption of Egypt. LXX: The vision of Egypt. Where in Hebrew it is written MASSA MITZRAIM, which we have translated as The burden or the weight of Egypt; for which Aquila translated ἄρμα [arma] of Egypt, we can say that because the prophet takes up and carries the yoke of the Lord, he became worthy to see or carry the prophecy of Egypt. Wherefore I wonder that the LXX, both in Babylon, interpreted "Vision" instead of "Weight"; and in Philistia, and Moab, and Damascus, "Word"; and now in Egypt, "Vision" [Latin: Versionem]; whereas in Hebrew, in all these, not "Word" or "Vision," but MASSA, that is, "Burden" or "Weight," is placed. But as for Symmachus and Theodotion always interpreting "lemma," that is, "assumption," we should know this: that the prophet received spiritual grace from the Lord to know the mysteries of Egypt, or to look upon them with the eyes of the mind, as the LXX translated. For this is not that Egypt which the Jews think, as Josephus thought, who reports in the books of Antiquities that Onias the priest fulfilled the prophecy of Isaiah, so that in the territory of Heliopolis, which the Egyptians call a "nome," he built a temple after the likeness of the Temple of God, and an altar. For let it be, let us grant these things were said of Onias and the altar which he

built in Egypt: what will be the five cities in Egypt that speak the Canaanite language, one of which according to the LXX is called Azedek; according to other translators, the city ARS or ARES, or the city of the sun? And who will be that savior who was sent to the Egyptians to save them, so that the Egyptians might know the Lord? When did they worship him in sacrifices and gifts, and pay their vows? When did the Lord strike Egypt and heal it? At what time can we show it was done, that there was a way from Egypt to the Assyrians, and the Assyrians entered into Egypt, and the Egyptians into the Assyrians; and the Egyptians served Assur? When was Israel a third in Egypt, and among the Assyrians as a blessing in the midst of the earth: so that the Lord would say: "Blessed be my people of Egypt, and the work of my hands the Assyrian"? It is clear that these things do not pertain to that Egypt which the Jews imagine. Therefore, we can call this place which we inhabit, and the world which is set in wickedness, "Egypt"; especially because MITZRAIM, which is called Egypt, is interpreted as ἐκθλίβουσα [ekthlibousa], that is, "afflicting" or "reducing to distress." Yet it should be known that many things of the "Burden of Egypt" or "Vision" pertain to the province of Egypt, which is inhabited and seen until today. But both in this and in other places of the Scriptures, many things are placed which could not stand according to history, so that by the necessity of things we are compelled to seek a higher understanding.

(Verses 1 ff.) "Behold, the Lord will ascend upon a light cloud, and will enter Egypt, and the idols of Egypt will be moved [Al. deeply moved] at his presence, and the heart of Egypt will melt in its midst. And I will cause Egyptians to run together against Egyptians, and a man will fight against his brother, and a man against his friend, city against city, kingdom against kingdom. And the spirit of Egypt will be broken in its vitals, and I will cast down its counsel; and they will consult their idols and their diviners, and the spirits of the dead [Pythons], and the soothsayers. And I will hand over Egypt into the hands of cruel masters, and a strong king will rule over them, says the Lord God of hosts." I have touched upon most things concerning the prophecy of Egypt, which Isaiah took up or saw, in the historical explanation. Therefore, now according to tropology, the most important points must be gathered. The Lord ascends upon a light cloud: the body of the holy Virgin Mary, which was weighed down by no weight of human seed; or certainly his own body, which was conceived of the Holy Spirit. And he entered into the Egypt of this world; and immediately all the idols of Egypt were moved: so that the divinations and all the fraud of idolatry, which possessed the deceived world, felt themselves to be broken; to such an extent that the Magi from the East, taught by demons, or according to the prophecy of Balaam (Num. 24) understanding that the Son of God was born, who would destroy all the power of their art, came to Bethlehem, and the star show-

ing the way, they worshipped the boy (Matth. 2). Then the whole heart of Egypt wasted away, and Egyptians rose up against Egyptians, according to that which the Lord speaks in the Gospel: "Do not think that I have come to send peace upon the earth: I have not come to send peace, but a sword. For I have come to divide a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law" (Matth. 10:34 ff.). At that time also that saying was fulfilled: "The enemies of a man are those of his own household" (Micah 7:6). And a man will fight against his brother, and a man against his friend. For they were separated in one house, two against three, and three against two, and the father was divided against the son, and the son against the father, city against city, and kingdom against kingdom—those who did not believe against those who believed, or certainly those who believed, desiring to save their neighbors. And the spirit of Egypt was broken in its vitals, so that they felt nothing alike; but separated against themselves by a spiritual sword, they recognized that all their counsel was cast down. Nevertheless, remaining in their former error, those who had been unwilling to receive the truth of the faith would consult the idols, and their diviners, and the spirits of the dead [Pythons], and the soothsayers. And when they had done this, the Lord handed them over into the hand of cruel masters, according to that apostolic saying: "Whom I have delivered to Satan, that they may learn not to blaspheme" (1 Tim.

1:20); so that, oppressed by the hardest servitude, they might return to the most merciful Lord. And beautifully he calls the demons "cruel masters," than whom nothing is more cruel. The "strong king" also, who is their lord, is clearly understood as the devil, whom also in the Gospel the Lord calls "the strong one" [Latin text: sortem, likely for fortem], who being bound and oppressed, the vessels of his house and the prey are plundered.

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

When the strong king, the harsh master, shall have ruled in Egypt, all the doctrine and beauty of secular eloquence will dry up, and the very source of all rivers, the devil, from whom all lies arise, will be desolated: so that the other rivers and streams, which were filled from the turbid waters of the Nile, will fail. The reed also and the rush will wither from excessive dryness. For "rush,"

the LXX translated "papyrus," from which paper is made, adding from their own "green achi," which is not found in the Hebrew. When I asked learned men what this word meant, I heard that by the Egyptians everything that grows green in a marsh is called by this name in their language. But according to tropology, the "reed" is empty discourse, having nothing solid in itself; and the "papyrus" is that which indeed seems to have a pith, and is not empty, and yet is fragile and quickly withers. All the streams also, the head of the streams having dried up, will be dried, and whatever was previously irrigated by Egyptian waters, having dried up, will be no more: so that the Egyptian fishermen may mourn, who are greatly opposed to the fishermen of the Lord, and those who cast a hook into the river and spread a net upon the face of the water may lament. Those who deceive individuals one by one cast a hook into the turbid waters. But those who [deceive] many at once, so as to speak publicly in the synagogues of Satan and lead away flocks of people, these spread a net over the Egyptian waters. Those also who worked flax will be confounded, to make garments for the priests; carding it and weaving fine fabrics: which properly pertains to the art of the dialecticians. For "fine fabrics," the LXX translated "byssus," which itself is woven in the garments of priests. And that which follows: "And its watered places will be drooping, all who made pools for catching fish," means this: that all the snares of the Egyptian fishermen are destroyed and perish. For "pools" which were made

to catch fish, which we have interpreted according to the sense, both in the Hebrew and in all the translators, "souls" are placed in the position of fish, so that we may be drawn from history to tropology: namely, that these fishermen, who made pools and pits, did so for this purpose, to deceive souls in them. It should be noted that for "pools" the LXX translated *zython*, which is a type of drink made from grain and water, and is commonly called *sabaium* in the provinces of Dalmatia and Pannonia in the native and barbarian tongue. The Egyptians use this especially, so as to provide not pure waters to those drinking, but turbid ones, similar to mixed dregs, so that the doctrine of heretical depravity may be shown through a drink of this kind. Then the princes of Tanis will be fools, which is interpreted as "lowly mandate." For all heretics teach a humility contrary to height, and drag down to the lower world, and are princes of a lowly and dejected mandate. The counselors of Pharaoh also—who is the king of Egypt, and is rightly expressed as "scatterer" and "divided" and "separated into various parts"—will be proved to have given foolish counsel, when the Lord shall destroy the wisdom of the wise and reject the understanding of the prudent (1 Cor. 1).

(Verses 12 ff.) "How do you say to Pharaoh: 'I am a son of the wise, a son of ancient kings'? Where are your wise men now? Let them tell you, and let them indicate what the Lord of hosts has thought over Egypt. The princes of Tanis have become fools, the princes of Memphis have with-

ered, they have deceived Egypt, the corner-stone of its peoples. The Lord has mixed in its midst a spirit of dizziness, and they have caused Egypt to err in every work of its own, as a drunkard errs and vomits. And there will be no work for Egypt that may make the head and the tail, the bending and the restraining."

Heretics are accustomed to say to their king or Pharaoh: "We are sons of the wise, who from the beginning handed down to us the Apostolic doctrine; we are sons of ancient kings, who are called kings of philosophers, and we have knowledge of the Scriptures joined with secular wisdom." These he now questions—either the king of the heretics himself—where his wise men are who used to despise Ecclesiastical simplicity; and he compels them to answer what the Lord of Sabaoth has thought over the Egypt of this world, and what he is about to do in the consummation. The princes of Tanis are proved to be fools, who held the lowly mandate of the heretics. All the princes of Memphis have withered, who polluted [themselves] with the boasting of eloquence and of the mouth. For Memphis is interpreted as "mouth" or "from the mouth," and metaphorically it signifies discourse. And that which follows: "They have deceived Egypt, the corner-stone of its peoples," or according to the LXX: "they will deceive Egypt by tribes," means this: that the kingdom of secular wisdom is shown to be foolish, and the princes of individual dogmas, who are interpreted as "tribes," are proved to have had foolish teachers. For the Lord

has mixed for them a spirit of dizziness, or of errors, according to that which is written: "And as they did not approve of having God in their knowledge, God delivered them into a reprobate sense" (Rom. 1:24). And just as he who is holy can say with Isaiah: "We shall make the spirit of your salvation upon the earth" (Isa. 26:18, LXX); so he who is a sinner will make a spirit of error, that is, a spirit of malice: according to what we also read in Jeremiah: "Your apostasy will rebuke you, and your malice will correct you" (Jer. 2:19). But if the heretic is scandalized, who does not receive the Old Testament, that the Lord is said to mix a spirit of error or dizziness, let him hear what is written in the Apostle, that is, in the New Testament: "God delivered them in the desires of their heart into uncleanness" (Rom. 1:24). And again: "For this reason God delivered them into passions of ignominy." And again: "God delivered them into a reprobate sense, to do those things which are not fitting." They are delivered, however, in the desires of their heart, because they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of reptiles. Which indeed we read not only in the Epistle to the Romans, but also to the Thessalonians concerning the Antichrist: "Because they did not receive the love of the truth, that they might be saved, God will send them a working of error, that they may believe a lie, and all may be judged who did not believe the truth, but were well-pleased with themselves in a lie" (2 Thess. 2:10): which I think

the Apostle Paul took from the present reading of Isaiah, in which it says: "The Lord mixed for them a spirit of error, and they caused Egypt to err in all its works, just as," he says, "a drunkard errs and vomits," who is intoxicated with vices. Concerning these drunkards Joel speaks: "Woe to those who are drunk without wine." And not only drunk, but also vomiting the fury of dragons and the incurable fury of asps, so that after they have vomited wine of this kind, they may understand their drunkenness, and recognize that as long as they were drunk, they had neither beginning nor end, that is, neither head nor tail: but an animal truncated on each side. For "beginning" and "end," which both Symmachus and the LXX translated, Theodotion in his manner placed the Hebrew words themselves, *chaphphe* and *agmon*: which Aquila interpreted as "curved" and "perverse." By "curved," wanting old men to be understood; by "perverse," wanton boys, who do all things perversely; and through this the sense is that in Egypt not only is a head and a tail lacking, but also old men and boys, that is, both a beginning and an end.

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

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

(Verse 18.) "In that day there will be five cities in the land of Egypt speaking the language of Canaan, and swearing by the Lord of hosts: one will be called the city of the sun." The hand of the Lord lifted up or moved over Egypt is very beneficial, so that the land of Judah may be a cause of fear to it, and everyone who shall have been mindful of it may tremble. In that time five cities in the land of Egypt will speak the language of Canaan, which most of our [interpreters] understand as the five senses: sight, hearing, smell, taste, and touch. When we see a woman for the sake of concupiscence, our sight speaks the Egyptian language. When we hear a judgment of blood—the Lord saying: "You shall not receive a vain report" (4 Kings 12:21, according to the LXX) —our hearing speaks the Egyptian language. When according to the prophet we live in delights, and lie upon ivory beds, and are anointed with the first [perhaps *best*] ointments, our smell speaks the Egyptian language. When our belly is our god (Philip. 3), our taste speaks the Egyptian language. If we shall not have heard that which the Apostle speaks: "It is good for a man not to touch a woman" (1 Cor. 7), but on the contrary we are joined to a harlot, our touch speaks the Egyptian language. But if, on the contrary, we have lifted up our eyes and seen that the fields are already white for harvest, and have by no means been bent toward the earth, but according to the Gospel woman, who for eighteen years could not look up at heaven (Luke 13), we have lifted up our eyes and said: "To you have

I lifted up my eyes, who dwell in the heavens" (Ps. 122:1), our eye and sight speak the Canaanite language. If we have circumcised our ears and heard the Lord speaking: "He who has ears for hearing, let him hear" (Luke 8:8), our hearing speaks the Canaanite language. He who shall be able to say to the bridegroom: "After you we run into the odor of your ointments" (Cant. 1:3), and: "We are the good odor of Christ in every place" (1 Cor. 2:15), the smell of such a one speaks the Canaanite language. Taste also is accepted in a good part for him who eats the bread descending from heaven, the living bread and not the dead, and hears that saying: "Taste and see how sweet is the Lord" (Ps. 33:9)—immediately he speaks the Canaanite language. But there is also a spiritual touch, concerning which John the Apostle says: "Our hands have handled the Word of life" (1 John 1:1); and he who by faith touches Jesus, so that the Savior can say of him: "Someone has touched me, for I know that power has gone out from me" (Luke 8:46).

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

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

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

Following what he had said above: "In that day there will be five cities in the land of Egypt speaking the language of Canaan, and swearing by the Lord of hosts," now it is introduced: "There will be an altar of the Lord in the midst

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

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

After the Egyptians shall have known the Lord, they will worship him with spiritual sacri-

fices and offerings; and they will vow vows to the Lord and fulfill them; and they will say with David: "The sacrifice to God is a contrite spirit" (Ps. 50:19); and: "The lifting up of my hands as an evening sacrifice" (Ps. 140:2); when believing in the Nazarene, they themselves shall have been Nazarenes, not drinking wine and cider (John 19), and the vinegar which was offered to the Lord, and whatever things are made from the Sodomite grape. And when they shall have fulfilled their vows with Abel, and God shall have respected them, the elder brother Cain, that is, the people of the Circumcision, will be envious, and will shed Christian blood, which will cry out to the Lord (Gen. 4); and for that reason he will go out from the presence of God, saying concerning the Savior: "Crucify, crucify him" (Luke 23:11); and: "We have no king but Caesar" (John 19:15). He offers and fulfills a vow to the Lord who is holy in body and spirit. Zacchaeus also offered a vow, who promised half part of his substance to the poor (Luke 19). It is asked: if a savior and champion has been sent to the Egyptians who may deliver them from distress, how is it now said: "The Lord will strike Egypt with a plague"? But let us consider what follows: "And he will heal it." For whom the Lord loves, he corrects (Heb. 12). And the Savior himself in the sixty-eighth Psalm speaks to the Father: "Because whom you have struck, they have persecuted: and they have added to the pain of my wounds" (Ps. 68:27). If therefore he did not spare his own son, but delivered him for us, that by his bruise and wounds

we might be healed (Rom. 8): the Lord delivered also the martyrs to passion, but again he will heal them in the resurrection, so that by their wounds the faith of believers may be confirmed. Hence also it is said to Job: "Do you think I have spoken to you otherwise, except that you might appear just?" (Job 40:8, LXX). For he himself causes pain, and restores to former health; and he visits his servants with a rod, so that he may not take away his mercy from them. Hence daughters and daughters-in-law, who have sinned much and have spread their feet to every passer-by, are not visited nor corrected, the Lord saying: "I will not visit upon your daughters when they shall have fornicated, and upon your daughters-in-law when they shall have committed adultery" (Hos. 4:14). The Lord therefore strikes the Egyptians, not with fire, not with a sword, but with a rod. For what son is there whom a father does not instruct? So that after they shall have been healed, they may return to the Lord, and he may be appeased toward them, and may again heal them. For we always need the mercy of God, and there is no end to his clemency.

(Verse 23.) "In that day there will be a way from Egypt into the Assyrians: and the Assyrian will enter into Egypt, and the Egyptian into the Assyrians: and the Egyptians will serve the Assyrians." Just as we have shown that the other things which precede happened to the Egyptians in a good part—namely, the five cities in their land speaking the Canaanite language, and swearing by the Lord, and the altar of the Lord placed in

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

(Verses 25, 26.) "In that day Israel will be third to the Egyptian and the Assyrian, a blessing in the midst of the land, which the Lord of hosts has blessed, saying: Blessed be my people of Egypt, and the Assyrian the work of my hands: but my inheritance is Israel." Israel will be third in Egypt and in the Assyrians, so that it may mix the leaven of its blessing into the whole mass, and those

who previously dissented hostilely against each other may be joined by this buckle of blessing; and Egypt may be the people of God, and the Assyrian the work of his hands, but Israel his inheritance. The Egyptian is blessed by the Lord, because he is blessed by the society of Israel. And the Assyrian is the work of his hands, because in him he showed his clemency. But Israel alone can say: "The Lord is my portion" (Lam. 3:24); who beholds God with the mind, and is called his inheritance.

(Chapter 20.---Verses 1 ff.) "In the year in which Tartan entered into Ashdod: when Sargon the king of the Assyrians had sent him, and he had fought against Ashdod, and had taken it: at that time the Lord spoke by the hand of Isaiah the son of Amoz, saying: Go and loose the sackcloth from your loins, and take your sandals off your feet: and he did so, going naked and barefoot. And the Lord said: just as my servant Isaiah has walked naked and barefoot, it will be a sign and a portent of three years over Egypt and over Ethiopia. So shall the king of the Assyrians lead the captivity of Egypt, and the transmigration of Ethiopia, of the young and of the old, naked and barefoot, with buttocks uncovered to the ignominy of Egypt. And they will fear and be confounded by Ethiopia their hope, and by Egypt their glory. And the inhabitant of this island shall say in that day: Was this our hope? To whom did we flee for help, that they might deliver us from the face of the king of the Assyrians? And how shall we ourselves be able to escape?"

For "Tartan" the LXX translated "Thanatan": and for "Sargon," "Arna": what these may interpret, we cannot know. For we cannot devise false etymologies for false names. They are, moreover, names not Hebrew, but Assyrian, from which we have known that "Tartan" sounds as "gave a tower," or "superfluous," or "lengthening." "Sargon," moreover, [sounds as] "prince of the garden." This Assyrian king, whom we read above [as having] "great sense," has very many leaders, one of whom is Tartan, lifted up in pride, and proceeding far in wickedness, and larger than the others: and he is sent to attack Ashdod, which in Hebrew is called ASDOD and is interpreted as "fire of generation"; and the leader of the Assyrian king subdues those who serve generation and libido. And beautifully the king of the Assyrians, Sargon, is called "prince of gardens," being devoted to pleasure and luxury. Finally, Ahab also, the king of Israel, desired to turn the vineyard of Naboth into a garden (3 Kings 21), which he [Naboth], understanding according to the laws of tropology, preferred to die than to do, lest the paternal inheritance and ancient possession be turned into the delights of an impious king. It is commanded, moreover, to the Prophet, that sackcloth and sandals having been laid aside, he should walk naked and barefoot, and be for a sign and a portent to the Egyptians and Ethiopians who persecuted the people of God, and because of pride were made lowly. For "Egypt" is interpreted as "persecuting" or "tribulating": "Ethiopians" as "lowly" and "dejected":

for everyone who exalts himself shall be humbled (Luke 14:11). They are to be led into captivity, and will suffer torments of three years (Exod. 12), concerning which years we read in the Psalms: "I thought of the ancient days, and had the eternal years in mind" (Ps. 76:6). Which we should not think are small punishments, but lengthened out by great times. In that captivity and transmigration of Egypt, there will go young men and old, who have been strengthened in malice and have arrived at the vices of perfect age, naked, so that all their crimes may be open (for nothing is hidden that shall not be revealed [Luke 8:7]), and barefoot, because they will not be able to eat the Passover of the Lord: which he who eats has his loins girded, and holds a staff in his hand, and stands with feet shod, lest passing through the solitude of this world, he be bitten by serpents (Exod. 12). Then their buttocks will be uncovered, through which dung is cast out, and all the ignominy of Egypt will be shown, so that they will be confounded who had hope in Egypt and in Ethiopia, and shall have seen their glory changed into confusion: to such an extent that the inhabitant of this island—that is, of the world—who is not a stranger and a pilgrim, but desired to have a perpetual possession of the world, may say in confusion: "Is this Egypt, and is this Ethiopia, from whom we hoped for help, that they might deliver us from the prince of this world?" How then shall we be able to escape, since those in whom we had hope are captured?" And this is to be noted, that before Ashdod is

captured, the Prophet is clothed in sackcloth and with feet shod, so that he may indeed mourn those who are wounded by the burning darts of the devil and serve libido; but nonetheless he himself may walk shod, so that he may be able to tread upon serpents and scorpions, and walk secure through the desert of this world, in which there are serpents and scorpions and a thirst for good things. After Ashdod shall have been captured, however, in type of the captivity of Egypt and the transmigration of Ethiopia, he himself should walk barefoot and naked. For neither in the Holy Land, to which he hastens to go, clothed in sackcloth and with feet covered in skin, could he either stand or walk, the Lord saying: "Loose the sandal from your feet, for the place in which you stand is holy ground" (Exod. 3:5).

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

LXX: The vision of the desert of the sea. As a tempest might pass from the desert, coming from the desert. From a horrible land a hard vision has been announced to me: the prevaricator prevaricates, and the iniquitous acts iniquitously. Against me the Elamites and the legates of the

Persians come: now I shall groan, and I shall console myself: therefore my loins have been filled with anguish, pains have taken hold of me, like one in labor.

What seems right to us according to History we have briefly said: now let us pluck the main points of the tropology. The vision, or burden, is seen against the sea of this world: and it is seen by the Prophet, with how many temptations this world is full. That the world, moreover, is called the sea (to pass over many things), I am content with one testimony of the Psalm: "Those who go down to the sea in ships, doing business in many waters. They have seen the works of the Lord, and his wonders in the deep" (Ps. 106:23). For those who work the work of God in this world, and say with the Prophet: "I have come into the depth of the sea," they themselves see his wonders in the deep; and delivered from temptations and anguishes, they say that they have heard a horrible and hard vision. This very tempest, moreover, comes from the desert, in which the Lord also was tempted (Matt. 4), and Israel lay open to the bites of the serpent and the stings of scorpions (Num. 21). And when it comes, it passes through and passes by: and then he who endures understands that no one prevaricates except he who is a prevaricator, and no one acts iniquitously except the iniquitous. That we are therefore overwhelmed by the waves of the sea, and the savage tempest oppresses us, is of our own vice, we who before the tempest were prevaricators and iniquitous. And that which he says: "Against me the

Elamites and the legates of the Persians come," this is the sense: 303 Elamites are interpreted as "despisers": Persians as "tempters." Let those therefore come who are accustomed to despise, to contemn, and to tempt: but I shall groan, and my groaning will be my consolation. But also my loins have been filled with anguish, and pains have obtained me as if of one giving birth, so that from the fear of the Lord I may conceive and bring forth, and make the spirit of his salvation upon the earth. Rightly, moreover, according to the Hebrew, whirlwinds and tempests come from the desert, and from a horrible land, where God is not an inhabitant, and where all things are earthly: and whoever is unbelieving acts a thing congruous to his infidelity, and he who is a depopulator, lays waste. Whence he speaks boldly against the adversaries: "Ascend, Elam; besiege, Mede": all the groaning of the desert of the sea, and of the horrible land, and of the hardest vision which was announced, I have made to cease. Because my loins, doing penance, are by no means as before with pleasure, but are full of pain; nor shall I say further: "My loins are filled with illusions" (Ps. 37:7). For anguish has possessed me and tribulation, as it is accustomed to hold one in labor. The Vulgate edition and the Hebrew differ much in this place: therefore we shall briefly touch upon both, lest we leave a small occasion for the "fault-finders" (philengklēmosin) to carp at us.

(Verses 4, 5.) I fell down when I heard, I was troubled when I saw: my heart withered, dark-

ness stupified me: Babylon my beloved has been made for me into a wonder. Set the table, behold those eating and drinking in the watchtower: arise, princes; take up the shield.

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

Because of the hearing and the very hard vision which the Prophet saw was to come from the desert sea, he says that he fell down and was troubled, and with almost dimming eyes and a stupified mind, he did not know what he was seeing. For that Babylon (for which Aquila and Theodotion interpreted "darkness," so that they might signify this world, which is placed in the evil one [1 John 5], and whose princes are, according to the Apostle Paul [Eph. 6], the rulers of these darknesses), which once was lovable either to the Prophet or to God, has been made wonderful in its subversion. Whence the Prophet 304 is commanded, that eating at the table of the Lord and saturated with his food, he should more diligently contemplate what things are to come to the world: and it is said through him to all believers, that eating and drinking the body and blood of the Lord, they may be turned into princes of the Church, and hear with the Apostles, "Arise": and they should take up the shield of faith from the armor of the Apostle Paul (Eph. 6), in which they may be able to extinguish

the fiery darts of the devil. This is according to the Hebrew and the interpretation begun concerning the world. Let us pass to the edition of the LXX, which differs much from the preceding. The Prophet reproves himself, or rather under his own person confesses the error of others, who following the killing letter, despise the life-giving spirit; and he says that he has acted iniquitously, so that he might not hear the law spiritually: but on the contrary he hastened not to perceive the sacraments of God, nor said with David: "Reveal my eyes, and I shall consider the wonders of your law" (Ps. 118:18). Therefore his heart wanders, and filled with Jewish superstition, it consists not in the charity of God, but in fear, so that he has the spirit of slavery in fear, and by no means the spirit of adoption, in which we cry, "Abba, Father" (Rom. 8). Whence it is commanded to him, that he approach the table of spiritual foods, and all those who follow his example may eat at it, and drink: and the old error having been contemned, they may rise up in the spirit who were lying in the letter, and become princes, and say with the Prophet: "Lord, as with a shield of your good will you have crowned us" (Ps. 5:15).

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

LXX: Because thus said the Lord to me: Go and set for yourself a watchman, and whatever you

see, announce. And I saw two rider horsemen, a rider of an ass, and a rider of a camel: I heard a great hearing, and I called Uriah to the watch-tower.

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

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

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

The Prophet stands upon the watchtower of the Lord, and constituted in his light he looks forward to what things are to come. And he has this watch, and this office delegated to him, that in the darkness of this world he may behold what things are to come. Behold this one, he says, comes, signifying by this which follows that he saw the Lord Savior coming, sitting upon a chariot, and joining into one chariot two horses —rather, living beings—the ass and the camel. Which rider of the chariot responded to the desiring Prophet, and to him wishing to hear his words, and said: "Fallen, fallen is Babylon," the confusion of the whole world: and in my advent

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

the people of the Jews so that you might be saved; and you grieve over the perdition of your nation, concerning which we read elsewhere: "There is sadness in my heart, and continuous pain for my brothers, who are Israelites according to the flesh" (Rom. 9:2, 3): these things which I have heard from God the Father, I announce to you, which the God of Israel predicts are to come to you.

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

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

The Hebrew word ELAI, which all have interpreted as "to me," if you wish to read it as ELI, is interpreted as "my God" or "my strong one." And that which we have said, "he cries" or "he calls," that is, kalei, according to the ambiguity of the Hebrew and Greek speech can be said as "cry out" or "call"; and this is the sense: God who is my watchman, day and night calls me to penance, so that leaving Seir, which is interpreted as "bristly" and "hairy," I may return and dwell with him. "Duma" sounds as either "likeness" or "silence." "Idumea," moreover, is turned into "earthly." The Lord therefore 307 speaks to the choir of the Apostles, and commands it: "Call to me those who are of Seir, so that the multitude of the nations may serve me, which in the likeness of

Esau has nothing in itself soft and light and shining, but is bristly, wild, and intractable." And O you, Apostles, after you shall have called to me the nations from Seir, guard the ramparts of the Church, lest the enemy easily break in: lest the roaring and prowling lion, who seeks an entrance through which he might be able to enter, tear and scatter the flock enclosed in the Church. And the multitude of the Church responded: "Not only in prosperous things, but in adverse things—that is, both in day and in night—I shall keep your precepts, O God." To whom God speaks: "If you truly seek me, show by work that you seek me; nor let it suffice for you to have sought once; but him whom you have found, always inquire after; and so that you may hold him more perfectly, forget your people and the house of your father, and the error of the Gentiles having been deserted, dwell with me in the Church." This we have said according to the LXX, who put the vision of Idumea —that is, of "earthly"—in the title, so that they might show that those are called who previously served earthly works. Furthermore, according to Aquila, who put "Duma," that is, "silence" or "likeness," we can so understand it that the multitude of the nations is provoked to the likeness of the people of Israel, and where previously there had been the silence of the law of God, there there may be the cry of confession: and the wild olive may be grafted into the good olive. We read also in the parable of the Gospel that servants were sent who would call the good and the bad, and fill the banquet of the master of the house

from whomsoever, because the first ones were unwilling to come (Matt. 22). The Church also can narrate that the Lord shouts to it from Seir—that is, from earthly places—and provokes it to salvation, and says to the Lord himself: "O watchman, why rising from the night are you occupied in darkness? Why are you without sin in sinful flesh? For what cause did you wish to assume a human body?" The watchman responded—that is, the Samaritan, who in the Gospel carried back the wounded man on his shoulders to the stable (Luke 10): "Morning comes, and night." And the sense is: the sun of justice has risen for the multitude of the nations, and darkness has come to the Jews. According to what is said by the Lord: "For the judgment of this world I have come, so that those not seeing might see, and those seeing might become blind" (John 9:39). And the watchman himself who had said: "Morning comes, and night," speaks to the multitude of the nations: "If you seek me, seek more studiously. 308 Be converted to me, converting sons, and I shall heal your contritions, and come to me." These are difficult places, and since they lie open very little according to history, we are compelled to follow various opinions according to anagogy (anagogen).

(Verse 13.) The burden in Arabia. This is not had in the edition of the LXX Interpreters: but that which follows: "In the forest at evening you shall sleep in the paths of Dodanim," is joined with the previous vision, so that it is read: "if you seek, seek: and dwell with me in the forest."

"Arabia" in our language sounds as "evening," which is the beginning of night and of darkness, and everyone who has a beginning of sins is occupied in the evening. He, however, who comes to the highest [point], consists in the middle of the night. Whence also in Egypt the firstborn are slain in the middle of the night (Exod. 12). And the Apostle Peter, before the cock crew, thrice denied the Lord, which is understood as the middle of the night (Matt. 26). After the night has preceded, however, and the day has begun to approach, the darkness of the middle of the night having been overcome and the cock, the messenger of light, resounding, he wept bitterly and understood his sin, and at that time could say: "In the evening weeping shall tarry, and in the morning gladness" (Ps. 29:6). This meanwhile concerning the present place. Furthermore, the name of Arabia —that is, of evening and of the West—receives various understandings in other places of the Scriptures.

In the forest at evening you shall sleep, in the paths of Dodanim. LXX: In the forest at evening you shall sleep in the way of Dedan. Those who have begun to be in malice, and enter the way of sins, do not sleep nor tarry in sown fields and fallow lands, nor in meadows and crops, which the Savior teaches are white for reaping, nor among fruit-bearing trees; but in fruitless forests, where there are briers and thorns, and beasts dwell. Concerning a forest of this kind we read also in the volume of Kings, that the woods or forest devoured more than were slain by the sword, when

Absalom stood forth as a rebel against his father (2 Kings 18). And rightly, because evening is the beginning of evils, they are said to dwell in the way and in the paths, and in the way of Dedan, which is interpreted as "judgments." For as many kinds of sins as they have, so many sentences of judgments they deserve. "Dedan," moreover, can be interpreted as "great judgment."

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

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

You who are in Theman, which is interpreted as "South" and "perfection," and are occupied in that place concerning which it is written: "God shall come from the South" (Hab. 3:4), and who have been consummated and perfected, and have in yourselves the light of the knowledge of the Scriptures, meet those fleeing from Arabia and from the forest with water and breads, and do not wait until they themselves come to you; but imitate that father of the Evangelical parable, who met the returning son. And he indeed gave

a robe, offered a ring (Luke 15): but you, offer waters and breads to the fugitives, so that those who were weary and spent may be sustained by your mercy, and pass more quickly to your seats. For they have fled the swords of the heretics, the doctrine of the Gentiles, the blasphemies of the Jews. And because they have seen many killed by their darts, and very many to have fallen in battle, they themselves desire to be delivered by your help. This place can properly be understood against those who, giving themselves to ease and idleness, are content with their own salvation, nor stretch out a hand to the penitent and converted.

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

Arabia, will be reduced to nothing, after those fleeing from the forest shall have been delivered: and shall have received the water 310 of saving baptism, and shall have eaten the celestial bread. For the Lord of all, and properly the God of Israel —that is, of those beholding God with the mind —has spoken these future things.

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

In the book of Hebrew Names we have put that "Zion" is interpreted as "watchtower," which, situated in high places, contemplates things coming from afar. Since Zion therefore, according to the laws of tropology, is referred to the Church, as is that in the second Psalm from the person of the Lord Savior: "I however have been constituted king by him upon Zion his holy mountain" (Ps. 2:6); and: "Those who trust in the Lord are like Mount Zion" (Ps. 124:1); and: "The Lord loves the gates of Zion above all the tabernacles of Jacob" (Ps. 86:1); And more manifestly the Apostle: "You have approached," he says, "to Mount Zion and the city of the living God, the celestial Jerusalem" (Heb. 12:22): we ask why in the present vision it is called the "valley of Zion." And by the very sequence of the words we are drawn to spiritual understanding, so that we may know that all the princes of perverse dogmas, who have fallen from the sublimity of the sense of the holy Scriptures and have been rolled down to lowly things, are occupied in the valley of Zion. Something such I think Solomon also says in the Proverbs: "The eye that mocks his father and despises the old

age of his mother, let the ravens from the valleys pick it out, and let the young of eagles eat it" (Prov. 30:17). For immediately as the sense of heretics shall have mocked the Creator Father and despised the old age of the Mother Church, it is picked out by foul and unclean birds, which are referred to the contrary powers. Nor can those of this kind say: "I have lifted my eyes to the mountains, whence help may come to me" (Ps. 120:1): but in the manner of brute animals they are depressed to earthly things.

"What is it also to you, that you also have ascended all into the roofs?" LXX: "What has happened to you now, that you all have ascended into vain roofs?" That which according to the LXX interpreters is asked in the volume of Kings, what it means when Elisha says (4 Kings 2:14): "Where is the God of Elijah APHPHO?", is more manifestly put in the present place, for that which the Septuagint translated "now"; in the Hebrew it has APHPHO, which we have interpreted "now also," and Aquila wishing to keep the Hebrew idiom, put "kaipertoi," which conjunction 311 the Latin speech does not explain. When however he says, "what is it also to you?", he asks why she also should climb among others, and tarry in lowly things by the opinion of high things. And the sense is: since Philosophers swell, and all secular wisdom disputing about high things despises the simplicity of the Church, why do you also follow high things? which the LXX, more significantly (semantikōteron), interpreted as "vain roofs" (dōmata mataia), so that they might show that

there is also another roof, from which the Savior prohibits descending (Matt. 24): which nonetheless is not a vain roof. Finally, the Apostle Peter also at the sixth hour of prayer ascended into the roof (Acts 10). Now however, so that he might show the great variety of heresies, he named not one roof, but very many roofs.

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

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

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

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

All who have been found in you, were bound together, they have fled far away. LXX: And the strong in you have fled far away. Still the word of the Prophet is against the valley of Zion, whose inhabitants have ascended into vain roofs, and have cried out with a confused clamor, and have been wounded without battle, whose princes have all fled, and have been hard bound, and those who were strong among them have fled further away. For by how much anyone is more prudent in heretical perversity, by so much further he recedes from the Lord. But that which he says according to the Hebrew: "All have been found in you," we ought to note this, that heretics also say that they have "found" those whom they have deceived: but their finding is perdition. Finally, let them be gathered together equally, and let them flee far away. Nor does that exposition please me, that according to the diversity of heresies there are also diverse spaces of those fleeing, since holy Scripture says (Luke 11:23):

all who have been found by heretics are equally bound together, and have fled very far, the Lord saying: 313 "He who is not with me, is against me: and he who does not gather with me, scatters." Whence it is said concerning Moses (Exod. 24), Moses alone approached to God, the others indeed did not approach. For to his saints God is an approaching God, and not from afar, says the Lord.

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

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

And Samuel mourned Saul (1 Sam. 15), and the Lord and Savior wept for Jerusalem (Luke 19; 2 Cor. 12:21): and the Apostle writes to the Corinthians: "Lest when I come to you again, God should humble me, and I should mourn many who have sinned before, and have not done penance." Whence with the affect of one suffering with them he speaks also to others: "Who is weak, and I am not weak? who is scandalized, and I do not burn?" (2 Cor. 11:29). Therefore the

Prophet also, seeing the people of the once-vision ascend vain roofs and be occupied in clamor; and all its princes to have fled and been bound by the bonds of sins, breaks out into tears, and drives away those consoling him, and testifies that he weeps with a most bitter weeping, not over the sons, but over the daughter of his people, who has lost the dignity of virility. For the day of judgment, and of slaughter, and of treading down, will by no means be Jerusalem, which is interpreted as "vision of peace": but of the ancient name Jebus, which is interpreted as "treading down": of weepings also or of "error," as the Septuagint translated, from the Lord Sabaoth, not that weeping and error is from the Lord; but by occasion of the holy Scriptures, which the Lord gave to be read, for those the occasion of error arises, who are able to say: "Why have you made us to err from your way?" (Isa. 63:17). And in another place: "The Lord has mixed for them a spirit of error" (cf. Isa. 19:14): so that they might consist not in the mountain of Vision, but in the valley of Zion. This very day, moreover, which rises from the Lord of hosts in the valley of Vision, so that it may show the works of each one, searches the wall of the heretics, which they have constructed against the Church as if a most firm bulwark; and the magnificent 314 and glorious one—that is, their doctors—who glory that they consist upon Christ the mountain. Concerning which we read elsewhere: "Come, let us ascend into the mountain of the Lord, and into the house of the God of Jacob: and he will announce to us his way" (Isa.

2:3). Furthermore, that which the LXX translated, "they err from the least even to the greatest, they err upon the mountains," we ought to feel this, that those who are greater are in greater wickedness, and nonetheless from the least even to the greatest all err, and they err upon the mountains: Moses, Jeremiah, and the other Prophets, Evangelists, and Apostles. And since they are occupied in the valley, they err in a wondrous manner in the mountains:

(Verses 7-9.) And Elam took the quiver, the chariot of the man horseman, and the shield bared the wall. And your chosen valleys shall be full of four-horse chariots: and the horsemen shall set their seats in the gate. And the covering of Judah shall be revealed: and you shall see in that day the armory of the house of the forest: and you shall see the breaches of the city of David, because they have been multiplied.

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

Elam, which is interpreted as "their ascent," or the Elamites, as the LXX translated, whom we turn into "despisers," took the quiver, so that they might agitate in the dark those right of

heart, who are riders of men in a chariot, so that they might bare the wall of Zion and the firmaments of the Church by their shield and attack. But your chosen valleys, he says, and lowly dogmas, O valley of Zion, shall be full of four-horse chariots, which the Lord submerged with Pharaoh, whose horsemen and riders shall set their seats in your gates, so that they do not allow those besieged and enclosed in you to go out. Then Almighty God through ecclesiastical men will reveal the coverings of Judah; and all the secrets of those who have been constituted in the confession of faith, and then you shall see, O valley of Zion, in that day and in the clear light of truth, all the armor of the Apostle, and of the house of the forest, in which the crowd of the nations consists. As is also sung in the 131st Psalm: "Behold we have heard of it in Ephrata: we found it in the fields of the forest" (Ps. 131:6). When however the covering of Judah and the secret, which previously because of mystery 315 was concealed, shall have been revealed, and you see the armor of the Church; then you will understand the schisms of the city of David, which you have multiplied so that you might gather to yourself deceived peoples. These Elamites according to the edition of the LXX do not have one quiver, but many; and they are riders of men, in whose souls they ride; and it is a very great multitude preparing itself for battle against the Church: so that all its valleys are filled; and the horsemen block their senses, and by their struggle provoke the Ecclesiastical man, who is

interpreted as Judah, to contend: who, bringing forth the testimonies of the Scriptures and redarguing all lies, the heretics will see the houses of the city of David, and will know all things previously secret, how in the citadel of David—who is interpreted as "strong of hand," that is, of Christ—all are dogmas of truth. These are obscure places, not only according to history, but according to anagogy (anagogen). To those therefore to whom ours are displeasing, they ought to bring forth their own, so that we may acquiesce to their explanation if it should be true.

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

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

You who shall see or do see the breaches of the city of David, that is, of the Church, which have been multiplied in the whole world; who have gathered together the waters of your pool and doctrine, not of the superior, but of the inferior, and have numbered or destroyed the houses of

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

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

revealed in my ears of the Lord of hosts: if this iniquity shall be forgiven you until you die, says the Lord God of hosts.

Daily the Lord God of hosts provokes the heretics to repentance, who, contemning the water of the old pool between the two walls, have dug for themselves a lake, and have gathered the water of the lower pool, which has waters not from heaven but from the earth; and he calls them to weeping; for "Blessed are those who weep: for they shall laugh" (Matt. 5:5). And to mourning, lest they afterwards hear: "We have lamented to you, and you have not mourned" (Id. 11:17). And to baldness, so that they may shave all the works of death, and take away from their body whatever does not live in the body. And to the girding of sackcloth, lest afterwards they be girded with a rope for a girdle near Jerusalem. But they, on the contrary, for weeping and mourning, baldness and haircloth, had joy and gladness, and as if all things were finished by death, killing calves and slaying rams, so that they might eat flesh and drink wine, they spoke the words of those blaspheming. While we are in the present age, let us abound in delights. For tomorrow, that is, the future time, will be without sense. While they were saying those things, the Lord heard the words of blasphemy, and threatened that he would not forgive this iniquity until they either die to sin and vices, or be dragged down with their offenses to the lower regions (inferos). This indeed can be understood not only of heretics, but of every sinner who, neglecting his sins,

becomes worse by desperation; and entangled in pleasures, joins blasphemy to sin, so that he thinks every 317 sense of the living is finished by death, saying that [saying] of Epicurus: "After death there is nothing, and death itself is nothing."

(Verses 15, 16, ff.) Thus says the Lord God of hosts: Go, enter to him who dwells in the tabernacle, to Shebna (Sobnam) the overseer of the temple, and you shall say to him: What are you here: or as if who is here? because you have hewn out for yourself a sepulcher here? you have hewn out in the high place a memory (memoriale), diligently in the rock a tabernacle for yourself. Behold the Lord will cause you to be carried away as a cock is carried away: and like a garment so he will lift you up. Crowning he will crown you with tribulation: like a ball he will send you into a wide and spacious land: there you shall die, and there shall be the chariot of your glory, the ignominy of the house of your Lord. And I will expel you from your station: and from your ministry I will depose you. And it shall be in that day, I will call my servant Eliakim the son of Hilkiah: and I will clothe him with your tunic, and with your girdle I will strengthen him: and I will give your power into his hand, and he shall be as a father to the inhabitants of Jerusalem, and to the house of Judah. And I will give the key of the house of David upon his shoulder: and he shall open, and there shall be no one who shuts; and he shall shut, and there shall be no one who opens. And I will fix him [as] a peg in a faithful place, and he shall be in the

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

LXX: Thus says the Lord of Sabaoth: Go to the pastophorion to Shebna (Somnam) the treasurer, and you shall say to him, What are you here? or what is to you here? since you have hewn out for yourself a sepulcher, and have made for yourself in the high place a memory: and you have described for yourself in the earth a tabernacle? Behold the Lord of Sabaoth will cast out, and will crush the man, and will take away your robe and your glorious crown, and will cast you into a great region, and without measure, and there you shall die: and he will set your best chariot into ignominy, and the house of your prince into treading down (conculcationem). And you shall be taken away from your dispensation, and from your degree. And it shall be in that day, I will call my boy Eliakim the son of Hilkiah, and I will clothe him with your robe, and your crown I will give to him strongly, and your dispensation I will give into his hands, and he shall be as a father to the inhabitants of Jerusalem, 318 and of Judah, and I will give the glory of the house of David to him, and he shall have the principality, and there shall be no one who contradicts. And I

will give the key of the house of David upon his shoulder, and he shall open, and there shall be no one who shuts; and he shall shut, and there shall be no one who opens. And I will constitute him prince in a faithful place, and into the throne of glory of the house of his father, and every glorious one in the house of his father shall be trusting upon him from the least even unto the greatest. All the small vessels from the vessels of aganoth: and they shall hang upon him. In that day thus says the Lord of Sabaoth: The man who had been established in a faithful place shall be moved: and he shall be taken away, and shall fall, and the glory which was in him shall perish: because the Lord has spoken.

The prophet Isaiah is commanded that he should enter to him who dwells in the tabernacle, which in Hebrew is called SOCHEN, to Shebna (Sobnam) the overseer of the temple, or as the LXX translated, tamian, that is, treasurer and dispenser of the treasures of the house of God. Sochen however is interpreted either as tabernacle, or pastophorion, that is, a chamber (thalamus) in which the overseer of the temple dwells. But who is another who dwelt in the tabernacle of the Jews, and in the house formerly of God, unless the word and reason of the Jewish law, which has been occupied in the reading of the Old Testament (Instrumenti)? To this tradition therefore and doctrine it is said: what are you doing here? Why do you wish to build for yourself a house in the killing letter, and to fix your tabernacle, which has no foundation, in the firmness

of a rock: which is to be called not so much a tabernacle and a house, as a sepulcher and a memory? Therefore I say to you, that you ought not to labor in the hewing out of a sepulcher, because the Lord will transfer your priesthood; just as GEBER is accustomed to be transferred, which all have interpreted as "man." But the Hebrew who instructed us in the reading of the Old Testament (Instrumenti) translated it as "a cock" (gallum gallinaceum). Just as, he says, a cock is transferred on the shoulder of a carrier from one place to another, so the Lord will lightly carry you away from your place. And you who once had the crown of the pontiff, and the sanctification in the gold plate, in which the name of God was written (Exod. 28), shall be crowned with tribulation and anguish. And as if a sphere were sent into a sloping and spacious place, it cannot stand, but is rolled into the immense: so all your people shall be dispersed into the ends of the world. And there you shall die with your letter, and all your glory, and the chariots in which you were formerly carried illustriously; and the splendor of the house of God shall be turned into ignominy. For the Lord will take you away from your station, and from your ministry, that is, from the ceremonies of victims, so that that may be fulfilled which is written to the Hebrews: "For the priesthood being translated, it is necessary that a translation of the law be made" (Hebr. 7:12). When however you shall have been ejected from your ministry, I will call my boy Eliakim, to whom I said also in another place: "It is a great thing for you that you

are called my boy" (Isa. 49:6, according to LXX). Eliakim is interpreted as "Resurrecting God," or "the Resurrection of God." This Resurrecting God therefore, who is the son of Hilkiah, that is, "the portion of the Lord," shall receive your place, and shall be clothed with your robe, and shall be strengthened with your girdle, so that what you had in the letter, he may possess in the spirit, and he shall be the father of the inhabitants in Jerusalem, that is, in the vision of peace (visio pacis), which is interpreted as the Church, and to the house of Judah, where there is the true confession of faith. Whence he himself speaks to the Apostles: "Little children, yet a little while I am with you" (John 13:33). And to another: "Son, your sins are forgiven you" (Matth. 9:2). And to another: "Daughter, your faith has made you safe" (Luke 7:50). I will give, he says, to him the key of the house of David, who opens, and no one shuts; who shuts, and no one opens (Apoc. 3). And this same key shall be upon his shoulder, that is, in the passion, according to that which is written in another place: "Whose principality is upon his shoulder" (Isa. 9:6). For what he shall have unlocked by his passion, cannot be shut; and what he shall have shut in the ceremonies of the Jews, shall be opened by no other. For I will fix that peg in a faithful place, where the assembly of the Faithful is. Whence also those believing in Christ are called faithful. And he shall be for a throne of glory of the house of his father, that is, of the Church: and they shall hang upon him all the glory of his father's house. Whence also it is

written in the Gospel: "All the people hung upon him" (Luke 19). Which indeed was not only done at that time, but is fulfilled even unto today, that from him may hang as if the diverse vessels of God, wisdom and justice, and all things by which Christ is called. Diverse kinds of vessels, for which Aquila interpreted SASAIM and SEPHOTH, which Symmachus translated as "descendants and those mixed": so that both the Apostles, and all the believers, that is the sons of sons, and those mixed from all nations may hang upon him. From the vessels of bowls (craterarum), for which Theodotion put AGANOTH, for both the small 320 and the great are going to believe in the Lord. But I think the bowls are the Apostles full of vital waters. Of whom it is said: "Bless God from the fountains of Israel" (Ps. 67:27), in which bowls wisdom has mixed its wine. And every vessel of musicians, he says, of those who at all times sound in the praises of God. What follows seems to be contrary to our sense, how this peg, which had been fixed in a faithful place, should be taken away and be broken: and that which had hung upon it should fall and perish, and this should happen because the Lord has spoken. Which can be thus solved if we read that of the Gospel, that in the last days the charity of many shall grow cold (Matth. 24); and the Lord himself says: "Do you think the son of man coming will find faith upon the earth" (Luke 18:8)? Therefore the peg shall not be broken and fall and perish, which is impious to say: but the peg shall be taken away from a faithful place, that is, from the Church

through the impiety daily growing beneath, and those who before had hung upon him by faith, afterwards by infidelity shall be broken and shall fall and shall perish. But this shall happen in the last days, because the Lord has spoken. For the peg, which in Hebrew is called YATHED, and is brought forth similarly by all, only the LXX interpreted it above as "prince," here as "man." And that which almost passed us by in the speed of dictating, Shebna (Sobnas) is interpreted as "turn now," or "conversion." It is said therefore to the prince of the Jews that he should be converted from the Law to the Gospel: and the images of the victims being left behind, he should transfer himself to the truth of the spiritual sacrifice.

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

Howl, you ships of Carthage, because they have perished, and they shall come no more. From the land of the Citians (Citiorum), she has been led captive. To whom the inhabitants of the island have been made like, the merchants of Phoenicia, crossing the sea in many waters,

the seed of merchants as if of crops brought in, the merchants of the nations. For Carthage in the Hebrew is written THARSIS, which all have translated similarly. Tharsis, however, is interpreted as "contemplation" or "exploration of joy." The Citians also, which in Hebrew is called CHETIM, is interpreted as "the freezing sea": and for Phoenicia among them Sidon is read. Those therefore are rebuked whom a crowd of evil thoughts surrounds, and who, wishing according to the Apostle to become rich, fall into temptations and the snares of the devil, and many and noxious desires, which draw men down into the deep (1 Tim. 6). And it is said to them that they ought to howl, knowing that all the negotiations of this world are going to perish, and the contemplation of joy and gladness is to be turned into mourning and tears. For this sea shall not be able to be navigated any further; but all things shall freeze: and the colonies of the Tyrians shall be led captive into punishments. For no others are similar [to those] who dwell in that island, except the merchants, or translators who are carried about by every wind of doctrine, and pass from some vices to others. But we dwell in an island as long as we are beaten by the temptations of this age: and from every part our island and small ship is struck by the waves of the sea. But the merchants of this island are from Sidon, which is interpreted as "huntress," and in which many hunters dwell. Of whom it is written: "He shall deliver you from the snare of the hunters" (Ps. 90:3). And in another place the saint rejoices because he

has been delivered from their ambushes, saying: "Our soul like a sparrow has been snatched from the snare of the hunters" (Ps. 123:7). But all the merchants of the nations are compared to crops which quickly dry up, or to the harvests of a river which do not have rain from heaven but from the earth: and therefore they are going to perish with the nations. Where we read "the seed of merchants," in the Hebrew it is written "the seed of Sihor" (semen sior), which is understood as the Nile, because it has turbid waters with which the crops of Egypt are irrigated.

(Verses 4-5.) Be ashamed, O Sidon, says the sea; but the strength of the sea says: I have not travailed, nor brought forth, nor have I nourished young men, nor have I exalted virgins. But when it shall have been heard in Egypt, pain shall seize them over Tyre. The sea of this age, in which small animals dwell with great, and the dragon which God formed to play in it, seeing those captured by the hunters of Christ—who hunt from every mountain and hill—those who previously had been captured by demons, speaks to the contrary strength of the hunters, which is interpreted as 322 Sidon, and says to her: Be ashamed, O Sidon; for I have not travailed, nor brought forth, nor have I nourished young men captured by you, nor have I raised virgins whose foolishness is condemned in the Gospel (Matth. 25). For my travail, and birth, and nourishment, and the exaltation of virgins has been destroyed by the travail of the Apostles of Christ; of whom one spoke: "My little children, of whom I travail

in birth again, until Christ be formed in you" (Gal. 4:19). And: "I have given you milk to drink, not meat" (1 Cor. 3:2). And again: "But I wish to exhibit you all as a chaste virgin to Christ" (2 Cor. 11). When Egypt shall hear this, which in Hebrew is called MESRAIM, which is interpreted as ekthlibousa, that is, "tribulating" and "narrowing," even she herself will be terrified, understanding that she too is going to suffer the same things which Tyre has suffered. Which although it may be referred to all vices, can also be felt in the diversity of heresies, when one heresy having been captured, another trembles, and in the confusion of one, another feels that it is to be captured. But as it is said of Sodom: "Since if the signs had been done in them which were done in Capernaum, they would have remained even unto today"; and it is added: "Nevertheless it shall be more tolerable for Sodom in the day of judgment than for you": so of Tyre and Sidon we learn from the Savior saying: "Nevertheless it shall be lighter for Tyre and Sidon in the day of judgment than for that city" (Matth. 11:21 ff.). Whence also the Canaanite woman, who at the prayer of Christ understood that her daughter—that is, her soul—was vexed by a most heavy demon, is said to have gone out from the borders of Tyre and Sidon. For nor could she otherwise have met the Savior, unless she had left the borders of Tyre and Sidon.

(Verses 6, 7.) Go to Carthage: howl, you who dwell in this island. Is not this your contumely from the beginning before it was delivered? Her feet shall lead her far away to sojourn. What

follows: "Her feet shall lead her far away to sojourn," has been added from the Hebrew, and is pre-noted with an asterisk, that is, with stars illuminating. O Tyrians who dwell in narrowness (angustia) and remain in an island, who from every part are exposed to the waves of temptations, recede from it, and go to Carthage, that is, Tharsis, and hasten to the true joy, mourning the ancient sins and the old contumely, which either you yourselves brought upon others, or you suffered from them. But I command this for this reason, because you see Tyre your city is going to migrate from its seats and purpose to other borders, 323 when the old error having been laid aside, they shall submit their necks to the Gospel of the Savior, so that those who previously dwelt in narrowness (angustia) may recede farther, and be strangers and inhabitants of the doctrine of the Lord Savior.

(Verses 8, 9.) Who has thought these things upon Tyre? Is she lesser, or does she not prevail? Her merchants are the princes of Canaan, the renowned of the earth. The Lord of hosts has thought to dissolve all the contumely of those glorying, and to dishonor all that is renowned upon the earth. The word "Canaan" has been added from the edition of Theodotion, for which Aquila translated "merchants." The Holy Spirit therefore asks, or rather confirms by an interrogation, that the Lord has thought these things against the princes of Tyre, whose entire industry is to seek riches by negotiations. And just as we read in the Gospel of the merchants of pearls

(Matth. 13), who, having sold all things, desire to buy one pearl, and they certainly are to be called renowned merchants not of the earth, but of heaven: so on the contrary the merchants of Tyre, that is, of tribulation and narrowness (angustiae), are to be called renowned of the earth, because whatever they do respects the earth: and princes of Canaan, which is interpreted as "fluctuating" and "moved." For they do not set their feet upon a rock, nor can it be said of them: "The rock is a refuge for the hedgehogs" (Ps. 103:18), or "for the hares"; but they rather sustain that which the just man almost suffered: "But my feet were almost moved: my steps had well-nigh slipped" (Ps. 72:2). The Lord of hosts, therefore, has thought this counsel, so that he might dissolve the worst bonds of the merchants, or rather dissipate the compact injury through which all who are subject to Tyre are proud. and that which he added, "and to dishonor all that is glorious upon the earth," the Lord is not the author of the dishonoring, but that which by itself is open to ignominy, he shows to be ignominious. Which indeed we also read of the priests in Leviticus: "By contamination he has contaminated him" (Levit. 21), no doubt but the priest: not that he is the author of the contamination, but that he shows him to be contaminated who previously seemed pure to very many.

(Verses 10, 11.) Work your land: for indeed the ships come by no means from Carthage, and your hand by no means prevails, which in the sea provokes kings. The edition of the LXX differs

much from the rest of the interpreters and from the Hebrew itself in this place, but let us pursue our purpose. Above he had said: "Go to Carthage, howl you who dwell 324 in the island." Now he speaks the contrary, because the ships from Carthage come no more, "work your land." For it profited Tyre that the foreign ships perish, so that she might be compelled to work her land. Of which it is said in Proverbs: "He who works his land shall be filled with bread" (Prov. 28:19), so that he may by no means live from the uncertain risk of waves and shipwrecks, but from the fruits of his work. Of which it is sung in the psalms to the just man: "You shall eat the labors of your hands" (Ps. 127:2). It is written in Hosea that the ways of the harlot were hedged by the Lord with thorns, lest she be able to follow her lovers, so that compelled by this necessity, she might return to her first husband. Which we also frequently observe in the things of the age, that many who through prosperity and abundance of all things were not able to feel the Lord, understand through want, and are converted to the works of justice, after their hand shall not have prevailed to enjoy the felicity of this age, which previously in the sea provoked kings, or according to Symmachus "disturbed" [them]; whose heart is in the hand of God. And would that we also, having contemned the negotiation of this sea, might work our land, and by no means expect the ships of Carthage, or the ships of Tyre which were accustomed to go to Carthage, lest we be subjected to the power of the dragon who

dominates in the sea! But let us fix a stable step on the earth, or rather hastening to heavenly things, let us work our land, so that sowing here, we may reap there. Let our hand also, which previously was occupied in the negotiations of the world, and by reason of power and felicity could move even the kings, that is, the saints, from their state, become weak in the things of the sea, so that it may be strong in the work of its land.

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

sures and baseness, he is a son or daughter of Sidon. And this must be known, that "Sabaoth" is not found in Hebrew, and on the contrary "virgin" has been added from the Hebrew.

(Vers. 13.) "If you shall go to the Citians, neither there shall there be rest for you; and if to the land of the Chaldeans, and it has been laid waste by the Assyrians." "Siim founded it, they established its bulwarks, they raised its tower: its wall has fallen." And that which follows from the edition of Theodotion has been added under asterisks: "Siim founded it, they established its bulwarks: they raised its tower," and without asterisks it is joined: "its wall has fallen." Citians are interpreted as "a consummated blow" or "perfect"; Chaldeans in this place, "as if breasts"; Assyrians, "reproving." We could not find the etymology of Siim, and the other interpreters translated it by the same name with which it is written among the Hebrews. It is said, therefore, to Tyre, that although it strives to go to the Citians and to avoid the blow of its straits, it cannot find perfect rest even there. And again, if it should desire to go to the Chaldeans, and to enjoy their richness and the abundance of all things, it would find even them desolated, with the Assyrians reproving their sterility; according to what the Apostle also delivered sinners to Satan (1 Tim. 1), that they might learn not to blaspheme: who are delivered into the destruction of the flesh, so that the spirit may be saved. Moreover, the Siim of the Chaldeans laid the foundations, whom I understand to be the worst demons, who also

raised the bulwarks and the most proud towers of the Chaldean city against the knowledge of the Lord. But all their building collapsed into ruins; for it follows: "its wall has fallen." "Unless the Lord shall build the house, they have labored in vain who build it" (Ps. 126:1). We often see in the world some passing from one purpose to another. For example, as those who have experienced military service badly pass over to negotiation. And again, that pleaders seize the arms of warriors. They change their industry so that they may change their unhappiness; and nevertheless, by the dispensation of God to those whom He deigns to save, all things happen contrary to those who strive: so that through want and miseries they may be compelled to have confidence not in themselves, but in their Creator.

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

cended firm cities: and destroyed their fortifications" (Prov. 21:22). For whatever is composed by the art of heretics and of secular wisdom and of contrary dogmas, the ecclesiastical man destroys and teaches it to be subject to his feet.

(Vers. 15 et seqq.) "And it shall be in that day, Tyre shall be forgotten seventy years, like the time of one king; like the time of a man." "And after seventy years, Tyre shall be as the song of a harlot." "Take a lyre, go about, O harlot city, delivered to oblivion." "Play the lyre well, sing much, so that there may be a memory of you." Moreover, after seventy years, God will make a visitation of Tyre: and again it shall be restored to the ancient [state]; and its negotiation shall be to all the kingdoms of the world upon the face of the earth. "And its negotiation and its hire shall be holy to the Lord; but it shall not be gathered for them, but for those who dwell before the Lord." "All its negotiation is to eat and to drink and to be filled in gathering, a memorial before the Lord." This which is said: "a memorial before the Lord," and "upon the face of the earth," and "like the time of a man," is not found in Hebrew, but has been added in Greek. Moreover, for seventy years Tyre, once coarctated, is dismissed, so that the time of solitude having been completed, it may turn its former harlot's song into praises of God, and taking up the lyre it may have all strings sounding together: so that after it shall have played well and sung much, its memory may be made with God, which on account of fornication had been delivered to oblivion: and it may be restored to

its former state, and have the riches of the kingdoms of the entire world, and the rewards of its labor by no means be gathered for the Tyrians; but for those who dwell in the sight of the Lord, let them eat and drink, and let them be filled with all the good things which shall have been brought together by the labor of all into the joy of the banquet. The divine word exhorts Sidon and Tyre to repentance, and promises that its labors and its rewards are to be sanctified to the Lord. Who of sinners would not have hope of salvation, if only he should sing well, and the universal strings of the virtues, which previously had been relaxed, should be composed into praises of the Lord? We read in the forty-fourth psalm, which specially pertains to the union of the bridegroom and the bride, that is, to the Lord Savior and the sacraments of the Church, that it is said among other things: "The daughters of Tyre in gifts, the rich of the people shall pray to your face" (Ps. 44:13). And the bridegroom himself again speaks to the Tyrian bride: "Hear, O daughter, and see, and incline your ear; and forget your people and the house of your father, because the king will desire your beauty" (Ibid. 11, 12). Whence also in the description of her beauty it is added: "The queen stood at your right hand, in gilded clothing, surrounded by variety" (Ibid. 10). And again: "All the glory of the daughter of the king is within" (Ibid. 14). But if the king desired the beauty of the repenting Tyrian woman, and of her who has the ornaments of various virtues, how much more shall her hire and negotiation be not for those

remaining in Tyre, but for those who dwell in the sight of the Lord! Who, after they shall have done penance, will hear from the Lord Savior: "Eat, my friends, and drink, and be inebriated, my dearest ones" (Cant. 5:1). Moreover, what it is to eat and to drink, and to be saturated by the collection of all virtues, the faithful reader understands. That the temple was desolated for seventy years, both Jeremiah (Ch 29) and Daniel (Ch 9) and Zechariah (Ch 7) teach. And in Ezekiel (Ch 16) we read concerning Sodom, that it is restored to the ancient [state], and concerning Egypt, that after the desolation of the land of Egypt and the aridity of the seven rivers, it receives its ancient richness. Moreover, the number seven and seventy, which is made up either of single days or of seven decades, signifies perfect and consummated penance: so that justly Tyre, the time of penance being completed, should return to its ancient state. Concerning this harlot, I think that also that in the Proverbs of Solomon is signaled in mystical speech: "Do not attend to the worst woman; for honey distills from the lips of a harlot woman, who for a short time fattens your throat, and afterwards you will find it more bitter than gall" (Prov. 5:2-4). For through the window of her house she looks out into the streets (Matth. 7): because broad and spacious is the way that leads to death, and whatever foolish young man she shall see—for she does not dare to tempt the wise—and those passing near the corners, who have lost the right line: she speaks to him in darkness and in gloom, and under the appearance of plea-

sures she leads him as if a victim to death. This woman, if she shall have been converted, and shall have sung well, and shall have filled the time of the years of perfect penance, shall eat and drink, and shall be saturated. Let Novatian hear and be silent.

BOOK EIGHT.

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

329 (Ch 24:1 et seqq) "Behold, the Lord shall dissipate the earth, and shall strip it, and shall afflict its face, and shall scatter its inhabitants: and it shall be as the people, so the priest: and

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

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

mortal puts on immortality. And all these things shall be: because the Lord has spoken through the prophets what is to come.

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

(Vers. 6.) "Because they have transgressed the law, they have changed the right, they have dissipated the everlasting covenant." On account of this a curse shall devour the earth, and its inhabitants shall sin: therefore its cultivators shall be insane, and few men shall be left. LXX: "Because they have prevaricated the law, they have changed the precepts, the eternal testament." On account of this a curse shall devour the earth, because its inhabitants have sinned: therefore the inhabitants of the earth shall be poor, and few men shall be dismissed. Let the Jews hear, who boast that they alone received the law of the Lord, that all nations and the whole world first received the natural law, and for that reason the law was

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

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

oppress the gates: because these things shall be in the midst of the earth, in the midst of the peoples."

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

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

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

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

around the empty vines and collect a few grains of grapes.

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

(Verse 16.) "From the ends of the earth we have heard praises, the glory of the Just one, and I said: My secret to myself, my secret to myself: woe to

me." LXX: "From the wings of the earth we have heard portents: hope to the just, and they shall say + my mystery to myself **."

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

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

And so, while the saints are saying these things, and whinnying from the sea, and lifting up their voice and praising, the Prophet speaks to himself: "When," he says, "I had heard these things, and perceived that the prophecy of the Prophets was to be fulfilled in the subversion of

the world, I spoke to myself with the internal affection of the heart: I cannot narrate all that I see." My tongue clings to my jaws, my voice is closed by grief. Woe to me, how great an order of punishments is turned before my eyes! I see as present things which are future." But those err who think this ought to be understood from the person of God, not following the order of things. And I wonder in what sense the LXX interpreted "portents" for "psalms" and "praises," which in the Hebrew is read *ZEMROTH* (), unless perhaps it is a sign and a portent that, with the people of the Jews excluded, the previously incredulous crowd of the nations should be saved.

(Verses 17, 18.) "The prevaricators have prevaricated, and by the prevarication of the transgressors they have prevaricated. Dread and the pit and the snare are upon you, who are an inhabitant of the earth; and it shall be, he who shall have fled from the voice of dread shall fall into the pit, and he who shall have extricated himself from the pit, shall be held by the snare." LXX: "Woe to the prevaricators who prevaricate the law. Fear and the pit and the snare are upon you who inhabit the earth. And it shall be, he who shall have fled fear, shall fall into the pit, and he who shall have gone out of the pit, shall be taken by the snare." This is the cause of my mourning and groaning, on account of which I said a second time, "my secret to myself, my secret to myself": because all have prevaricated the law of God, and by no means is the punishment of the Lord

deferred, nor is it predicted as future, but it is imminent, and holds the inhabitants of the earth captured. And when they shall have thought they had fled, they shall fall from one thing into another, and whichever way they turn themselves, they shall not escape the impending wrath of the Lord.

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

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

all earthly things pass away, and another conversation succeeds.

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

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

(Verse 21 ff.) "And it shall be in that day, the Lord shall visit upon the host of heaven on high, and upon the kings of the earth who are upon the earth. And they shall be gathered together in the gathering of one bundle into the pit, and they

shall be shut up there in prison, and after many days they shall be visited. And the moon shall blush, and the sun shall be confounded, when the Lord of hosts shall have reigned in mount Zion and in Jerusalem, and shall have been glorified in the sight of his ancients."

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

In the present place, therefore, for *LEBANAH*, that is, "moon," the Septuagint interpreted "brick," which in Hebrew is called *LEBENAH*, deceived by the ambiguity of the word. Again, for *HAMMA*, that is, "heat," by which is understood "sun," they put "wall," which in Hebrew is called *HOMAH* (). And this is the sense of the whole chapter: the windows of heaven are opened, that the Lord looking forth upon earthly sins, every figure of earthly works

might pass away, and fall, and by no means rise again further into its former state.

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

He shall also visit upon the kings and princes of the earth, the rulers of these darknesses, and spiritual [things] of wickedness in the heavenly places. Concerning which princes presiding over different provinces it is also written in Daniel: "The prince of the kingdom of the Persians came out to meet me, and the prince of the kingdom of the Medes, and the prince of the kingdom of the Greeks" (Dan. 10). These princes, therefore, who did not keep their own rank, the Lord shall gather together in the day of judgment, as if collected together in one bundle, and shall send into the pit

of hell, so that in them also may be fulfilled what is written of the impious: "He has opened a pit, and dug it out, and has fallen into the ditch which he made" (Ps. 7:16).

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

Then "the moon shall blush, and the sun shall be confounded," according to that which the Apostle says: "For the creature itself groans and travails" (Rom. 8:22), perceiving men who enjoyed its light to have done nothing worthy of the goodness of God, who makes his sun to rise upon the just and the unjust (Matth. 5). As if a steward and bailiff, the Lord coming, should perceive the family to be subjected to various torments, and

by no means to have fulfilled his precepts. Concerning this same place the Savior teaches more fully in the Gospel: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved, when the sign of the Son of man shall appear in heaven, and all the tribes of the earth shall mourn, and they shall see the Son of man coming with the clouds of heaven, in great power and glory" (Matth. 24:29, 30).

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

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

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

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

There is a twofold exposition of this place. The Jews think it is the voice of the saints and

of the believing people: when God shall have done those things which were said above against the whole world, and the prophecies of all the prophets shall have been fulfilled; and the subverted city they interpret as Rome, which is to be utterly destroyed, and the strong people who praise the Lord, and to whom the Lord has been made strength in their tribulation and anguish, they refer to Israel, who has been delivered from the persecution of the nations as if in most burning heat and in thirst. Others truly both better and more rightly understand it to be said from the person of the prophet, giving thanks to the Father for the passion of the Lord Savior, because he has done wonderful things, and fulfilled ancient thoughts with truth, when those standing on the right hand shall hear: "Come, blessed of my Father, possess the kingdom prepared for you from the constitution of the world" (Matth. 25:34). Which Paul also understanding spoke: "As he chose us in him before the constitution of the world, that we should be holy and immaculate" (Ephes. 1:4); and desiring that to be done which he prophesies, he adds the Hebrew word AMEN () for which the LXX translated "let it be" (*fiat*). And the Lord in the Gospel often uses this word: "Amen, amen," that is, "truly, truly I say to you" (John 6:54). But why he praises and confesses to the name of the Lord, and what those wonderful things and ancient thoughts are, which he demonstrated as true by work, follows: "Because you have placed the city into a mound, the strong city into ruin, the house of strangers,

that it may not be a city, and may not be built forever." Jerusalem is understood as the once strong city, which has been made a house of strangers; concerning whom the Savior says in the psalm: "The sons of strangers have lied to me, the sons of strangers have grown old and have limped in their paths" (Ps. 17:46). This city when it shall have been destroyed, shall not be built forever, so that the dreams of a thousand-year kingdom and of a golden and gemmed Jerusalem may rest.

But with Jerusalem destroyed for its impiety, a strong people shall praise the Lord. But who the strong people are, the following verse shows: "The city of robust nations shall fear you." While they are blaspheming, the people of the nations shall fear you. "For the fear of the Lord is the beginning of wisdom" (Prov. 9:10). And a strong people shall praise you, and the city of robust nations shall fear you, that is, the Church gathered from the nations. "Because you have been made strength to the poor," to your Christ, concerning whom we also read in the Psalms: "Blessed is he who understands concerning the needy and the poor" (Ps. 40:1). And in Zechariah according to the Hebrew truth, the poor, that is *EBION* (), is described as sitting upon the foal of an ass (Zech. 9). Strength to the needy, in the tribulation of his passion, hope from the whirlwind of the gallows [cross], and a shadow from the heat, when he spoke: "Father, into your hands I commend my spirit" (Luke 23:46). For as if the wind is dashed against a wall and passes through: so the whirlwind of blaspheming Jews could not harm him.

And that I may use another similitude, just as an offspring is parched by most heavy heat and withers, so the tumult and clamor of strangers, that is, those who have been made strangers from you, you shall make to wither and perish. According to the LXX interpreters, I do not say the sense, but the order and sequence of words, I could not find in this place. And for that place where we interpreted, "as heat in thirst," for which in the Hebrew is written *BASAION* (), which among them is said as "trackless" or "thirst"; why they turned it for "trackless" and "in thirst" as "in Zion"; the error is manifest, on account of the similarity of the word *SAYON* and *SION* (both), which is marked with the same elements.

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

LXX: "And the Lord Sabaoth shall make for all nations upon this mountain, they shall drink joy, they shall drink wine. They shall be anointed with ointment in this mountain. Deliver all these things to the nations, for this counsel is over all nations: prevailing death has devoured." And again: "The Lord God has taken away every tear

from every face, and the reproach of his people he has taken away from all the earth. For the mouth of the Lord has spoken."

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

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

And according to the Apostle, death shall be absorbed forever (1 Cor. XV). And the Lord shall take away the tear from every face, when, with death overcome, the kingdom of Christ shall have arrived: and the reproach of the human race, which had been founded in the image of the

Creator, shall have escaped the servitude of the devil and of death. Nor is it a wonder if according to Symmachus death is called "mistress" [ruler], since the blessed Apostle said: "Death reigned from Adam until Moses, even over those who did not sin, in the likeness of the prevarication of Adam" (Rom. V, 14). Some wish the "ruler of all peoples," or "the face of darkness over all peoples," and "the web which is woven over all nations," to be understood as the Antichrist, who is to be consumed in the mount of Olives, which we also said in the last vision of Daniel. According to the LXX a feast of joy is prepared for all nations in mount Zion, in which they shall drink wine, which the Lord promised that he would drink with his saints in the kingdom of his Father (Matt. XX and Luke XXII): and they shall be anointed with ointment, so that, reborn in Christ, they may be made a new people; whence it is said: "Deliver all these things to the nations," which Israel once celebrated in type and image. For this is the counsel of the Lord, that all things be transferred to the nations, because death has been absorbed (1 Cor. XV) and every tear wiped away, and the reproach of the whole earth, with the empire of Christ succeeding, has been deleted.

(Verse 9 ff.) "And they shall say in that day: Behold this is our God, we have expected him, and he shall save us: this is the Lord, we have sustained him, we shall exult and be glad in his salvation. Because the hand of the Lord shall rest in this mountain; and Moab shall be threshed under him as straws are threshed in a wagon.

And he shall stretch out his hands under him, as he who swims stretches out [his hands] to swim, and his glory shall be humbled with the striking of his hands. And the fortifications of your high walls shall fall, and shall be humbled and drawn down into the earth even to the dust."

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

But "Moab," which is interpreted as "from the father," shall be so crushed as straws are accustomed to be crushed by a wagon. This he speaks according to the rite of Palestine and of many provinces of the East, which on account of the penury of meadows and hay, prepare straws for the eating of animals. There are moreover iron chariots, with wheels rolling through the middle in the manner of saws, which crush the stubble and comminute [grind] it into straws. In what manner, therefore, straws are crushed by iron wagons, so shall Moab be crushed under him, either under the power of God or in himself,

so that nothing integral remains in him. And as he who swims is accustomed to stretch out his whole body: so shall he be dashed upon the earth from his power, and falling shall make a sound. Also all the fortifications of his high men—or of [his] walls, as is contained in the Hebrew—shall fall and be humbled, and be drawn down into the earth, comminuted [ground] even to the dust.

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

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

city, and our salvation shall place a wall and a surrounding wall."

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

constructed of living stones, which according to the prophet are rolled over the earth. For that which we translated as "bulwark," Symmachus interpreted as "firmament": so that the walls themselves are surrounded by fortifications, and by a rampart and a ditch and other walls, which in the building of camps they are accustomed to call "breastworks" (loriculas).

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

All this song which the saints are about to sing in the land of confession and praise, suddenly changes persons, and is woven as if through interrogation and response. The people of God had said: "Our city of strength is the Savior, a wall and a bulwark shall be placed in it." The Lord responded, or rather commanded not those who had said this, but the Angels who presided over the gates of the Lord's city, to open the gates, and let the just nation enter through them, keeping the truth, or as it is said in Hebrew EMMUNIM, which in our language is translated as "faith," in the plural number, not the singular. What are the gates which are opened by the Angels, so that there may enter not the people of the Jews, who were cast away, but the just

nation, which received its name from the faith of the believers? Surely those concerning which the holy one speaks: "Open to me the gates of justice, entering into them I will confess to the Lord" (Ps. 117:19). Moreover, no one will be able to enter these gates, except he who shall have been liberated from the gates of death; and when the Psalmist said: "You who exalt me from the gates of death, that I may announce all your praises in the gates of the daughter of Sion" (Ps. 9:15). For when we have been snatched from the gates of death, then in the gates of the daughter of Sion we shall be able to sing all the praises of the Lord. And just as I consider the gates of death to be sins, concerning which it is said to Peter: "The gates of hell shall not prevail against you" (Matth. 16:18): so the gates of justice are all the works of virtues, which he who shall have entered, will find one gate, concerning which it is said: "This is the gate of the Lord, the just shall enter into it" (Ps. 117:19). And just as through several pearls one goes to one pearl: so through many ways and gates we arrive at him who says that he is the way and the gate, through which we enter to the Father.

After the word of God, the people responded in Hebrew JESER SAMUCH, which Aquila and Symmachus translated similarly, plasma epereismenon, that is, "our error has been taken away," or "our thought has been confirmed," which previously fluctuated between you and the idols, so that we are by no means carried about by every wind of doctrine, but believe with the whole mind in you, the Lord Savior. For which

we, so that the sense might become more manifest, translated, "the old error has passed away." And because our thought has been confirmed, therefore you will keep peace for us, which you promised to the Apostles, saying: "My peace I give to you, my peace I leave to you" (John 14:27); and not only once, but a second time, so that the retribution which is promised by a double word may be secure, according to that which the Apostle also spoke: "Rejoice, again I say rejoice" (Philip. 4:4). Moreover, he attains this, of whom it is said in Leviticus: "Man, man, of the children of Israel" (Levit. 17). And in the book of Numbers: "Man, man, whose wife shall have defiled the bed" (Num. 5:12): so that the double man and the double husband may attain double peace. Moreover we deserve peace, they say, because we trust in you with the whole mind.

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

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

And these things the Prophet speaks, who responded from that place in which he had said above: "Hope in the Lord in the eternal ages"; and he joins to it what we have now proposed: "In the Lord God strong forever," and the rest. For "Lord God strong," in Hebrew it has three names, IA, ADONAI, and SUR, of which one sounds as "invisible," another "ineffable," another "robust," the first of which is placed in the last syllable of ALLELUIA. And let the diligent reader observe this, that sometimes we divide the text in the proposal of a testimony: since the LXX edition effects one sense, and the translation expressed word for word from the Hebrew effects another. Therefore the Prophet says: "Hope in the Lord in the eternal ages: in the Lord God strong forever," whose help is everlasting. For he himself will bow down those who dwell on high, because everyone who exalts himself shall be humbled; those who boasted that they had Abraham as a father, and spoke in insult of the Lord: "We were not born of fornication" (John 8:41). He

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

the feet of the holy and mild and humble tread them down.

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

Still the Prophet speaks of Christ, of whom he had said above: "The foot shall tread it down, the feet of the poor." Therefore the path of this just one is straight, or, to coin a new word, "straightnesses" (rectitudines), which the Greeks call euthytetas, and we more Latinly can call "equities" (aequitates), and they are called in Hebrew MESSARIM. In the one path of Christ, therefore, all justices are found, and therefore he trod it and wore it down with his foot, so that whoever should wish to walk through it, might walk with an unoffended course. In this path of the judgments of the Lord, the saints sustained him, and hoped in him, because hope does not confound. And they had his name and memorial in the desire of the soul, saying: "My soul has coveted to desire your judgments at all times" (Ps. 118:20); and again: "My soul desires, and has fainted for your salvation" (Ibid. 81). Moreover, he who has the name of the Lord in desire, desires nothing else. And this is to be noted, that the desire of the

Lord is not in the flesh, but in the soul, according to that which we read in another psalm: "My soul has thirsted for God, the strong, the living" (Ps. 51:2). For the flesh lusts against the spirit, and the spirit against the flesh (Galat. 5). For these are opposed to each other, lest we do those things which we wish. And that which follows: "In the night," according to the LXX, is joined to the following chapter, according to the Hebrew to the former. Moreover, he can say: "My soul has desired you in the night," who speaks confidently with the Psalmist: "Every night I will wash my bed, I will water my couch with tears" (Ps. 6:7). Night and darkness can be taken for tribulation and anguishes. Whence also in another psalm, concerning the security of the just, the Prophet sings: "By day the sun shall not burn you, nor the moon by night" (Ps. 120:6), that is, neither in prosperity nor in adversity shall you ever be moved from your step.

"But also with my spirit in my inward parts, from the morning I will watch for you." LXX: "From the night my spirit rises to you, O God: because your judgments are light upon the earth." We wish both to follow the Hebrew and not to pass over the Vulgate edition entirely, and by this necessity of things we are compelled to seek diverse understandings in diverse order and speech. Therefore that which is said, "from the night," according to the LXX, is the beginning of this chapter, as we said: according to the Hebrew, the end of the superior; although it can also be taken at the end of the superior testimony

according to the LXX, so that the sense may be: My soul desires you by night; and afterwards it begins, in the morning my spirit rises to you, O God. Moreover, it rises in the morning for this reason, because your precepts are light upon the earth. For keeping your mandates, and illuminated by their light, of which it is said: "The precept of the Lord is lucid, illuminating the eyes" (Ps. 18:9), I cannot sleep, but desiring you at all times, I rise to you with my spirit. And this is to be observed, that being still placed in the night, we desire the Lord in mind. But after our spirit shall have moved itself with the whole mind toward God in our inward parts, let us watch for him in the morning, and to say it more manifest, night and desire are joined to the soul, but morning and watching to the spirit. Furthermore, he watches to God with the spirit in his inward parts, who can say: "Out of the depths I have cried to you, O Lord" (Ps. 129:1).

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

Let us speak first according to the Hebrew, and if we should wish to express the sense of

the Prophet, then let us pass over to the LXX Interpreters. As long as you do not exercise your judgments upon the earth, and render neither good things to the good, nor evil things to the evil, your justice, O Lord God, is unknown in the earth. But when in the day of judgment you shall have rendered to each one what he deserves according to the quality of his works, then your justice shall be known in the world of the earth, which previously seemed unjust among the incredulous, so that one of the saints also said: "But my feet were almost moved, my steps were almost poured out: because I was zealous over the iniquitous, seeing the peace of sinners" (Ps. 72:2). To which the Lord responded: "Let us have pity on the impious"; which, except for the Seventy, all translated similarly. And the sense is: let the impious rather obtain mercy, and learn my clemency; while even he himself is saved. Again, to the Lord speaking, from the person of human impatience the Prophet responded: "And he will not learn justice." And the sense is: and how will he be able to know your justice, if he shall have experienced only clemency? and he returns the causes why he wishes him to learn the justice of God: because in the land of the saints he acted iniquitously, and fought continually against your saints, he ought to feel torments. And again the Lord tempering the sentence, says, "And let him not see," or "he will not see the glory of the Lord." And the sense is: it suffices for him for a universal punishment, that he will not see me reigning in my majesty with my saints. Some

wish the impious, that is, RESA, to be understood as the devil, concerning whom it is written in the ninth psalm: "You have rebuked the nations, and the impious one has perished: you have blotted out their name forever and for the age of the age. The swords of the enemy have failed to the end, and you have destroyed their cities" (Ps. 9:6). We, however, generally take the impious either for a sinner, or for him who does not have the worship of God.

According to the Seventy, the inhabitants of the earth are commanded to learn justice. For every man seems just to himself; but God knows the hearts of all, who will render to each one according to his works (Prov. 21). And in another place of the same volume it is said: "There are ways of a man which seem straight; but the latest of them look into the depth of hell" (Prov. 14:12). Whence we ought to learn justice, nor trust in our own judgment. For there is a just man who perishes in his justice (Eccles. 7); not that he is just, but that he seems to himself to be just. But if Christ has been made wisdom, and justice, sanctification and redemption for us by God (1 Cor. 1), for those to whom it is commanded that they should know justice, this is commanded: that they should learn and know Christ. Moreover, I command you, he says, that you should learn justice, because the impious is taken away; and his kingdom is destroyed, who as long as he reigned in the earth, could not know justice, nor do the truth. Concerning which it is written elsewhere, that grace and truth were made through Jesus

Christ (John 17). And because in the earth the impious does not do truth, he shall be taken away: for he does not deserve to see the Lord reigning.

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

This which he had said above: "and he will not see the glory of the Lord," can be thus understood: You demand, O Prophet, that I should not have pity on the impious, lest if I shall have had pity on him, he should begin to not know justice, who in the land of the saints has acted iniquitously; I respond to you, shall he then not see the glory of the Lord? shall he then not discern my triumphs, who rather ought to see me reigning, so that he may know how great a good he lacks? and this is to be read more closely with the voice of one interrogating. To which the Prophet responded: Lord, let your hand be exalted, and extended to strike, so that the impious may not see you, and may not enjoy the light of your glory, not even for repenting. To which the Lord responded: Let them rather see and be confounded, either the zeal of the people, or those zealous of the people, and let fire devour and consume your adversaries, that is, of the people of the saints. Moreover, the fire of repentance, which may excruciate their hearts, because they have lost such a Lord. This can also be understood

concerning the Jews, who knew not Christ the arm of the Lord, and when they shall have seen him and known him, whom they had fixed to the cross, they shall be confounded. Then the unlearned people and those not knowing the law of God, shall be incited by the stings of zeal, when they shall have seen the nations to have succeeded into their place, and shall have burned with the fire of repentance, or with the pain of punishment, when they shall have heard that which is written: "Go into the eternal fire, which is prepared for the devil and his angels" (Matth. 25:41).

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

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

(Verse 13.) "Lord our God, other lords besides you have possessed us: only in you let us remember your name." LXX: "Lord our God, possess us:

O Lord; besides you we know no other, we invoke your name."

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

Father we do not know the Son (John 14:10), because in the Father we know him. Finally also we name his name saying in the Lord's Prayer: "Our Father who art in heaven" (Matth. 6:9).

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

Let us speak first according to the LXX: The question seems to be difficult, how the dead should not see life? Which is thus solved: that they do not see life as long as they are dead. Just as if we should say, a blind man does not see light as long as he is blind; but if he shall have received health, he will behold the light: so also he who is dead in iniquity and sins, before he is vivified by justice and virtues, through him who says, "I am the life" (John 14), will not be able to live. Whence also he is called the God of the living, not of the dead (Matth. 22). "For the soul that shall have sinned, the same shall die" (Ezek. 18:4). We read in the Epistle which is written to the Hebrews: "Lest we lay again the foundation of repentance from dead works" (Hebr. 6:1). Moreover if sins are called dead works: why on the contrary should virtues not be called living works? As for that

which follows, "Nor shall physicians raise them," the sense is perspicuous: that the fables of the poets are condemned, who boast that Virbius was raised by Aesculapius. Moreover this is to be said not only of the dead, but of every infirmity, that without the mercy of God the art of healing avails nothing. But how? "Unless the Lord build the house, they have labored in vain who build it: Unless the Lord guard the city, he has watched in vain who guards it" (Ps. 126:1, 2). So unless the Lord shall have cured the languor, the physicians who desire to heal the languishing labor in vain. Unless the Lord shall have guarded health, they guard in vain who even publish books of their own for the guarding of health: and it is always to be learned not only in the health of the body, but also in the health of the soul: "Bless the Lord, O my soul, who heals all your languors" (Ps. 102:1, 3). Furthermore, those who persevere dead in sin, and by no art of medicine can receive health of the soul, these shall be utterly destroyed and taken away by the Lord, and whatever is robust in them, which is called male, shall be entirely removed. Whence also Pharaoh does not wish to kill the female sex, which of itself is fragile and can easily perish, but every male, which if it shall have become adult, and shall have arrived at virile age, is killed with difficulty (Exod. 1). According to Symmachus, the dead shall not vivify, because being dead in sin, they cannot vivify others, nor is praise beautiful in the mouth of a sinner. And the giants, that is, RAPHAIM, shall not raise others, who themselves according to the

book of Genesis are called "the falling ones." And the Lord visits them, so that all memory of the dead and of the giants may be blotted out. For he alone is the one who raises the dead, concerning whom it is said: "As the Father raises the dead and vivifies, so also the Son vivifies whom he will" (John 5:21). We can call the dead the idols of dead men, and the giants the demons who sit by their idols. Nor ought it to terrify us, why the LXX translated "male," and the other Interpreters "memory," since with the same three letters ZAI, and CHAPH, and RES, both are written among the Hebrews. But when we say "memorial," it is read ZACHAR; when "male," ZOCHOR. And by this ambiguity of the word they think Saul was deceived when he fought against Amalek and killed every male of theirs (1 Sam. 15). For God commanding that he should blot out all "memory" of Amalek under heaven, he for memory, not so much by error, as seduced by the desire of prey, interpreted "males," not knowing that of the Apostle: "Do not err, God is not mocked" (Galat. 6:7).

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

"Evils" which the LXX placed a second time, are not found in the Hebrew; but because he had said above, "Therefore you have brought on

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

(Verse 16.) "Lord, in anguish they have sought you, in the tribulation of a murmur your doctrine is to them." LXX: "Lord, in tribulation I have

been mindful of you, in a small tribulation your doctrine is to us." Because by being indulgent you have often been contemned, nor glorified; but on the contrary all have departed from your knowledge; therefore, Lord, strike them, so that in anguish they may seek you, and in the tribulation of a murmur your doctrine may be to them: when such a weight of evils shall lie upon them, that they dare not even cry out confidently, but devour their grief in silence. According to the LXX, in tribulation the Prophet remembers the Lord, according to that which is said in the psalm: "From tribulation I invoked the Lord, and he heard me in latitude" (Ps. 117:5). And in another place: "To the Lord when I was tribulated I cried, and he heard me" (Ps. 119:1). Whence the Apostle speaks: "We are tribulated, but not anguished: we suffer persecution, but we are not forsaken" (1 Cor. 4:12). And in another place: "The sufferings of this time are not worthy toward the future glory which shall be revealed in us" (Rom. 8:18). Moreover if a small tribulation teaches, and emends, and rebukes, how much more a great one, when we are admonished of our condition, and remember the power of God!

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

O Lord, we have received in the womb, and have labored, and have brought forth the spirit of your salvation, which we have made upon the earth."

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

word of God, and our heart may be illuminated, of those saying: "The light of your countenance, O Lord, is signed upon us" (Ps. 4:7). And, "show your face, and we shall be saved" (Ps. 79:4).

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

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

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

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

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

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

into your chambers, shut your door: hide yourself a little, however small it may be, until the wrath of the Lord passes by. For behold, the Lord from the holy place will bring wrath upon the inhabitants of the earth, and the earth shall reveal its blood, and shall no longer hide the slain.

Above he had said concerning the Saints, "The dead shall rise again, and those who are in the tombs shall rise again; for the dew from you is their health": and on the contrary concerning the impious, "but the land of the impious shall fall"; now he speaks to the saints, because the resurrection has been promised to you, until the wrath of God rages against sinners and the impious: enter into your tombs, and hide yourselves, for the time is short until the indignation of God passes by. Since the Lord comes out of his place, because the Lord is merciful and compassionate, and the most clement father is compelled to strike negligent sons, and in a certain way to be changed from his own purpose, so that he may visit and bring his wrath upon the inhabitants of the earth, concerning whom it is said in Hosea: "Cursing and lying, and adultery, and theft have flowed over the inhabitants of the earth" (Hosea 4:2). And in the Apocalypse we read thirdly, "Woe upon the inhabitants of the earth" (Apoc. 8:13). Furthermore the just, although they seem to be on the earth, yet their conversation is in heaven, who can say: "I am a stranger on the earth, and a pilgrim like all my fathers" (Ps. 38:13), and they enjoy the habitation of the Most High, concerning whom the saint speaks: "He who dwells

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

But according to the Anagogy, it is commanded to the people of God that they should enter their chambers or cellars, for tameia indeed signifies both: so that they may shut the door of their chamber according to the Evangelical precept (Matt. 6), and say with the Prophet: "Set, O Lord, a guard to my mouth, and a fortified door to my lips" (Ps. 140:3). And let them be hidden for a little, however small it may be, until the wrath of the Lord passes by, so that they may do nothing for the sake of glory; but may enjoy the good of conscience, and wait for God alone as

judge. Moreover, there are cellars which must be shut and hidden by those who have become rich in works and words: prudence, temperance, fortitude, justice, so that the left hand may not know what the right hand does, so that we may fully enjoy the wealth of the Law and the Prophets, and of the Gospel. And that all the days of our life are short and small, Jacob, exceeding a hundred years, speaks: "Small and very evil are my days" (Gen. 47:9). But that wrath of the Lord which is to pass away is that which they treasure up for themselves, who will not act in repentance; which after it has passed, the cellars shall no longer be shut, but that which is written shall be fulfilled: "Nothing is hidden that shall not be revealed, and concealed that shall not be made manifest" (Luke 8:17).

And that which follows: "For behold, the Lord from the holy place will bring his wrath": signifies this, that from the saints of God wrath may begin, or that all his vengeance may be just and holy, not descending from a perturbation of mind, as is accustomed in men; but from a zeal for correcting. Moreover, I think that land of the inhabitants is that concerning which it is written: "Let the earth hear the words of my mouth" (Deut. 32:1). And: "Perceive with your ears, O earth" (Isa. 1:2). And again: "Earth, earth, hear the word of the Lord" (Jer. 22:27). For just as those who dwell in the earth, so those who are in the flesh, cannot please God (Rom. 8). Moreover, the earth in this place signifies the soul which lives carnally. And it shall reveal its blood, if it has

scandalized anyone, and with Cain it deserves to hear: "The voice of your brother's blood cries out to me from the earth, which has opened its mouth to receive your brother's blood" (Gen. 4:10, 11). Therefore all blood shall be required in the day of judgment, nor shall the earth hide its blood; and the slain whom it killed, whether willingly or through negligence, it shall bring forth into the midst.

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

The Hebrews hand down that the devil, that is, the accuser, which is a Greek name, is called in Hebrew SATAN, that is, the adversary. Whence also in Zechariah it is said: "Satan stood," that is, the adversary, "at his right hand to be an adversary to him" (Zech. 3:1). And he is also called BELIAL, that is, apostate, prevaricator, and without a yoke. Whence also the Apostle: "What," he says, "is the communication of Christ to Belial" (2 Cor. 6:15)? and wherever the LXX put "sons of pestilence," in the Hebrew it is written, "sons of Belial." Whence also that which is sung in the psalm concerning the mystery of the Savior: "The son of iniquity shall not add to hurt him" (Ps. 88:23), in the Hebrew it is said, "son of Belial."

And he is called by other names, as is written in another psalm: "You shall walk upon the asp and the basilisk, and you shall trample the lion and the dragon" (Ps. 90:13). Which dragon properly in the Hebrew language is called LEVIATHAN. He is the great whale, concerning whom, because he is to be captured by Christ, it is narrated in a mystic speech in Job: "Who is about to capture the great whale" (Job 40:20); for there also for "whale," Leviathan is placed; and again: "But you shall draw out the dragon with a hook, you shall encircle his nostrils with a halter"; and immediately: "This is the beginning of the creation of the Lord which was made, that he might be mocked by his Angels." And in the psalm: "This great and wide sea: there are creeping things without number: small animals with the great. This dragon which you formed to mock him" (Ps. 103:25, 26). Concerning this also John writes in the Apocalypse: "A battle took place in heaven: Michael and his Angels fought with the dragon, and the dragon fought and his Angels, and they did not prevail, nor was a place found for them in heaven" (Apoc. 12:7 et seqq.). And: "The great dragon was cast out, the ancient serpent, who is called the devil and Satan, who makes the whole world err; and he was cast onto the earth, and his Angels with him; and there it is said: "The accuser of our brothers was cast out, who accused them before our God" (Ibid., v. 10). And it is to be noted that in the psalm and in Job, for this reason the dragon, that is, Leviathan, is said to have been made, so that he might be mocked by the Angels. Whence

also the Apostles receive power, that they may tread upon serpents and scorpions, and upon all the power of the enemy (Luke 10). Since therefore from that place where it is written: "Behold the Lord will dissipate the earth, and will strip it" (Above, 24:1); or according to the LXX: "Behold the Lord will destroy the world, and will desolate it," up to the present chapter, judgment has been preached against the world in the consummation of the world, and the last enemy death shall be destroyed (1 Cor. 15): therefore against the devil the final sentence is that a holy and great and strong sword be brought upon him, or according to the Hebrew and the other Interpreters, a "hard" sword. For it is not called CADESA as the LXX thought, which if it were, would sound "holy"; but CASA, which is properly translated as "hard." Whence also Kish the father of Saul is called "hard."

But some of ours understand the holy or hard sword, on account of its sense which he suffers, as the Word of God, concerning which the Apostle says: "For the word of God is living and effectual, and sharper than any sword piercing on both sides" (Heb. 4:12). Whence also in another place we read that a two-edged sword comes out of the mouth of the Savior (Apoc. 19). But when in the end of the world against Leviathan, who in the beginning of Genesis is called the "most prudent serpent" above all the beasts (Gen. 3:1) which were on the earth, the holy or hard, and great, and strong sword shall have been brought, he who had never been accustomed to flee will flee, not

knowing that which is written: "Whither shall I go from your spirit, or whither shall I flee from your face" (Ps. 138:7)? A certain poet gracefully played in the Gigantomachia concerning Enceladus: "Whither do you flee, Enceladus? whatever shores you reach, you will always be under God." But this Leviathan, the fleeing serpent, in Hebrew is called BARI, which Aquila translated as "bar," Symmachus "enclosing," Theodotion "robust." Moreover, I think he is called a bar or enclosing one because he has enclosed many in his prison, and has subjected them to his own power, and has nothing straight in himself, and for that reason is called "crooked," nor can he imitate the rod of the Lord, concerning which it is written: "A rod of direction is the rod of your kingdom" (Ps. 44). Whom the Lord will kill with the spirit of his mouth (2 Thess. 2), the former inhabitant of the sea, of false and bitter waves.

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

the following, which we are now about to set forth.

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

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

inebriated. For he says he did this by days or by nights, so that it might always be preserved by his own help.

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

(Verses 4, 5.) Indignation is not in me: who will give me thorn and brier in battle? I will step over it: I will burn it together. Or rather shall I hold my strength? he shall make peace for me, he shall make peace for me. LXX: There is none which has not taken it. Who will set me as a guard

of stubble in the field? on account of this adversary I have repelled it. Therefore the Lord has done all things which he disposed: I am burned; its inhabitants shall say, let us make peace for him: let us make peace for him.

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

1:24), so that he himself may make peace for me, and reconcile the world?

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

feet of those evangelizing peace" (Isa. 52:7)! Some refer this place to the Churches, that they are indeed guarded by God; but many in them do not produce fruits; and therefore they are consumed by the ardors of a good teacher, so that they may cry out and confess their error, and afterwards make peace with God, who may truly be called sons of Jacob.

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

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

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

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

(Verse 9.) Therefore upon these shall the iniquity of the house of Jacob be forgiven, and this

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

(Verse 10.) For the fortified city shall be desolate: the beautiful one shall be left, and shall be abandoned like a desert. There the calf shall feed, and there he shall lie down and consume its summits. LXX: Their idols shall be cut down, like a grove, and the flock dwelling far off shall be abandoned like a forsaken flock, and it shall be for

a long time in pasture, and there the flocks shall rest, and after a long time there shall not be in it any green thing, because it is dried up.

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

(Verse 11.) In the drought of its harvest the women coming and teaching it shall be crushed. For it is not a wise people: therefore he who made

it will not have mercy on it: and he who formed it will not spare it. LXX: Women coming from a spectacle, come: for it is not a people having understanding; therefore he who made them will not have mercy on them; and he who formed them will not spare.

This which is said, "In the drought of its harvest they shall be crushed," for which the Seventy interpreted, "there shall not be in it any green thing, because it has dried up," according to the Hebrew is joined to the following; according to the LXX, to the prior sense. Therefore let us speak first according to the Hebrew. When the time of the drought and harvest of Jerusalem, and to speak more openly, of its devastation, shall have arrived, a crowd of synagogues from the whole world will run together, so that they may lament Jerusalem and console its evils. Or he speaks openly concerning the women, who with bared breasts, bleeding, strike their arms, and the prophecy of the Lord shall be fulfilled: "Daughters of Jerusalem, weep not for me, but weep over yourselves and over your children" (Luke 23:28). And it is a great unhappiness of the people to learn the songs of lamentation from women; just as it was a reproach of the people of Israel, when in the book of Judges (Judg. 4), the Lord worked salvation in the hand of the woman Deborah, and at the time of the nearby captivity, while the men were silent, Huldah the woman prophesied (4 Kings 22). Moreover, for this reason the women shall be crushed by the long journey, consumed by weakness, hunger and squalor, and they shall

teach the miserable people, because it is not a wise people, nor did it understand its Creator, who, neglected and despised by them, will not have mercy on his handiwork, and will not spare his creature.

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

rest, and are fitted to the times of the consummation of the world, is a difficult interpretation.

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

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

And you shall be gathered one and one, O children of Israel. LXX: But you gather one and one, the children of Israel. O children of Israel, for which Symmachus interpreted, "house of Israel": your adversaries having been struck from the stream of the river even to the torrent of Egypt, that is, from the Euphrates even to the Nile, you even yourselves shall be gathered to the faith of the Lord one and one, because the crowd of the Jews did not believe, by which he signifies that few from the Jews would believe in the Lord Savior. Or certainly, O Apostles and apostolic men, the multitude of the Jews not believing, bring back as many as you can from the whole world, like diseased sheep, to the folds of the Lord, and gather them with the people of the gentiles, so

that that may be fulfilled which the Apostle Paul and Barnabas speak to the Jews: "To you indeed it behooved first to announce the word of God; but because you judged yourselves unworthy of salvation, behold we turn to the gentiles" (Acts 13:46).

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

In this place the Jews promise themselves empty vows, that in the consummation of the world, when Antichrist, or their "anointed one" as he is called, shall come, the dispersed people shall be gathered from the Assyrians and from the land of Egypt, and shall come into Jerusalem, and the temple having been built, shall adore the Lord their God. Which according to the letter cannot stand at all. For not from the Assyrians only and from Egypt, but from the whole world, those who are about to believe in Christ shall be called. Therefore this signifies that at the last trumpet, according to the Apostle Paul (1 Cor. 15), all who had perished in the Assyrians and in Egypt shall come to the Lord: Nor did he say "all the children of Israel," but "all who had per-

ished," by which he signifies the multitude of the gentiles, that both those bound to idolatry, and to magic and the arts of philosophy, should come to the faith of Christ, and adore him in the Church. Moreover, the great trumpet can be understood as the Evangelical speech, concerning which also in this same Prophet we read: "Get you up upon a high mountain, you who evangelize Zion: lift up your voice, you who evangelize Jerusalem" (Below, 40:9). Therefore the holy mountain and that Jerusalem is that concerning which we have often said: "You have approached Mount Zion and the city of the living God, the heavenly Jerusalem, and the thousands of many Angels; and the Church of the firstborn, who are written in heaven" (Heb. 12:22). Thus far it has been spoken concerning the consummation of the world from that place in which we began to set forth: "Behold the Lord will dissipate the earth, and will strip it" (Above, 24:1), which is contained in the present volume. Now with Christ helping, or rather inspiring us, let us pass to the ninth [volume], which will have the beginning of another prophecy.

BOOK NINE.

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

371 (Chap. XXVIII.—Verse 1.) Woe to the crown of pride for the drunkards of Ephraim, and

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

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

Let us speak first according to history, then according to tropology, and at the end according to the prophetic prediction. The divine word speaks against the ten tribes which reigned in Samaria, and because of Jeroboam, who was of the tribe of Ephraim, they were called Ephraim.

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

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

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

According to the prophecy, we can say that he calls the Scribes and Pharisees, who blasphemed the Lord, a crown of injury. And they were called the mercenaries of Ephraim because of Judas, who, being of the tribe of Ephraim and from the village of Iscariot of the same tribe, sold the Lord for a price; who truly, as the flower of apostolic glory, fell upon the fattest 373 mountain, concerning which we think it was said: 'Jacob ate and drank, and was satisfied, and grew fat, and

the beloved kicked' (Deut. 32:15). Or according to the Hebrew: over the valley of the fat ones, that is, Gethsemane (Gessemanim): in which even the name of the place is signified in which Judas betrayed the Lord. Moreover, it is called the valley of the fat, or of the fat ones, because of the abundance, and the Scribes and Pharisees who apprehended the Lord there: concerning whom it is written in the psalm: 'Fat bulls have besieged me' (Ps. 21:13). This valley of the fat ones, that is, Gethsemane (Gessemanim), is called for the second time in this chapter; and I wonder how the LXX first called it a fat mountain, and afterwards a high mountain. Moreover, the traitor was drunk not with wine, but with avarice and the incurable fury of asps, and with the food of the devil, who entered into him after the morsel (John 13), and he was completely devoured, because his prayer was turned into sin, and not even his repentance had the fruit of salvation. The Hebrew word SACCHORE is ambiguous, and sounds either like drunkards (ebrios) or mercenaries (mercenarios). Whence also Issachar is interpreted as 'it is a reward' (est merces): and SACHAR is methysma, that is, drunkenness (ebrietas): and the others translated it as drunkards; the LXX alone translated it as mercenaries.

(Verses 5 seqq.) In that day the Lord of hosts shall be a crown of glory, and a garland of exultation for the remnant of his people, and a spirit of judgment for him who sits upon judgment, and strength for those returning from the war to the gate. But these also because of wine have

been ignorant, and because of drunkenness have wandered; the priest and the prophet have been ignorant: because of drunkenness they have been swallowed up by wine, they have wandered in drunkenness: they have not known the one seeing, they have ignored judgment, or wonderfully. For all tables are filled with vomit and filth, so that there was no place left.

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

After the whole land of Samaria, that is, of the ten tribes, shall have been deleted by the overflowing Assyrian, and the crown of the pride of the drunkards of 374 Ephraim trodden down by feet, and devoured in the manner of a premature fig: then for the remnant of the people of Israel, that is, of the two tribes, Judah and Benjamin, the Lord himself shall be the crown of victory; and a spirit of judgment for him who sits upon judgment, undoubtedly for Hezekiah, the king of Judah; and the strength of those who, having laid waste the whole region, returning from the battle, shut themselves in the city. Which we

are going to read in this same prophet (Infra 37), when one hundred and eighty-five thousand armed men of the Assyrian army were deleted by the striking Angel. But these also, that is, Judah and Benjamin, were intoxicated with the wine of idolatry, and having contemned the religion of the temple, they venerated the images of demons, and did not know the Lord who sees, who considers all things. For all their tables and their entire religion were filled with the vomit of filth, so that not only in the temple, but on the top of the mountains and in woody places, they filled everything with the filth of idolatry, and the Lord did not have a place of habitation in them. This may be said according to the letter.

Furthermore, according to tropology, let us follow the prior understanding, nor let us leave the LXX Interpreters untouched. For when the heretics have been devoured by the mouth of the devil, who ascended the fattest mountain of pride, the Lord shall be a crown of glory for those who dwell in the Church, and compared to the multitude of the many wandering ones, are small in number. Moreover, it shall be in a spirit of judgment upon judgment: because the Lord shall wash the filth of the sons and daughters of Zion with a spirit of judgment. If anyone, however, shall have had blood, he shall by no means be purged by a spirit of judgment, but by the fire of burning; and he shall be the strength for the people, and shall prohibit them from being killed by those who are intoxicated with the wine of dragons, and have wandered because of strong drink

(siceram). We have often said that wine is that which is made from vineyards. Moreover, strong drink (sicera) is any potion which can inebriate and overturn the state of the mind, which Aquila properly translated as drunkenness (ebrietatem), whether it be made from wheat, or barley, or millet, or the juice of apples, or the fruit of palms, or any other kind. Therefore, the priests and prophets of the heretics have failed in mind because of strong drink, and have been swallowed up because of wine, such as were Prisca and Maximilla and their leader 375 Montanus: and they did not know what they were saying. They are intoxicated with wine when they poorly understand and pervert the Holy Scriptures. With strong drink, when they abuse secular wisdom and the snares of dialecticians, which are not so much to be called bonds as phasmata, that is, certain shadows and images which quickly perish and are dissolved. A curse shall possess a counsel of this kind, who think that gain is godliness, and do all things because of avarice. Of this phasma the Apostle also spoke: 'Attending to spirits of error, and doctrines of demons, of those speaking a lie in hypocrisy' (1 Tim. 4:1, 2).

A third explanation is that after the Lord shall have subverted the Scribes and Pharisees, and their companion Judas the traitor, who had been a thief from the beginning, for he himself carried the money-bags of the poor (John 12 and 13): then he may be for a hope and for a crown of glory to those of the Jews who shall have believed in the Lord, undoubtedly signifying the apostles, whom

he reserved for the preaching of the Gospel, and did not immediately permit to shed their blood for Christ. For all the Scribes and Pharisees were intoxicated with wine and strong drink, concerning which we spoke above, as much the priests as the false prophets. But their snares and ambushes were for nothing, because both Judas himself who betrayed, did it because of money, and the priests who corrupted the traitor with money did it because of the fear of their own rejection. For he himself, making a whip from cords, cast out from the temple those who sold oxen and sheep, and subverted the chairs of those selling doves and the tables of the money-changers by his authority, saying to them: 'It is written: My Father's house shall be called a house of prayer, but you have made it a house of business, or a den of thieves' (Matt. 21:13).

According to anagogy, that Hebrew part in which we said: 'For all their tables were filled with the vomit of filth, so that there is no place left,' can be referred to the heretics and Scribes and Pharisees in such a way that we may say their entire doctrine and all their mysteries are full of vomit and filth, while they do not digest the foods of the Holy Scriptures, nor make them vital for the whole body; but they have cast them out immature and stinking, so that God finds no 376 place in them. Moreover, I wonder what Theodotion intended, so that for the Hebrew word which is said, CISOA, for which Aquila translated 'vomit of filth,' and Symmachus only 'vomit,' he should say emeton dysalias, that is,

the vomit of dysalia, which word I have not been able to find where it is read among the Greeks, unless perhaps he fashioned a new name for a new thing. Since even among the Hebrews it is a compound, because vomit is called CI and filth is SOA. Therefore, whatever produces nausea and vomit can be called dysalia.

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

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

hope upon hope: still a little, still a little; so that they may go and fall backward, and be crushed, and be in peril, and be taken.

Who, he says, is worthy of the doctrine of the Lord, who of the words of the Savior saying: 'He who has ears to hear, let him hear' (Matt. 11:15): so that what he has drunk in with his ears, he may understand with his heart? Who those may be, the following verse shows: 'Weaned from milk, drawn away from the breast,' who are by no means nourished with the milk of infancy, but feed on solid food; who were drawn away from the breast with Isaac: on account of which joy Abraham made a great feast (Gen. 21); these deserve to hear the mysteries of the Lord, and to understand 377 what the priest and the prophet do not know, being intoxicated and swallowed up by wine, who wandered and did not know the one seeing, because all their tables were filled with the vomit of filth; those who, when the prophets announced the things to come, and threatened torments unless they did what had been commanded, were accustomed to say mocking: Command, re-command; command, re-command, that is, prescribe, prescribe, order what we ought to do. And since they abused the patience of God, who defers his wrath so that he may offer mercy: they were also accustomed to say this in the person of the prophets, playing: 'Wait a little, wait a bit, the things we predicted were coming will come.' Moreover, they spoke all these things among the people, because they did not believe the words of God; and immediately

the prophet adds: God shall by no means speak to you in these words, so as to command what you ought to do, and you may wait for the things that are to come, but he shall speak to you in present fury, who had previously said to the people: 'This is my rest, refresh the weary,' for a long time I have labored, in no one have I found rest. 'Foxes have holes, and birds of the air have nests; but the Son of Man has not where to recline his head' (Matt. 8:20; Luke 9:58). And this is my refreshment, that I may at some time rest in you. They would not hear, and contemned my warnings; wherefore what they were accustomed to say playing to the prophets: 'Command, re-command; command, re-command: wait, re-wait; wait, re-wait: a little there, a little there,' and to mock my patience, when they think I threaten things which I am never going to do: let them feel it fulfilled in reality, so that they may go into destruction, and fall backward with an incurable backward-falling (opisthotono); and let them never advance to the things before, nor be able to say with the Apostle: 'Forgetting the things that are behind, we stretch forth to those that are before' (Phil. 3:13); but let them be crushed and ensnared, and be taken either by the Babylonian or by the Roman army.

Instead of what we said: 'Command, re-command; command, re-command: wait, re-wait; wait, re-wait: a little there, a little there,' in Hebrew it is written thus: SAU LASAU, 378 SAU LASAU; CAU LACAU, CAU LACAU: ZER SAM, ZER SAM; and the most filthy heresy is accustomed

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

The people of the Jews, the Priests and the Prophets having been rejected, who were intoxicated with strong drink, and wandered and a curse devoured their counsel, which they entered into because of avarice, to whom shall we announce the future tribulations for Christ? to whom the evils for which a crown of virtues is prepared? Surely to those who are weaned from milk, who are drawn away from the breast, which undoubtedly signifies the apostles: 'Expect tribu-

lation upon tribulation.' Moreover, he speaks to the choir of the apostles and of all believers, that he should prepare himself not for one, but for many tribulations, so that when he has been troubled and depressed, he may hope again, and have hope upon hope. But if the things that were promised should be a little slow, let him not be incredulous: For in a little and a tiny bit the things that were promised shall come. 'For tribulation works patience; patience probation: probation hope; but hope does not confound' (Rom. 5:3, 4, 5). And this same tribulation shall be doubled by the detraction 379 of the lips, and the blasphemies of the persecutors, with which they rage with a rabid mouth against the people of God. Furthermore, the apostles and apostolic men shall speak to the people of the Jews, saying: 'This is the rest for him who hungers' for justice, 'and this is the crushing' and the narrowness which leads to life. When they preached these things to them, the impious would not hear. Whence this which was said to the people of God: 'Sustain tribulation, sustain tribulation; wait for hope, wait for hope: still a little, still a little,' shall be turned into punishment for those who would not hear the word of the Lord, so that they may fall and go backward, and incur the danger of siege and death, and be taken without any end of miseries. Moreover, that the Hebrew word DEA, which everyone translated 'knowledge,' the Septuagint alone interpreted 'evils,' is a manifest error. For the first letter DALETH or RES are distinguished by a small apex. If therefore it is read

DEA, it sounds as 'knowledge'; if REA, 'malice' [or evil]; not from evil which is contrary to good, but from narrowness (angustia).

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

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

What we said above, that the princes of the Jews were accustomed to say with mockery to the Prophets: 'Command, re-command; wait, re-wait,' and other things similar to these, through which it is shown that they by no means believed the words of the Prophets, but held their prophecy in contempt: the present chapter shows, through which they are called 'scoffers' (viri illusores). Moreover, they are the Scribes and Pharisees who rule over the people of God in Jerusalem, whom the LXX call 'troubled men' and 'princes of the people of Jerusalem.' For they said not in speech, but in work: We are just as the other nations: we have a pact and treaty with hell and with death: once 380 for all we have

despaired of salvation. Certainly the captivity is going to come a long time after, while you say: 'Still a little, still a little: wait, again wait.' Therefore when we shall have died, we shall not feel this scourge of captivity and this storm. For once for all we have believed a lie, that is, in vain we have had hope in God and in his Law. And therefore we are protected by a lie, because being dead we have declined the imminent captivity. The Hebrew word SOT, Aquila and Symmachus interpreted as 'scourge' (flagellum), the LXX as 'storm' (tempestatem); CHASAB also everyone translated as 'lie' (mendacium), in which the Jews hoped, whose father, according to the Evangelist John, is the devil.

(Verses 16 seqq.) Therefore these things says the Lord God: Behold, I will send into the foundations of Zion a tested stone, a cornerstone, precious, founded on a foundation: he who believes, let him not hasten. And I will place judgment in weight, and justice in measure: and hail shall subvert the hope of a lie, and waters shall overflow the protection. And your treaty with death shall be deleted, and your pact with hell shall not stand; when the overflowing scourge passes through, you shall be for a treading down to it. Whenever it passes through, it shall take you: since at early dawn it shall pass through in the day and in the night, and only vexation alone shall give understanding to the hearing: For the bed is narrowed, so that the other falls off: and a short cloak cannot cover both.

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

I had said, he says, to you: Hear the word of the Lord, you scoffers, or troubled princes of my people, and do not have a treaty with death, nor a pact with hell, you who, contemning my precepts, have placed your hope in a lie, and boasting, 381 rather despairing, you say: 'By a lie we shall be protected.' Therefore the merciful and compassionate Lord, patient and of much mercy (Ps. 144), while you were unwilling, says that he will send into the foundations of Zion a chosen stone, and tested, and precious, and a cornerstone. Concerning which also the Apostle speaks: 'As a wise architect I have laid the foundation' (1 Cor. 3:10); and again: 'For no one can lay another foundation besides that which has been laid, which is Christ Jesus' (Ibid., 11). This stone

truly and for a second time is called a stone, just as also in Leviticus, 'man, man' is said twice; and it is a cornerstone, because it coupled the peoples of the Circumcision and of the Gentiles, concerning which it is also said in the psalm: 'The stone which the builders rejected, this has been made into the head of the corner' (Ps. 117:22). Moreover, these are the builders and masons, who now are called scoffers and princes of the people who are in Jerusalem. Concerning this stone we also read in Daniel, that it was cut from the mountain without hands, and filled the whole world (Dan. 2): because the dispensation of the divine seed assumed a human body, and the fullness of the Divinity dwelt in it bodily. Upon this stone, which by another name is called a rock (petra), Christ built the Church, and founded it on a firm foundation, according to the Hebrew, in which he who believes 'shall not be confounded,' or, according to the Hebrew, 'let him not hasten': so that, namely, the advent of Christ may not seem slow to him. For if it should be delayed according to Habakkuk, let no one despair: because coming it shall come, and it shall fulfill its promises (Hab. 2). God also promises that he will place in him 'a judgment of weight': 'For the Father judges no one, but has handed over all judgment to the Son' (John 5:22). 'And justice' or mercy 'in measure,' so that he may render to each one according to his works, and may temper justice and mercy with each other, according to that which we also read in the psalms: 'Mercy and truth have met each other: justice and peace have kissed each other'

(Ps. 84:11). He says also that the hail of my punishments shall subvert your hope and lie, that is, the devil the father of all lies. And the strong storm and multitude of waters shall delete the protection under which you thought you would be safe, so that the friendship and treaty which you had with death and with hell, that is, with the devil, may perish forever. And the scourge 382 or storm, concerning which you had said: 'When the overflowing scourge passes through, it shall not come upon us': it shall come, and you shall be for a treading down to it, that is, you shall suffer all the torments which you thought with a mind of despair you would by no means suffer. For it shall always rush upon you, and as much in prosperity as in adversity you shall feel the wrath of the Lord, and savage death shall lay you waste. What shall I say concerning the punishments? The fear of punishments alone and the dread of torments shall correct you unto salvation, and shall make you understand your evils. And when you have been vexated, then you shall know that my Prophets spoke true things. And what follows: 'For the bed is narrowed, so that the other falls off, and a short cloak cannot cover both,' has that sense which we read in the Apostle: 'You cannot drink the cup of the Lord, and the cup of demons.' You cannot be partakers of the table of the Lord, and of the table of idols (1 Cor. 10:21); and elsewhere: 'What participation has justice with iniquity? What fellowship of light toward darkness? What convention of Christ to Belial? What part has a believer with an infidel?

What consensus of the temple of God with idols' (2 Cor. 6:14, 15)? Moreover, he speaks under the metaphor of a most modest husband, who says to an adulterous wife: One little bed cannot hold me and the adulterer with you, and a short cloak is not strong enough to cover the husband and the adulterer. O therefore Jerusalem, to whom also in Ezekiel he speaks under the person of a fornicating wife (Ezek. 16:21), and whom in the beginning of Hosea he calls a harlot and an adulteress (Hos. 3), if you wish to be coupled in my embraces, cast away the idols: if you serve idols, you will not be able to have me. This according to the Hebrew. Furthermore, what is read in the LXX: 'Learn to hear you who are troubled: we cannot fight, but we ourselves are weak so as to be gathered together,' what sense it may have, and how it is coupled to the preceding things, I am completely ignorant. Unless perhaps the divine word speaks to the princes of the people, and exhorts them that they should have hope in God, and not in death and hell, and they should learn to hear the predictions of the prophets: and they should respond that because of the infirmity of their strengths they cannot fight against the contrary powers, nor be gathered among the people of God.

(Verses 21, 22.) For as in the mountain of divisions the Lord shall stand, as in the valley of Gibeon he shall be angry, that he may do his work, his strange work, that he may work his work, foreign is the work from him. And now do not mock: lest perhaps 383 your bonds be tight-

ened. For I have heard from the Lord God of hosts a consummation and an abbreviation upon the whole land.

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

The Lord promised that he would place a precious stone in the foundations of Zion, so that hail might subvert the lie and the hope of the impious; and a strong storm might delete the treaty with death and the pact with hell. Because the mocking princes were unwilling to receive him, just as once against the Foreigners (Allophylos), while David was reigning, in the mountain of divisions, which in Hebrew is called PHARASIM, the Lord cut down his adversaries, from which the place also received its name. And just as in the valley of Gibeon, under Joshua the leader, when with the confidence of God dwelling in him he spoke: 'Let the sun stand still in Gibeon, and the moon against the valley of Ajalon' (Josh. 10:12): and the sun stood still for the space of one day; and many of the foreigners perished: so against the impious and the scoffers the Lord shall be angry, that he may do his work. For it is not the work of the Lord to lose those whom he created; but to do a strange work, which pertains more to cruelty

than to clemency. And again he repeats that same thing in other words, 'that he may work his work.' It is not his work to punish those who sin, but it is foreign and strange to him, that he who is the Savior should punish. Therefore, because the Lord is about to rise up from his patience, and by no means to spare: just as he did not spare in the mountain of Pharasim, and in the valley of Gibeon: I warn you, O scoffers, that you should by no means laugh at my prophets, and not think that the things which they announce are not going to come, lest if you persist in mocking, the bonds of your sins may be tightened (for each one is bound with the cords of his own sins [Prov. 5:22]), or the time of captivity may come upon you. Since what the Lord was deferring in time, the bonds, the captivity and the punishments, or the last day of judgment, he is now about to fulfill in reality, and to consummate and abbreviate. Therefore I, the prophet, what things I 384 have known from the Lord God almighty were going to be upon the whole land, these I announce to you, so that you may prevent the imminent wrath by repentance.

According to the LXX, the Lord himself is said to be about to rise up like a mountain of the impious and to be in the valley of Gibeon, so that he may do his works, all of which are one work of bitterness: which should by no means be seen to be blasphemous. For he does not say that the Lord will be a mountain of the impious, but like a mountain, which to the impious and those sustaining it seems to be most heavy. Just as if

a negligent son and another sick person should think a father and a physician to be cruel, if they should restore them to health by the beatings and cautery of discipline. For the Lord shall rise up and shall be in the valley of Gibeon, on account of those who, although they stand in a humble place because of sins, because of the swelling of the mind are erected in pride. For Gibeon is interpreted as 'hill': that he may do his works which are works of bitterness; when he is compelled to change his clemency, and instead of sweet, he is made bitter. Therefore you who are sometime going to suffer these things, do not now rejoice with that joy with which both the rich man clothed in purple rejoiced at the banquet, and neglecting the poor Lazarus (Luke 16): lest perhaps your bonds become stronger. For what things the Lord is going to do, and to fulfill his sentence in reality, these I have both heard, and have announced all to you. And what he added: 'Upon all the land,' according to history, understand the borders of Judea; according to anagogy, of the whole world.

(Verse 23 ff.) Listen with your ears and hear my voice; attend and hear my speech. Does the plowman plow all day to sow, and does he break and harrow his ground? When he has leveled its surface, will he not sow black cumin, and scatter cumin, and put wheat in order, and barley, and millet, and vetch in its borders? And he shall instruct him in judgment; his God will teach him. For black cumin shall not be threshed with saws, nor shall the wagon wheel go around over the cumin; but black cumin shall be beaten out

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

He now speaks also to the same ones to whom he had said above: "Hear the word of the Lord, you scoffers, who rule over my people who are in Jerusalem": and he commands them to hear his voice and diligently attend to his speech. Does the farmer, he says, always plow in order to throw the seed? Will he not first break the ground, and turn the furrows with the plowshare, and break the lying clods with a rake and hoe: so that when he has leveled the surface of the earth, and softened the fields that were hard before,

then he may scatter black cumin, or cumin; and sow wheat, and barley, and millet, and spelt in its borders, according to the variety of the earth and the times: for all things are not sown at the same time. For spelt, which the Greeks call "zea," some understand vetch. And God naturally instructs the farmer himself, that is, the sower, in his judgment, and teaches him so that he may know what cultivation to apply to which seed. Finally, when the time for harvesting has come, black cumin and cumin, which are weaker seeds, are not threshed by the wheels of wagons, which, in the likeness of saws, are driven around as iron and dragged over the harvested crops; but they are beaten out with a rod and a staff, which are commonly called flails.

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

the eternal judgment of God, who in all things shows his wonderful counsel, and demonstrates the magnitude of his justice in all things.

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

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

For it is one thing to be impious, another to be a sinner. What we have interpreted concerning the nations and the Jews, others explain concerning the people and the priests: that the unlearned common people in the day of judgment are corrected like black cumin and cumin with a rod and staff; but the priests who had the key of knowledge are tormented with great punishments: and

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

(Chapter 29 — Verses 1, ff.) "Woe to Ariel, Ariel the city which David took. Year is added to year, the solemnities have passed. I will encompass Ariel, and she shall be sad and mourning; and she shall be to me as Ariel. And I will encompass

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

LXX: "Woe to Ariel, Ariel the city which David took. Gather the offspring, eat year upon year, for you shall eat with Moab: for I will straiten Ariel, and her strength and riches shall be mine, and I will encompass like David over you: and I will send a rampart in your circuit, and I will place towers around you, and your words shall be humbled into the earth: and your words shall sink into the earth. And your voice shall be like those

speaking from the earth, and your voice shall be weakened even to the pavement. And the riches of the impious shall be as dust from a wheel: and the multitude of those who have oppressed you like chaff that is snatched away: and it shall be in a point suddenly from the Lord of Sabaoth. For the visitation shall be with thunder, and commotion and a great voice, a valid tempest, and a flame of devouring fire. And they shall be as one seeing a dream in the night, the multitude of all the nations as many as have fought against Ariel, and all those who have fought against Jerusalem, and all those who have gathered against her and straitened her: and as those dreaming in sleep who eat, and having arisen the dream is vain; and in what manner one who is thirsty dreams as if he drinks, and having arisen still thirsts, and his soul has hoped in vain: so shall be the multitude of all the nations as many as have fought against mount Zion."

Ariel is interpreted as "Lion of God," or "Altar of God," which is also called *Ariel* in the building of the Temple (Ezek. 43:15). It refers to Jerusalem, which David once took by fighting against the Jebusites, and which was also called "Vision of Peace" (*Visio Pacis*). He says, "Woe to the Altar of God," because upon it were offered the victims which were typical and figures of the future victim, which the Jews did not want to receive. Or "Woe to the Lion of God," who formerly was very strong and had prevailed against all nations, but now is besieged by the Romans. And for this reason it is added: "Year is added to

year, the solemnities have passed." For after the passion of the Lord, when forty-two years were completed, the Roman army came, and took the city that was "sad and mourning," which before had been "Ariel," that is, "Altar" or "Lion of God." And it was encompassed "as a sphere," which the Greeks call *sphaira* (σφαῖρα), by the circuit of the Roman army. "And I will cast up," he says, "a mound against you, and I will place bulwarks for your siege." This Titus did, as Josephus writes in the history of the Jewish captivity. "You shall be humbled," he says, "you shall speak from the earth." For after the destruction of the Temple and of the city, they have no word of God, nor do they speak celestial things, but their speech mutters from the ground; and like those who are called *pythons*, they speak with a thin and low voice.

And he compares the multitude of the enemies to "thin dust" and "passing chaff," and he says that the city will be visited "by the Lord of hosts in thunder and commotion of the earth," and in "a flame of devouring fire," because the city was burned by fire. And he compares the multitude of all the nations that have fought against Ariel to "the dream of a nocturnal vision." For when they have been destroyed, it will seem to have been a dream; or certainly, just as in a dream one who is hungry thinks he eats, and one who is thirsty thinks he drinks, but having waked up he still feels the same hunger and thirst: so the nations that have fought against mount Zion and Jerusalem, and have devoured and drunk

the blood of the Jews, when they come to the judgment of God, they shall find that their soul is empty, and they shall be punished for that very thing which they thought they were doing as if by the command of God.

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

For "spirit of deep sleep," the LXX translated "compunction"; Theodotion, "ecstasy of mind"; Aquila interpreted *kataphoran* (καταφορὰν), that is, "heavy sleep," which in Hebrew is called *THARDEMA* (מהדתר), which the Scripture records was sent into Adam by God (Gen. 2), when the woman was made from the rib of his side. And Jonah was snoring in this same sleep in the ship (Jonah 1). But every prophecy after the subversion of Jerusalem and the Temple, that is, of Ariel, is against the scribes and Pharisees, who having the key of knowledge, neither enter themselves, nor permit those who want to enter. And it is commanded to them, that by stupor and wonder, or rather according to the Septuagint by

the dissolution of the whole body and ecstasy of mind, they should be drunk, and be moved and fluctuate: wavering not with wine nor with strong drink (*sicera*), but with the spirit of sleep, or of compunction of the Lord, so that understanding their evil, they may at some time do penance, and say with the prophet: "I have been turned in my infirmity, while the thorn is fastened in me" (Ps. 31:4). Know therefore, O scribes and Pharisees, who are the princes of the Jews, that the Lord renders to you your reward. For you hearing the Lord Savior, did not want to understand, and you shut your eyes, lest you should see him, and you aggravated your ears, lest you should hear. Therefore he also will shut your eyes, who are the prophets, through whom you saw the knowledge of God. Or he will shut your eyes and those of the prophets, who are your princes. For "the Law and the Prophets were until John the Baptist" (Luke 16:16): so that you not seeing, those should see, of whom the lower discourse (Ad vers. 18) testifies.

"And all prophecy," he says, "shall be to you as the words of a sealed book." To the scribes and Pharisees, who seem to know the letters of the Law, the book of the Prophets and of the Law is sealed: and if it is said to them, "Read," they answer, "We cannot read, for it is sealed." This is not said of the physical parchment and the volume of the books, but of the internal sense and the hidden mysteries, which they are unable to see. To the common people also and the unlearned, who do not know letters, if the book is given to

be read, they answer: "We do not know letters." Therefore both are in error: both the masters, because they are proud of the science of the letters and the book is sealed to them; and the disciples, because they do not know the letters, and cannot read what they have received. Or certainly it can be understood in this way: that the Jews do not have the science of the Scriptures, and the Gentiles, who are unlearned and without the Law, if they are commanded to read the Law of the Lord, they say they do not know the letters of the Law. But later he will show that the eyes of the blind should see, and the ears of the deaf should hear, and the unlearned should know the science of the letters.

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

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

the wise, and I will hide the understanding of the prudent."

The Lord used this testimony against the Pharisees in the Gospel of Matthew, saying: "Why do you also transgress the commandment of God because of your traditions?" (Matt. 15:3). And again: "Hypocrites, well did Isaiah prophesy of you, saying: This people honors me with their lips, but their heart is far from me. But in vain do they worship me, teaching the doctrines and precepts of men" (Ibid., 7-9). In which we ought to note that which we have often admonished, that the Evangelists and Apostles did not translate word for word; nor did they follow the authority of the LXX Interpreters, whose edition was already read at that time; but as Hebrews and instructed in the Law, they used their own words without loss of sense. But the people of the Jews draw near to God with mouth and lips; because they glory that they have the worship of the one God and reject idols; but their heart is far from him, because they do not receive the Lord Jesus Christ. For he who does not receive the Son, does not receive the Father. And at the same time let us learn how someone draws near to God, or becomes far from him. He also speaks through Jeremiah: "Am I a God at hand, and not a God afar off? says the Lord" (Jer. 23:23, according to the LXX). But we draw near to God with the mind, not with the body; as we also read of Moses: "Moses alone drew near to God: but the others did not draw near" (Exod. 24:2). For he prayed to God in spirit and truth, and in the "depth of the heart"

(*profundo cordis*) he was joined to him. But those who worship God by the traditions of men, and not by the precepts of God, have a heart far from him. And therefore God will take away the wisdom of the wise, and hide the understanding of the prudent, because they have preferred the traditions of men to the commandment of God. This also happens to the heretics, who follow the doctrines of men and not the word of God.

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

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

Against those same ones of whom he had said above, "I will destroy the wisdom of the wise, and I will reprove the intelligence of the prudent," or as the prophet writes, "I will hide": now also the word of God is directed, who are wise in themselves, and prudent in their own sight. Of whom that can most correctly be understood: "They have failed searching with scrutiny" (Ps. 63:7); since it is written of the wisdom of God:

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

Wherefore although someone may be wise and of a more fervent genius, if he should not have the wisdom and doctrine of God, let us say of him: "Unless the Lord build the house, they labor in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it" (Ps. 126:1-2). Let us make a similar point: Unless the Lord help knowledge, he labors in vain who thinks himself to be wise. Unless the Lord keep

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

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

word, and supplanted him who reproved in the gate; and turned aside in vain from the just."

Let the Jews and the friends of only simple history answer, who do not seek fruits in the tree, but only leaves and the shadow of words, which quickly withers and perishes, how in the advent of the Lord Savior (because from the times of Isaiah until the dispensation of the flesh assumed, in comparison to eternity, it is a brief and moderate space of time) mount Lebanon of Phoenicia was turned and transferred into mount Carmel? which in Hebrew is called *CHERMEL* (כרמל); and in the border of Palestine and Phoenicia it overhangs Ptolemais: although another mount Carmel is also called in the holy Scriptures, in which was Nabal the Carmelite (1 Sam. 25), a foolish and iniquous man, who had Abigail as a wife, who when her husband was dead, married David; for while he was living, she could not take David as a husband, lest she should be called an adulteress if she were joined to another man; and how Carmel was reputed as a forest, and as unfruitful trees? Since they cannot say this, let them hear that *Lebanon*, which is interpreted as "whiteness" (*dealbatio*), is referred to the people of the nations, who washed in the Lord and having their former filth purged, the whole world ascending, relies upon the Savior under the person of the Church, and of it it is said in the Song of Songs: "Who is this that ascends whitened, relying upon her brother-in-law" (Cant. 8:5): and that this people is transferred into *Carmel*, that is, into the "knowledge of circumcision" (*cir-

cumcisionis scientiam*), so that it may recognize the mysteries of the spiritual and true circumcision: and it is in the place of the former people of the Jews: but those who did not want to receive Christ are reputed as a forest, and as unfruitful trees.

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

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

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

When the deaf, he says, shall hear the words of the book, and the eyes of the blind shall see: and Lebanon shall be turned into Carmel, and Carmel reputed as a forest, so that the meek and the poor may rejoice in the Lord, and the proud and the mocker may fail: then Jacob shall be confounded, who for the time being is not confounded. But it signifies the times of Isaiah. And his countenance shall be ashamed, so that blush and confusion may be an occasion of salvation, especially when he sees his sons, that is, the Apostles and apos-

tolic men, who were of the race of the Jews, performing the virtues of the Lord in the midst of the nations, and preaching the name of Christ to the Gentiles, and saying: "Our Father, who art in heaven, hallowed be thy name" (Matth. 6:9). For they shall sanctify the Holy One who rose from Jacob, and shall teach the God of Israel among the nations, so that having forsaken idols, they may say: what false idols our fathers possessed, and there is no one among them who may rain; and then they who now err in spirit shall know the intelligence of God, and they who once murmured in the wilderness against the Lord, shall learn the Law, of which they previously had no knowledge.

For if they had received Moses, they would have received also the Lord Jesus Christ, because Moses spoke of him. That which we translated at the beginning of the chapter according to the Hebrew: "Thus saith the Lord to the house of Jacob, who once redeemed Abraham, and led him out from the Chaldeans, and brought him into the land of promise" (Gen. 11), is clearly evident. But that which the Seventy translated: "Thus saith the Lord upon the house of Jacob whom he separated from Abraham," can be understood in this way, that he separated the Scribes and Pharisees, who blasphemed the Lord, from Abraham, who saw the day of the Lord, and was glad (John 8). For if they had been the sons of Abraham, they would have done the works of Abraham. And the Apostle argues that they are to be called sons of Abraham (Hebr. 11), who have the likeness of the faith of Abraham, that is, the people of the

Gentiles, who not from works, but from faith was called a son of Abraham.

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

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

After the prophecy against Ariel, and the rest which the preceding discourse has discussed up to this place: now is the beginning of another

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

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

shall cleave to you in Egypt, and there you shall die" (Ibid., 42:13, 15, 16).

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

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

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

"Who go down," he says, "into Egypt, and have not asked at my mouth." Not that they did not ask, but that they would not hear the counsel

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

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

(Jerem. 43:10-12). For when the Egyptians were overcome, the Jews who had fled to the Egyptians were also captured.

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

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

According to tropology: All who, having despised the religion of God, return to their vomit,

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

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

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

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

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

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

the errors of the age, are four-footed beasts in the desert of this age, from which they hope for help in vain, when they have forsaken the true help of God.

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

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

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

Now the "land of tribulation and anguish" signifies the very wide vastness of the wilderness, through which the remains of Jerusalem with Johanan the son of Kareah and the daughters of king Zedekiah, having taken all things they could have, fled to Egypt. Understand also the "lioness" and the "lion's whelp" metaphorically

as Jerusalem and its people, as Balaam says in Numbers: "Behold a people shall rise up as a lioness, and shall be lifted up as a lion: He shall not lie down till he devour the prey, and drink the blood of the slain" (Num. 23:24). In Ezekiel also it is written: "Take up a lamentation over the prince of Israel, and thou shalt say: Why did thy mother a lioness lie among lions, and bring up her whelps in the midst of young lions" (Ezek. 19:1, 2)?

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

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

down that before Nebuchadnezzar took Egypt, Jeremiah and Baruch avoided the imminent captivity by death.

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

"Therefore have I cried over this: it is only pride: rest." For which, I know not what they intended, the Seventy Interpreters translated: "Announce these things, for this your consolation is vain." Furthermore, Symmachus interpreted: *tarachai eisin katoikein*, that is, "they are tumults that they may dwell." The Hebrew word RAAB (רהב), Aquila interpreted as *hormēma*, that is, "impulse" and "pride"; Symmachus, "trouble"; the LXX, "vanity"; Theodotion, "breadth"; which is written with three letters, RESH and HE and BETH, and it is the same which is read in the Psalms: "I will be mindful of Rahab and Babylon of them that know me" (Ps. 86:4). And the sense is: Since in the Egyptians there is vain help, I commanded her, that is, Jerusalem, or I cried out, that the Egyptians had only the name of a kingdom, and

pride without strength: and Israel ought to sit or dwell in its own land, nor seek help in vain from the weak.

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

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

It is clear that they provoked the Lord to wrath, being unwilling to hear the words of Jeremiah (Jerem. 43). Who said to him: Do not see for us what we do not want: do not forbid us the

way of Egypt nor preach things that are right; but speak what pleases us, that we may go into Egypt, which may heap sins upon sins. Why do you thrust upon us what we do not listen to willingly? why do you show the way by which we do not want to enter? Why do you frequently groan in our ears: "Thus saith the Lord the Holy One of Israel"? Let that preaching cease from us.

According to tropology, all heretics are called lying children. "For they went out from us, but they were not of us" (1 John 2:19); who do not hear the Law of God with the ears of the inner man, and speak to the teachers of the Churches: Do not see for us things that are right, nor threaten the flames of Gehenna; but promise us the kingdoms of heaven, so that after luxury and delights, paradise may be opened to us. Why do you show me the way of the Lord, by which I do not enter willingly? Why do you repeat the name of the Holy One of Israel, or the word of Israel, which does not penetrate the secrets of my breast? Which indeed is also said to the negligent people of the Church, if they turn away from the austerity of the teachers, and favor flatterers.

(Verses 12-14.) Therefore thus says the Lord, the Holy One of Israel: Because you have rejected this word, and have hoped in calumny and tumult: and have leaned upon it: therefore this iniquity shall be to you like a falling breach, and sought after in a high wall: for suddenly, when it is not expected, its destruction shall come. And it shall be broken as a potter's vessel is crushed with a very strong crushing: and there shall not

be found among its fragments a sherd in which a little fire may be carried from the burning: or a little water be drawn from the pit. Because, he says, you said above: Let the Holy One of Israel cease from before us, or as the LXX translated, take away from us the word of Israel; therefore thus says the Lord, the Holy One of Israel, and he thrusts himself upon you even against your will, so that you may feel him punishing whom you neglected when he was warning. You had confidence in the calumny and lie of the Egyptians, and you leaned upon their tumult, or contradiction and pride, as Symmachus and Theodotion have interpreted, therefore this iniquity or sin shall be turned upon you, so that you may be like a wall of a very firm and captured city falling suddenly, whose ruin comes unexpectedly, for thus the LXX translated. And the sense according to the Hebrew is: Just as a breach in a very high wall that has drawn a long ruin can with difficulty be restored and receive its former beauty: so sudden destruction shall come upon you. And to use another similitude: Just as a potter's vessel, if it is broken with a very strong crushing, is so shattered into pieces that scarcely a tiny sherd remains of the fragments, in which a little fire may be carried, or a little water be drawn from a basin and pit; so you, when you go into Egypt, while Nebuchadnezzar pursues you there, will perish even to extermination. Heretics also and every dogma contrary to the truth trust in calumny and lie, and they mutter according to the LXX against their Creator. Therefore the city of their impiety

shall be destroyed, which Cain built, to which sudden perdition shall come, when it has been captured by ecclesiastical men, and so destroyed and shattered, that nothing remains in it that can rekindle a dead fire, and at least offer muddy and tiny water to the thirsty peoples.

(Verses 15 ff.) For thus says the Lord God, the Holy One of Israel: If you return and rest, you shall be saved: in silence and in hope shall be your strength; and you would not, and you said: By no means; but we will flee to horses: therefore you shall flee; and we will mount upon swift ones: therefore swift shall they be who pursue you. A thousand men at the face of the terror of one: and at the face of the terror of five you shall flee. LXX: Thus says the Lord God, the Holy One of Israel: When returning you shall have groaned, then you shall be saved, and you shall know where you have been: because you trusted upon vain things, your strength has become vain; and you would not hear: but you said, we will flee upon horses: therefore you shall flee; and we shall be upon light riders: therefore light shall they be who pursue you. A thousand shall flee at the voice of one: and at the voice of five many shall flee. The Holy One, he says, whose name I had suppressed above, he is the Lord God, who speaks to you both through me and through Jeremiah (Jer. 12): If you do penance, and either leave your vices or the error of your evil counsel: and remain in Judea, fearing not the onset of the Babylonians, but my precepts, you shall be saved. Rest and hope in the Lord, and take up strength of faith in my

promises, you who, despising the vital precepts, said in desperation, it shall by no means be as you speak; but we will flee to Egyptian horses, and we will proceed with a quick and swift step to them. Because therefore you said these things, you shall indeed flee and enter Egypt with a swift course; but swifter shall be the Babylonians, who will pursue you even unto Egypt, and such terror and dread shall take hold of Egypt, that a thousand Egyptians 409 will not be able to resist one Chaldean, and a very great multitude of those fleeing will not be able to resist five enemies, according to that which we read in Deuteronomy: The Lord shall cause you to fall in the sight of your enemies. You shall go out by one way against them, and by seven ways you shall flee from their face, and you shall be in dispersion in all the kingdoms of the earth (Deut. 28:25). According to anagogy and the LXX edition, the divine word exhorts all sinners to penance, and especially heretics, that when having returned from their vices they have groaned, and have done penance, they may be saved; and then they may understand where they were before, and that they hoped in vain things to no purpose. And while he exhorts them to penance, they on the contrary trust in false teachers, and in the uncertainty of the world: and not wanting to hear the words of God, they desire Egyptian horses, and rejoice in their swiftness, which the Lord prohibited from being multiplied (Deut. 17). Therefore ecclesiastical men will swiftly pursue them, and a thousand men and a disordered crowd of those

fleeing will not be able to sustain the voice of one warrior, or of five fighters (which we ought to refer to the mind and the five senses).

(Verse 17.) Until you be left as the mast of a ship on the top of a mountain, and as a sign upon a hill. Jeremiah also writes that after those who had fled into Egypt were killed by sword and famine, few remained who returned to Judea (Jer. 46). And just as if, when a ship is broken and its framework dissolved, only the tree which is called the mast remains, and is placed for a sign on the summit of a mountain, or on a high hill: so for a sign and a vestige, scarcely one or two may remain, to demonstrate the power of God. And then, he says, all the remnants of Judah, who now enter the land of Egypt to dwell there, shall know, when they have returned to the land of Judea, whose word is fulfilled, mine or theirs.

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

all who wait for the Lord who is waiting for their conversion. But of whom and what this conversion may be, the following words will show.

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

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

cried (Ps. 119:147), and so clear shall be your voice, that it may penetrate the heavens: immediately the Lord will answer you, and you shall be like Moses, of whom it is written: Moses spoke, and the Lord answered him (Exod. 19:20).

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

(Verse 22.) And he will not cause your teacher to fly away from you anymore, and your eyes shall be seeing your instructor, and your ears shall hear the word of one warning behind your back: This is the way, walk in it, neither to the right nor to the left. LXX: And by no means shall those who deceive you approach you anymore, because your eyes shall see those who seduced you, and your ears shall hear the words of those deceiving behind you, who said: This is the way, let us walk in it, whether to the right or to the left. In this place the LXX edition and the Hebrew disagree

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

is no doubt that they are placed in the part of the goats and of those who perish.

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

(Verse 24.) And rain shall be given to your seed wherever you shall have sown in the land, and the bread of the fruits of the earth shall be most plentiful and fat. LXX: Then there shall be rain for the seed of your land, and the bread of the fruits of your land shall be abundant and fat. It is written in the book of Kings (3 Kings 18) that after the false prophets were killed by Elijah, rain

was given to the land of Israel: And that the bread of Elisha and afterwards of the Savior was most plentiful and very fat, and had such fullness that many thousands of men were satisfied from it (4 Kings 4; John 6). So also in the present place, rain shall not be given to the spiritual seed, and the bread of the earth most plentiful and fat, unless the silvered and gilded idols shall have been crushed and reputed as dung. For unless vices depart, virtues do not enter.

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

with unquenchable fire (Luke 3:17). Furthermore, according to the LXX the cattle, which are not yet full of reason and wisdom, and of which one speaks to God: I have become like a beast before you (Ps. 73:22), shall feed in a most fat and spacious place, which does not bring forth thorns and briers, but like the land of Israel flows with milk and honey, and grants full liberty to those feeding. But the bulls and oxen that work the ground, that is, the Apostles and apostolic men, of whom also the apostle Paul interprets what is written: You shall not muzzle the mouth of the ox that treads out the grain. And, Is it for the oxen that God has care (1 Cor. 9:9)? But certainly he says it of these who work their ground, and of whom the same says: We are God's agriculture, God's building (1 Cor. 3:9). For the Father is the husbandman, and Christ the vine (John 15): they shall eat chaff mixed with winnowed barley. We read that Isaac sowed barley, and because he was among the foreigners, he received a hundredfold fruit of barley (Gen. 26). And Hosea hired an adulterous woman for a core and a half-core of barley (Hos. 3). The Savior also had satisfied five thousand men who still served the senses of the body and followed the Law of Moses with barley loaves (John 6). Who in another place, breaking the seven loaves of the Law and shattering them into pieces, filled four thousand men with wheaten loaves, who followed the evangelical number (Matt. 15). Peoples of this kind eat also a part of the chaff; while in certain things they follow the letter, and yet through the chaff and barley they

gradually make progress, so that they may pass over to the wheat.

(Verse 25.) And there shall be upon every high mountain and upon every elevated hill rivers of running waters in the day of the slaughter of many, when the towers shall fall. In this place the Jews refer the many slaughtered and the falling towers to the power of the Roman empire, of which also the Apostle speaks (2 Thess. 2): Only that he who now holds, let him 414 hold, until he be taken out of the way. Namely, that in that time there shall be such blessedness of the people of Israel, that not only the valleys and plains, but all the mountains and hills shall be irrigated with flowing waters. But let us understand the mountains and hills as those who are elevated on high by virtues, who hunger and thirst after justice (Matt. 5), whom the Lord provokes to drink. For whoever shall drink of his waters shall not thirst for ever (John 4). Whence also we read in the psalm: Bless the Lord from the fountains of Israel (Ps. 68:27). And in the Gospel it is said that whoever shall drink of the waters of Jesus, rivers of living water shall flow from his belly (John 7). And to the Holy One God speaks: Because with you is the fountain of life (Ps. 36:10), from which a most pure river goes forth, upon which again the Scripture commemorates: The onset of the river gladdens the city of God (Ps. 46:5). And in another place: The river of God is filled with waters (Ps. 65:10); he namely who speaks through Jeremiah: They have forsaken me, the fountain of living water (Jer. 2:13). But this shall happen

then, when very many shall have been killed or shall have perished: For many are called, but few are chosen (Matt. 20). And when the towers shall have fallen, either the powers of demons or all the proud and arrogant and great ones in this world. Of whom also it is said in the psalms: I have seen the impious elevated, and exalted as the cedars of Lebanon, and I passed by, and behold he was not, I sought him and his place was not found (Ps. 37:35, 36). Those who moved their feet from the East wanted to build these towers (Gen. 11), whose tongues were confused in Babylon, and those upon whom the tower of Siloam fell (Luke 13).

(Verse 26.) And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, in the day when the Lord shall have bound up the wound of his people, and shall have healed the stroke of its plague. LXX: And the light of the moon shall be as the light of the sun, and the light of the sun sevenfold, in the day when the Lord shall have healed the crushing of his people, and shall have cured the pain of your plague. I wonder how in the present place they translated the Hebrew words LABANA and HAMMA, which Aquila interprets as "white" and "heat," through which he signifies the moon and the sun, above the same LXX translated as "brick" and "wall," in that place where it is written: And the moon shall blush, and the sun shall be confounded. For which they interpreted: the bricks shall melt, and the wall shall fall, and now following the

same Hebrew, 415 they have translated "moon and sun." Whence a suspicion is given to me, not that they erred from the beginning, but that they were gradually depraved by the vice of the scribes. For it cannot be that those who in this place have well interpreted the same words, should have erred in the former ones. In the day therefore of the slaughter of many, when the arrogant and proud shall have fallen, and those who placed their mouth in heaven shall have learned that they are earth, the light of the moon shall be as the light of the sun: when the Lord shall have given a new heaven and a new earth, and the fashion of this world shall have passed away, so that the moon and the sun may obtain the rewards of their labor and course. For the expectation of the creature waits for the revelation of the sons of God: because the creature itself also shall be delivered from the servitude of corruption, into the liberty of the glory of the sons of God (Rom. 8:19). Although certain ones, understanding them as organs of light, contend that they are insensible. The moon therefore shall receive the brightness of the sun. Nor is it a wonder to feel this about the most clear element, to which the principality of the night is delivered, since concerning the saints also it is written: The just shall shine as the sun (Matt. 13:43). And the sun shall receive a sevenfold light: just as was the light of seven days, when from the beginning the world was created (although the Seventy did not translate "seven days") when the Lord shall have bound up the wound of his people, or shall

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

BOOK TEN.

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

of age and body, and by the lack of scribes who could assist me with their services, still stick in the same mud, and believe that I will scarcely finish the middle part of Isaiah in this volume. But if, by your prayers, I complete it, the rest must be taken up, which will have their beginning from the fourteenth year of King Hezekiah.

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

Let us speak first according to the Hebrew. The things that are said depend on the preceding parts. The prophetic word had corrected those

who, despising the help of God, fled to the Egyptians because of the fear of the Babylonians, and it threatened those descending that they would die there. And again, after the punishments, it promises those who would have willed [Al. would not have willed] to hear him, that they would not only dwell in Jerusalem under Zerubbabel, Ezra, and Nehemiah, but it promises a greater blessedness to all believing the word of God in the consummation of the world, when rivers of waters shall run through all mountains and hills, and many being slain, towers shall fall. The moon also and the sun shall receive a clearer light, when the Lord shall have bound up and healed the wound of his people. Although certain ones contend that these things were fulfilled 418 hyperbolically in the times of Cyrus, who relaxed the captivity of the people in the land of Judea. Because therefore rewards are promised to the good and obedient, now on the contrary punishments are announced to the evil and despisers, because the Lord fulfills his thought, and comes after a long time to punish sinners, and brings forth sentence against all, and by the spirit of his mouth slays the impious one, whom he calls the bridle of the peoples: not that he might rule subjects, but that he might draw those subjected to himself to ruin. He also places the likeness of a torrent overflowing even to the neck, to testify that the end of all has come. For as a torrent suffocates him whose neck it has reached: so the judgment of God will not suffer anyone to go unpunished. But when he shall have destroyed the

bridle that was in the jaws of all nations, along with the nations subjected to it, and brought them to nothing: then for you, he says, O saints, who obey my commands, there shall be a song, as in the night of a sanctified solemnity, when you went out of Egypt, and in the solemnity of the Passover cast off the yoke of Egyptian servitude, saying in the Red Sea after Pharaoh was submerged: Let us sing to the Lord, for he is gloriously magnified (Exod. 15:1). And with such great joy of heart, that you may imitate those who, carrying firstfruits to the temple and bringing gifts into the winepresses of God, go with pipes, demonstrating the joys of heart with a song. These things I have briefly touched upon according to the Hebrew.

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

a mighty tempest round about him (Ps. 49:3, 4). For he himself speaks in the Gospel (Luke 12:49): I have come to send fire upon the earth, and how I wish that it were kindled! Again in another psalm it is read: The voice of the Lord cutting between the flame of fire (Ps. 28:7), so that whatever hay, wood, and stubble is in the world, the snatching flame may consume. Whence also God is said to be a consuming fire (Deut. 4). And what is added: The wrath of his fury like fire shall devour, many of ours interpret the wrath of the fury of the Lord as the devil, to whom we are delivered for punishment, who according to the book of Samuel moved David to number the people of God (2 Sam. 24). And the Apostle speaks: to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved (1 Cor. 5:5). But this fury itself, and so the wrath of the fury of the Lord, shall do nothing by its own will, but what shall have been commanded to it. Whence follows: The speech of his lips, a speech full of wrath. His spirit also like water in a valley, drawing along it shall come even to the neck, so as to make punishments overflow upon sinners. Which shall be divided according to the quality of merits, so that he may destroy and disturb the nations which a vain error had seduced, and they may understand themselves to have been supplanted. Whence to such men it is said, who were prevailing in the power of this world, and were delighting in their own error, that they would not always be doing this. And especially certain ones of ours think this place and the whole continuity of the

chapter were said against heretics and all dogmas that are contrary to the truth, because when the time of judgment arrives, they shall by no means enter his holy things and the mountain, that is, the Church of the Lord: lest under the name of religion they gather riches and abuse luxury, as if celebrating the festivals of the Lord. The Jews understand these things concerning the nations of Gog and Magog, which they think will come from the North, that is, from the parts of Scythia, 420 about which Ezekiel speaks more fully (Ezek. 39).

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

LXX: And the Lord shall make the glory of his voice to be heard, and shall show the fury of his arm with fury and wrath: and he shall thunder mightily with a flame of devouring fire, and as water and hail descending with force. For at the voice of the Lord the Assyrians shall be overcome by the stroke wherewith he shall strike them, and

it shall be round about him, whence he had hope of help, in which he trusted, they themselves with timbrel and harp shall fight against him from a change. For you shall be deceived before the days: has a kingdom been prepared for you too? A deep valley, wood placed, fire and wood of many; the fury of the Lord, like a valley kindled with sulfur.

I could indicate while running for the readers what seems to me according to the Hebrew; but what shall I do about the zeal of some who announce that unless I discuss also the edition of the LXX Interpreters, I shall have an imperfect work? I shall follow therefore the begun order of discussing. The voice of the Lord and the command shall become known to all, and the strength of his arm shall be open to all, when the time of retribution arrives, and he shall be abandoned by the magnitude of flame and whirlwind, and hail, and by the weight of stones. About which Ezekiel in prophecy, as we said, writes at length concerning Gog and Magog (Ezek. 38 and 39). At the command of his voice Assur the rod-stricken shall tremble. Every impious one, every imitator of the enemy nation: not that on the day of judgment the Assyrian alone is to be struck, but that by the Assyrian we understand the devil. Finally follows: And the passage of the rod shall be founded, which the Lord shall make to rest upon him. And the sense is: By no means shall the rod strike him and lift it again, and after the manner of those beating make an end of striking; but he shall make it remain in his punishments

421 as if founded and fixed with a deep root. But if it is so understood, where will be the repentance of the devil: especially since it is said to sinners: Go into eternal fire, which God prepared for the devil and his angels (Matt. 25:41). With timbrels and harps, and in chief battles he shall fight them, namely, the Lord shall fight the demons and all the impious with the joy of all. For from yesterday and from a past time Topheth has been prepared by the King the Lord, that is, a wide and spacious Gehenna, which may burn them with eternal heats. Its nourishment and tinder is fire, and much wood, that is, perpetual flame and the punishments of sinners. And because, just as the prophetic word had foretold about a chimney and furnace of burning fire, it keeps the metaphor, so that we may know that this is kindled by the breath and spirit and will of the Lord, with sulfur mixed in, which excites flames, so that he may make sharper torments. Furthermore, as to what is said according to the LXX: At the voice of the Lord the Assyrians shall be overcome by the stroke, when he shall strike them, and it shall be round about him whence there had been also hope of help, in which he trusted: they themselves with timbrel and harp shall fight against him from a change, that signifies this, that those who had formerly been subject to the devil rise up against him, and with joy and gladness fight against him from a sudden change: while understanding their error, they destroy him by whom they had been deceived. And it is said to him, that from the beginning he deceived

himself, thinking his kingdom everlasting, for whom Gehenna and eternal punishments are prepared.

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

After the burden of the beasts of the South, and those who carried their riches into Egypt to a people who could not profit them, who hoped for help 422 in the strength of Pharaoh and had confidence in the shadow of Egypt, under the appearance of a return to Jerusalem and the relaxing of the captivity under Cyrus, the prophetic word had announced concerning the consummation of the age and the perfect blessedness of the just: now it returns to the same ones to whom it had spoken above, that they should not go down to Egypt. And this is between the present place and the past: that there it is commanded the tribe of Judah that they should not go down to Egypt; here it is prophesied that, having despised the command

of the Lord, they are about to go down: and that by Nebuchadnezzar king of Babylon, as well Israel as the Egyptians, as well the refugees as the helpers, shall be equally slaughtered. About which Jeremiah speaks most fully (Jer. 42). Woe therefore to those who go down to Egypt, and for fear of the Chaldeans despise the commands of the Lord, hoping in idolaters who boast that they have the worship of God; and trusting in the help of horses, they know not what is written: A horse is deceptive for safety (Ps. 32:17); and they have confidence in chariots and cars and horsemen; nor do they remember that Canticle: The horse and its rider he has thrown into the sea (Exod. 15:1). And they have not trusted in the Holy One of Israel, who promised his help through Jeremiah to those remaining in the land of Judah. And they have not sought the Lord; not that they did not seek; but that when sought they despised the words. Whence it is said also of evil priests: Who devour my people, they have not called upon the Lord (Ps. 52:5, 6). But he himself, being wise, that is, the Lord, has brought evil upon them, and the most wicked one, namely Nebuchadnezzar, or absolutely evil, signifying the thing, not the person: and he has not taken away his words, which he had spoken through the Prophets. Wherefore he shall rise up against the tribe of Judah, the house of the most wicked, and against the help of the Egyptians who work iniquity. For Egypt, or the Egyptian, as the LXX translated, is man and not God: and their horses are flesh and not spirit. Whence also in Jeremiah it is written: Cursed is

the man who has hope in man, and has made firm the flesh of his arm, and his heart has departed from the Lord. And he shall be like a tamarisk in the desert, which shall not see when good things come (Jer. 17:5, 6). And in another place it is written: Vain is the salvation of man (Ps. 59:13), or, as it is better held in the Hebrew, in man. And when the Lord shall have extended his hand 423 to punish, or shall have turned it aside, under the metaphor of a charioteer, and shall have relaxed the bridles of the running horses, the Egyptian helper shall fall, and Israel to whom help was given. Which things indeed we can understand also about those who in time of persecution and tribulation and distress do not trust in the Lord, but in the help of the Egyptians, that is, of secular men; not knowing that Abraham was endangered in Egypt, and that the people of God served with mud and bricks in that region which spiritually is called an iron furnace. Whence also in the Apocalypse of John it is read: The place in which the Lord was crucified is spiritually called Sodom and Egypt (Rev. 11:8).

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

In manifest things we put one edition, especially where there is no diversity of meanings. After the Israelites and Egyptians were slain in Egypt, in whose help they trusted, the captives shall return to Jerusalem while Cyrus is reigning. And through two similitudes the strength of the Lord, who had promised that he would be a helper, is shown. Even as a lion and a hungry lion's cub, if it should see a flock of sheep, is terrified by no voice of shepherds, and conscious of its strengths despises their multitude: so the Lord of hosts shall fight, not against mount Zion and its hill, but upon mount Zion against its adversaries. Let us speak of another comparison also: Even as birds, that they may defend their young, fly over the nests, and whether they see a serpent, or a man, or other birds approaching their chicks, forgetful of their weakness, they fight with beak and claws, and redouble the pain of the breast with a chattering voice: so the Lord shall protect Jerusalem, and shall deliver it by passing over, and shall save it. For "passing over," in the Hebrew it is PHASE: in three interpreters, besides the LXX, hyperbainon [passing over/stepping over] is placed. From which it is manifest that Pascha, that is, the Phase of the Lord, 424 does not signify "passion," but "transit." But that the Lord in the likeness of birds was a protector over Jerusalem, he himself testifies in the Gospel: Jerusalem, Jerusalem, you who kill the Prophets, and stone those who are sent to you (Matt. 23:37): how often have I willed to gather your children, as a hen gathers her chicks under her wings, and

you would not? And in Deuteronomy it is said of the Lord: He spread his wings, and took them, and carried them on his shoulders (Deut. 32:11).

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

When the Lord fights upon Mount Sion against his adversaries, and protects it like birds: "Return, O children of Israel"; or as Symmachus translated: "Do penance, you who have departed from the Lord with deep counsel and sin." For if you do this, casting away the golden and silver

idols, which were for you unto sin, on account of which your city was taken: Assur shall fall, from whose fear you now flee, not by the sword of men, nor by the strength of an army, but by the power of God. This signifies the Angel, by whom one hundred and eighty-five thousand of the Assyrians were destroyed in one night. The king of the Assyrians himself also shall flee, not from the sword of men, but from the wrath of God: so that his young and robust men shall become tributaries to the Medes, of whom it is said above against Babylon: "Behold, I will stir up the Medes against you." And the strength of the Assyrian shall pass over and depart through the terror of the Lord, and all his princes shall tremble. For the Lord has spoken and promised, for whom to have said is to have done: and who has a fire in Sion, and a furnace in Jerusalem, so that the fire going out from Jerusalem may consume his adversaries like stubble and wood.

Many interpret this passage concerning the Antichrist, that he falls not by the sword of men, but by the power of God. Whose fire is in Sion, to burn up sinners; and a furnace in Jerusalem, so that as gold in a furnace, so the faith of the just may be proved. And it is beautifully said: "Blessed is he who has seed in Sion, and domestics in Jerusalem." For if the fountain of graces is in Sion, and the vision of peace is in Jerusalem, blessed is he who has seed in them, that he may gather fruit from good ground; and he who has domestics, that he may be a domestic of God, and not a stranger: and concerning whom it is said: "Now

you are no longer guests and strangers, but you are fellow citizens with the saints and domestics of God" (Eph. 2:19).

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

The Septuagint (LXX) says: "For behold, a just king shall reign, and princes shall rule with judgment. And a man shall be concealing his words, and shall be hidden as from water that is carried along: and he shall appear in Sion, like a running river, glorious in a thirsty land, and they shall by no means be confident in men: but they shall give their ears to hearing, and the heart of

the weak shall attend to the hearing: and the tongues of the stammerers shall quickly learn to speak peace: and they shall by no means tell the fool to be a prince, nor shall your ministers say any more, be silent. For the fool will speak foolish things, and his heart will understand vain things to perfect iniquity, and to speak error to the Lord, so as to scatter hungry souls, and to make empty the thirsty souls. For the counsel of the worst shall think iniquitous things: to kill the humble with iniquitous words, and to dissipate the words of the humble in judgment. But the pious have thought upon wisdom, and this counsel remains."

According to the Septuagint Translators, who said: "For behold, a just king shall reign, and princes shall rule with judgment," the things that follow are to be joined with the preceding ones, namely those in which the previous chapter was finished: "Blessed is he who has seed in Sion, and domestics in Jerusalem." And the sense is: There he shall be blessed who has seed and domestics, where a just king shall reign, namely Christ: and his princes, the Apostles, shall rule in judgment. Concerning whom it is also read in the Gospel: "You shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). And that man, namely the king and the one who is to reign, shall be as one who is hidden from the wind, and conceals himself from a storm. By the wind and the storm, he wishes to be understood the rage of persecutors: from whom Christ shall be hidden, and of whom it is said elsewhere: "Hide

yourself a little until the wrath of the Lord passes away" (Isa. 26:20). Or certainly that man, whose kingdom we foretell, shall be the refreshment of the hungry, and like rivers of waters in thirst, and the shadow of a projecting rock in a desert land, according to that: "But the rock was Christ" (1 Cor. 10:4). Then the eyes of those who see shall not be dim, and the ears of those who hear shall listen diligently. Nor shall there be anyone who says that he is ignorant of God, nor in the divine scriptures, which were previously closed, shall there be any darkness: but the heart of fools, who previously followed the wisdom of the world, shall understand the knowledge of the Word of God: and the tongue of stammerers, who before spoke with an impeded voice, and could not confess to God, shall speak quickly and plainly. Or as the Septuagint translated: "The tongues of the stammerers shall quickly learn to speak peace," that is, Christ: for he is our peace, who has made both one (Eph. 2:14).

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

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

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

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

wild asses, who are accustomed to dwell in the wilderness.

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

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

He had spoken of the Apostles, and of the teachers of the churches: "Blessed are those who sow upon every water, where the ox and the ass tread": now he directs a curse at their persecutors; or rather against their prince, who possesses the hearts of the impious, so that whatever they have done they may receive; and their present power may be the matter of future torments. Whence according to the Septuagint it is said: "Woe to those who make you miserable: for no one makes you miserable." And the sense is: as much as is in them, when they persecute you, and afflict you with various tortures, they think the slain and tortured are miserable. But no one can make you miserable, for they have no power over the soul, but over the body. And he who rejects you, does not reject you, but him who sent you, according to that which the Savior says to the disciples: "He who rejects you, rejects me: and he who rejects me, rejects him who sent me" (Luke 10:16). Therefore the persecutors shall be taken, and delivered to eternal fires. And as a moth

consumes a garment, so a continual flame shall consume them. Which is also written at the end of this prophecy: "Their worm shall not die, and their fire shall not be extinguished."

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

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

The Hebrews think that the previous chapter, in which it is read: "Woe to you who plunder: shall you not also be plundered?" and the rest to the end, was spoken against Sennacherib,

the king of the Assyrians, because after he had overthrown the cities of the ten tribes, which were called Israel; and except for Jerusalem, had also taken the cities of Judea, he himself was overcome, and by the striking of the Angel, his army was destroyed. Whence they contend that these things which are contained in the present chapter were spoken from the person of the people returning thanks to God, and saying: "O Lord, have mercy on us, we have waited for you," that he himself was the arm and strength of the people surrounded by the siege in the morning time, and salvation in necessity and anguish. For at the voice of the Angel, whom Symmachus translated just as it is written in Hebrew, AMUN, whom the Hebrews assert to be Gabriel, and to have the etymology of "people"; the Assyrian fled, and by the exaltation of God, the nations which were with him were scattered hither and thither. As they were fleeing, the people who had been besieged in Jerusalem shall go out to gather the spoils, and shall gather the riches of the Assyrians in such a way as the locust is accustomed in a short time to devour an immense multitude of the crop, or as the ditches have been full of the locust, so Jerusalem shall be filled with the spoils of the Assyrians. But he signifies that by the overthrow of the Assyrian, the Lord has been magnified, who dwelt on high, and filled Sion with judgment and justice, not at all fleeing to the help of the Egyptians, but hoping in the mercy of God. And there shall be, he says, faith in your times, O Hezekiah, or in your times, O people who have

been delivered: so that the faith and riches of your salvation may not be in arms and an army, but in the wisdom and knowledge of God. For the fear of the Lord is his treasure, which has bestowed all these things: for not the fear of the king of the Assyrians, but the fear of God delivered Jerusalem.

(Verses 7ff) "Behold, the seers shall cry without: the angels of peace shall weep bitterly." "The ways are made desolate, the traveler through the path has ceased, the covenant is made void, he has cast off the cities, he has not regarded men." "The land has mourned and languished, Lebanon is confounded and has become dull, and Sharon is made like a desert, and Bashan and Carmel are shaken." "Now will I arise, saith the Lord: now will I be exalted, now will I lift myself up." "You shall conceive heat, you shall bring forth stubble; your spirit like fire shall devour you." "And the peoples shall be as the ashes of a burning: thorns gathered together shall be burnt with fire." Regarding the Hebrew word ARELLAM, for which Aquila, Symmachus, and Theodotion interpreted 'I will appear to them,' dividing the last syllable and reading ARE LAHEM, the Hebrews think it signifies 'Angels,' and that it is a prophecy, after the calling of the nations and the riches of the Church, concerning the subversion of the Temple, which the Angels will weep for, by no means dwelling within, but going out without: and those who previously were messengers of peace will weep bitterly. Or perhaps the Apostles themselves, who had been sent to announce peace to Jerusalem, to whom the Lord spoke:

'If thou also hadst known the things that are for thy peace' (Luke 19:42): to whom the Lord appeared, that He might comfort them by His sight, shall weep for Jerusalem, because she did not receive their preaching, because the ways are made desolate, and the traveler through the just path has ceased, according to that which is said in the Lamentations of Jeremiah: 'The ways of Zion mourn, because there are none that come to the solemn feast' (Lam. 1:4). Also, the covenant made with Abraham, Isaac, and Jacob is made void: He has cast off the cities of Judea: 'he has not regarded men,' who by their own fault willed to be beasts. 'The land has mourned and languished' for those who dwelt in the land (Gen. 15 and 22). 'Lebanon is confounded and has become dull,' there is no doubt that it signifies the Temple, of which we read in Zechariah: 'Open thy doors, O Lebanon, that the fire may devour thy cedars' (Zech. 11:1). Or Jerusalem, which in Ezekiel is called Lebanon, the Prophet saying: 'A great eagle of great wings, which has the power of entering into Lebanon' (Ezek. 17:3), which the divine word later interpreting says: 'when Nebuchadnezzar shall come into Jerusalem,' clearly explaining the Eagle as the king of Babylon, and Lebanon as Jerusalem. 'Sharon is made like a desert, and Bashan and Carmel are shaken.' For Bashan, the LXX translated 'Galilee,' a province, for one place of the province. Sharon, however, is the name of the entire region near Joppa and Lydda, in which very broad and fertile fields extend. Bashan also is a region across the Jordan, which

the two and a half tribes possessed, and which is interpreted as 'most fertile' and 'fat' (Deut. 3): and Carmel, of which we spoke above. Therefore, the places of Judea that were once fertile will be turned into a solitude, through which metaphorically (metaphorikōs) it is shown that all the opulence of the Jews is to be exchanged for want and penury. Because, therefore, they refused to receive the word of the Apostles, Lebanon is confounded, and Sharon is turned into a solitude, and Bashan and Carmel are shaken. Therefore, the Lord says, either because of His exceeding patience or as one about to rise from the dead, that He will be exalted among the nations and lifted up on the cross. And He makes an apostrophe to the Jews themselves: 'You shall conceive heat, and you shall bring forth stubble,' and your spirit shall blow up a fire for you, so that a devouring flame may consume the conception and the birth. And the peoples of the Jews shall be, He says, like the ashes of a burning, demonstrating the magnitude of their unhappiness by the remains of the embers. For their thorns, which were gathered together by the multitude of sins, shall be devoured by fire, which most refer to the final captivity and subversion of Jerusalem. Others confirm that it will happen more fully and perfectly at the time of judgment.

(Verse 13 and following) Hear, you who are far off, what I have done, and know, you who are near, my strength. The sinners in Sion are terrified, trembling has possessed the hypocrites. Who among you will be able to dwell with the

devouring fire? who among you will dwell with everlasting burnings? He who walks in righteousness, and speaks the truth, who casts away avarice born of calumny, and shakes his hands free from every bribe, who stops his ears lest he hear of blood, and closes his eyes lest he see evil. He shall dwell on high, the loftiness of the rocks shall be his fortress: bread is given to him, his waters are sure. His eyes shall see the king in his beauty: they shall behold the land from afar. Your heart shall meditate on fear. Where is the scribe? where is he who weighs the words of the law? where is the teacher of the little ones? You will not see the imprudent people, 437 a people of lofty speech, so that you cannot understand the eloquence of its tongue, in which there is no wisdom. LXX: They who are far off shall hear what they have done: they who draw near shall know my strength. The wicked who were in Sion have withdrawn, trembling shall seize the impious. Who will announce to you that the fire burns? who will announce to you the eternal place? he who walks in righteousness, and speaks the right way, and hates impiety and iniquity, and shakes his hands free from bribes, and stops his ears, that he may not hear the judgment of blood, and closes his eyes, lest they see iniquity, he shall dwell in the lofty cave of the strongest rock. Bread shall be given to him, and his water is sure: your eyes shall see the king with glory, they shall see the land from afar; your soul shall meditate on fear. Where are the grammarians? where are the counselors? where is he who numbers

those who nourish the people, both small and great? to whom he gave no counsel; neither did he know his profound voice, so that the despised people did not hear, and he who hears has no understanding. For the ways have been scattered, he who passed through the paths has ceased, the covenant with the people of the Jews has been made void, God has cast away their cities, he has not reckoned them among men; therefore you who are far off, hear what I have done, and draw near that you may know my strength. 'They are terrified,' or 'the sinners or impious who were in Sion have withdrawn,' and trembling has possessed [Other mss.: shall possess] the hypocrites, to whom the Lord spoke in the Gospel: 'Woe to you, scribes and Pharisees, hypocrites' (Matth. XXIII, 14)! Who among you will be able to dwell with him who is a devouring fire? who will dwell with everlasting burnings? Or according to the LXX: 'Who will announce to you [Other mss.: announced] that the eternal fire burns, which God has prepared for the devil and his angels?' Who then will be able to dwell with God, or announce the coming punishments? Everyone who is of this kind, such as the prophetic word describes, who walks in many righteous deeds, and loves righteousness not once but always, and speaks truths not on one occasion but continually: who casts away avarice, which is the mother of calumny. For money is not heaped up for one man except to the loss and harm of another. And he shakes his hands free from every bribe. For bribes blind the eyes, even of the wise. He who stops 438 his

ears lest he hear the judgment of blood. Every iniquity and oppression and injustice is a judgment of blood: and although he does not kill with the sword, yet he kills in will. And he closes his eyes lest he see evil. Happy the conscience which neither hears nor looks upon evil. He, then, who is such, shall dwell on high, that is, in the kingdom of heaven, or in the lofty cave of the strongest rock, in Christ Jesus: which rock followed the people of Israel, that they might drink of it, and be protected by its strength. Bread shall be given to him, and his waters are sure: which the fables of the Gentiles understand as ambrosia and nectar. We, however, shall interpret the most faithful bread and waters as the law of God. He, then, who is such, shall behold the king Christ in his splendor, of whom it was said above (Ad cap. XXXII, 1): 'Behold, a just king shall reign, and princes shall rule in judgment.' And his eyes shall see the land from afar, which they had desired for a long time, the land of the meek and the gentle, of which it is written in the Gospel: 'Blessed are the meek, for they shall possess the land' (Matth. V, 4): or, being set in heaven, they shall despise earthly things. 'Your heart shall meditate on fear': that when you shall have attained all things, you may say with the Apostle: 'Who am not worthy to be called an Apostle, because I persecuted the Church of God' (I Cor. XV, 9). For the fear of the Lord is the beginning of wisdom. 'Where is the scribe? where is he who weighs the words of the law? where is the teacher of the little ones' (Prov. IX, 1)? Where are, He says, the scribes and

Pharisees, who, weighing the words of the Law, deceived the unhappy people? whom Scripture now calls little ones, little ones in sense, little ones in understanding. But when the eyes of the believer shall have beheld the king in his majesty, and his heart shall have meditated on fear, then he will not see the imprudent people, the people of the Jews, or of the philosophers and orators of the world, who applaud themselves for their secular erudition and eloquence, of whom He now says: 'A people of lofty speech: so that you cannot understand the eloquence of its tongue'; whose whole adornment lies in words, who have only the leaves and the shadow of discourse, and do not possess the fruit of truth. Finally it follows: 'In which there is no wisdom,' of whom it is also said in another place: 'I will destroy the wisdom of the wise, and I will reject the understanding of the prudent' (I Cor. I, 19). Why? because God made the wisdom of this world 439 foolish.

(Verses 20ff) "Look upon Zion, the city of our solemnity: thy eyes shall see Jerusalem, a rich habitation: a tabernacle that cannot be removed, neither shall the nails thereof be taken away for ever, and all the cords thereof shall not be broken." "Because only there is our Lord magnificent: a place of rivers, very broad and open streams: no ship with oars shall pass through it, neither shall any great trireme (or trieris) pass over it." "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king: he himself will save us." "Thy cords are loosened, and they shall not prevail: such shall thy mast be, that thou

shalt not be able to spread the ensign." "Then shall the spoils of much prey be divided: the lame shall take the booty." "Neither shall the neighbor say: I am languid: the people that dwell therein shall have their iniquity taken away from them." LXX: "Behold Zion, the city of our salvation: thy eyes shall see Jerusalem, a rich city, tabernacles which shall not be moved:" neither shall the pegs of its tabernacle be taken away for ever, and its cords shall not be torn away: because the name of the Lord is great to you:" your place shall be rivers and very broad and spacious streams: no ship moved by oars shall enter through it:" for my God (or Lord) is great: the Lord our judge shall not pass me by, the Lord our prince, the Lord our king, the Lord himself will save us." "Thy cords are broken (or torn away), because they have not prevailed: thy mast is bent, so that it lets down the sails: it shall not lift up the ensign, until it be delivered into vastness." "Many lame people therefore shall make prey: and they shall not say: I shall labor; the people that dwell in them, their sin shall be forgiven them." O righteous man, to whom it was said above: 'thy heart shall meditate on fear'; and: 'you shall not see the imprudent (or impudent) people'; and who before hadst heard: 'his eyes shall see the King in his beauty,' contemplate Zion, the city of our solemnity, see the Church of Christ, in which there is true solemnity: thy eyes shall behold the vision of peace, and unhoped-for riches, which eye hath not seen, nor ear heard, nor have they entered into the heart of man, and the tabernacle

which can by no means be removed. For the first tabernacle which the people of the Jews had, was removed and taken away. 'Neither shall its nails be moved for ever, and all its cords shall be firm'; so that the Lord may dwell in it, which is the place of all rivers and running streams, through which no one of the adverse party shall be able to sail: 'neither any great trireme,' which is interpreted as the devil, shall be able to pass over it: because the Lord himself is our judge, and prince, and king, and Savior, and with Him protecting us, we shall fear the snares of no one. These things are said of Zion, the city of our solemnity, and of Jerusalem, the most wealthy habitation, which the Lord himself will surround and bulwark with His rivers. But now he speaks to the earthly Jerusalem, that the cords of its tabernacle are loosened, and they have not been able to sustain the tent, and its mast, on which very beautiful sails once hung, has fallen due to the broken ropes, so that it is useless not only for navigation but also for an ensign. But after their ship has been dissolved and the tabernacle dissipated, so that the cords are broken on both sides, the prey shall be divided among the victors: who shall be so weak in their own strength that they are called lame; and nonetheless, with the wrath of God granting them strength, they shall feel no infirmity, nor shall they say: 'I have labored.' For whoever shall be among them, his iniquity and sin shall be taken away from him, because he has followed the will of God.

(Chap. 34:1 seqq.) "Come near, you nations, and hear; and hearken, you people: let the earth hear, and the fullness thereof, the world, and everything that springeth forth of it." "For the indignation of the Lord is upon all nations, and his fury upon all their host: he has killed them, and delivered them to slaughter." "Their slain shall be cast forth, and a stink shall arise out of their carcasses: the mountains shall be melted with their blood." "And all the host of the heavens shall fade away: they shall be rolled up (or folded together) as a book of heaven:" and all their host shall fall away, as the leaf falleth from the vine, and from the fig tree, because my sword is inebriated in heaven." "Behold, it shall come down upon Idumaea, and upon the people of my slaughter unto judgment." "The sword of the Lord is filled with blood, it is made thick with fat; with the blood of lambs and buck-goats, with the blood of marrowy rams; for there is a victim of the Lord in Bozrah: and a great slaughter in the land of Edom." "And the unicorns shall come down with them, and the bulls with the mighty. The land shall be inebriated with their blood, and their ground with the fat of fat ones." After the overthrow of Jerusalem and the shipwreck of what was once a most solid ship, and the plundering of all its furniture, it is spoken concerning the destruction of all nations, and concerning the consummation of the world, which is in the future day of judgment. Whence all nations and peoples of the earth and the fullness thereof, the world and all its offspring, both the places that

are inhabited and those that are uninhabitable by reason of extreme cold or heat, are commanded to hear, and to know with all trembling of mind the things that are to come. For the indignation of the Lord is by no means upon one nation, the Jewish, and the Assyrians and Chaldeans, Egyptians, Moabites, and Ammonites, and Philistines: but it is described as coming against all nations, and upon the whole host, or as the LXX translated, 'their number,' which shall kill them, and make the stink of putrefying bodies to ascend on high: signifying the sins of all nations: so that with their gore and filth, and blood, the mountains shall be filled: whatever sublime virtues and Angels presided over the individual nations; and all the host or strength of the heavens shall fade away: let the heavens be rolled up, or folded together like a book, and all their host and army, and as the LXX translated, 'and the stars shall fall away,' in the likeness of leaves, which, as the cold approaches, being dry and contracted, fall from the vine and the fig tree. Which indeed the Savior also speaks in the Gospel: 'The stars shall fall from heaven, and the powers of the heavens shall be moved, and then shall appear the sign of the Son of man in heaven' (Matt. 24:29, 30). And this must be considered, that he does not say the heavens perish, but are rolled up, or folded together, like a book, so that after all sins have been opened and read, they may be folded which before had been open, that by no means may the offenses of many be written in them any longer. Concerning books of this kind Daniel

speaks in his volume: 'The judgment sat, and the books were opened' (Dan. 7:10), in which the works of individuals were described. But most think the stars will fall, according to the Apocalypse of John (Apoc. 6 and 8). and that which is written elsewhere: 'All the burning stars shall be dissolved, and heaven and earth shall pass away' (Luke 10:2). For the figure of this world passeth away. Some think it is said concerning these stars which shine in heaven, that in part the whole may be shown, namely that through the ruin of the stars the destruction of the heavens also is shown (2 Cor. 7). Others truly think those stars are to fall, of which also the Apostle Paul writes: 'Our wrestling is not against flesh and blood, but against principalities, against powers, against the rulers of this darkness, against the spiritual things of wickedness in the high places' (Eph. 6:12). Nor is it a wonder if the demons who dwell in the air are said to be heavenly, since the Scripture also names the 'birds of heaven,' which certainly do not fly in heaven, but in the air. For Satan also is transfigured into an Angel of light (2 Cor. 11), feigning himself to be a star. And the Savior saw him falling like lightning from heaven (Luke 10). And tropologically it is said of him as of a great star: 'How art thou fallen, O Lucifer, who didst rise in the morning' (Isa. 14:12)? All these things shall be done, because His sword is inebriated in heaven, the punishment and sentence, and vengeance upon sinners, which is brought forth from the Lord. Which sword and machaera is sharpened in Ezekiel (Ezek. 21) against the

impious; and many being killed, it is commanded to enter its scabbard. And when it shall have been inebriated and filled in heaven; that is, in the air, which by the custom of the Scriptures is called heaven, then it shall also descend to Idumaea, that is, to the earthly: so that after the punishment of the demons, also the souls of men may be judged. For Idumaea in our language sounds 'earthly.' And it is filled with blood; and made thick with the fat of lambs and buck-goats, and of marrowy rams and bulls: so that he may signify that both princes and people alike are to be punished. For there is a victim of the Lord in Bozrah, and a great slaughter in the land of Edom. Concerning which Bozrah and Idumaea the same Prophet also testifies in the following (On 63:1) saying: 'Who is this that cometh from Edom, with dyed garments from Bozrah?' And some think, because Bosor is called 'flesh,' that by the victim of the Lord in Bozrah, the torments of all in the flesh are shown: who fail by a pious error. For in the present place it is not written through the letter SIN, which is placed in BOSOR, that is, in 'flesh': but it is written through SADE, and is called BOSRA, which according to Joshua and Jeremiah is found not in Edom, that is, Idumaea; but in the land of Moab (Jer. 48). Bozrah however in our language sounds 'fortified' and 'surrounded,' or 'strengthened': so that it may teach that the world is solidified by the Lord's will, according to that which is sung in the psalm: 'He hath founded it upon the seas, and hath prepared it upon the rivers' (Ps. 23:2); and concerning the

firmness of the earth it is said from the person of God: 'I have established the pillars thereof' (Ps. 74:3). And when the victim of the Lord shall be in Bozrah, and His slaughter in Idumaea, the unicorns shall come down with the powerful bulls, namely the kings and princes of the earth; and all things shall be filled with slaughter and blood, and with the fat of those who were once rich and powerful. By which words, according to human custom, striking terror into the hearers, the torments of all princes and powerful ones, and peoples and small ones are shown. Bozrah, that is, 'fortified' and 'strengthened,' and Edom, or Duma, and Idumaea, the masters of the Jews will have to be understood as Rome, and all things to be said of her which are contained in the following chapter.

(Verses 8ff) "For it is the day of the Lord's vengeance, the year of retributions for the judgment of Zion." "And the streams thereof shall be turned into pitch, and the ground thereof into sulfur: and the land thereof shall be into burning pitch." "Night and day it shall not be extinguished, for ever shall the smoke thereof go up: from generation to generation it shall be desolate, for ever and ever there shall be none to pass through it." "And the pelican and the hedgehog shall possess it, and the ibis and the raven shall dwell in it: and a measure shall be stretched out over it, that it may be brought to nothing, and a plummet unto desolation." "Her nobles shall not be there: they shall rather call upon the king, and all her princes shall be into nothing." "And

thorns and nettles shall grow up in her houses (or houses), and briers in her fortifications: and it shall be the den of dragons, and the pasture of ostriches." "And demons shall meet with onocentaurs, and the hairy one shall cry out to his fellow: there the lamia has couched (or couched), and has found (or found) rest for herself." "There the hedgehog has had its hole, and has nourished its young, and has dug round about, and has cherished them in its shadow: thither are the kites gathered together, one to another." "Search diligently in the book of the Lord, and read: not one of them has been wanting, one has not sought for another: for that which proceedeth out of my mouth, he has commanded, and his spirit, he has gathered them." "And he has cast the lot for them (or for it), and his hand has divided it to them in measure: for ever shall they possess it: from generation to generation they shall dwell in it." The Hebrews, as we said above, contend that these things are prophesied concerning the Roman empire, and that in vengeance for Zion, the vastation of a once most powerful kingdom is predicted, which according to the letter many of ours also think is written in the Apocalypse of John. We, however, from that which is said, 'the day of the Lord's vengeance, the year of retributions for the judgment of Zion,' think this is the year of which the Savior Himself speaks: 'The Spirit of the Lord is upon me, because he hath anointed me, he hath sent me to preach the gospel to the poor, to preach deliverance to the captives, and sight to the blind, to call the acceptable year of the Lord,

and the day of retribution to our God: to comfort all that mourn, and to give glory to those that bewail Zion' (Luke 4:18, 19; Isa. 61:1-3): and of which it was said above: 'Rise up, you opulent women' (Isa. 32:5): and remember the days of the year in sorrow with hope, and by this, after the general consummation of the whole world, the Scripture returns to Jerusalem, to which it was speaking at that time, and its vastation is described in full discourse: namely that after the time of the Roman siege has come, all things shall be filled with pitch and sulfur and burning flames, and its smoke shall remain for ever, and the pelican and the hedgehog, and the ibis and the raven shall dwell there, which animals are accustomed to dwell in desert places: and this happens because the cord of the Lord and the plummet, that is, His sentence, cannot be changed. Her nobles, that is, the Apostles and believers, shall not be there, nor shall they be joined to the number of the lost: but they shall rather call upon the King Christ. All her princes, however, namely the Scribes and Pharisees, shall be reduced to nothing, and in the once most ornate houses, thorns and nettles and briers shall arise. And it shall be the den of dragons, and the pasture of ostriches, which themselves are signs of extreme solitude. And there shall meet one another in it, according to the LXX, various phantasms of demons, or as all others translated according to the Hebrew, SIIM and IIM, onocentaurs, and hairy ones, and the lamia, which the fables of the Gentiles and the figments of the poets describe. There also

the hedgehog nourishes its young, and has a most faithful station: thither the kites are gathered, a most rapacious bird, which in Hebrew is called DAJOTH, or as the LXX translated, 'stags,' of which we shall speak below. Among which things the Prophet speaks to the hearers: O men (or all) who hear me speaking the things which I pronounce are to come, all things shall be fulfilled in reality. For they are written in the book of the Lord, and His sentence is defined, and not even one shall be void. For that which proceedeth from my mouth, He has commanded, that is, I indeed speak; but the words are the Lord's, and by His spirit whatever has been said shall be performed. By His decree and measure individual things shall be completed: and even unto sempiternal generations they shall not leave their order. These things be said according to the Hebrew and the historical explanation. Otherwise, those who follow tropology confirm that, the people of the Jews having been expelled under the names of beasts and portents, idolaters and those serving various superstitions are to dwell in Jerusalem: and these are the pelicans and hedgehogs, the ibis and the raven, dragons and ostriches, and onocentaurs, and demons, and hairy ones, and the lamia, which in Hebrew is called LILITH; and was translated only by Symmachus as 'lamia,' which some of the Hebrews suspect to be an Erinnyes, that is, a fury. And in truth if we consider the colonies brought to Jerusalem from various nations, and that according to the rite of their provinces, individual families worshipped

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

These things which we have said are prophesied over Jerusalem, and the Jews suspect are said of the Roman empire, some refer to the world, lest they seem to differ from the former.

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

Since Jerusalem has been turned into pitch and its smoke ascends forever, and the pelican and the hedgehog, the ibis and the raven, dragons and ostriches, demons and onocentaurs, the lamia and the hairy ones dwell in it: and the sentence of the Lord over it has been fulfilled: "Your house shall be left to you desolate" (Luke 13:35): therefore that which previously had been a desert, of which it is said in the psalm: "The voice of the Lord shaking the wilderness [or: the desert], and the Lord shall move the desert of Kadesh. The voice of the Lord preparing the stags; and he shall reveal the thickets of the woods" (Psalm 28:8, 9), shall be changed into an abundance of all things, and by the stags fighting,

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

(Verses 3, 4.) "Strengthen the relaxed hands, and confirm the feeble knees. Say to the faint-hearted (or fearful), take courage, and fear not: behold your God will bring the revenge of retribution: God himself will come and will save you" (or as the LXX translated, *us*). "Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped" (or: *shall hear*). "Then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness. And that which was dry land shall become a

pool" (or: *marshes*), "and the thirsty land into fountains of water. In the dens where dragons dwelt before, shall rise up the verdure of the reed and the bulrush" (for which the LXX translated: *There shall be the joy of birds, and the folds of flocks*). "And a path and a way shall be there" (or: *a clean way*), "and it shall be called the holy way: the unclean shall not pass over it. And this shall be unto us a straight way: so that fools shall not err through it" (or as the LXX translated: *neither shall there be an unclean way there, but those who were dispersed shall pass through it, and shall not err. There shall be no lion there*, he says, *and no evil beast shall go up by it, nor be found there: but they shall walk there that shall be delivered. And the redeemed of the Lord shall return, and shall come into Zion with praise, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away. (Isaiah 35:10)*"

We have mixed both editions, lest by proposing each one individually, the size of the books be extended, which already exceeds the measure of brevity. To the Apostles, of whom it was said above, "They themselves shall see the glory of the Lord and the beauty of our God," it is commanded that they strengthen the relaxed hands among the nations, and confirm the feeble knees; so that those who previously with relaxed hands could not do the work of God, and had a withered right hand, may extend it to good works. And those who for a long time were limping among idols in various errors, may walk with a firm step upon

the truth: and confirming the fainthearted or fearful with the faith of the Lord, they may cause them not to fear, and the fear of the one God may expel the fears of universal error. For the cause of security and constancy is that Christ is about to come, to whom the Father has given all judgment: and He will render to every man according to his works (John 5). He Himself will come and will save you, to whom it is said, "fear not": or *us*, so that the Apostles may say that salvation is common to themselves with the believers. "Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart: and the tongue of the dumb shall be free."

Although this was fulfilled by the magnitude of the signs, when the Lord spoke to the disciples of John, who had been sent to Him: "Go and relate to John what you have heard and seen: the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them" (Luke 7:22); nevertheless it is daily fulfilled among the nations, when those who were previously blind, and were stumbling into wood and stones, behold the light of truth. And those who could not hear the words of the Scriptures with deaf ears, now rejoice at the commands of God; when those who were previously lame, and did not hold the right way, leap like stags, imitating their teachers, and the tongue of the dumb is opened, whose mouths Satan had closed, lest they could confess the one Lord. Therefore the eyes shall be opened, the ears

shall hear, the lame shall leap, and the tongue of the dumb shall be free, because the waters of salutary baptism have been broken out, or have burst forth, in the once desert of the Church, and streams and rivers in the wilderness, namely various spiritual graces: and that which was dry has been turned into a pool and marshes, so that it might not only lack the heat of thirst but be navigable and watered, and have many fountains, which the stag desires, from which he who drinks can bless the Lord, according to that which is written: "Bless the Lord from the fountains of Israel" (Psalm 67:27). In the dens of the souls of the Gentiles, in which dragons previously dwelt, there shall be the reed and the bulrush, with which the faith of the Lord may be written, and in which the members previously weary may rest; or there shall be the joy of birds, and the folds of flocks: so that they may take the wings of a dove, and leaving humble things, they may hasten to high things, and be able to say with the Psalmist: "The Lord ruleth me, and I shall want nothing: He hath set me in a place of pasture: He hath brought me up on the water of refreshment." There shall be a path there, and a most clean way, which shall be called holy, and which says of itself: "I am the way" (John 14:6), through which he who is polluted shall not be able to pass. Whence also it is said in the psalm: "Blessed are the undefiled in the way" (Psalm 118:1). And this way shall be for us, that is, our God, so straight and level and plain, that it has no error: and the foolish and senseless may be able to enter through it, to

whom Wisdom speaks in the Proverbs: "If any one is a little one, let him come to me." And to the senseless she has spoken: "Come and eat my bread, and drink the wine which I have mixed for you. Leave infancy, and live, and walk by the ways of prudence" (Prov. 9:4-6). For God has chosen the foolish things of the world (1 Cor. 1): of which fools the prince speaks in the psalm: "O God, thou knowest my foolishness. And the foolishness of God is wiser than men" (Psalm 68:6; 1 Cor. 1:25). Whence the LXX translated: "And those who had been dispersed," and separated from the society of the Lord, shall by no means err. It follows: "There shall be no lion there": our adversary the devil, who goes about roaring, how he may be able to enter the fold of the Lord (1 Peter 5). And the evil beasts, his satellites, shall not go up by it. For neither can the track of a serpent be found upon a rock. But they shall walk through it who have been delivered from the bonds of sins, and redeemed by the blood of the Savior, and have done penance; and have come into Zion, of which we have often said: "You are come to mount Zion, and to the city of the living God, the heavenly Jerusalem" (Heb. 12:22); lest in the Jewish manner we should seek a golden Zion and a gemmed Jerusalem, which according to the prophecy of Daniel, is dissolved into eternal ashes (Dan. 9). And there shall be everlasting joy of those praising the Lord upon their heads, so that after they have overcome the world, they may be able to say with the Apostle and the Prophet: "I have finished my course, I have kept the faith, as for

the rest, there is laid up for me a crown of justice" (2 Tim. 4:7, 8): and, "O Lord, thou hast crowned us as with a shield of thy good will" (Psalm 5:13). Then, joy and gladness succeeding, sorrow and mourning shall flee away, when he shall come out of Zion who shall deliver. All which things we, according to the apostle Paul, interpret as being in the first advent of the Savior: but the Jews and our Judaizers refer them to the second, on the occasion of a single verse: "They shall return and shall come into Zion with praise," desiring the blood of victims, and the servitude of all nations, and the beauty of wives.

BOOK ELEVEN.

451-452 It is difficult, indeed impossible, to please everyone: nor is there as much diversity of faces as there is of opinions. In the explanation of the twelve prophets I seemed to some longer than was appropriate; and for this reason in the Minor Commentaries on Daniel I studied brevity, except for the last and penultimate vision, in which it was necessary for me, on account of the magnitude of the obscurity, to extend the discourse: and especially in the exposition of the seventy and sixty-two and one weeks, in discussing which what Africanus the writer of times, what Origen, and Eusebius of Caesarea, Clement also the presbyter of the Alexandrian Church, and Apollinaris of Laodicea. Hippolytus, and the Hebrews, and Tertullian thought, I briefly comprehended: leaving to the reader's judgment what he might choose from the many. And so, what we did from modesty of judging, and in honor of those who were going to read, might perhaps not please some, who desire to know not the opinions of the Ancients, but our own sentence. To whom the response is easy, that I did not wish to receive one in such a way as to seem to condemn others. And certainly if such great and so learned men displease fastidious readers, what were they going to do to me, who on account of the thinness

of my small talent am exposed to the bites of the envious? But if I named the aforesaid men as teachers of the Church, let them understand this, that I do not approve the faith of all, who are certainly contrary among themselves; but I spoke for the distinction from Josephus and Porphyry, who disputed many things concerning this question. But if in the exposition of the statue and its feet, and the discrepancy of the toes, I interpreted the iron and the clay (sherd) over the Roman kingdom, which the Scripture portends first as strong, then as weak, let them not impute it to me, but to the Prophet. For neither is one thus to flatter princes that the truth of the holy Scriptures be neglected, nor is a general disputation an injury to a single person. Which, although it was guarded against by the benign study of my own, was suddenly taken away by the judgment of God: so that the studies of friends toward me, and the snares of rivals might be shown. But these things elsewhere: now let us pursue what we have begun. The eleventh book on Isaiah, O virgin of Christ, Eustochium, because it is about to discuss a great part of history, will be easier in its beginnings, and even unto two parts of itself; the rest are to be dictated in a similar manner: and thus brevity is to be studied, so that no damage be done to the understanding.

(Chapter XXXVI. — Verses 1 ff.) "And it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of the Assyrians came up against all the fenced cities of Judah and took them. And the king of the Assyrians sent

Rabshakeh from Lachish to Jerusalem, to king Hezekiah with a heavy hand, and he stood by the conduit of the upper pool in the way of the fuller's field. And there went out to him Eliakim the son of Hilkiah, who was over the house: and Shebna the scribe, and Joah the son of Asaph the recorder. And Rabshakeh said to them: Say to Hezekiah: Thus saith the great king, the king of the Assyrians: What is this confidence wherein thou trustest? or by what counsel and strength dost thou dispose to rebel? on whom hast thou confidence, that thou hast withdrawn from me? Behold, thou trustest upon this broken staff of a reed, upon Egypt: which if a man lean upon it, it will go into his hand and pierce it: so is Pharaoh king of Egypt to all that trust in him. But if thou answer me: We trust in the Lord our God; is it not he whose high places and altars Hezekiah has taken away; and has said to Judah and Jerusalem: You shall worship before this altar? And now deliver thyself to my lord the king of the Assyrians, and I will give thee two thousand horses, and thou shalt not be able on thy part to furnish riders for them. And how wilt thou sustain the face of a judge of one place of the least of my lord's servants? but if thou trustest in Egypt: and in chariots, and in horsemen: and now have I come up without the Lord to this land to destroy it? The Lord said to me: Go up against this land, and destroy it."

The history is manifest and does not need interpretation: and more fully in the books of Kings and Chronicles these same writings are

related, that in the third year of Hoshea son of Elah king of Israel, Hezekiah the son of Ahaz king of Judah reigned. "Twenty-five years old," it says, "was he when he began to reign, and twenty-nine years he reigned in Jerusalem, and he did that which was good before the Lord, according to all that David his father had done." And after a little while: "He hoped in the Lord the God of Israel, and after him there was none like him among all the kings of Judah, nor among those who were before him: he cleaved to the Lord and did not depart from his footsteps: and he did his commandments which the Lord had commanded Moses: whence also the Lord was with him, and in all things to which he proceeded, he acted wisely" (2 Kings 18:2, 7). But he rebelled against the king of the Assyrians and did not serve him: in whose sixth year of empire, Shalmaneser king of the Assyrians took Samaria and the ten tribes which were called Israel; and he translated them into the Assyrians, and placed them in Halah and Habor by the rivers of Gozan, in the cities of the Medes (2 Kings 17 and 18). But after seven years, that is, in the fourteenth year of Hezekiah, Sennacherib king of the Assyrians having entered Judea, besieged its fenced cities, wishing to take them. And when he was besieging Lachish, Hezekiah sent messengers to him, saying: "I have sinned, depart from me, and all that thou shalt impose upon me, I will bear." And when he had paid three hundred talents of silver and thirty of gold at the king's command, the doors of the Temple of the Lord having

been broken and its plates taken away, which he himself had fastened, the king of the Assyrians sent Tartan and Rabshakeh from Lachish to king Hezekiah with a strong hand to Jerusalem: who when they had come up, came into Jerusalem and stood over against the conduit of the upper pool, which is in the way of the fuller's field, and they called the king to them. There went out to them, however, Eliakim the son of Hilkiah the overseer of the house, and Shebna the scribe, and Joah the son of Asaph the recorder; and Rabshakeh said to them: "Speak to Hezekiah: Thus saith the great king, the king of the Assyrians," and the rest which are contained in the history.

In which the arrogance of Rabshakeh is to be considered, that as a certain contrary strength, he imitates the custom of the Prophets, so that what they are accustomed to place in prologues: "Thus saith the Lord," by which he might show the authority and magnitude of the speaker, this one now has said: "Thus saith the great king, the king of the Assyrians." There went out to him, however, Eliakim the son of Hilkiah who was overseer of the house, and Shebna the scribe, and Joah the son of Asaph the recorder. This is that Eliakim the son of Hilkiah, of whom we read above in the Vision of the valley of Zion (on chapter 22:20, 21): "I will call my servant Eliakim the son of Hilkiah, and I will clothe him with thy robe, and strengthen him with thy girdle, and I will give thy power into his hand, and he shall be as a father to the inhabitants of Jerusalem and to the house of Judah," and the rest. These things,

however, are said to Shebna, who before him was overseer of the Temple, of whom it is written in the same vision: "Go and enter in to him who dwells in the tabernacle, to Shebna the overseer of the Temple" (Ibid., 15), whom the Hebrews relate to have given his hands to the Assyrians, terrified by the threat of Rabshakeh, and to have betrayed the lower part of Jerusalem to the adversaries, and that except for the citadel of Zion and the Temple, nothing else remained which the Assyrian did not hold. Whence they err who think Shebna, who now goes out with Eliakim and Joah to Rabshakeh, to be the same as the one above. For there Shebna is placed as overseer of the Temple, who is said to be about to be taken by the Assyrians: but here Shebna is a scribe, that is, *grammateus*, who in Hebrew is called *SOPHER*, and is a homonym to the former. Rabshakeh, however, who spoke in the Hebrew tongue, the Jews assert to be a son of Isaiah the Prophet, who himself was a traitor: and that the other son of Isaiah having been left, was called Jashub, which in our language sounds "left" (*relictum*). Furthermore others think that he was a Samaritan, and for that reason knew the Hebrew speech, and so boldly and impiously blasphemed the Lord. Let us consider therefore the words of Rabshakeh; and first what he says: "Thou trustest upon this broken staff of a reed, upon Egypt," is false: for no history relates that Hezekiah sent to the Egyptians and asked the help of Pharaoh. And what he infers: "If thou answer me, We trust in the Lord our God," is true. But again he joins

a lie to the truth, that Hezekiah had taken away his high places and altars. For this he had done not against God, but for God; so that idolatry and the old error having been destroyed, he might command God to be worshipped in Jerusalem, where His Temple was: although we read by a very bad custom, an altar having already been built on mountains and hills, the people sacrificed victims to God. And that wishing to show the fewness of the besieged, he promises two thousand horses, for which Hezekiah could not furnish riders, does not come from the weakness of the people of the Jews who lacked the knowledge of riding: but from the observation of the commandments of God, who through Moses had commanded over the king of Israel: "He shall not multiply horses to himself: and he shall not have very many wives" (Deut. 17:16, 17). "If however," he says, "thou art not able to sustain me, the servant of Sennacherib, who am the least of his servants, how wilt thou sustain so great power of the king?" To that, however, which he had said: "If thou answer me we trust in the Lord God," he answered craftily and prudently, that he had come not by his own will, but by the commandments of the Lord. "The Lord said to me: Go up against this land and destroy it." And it is an argument: certainly without the Lord's will I could not come here. Since however I have come and have taken many cities, and a part of Jerusalem remains untouched, it is manifest that I have come by His will. I read in the Commentary of a certain person that it is the same Sennacherib

who also took Samaria, which is entirely false. For Sacred History relates that first Pul the king of the Assyrians, under Menahem king of Israel, vastated the ten tribes. Second Tiglath-Pileser under Pekah son of Remaliah of Israel came to Samaria. Third Shalmaneser under Hoshea king of Israel took all Samaria (2 Kings 15, 17). Fourth was Sargon, who fought against Ashdod (Isa. 20). 456 Fifth Esarhaddon who, Israel having been translated, sent Samaritans as guards into the land of Judea (2 Kings 17). Sixth Sennacherib who under Hezekiah king of Judah, Lachish and the other cities of Judea having been taken, besieged Jerusalem (2 Kings 18). Others however think that one and the same person is called by many names.

(Verses 11 ff.) "And Eliakim and Shebna and Joah said to Rabshakeh: Speak to thy servants in the Syrian tongue, for we understand it: and speak not to us in the Jews' language in the ears of the people that are upon the wall. And Rabshakeh said to them: Has my lord sent me to thy lord and to thee, to speak all these words, and not rather to the men that sit upon the wall: that they may eat their own dung and drink their own urine with you?" And Rabshakeh stood, and cried out with a loud voice in the Jews' language, and said: "Hear the words of the great king, the king of the Assyrians. Thus saith the king: Let not Hezekiah deceive you, for he shall not be able to deliver you, and let not Hezekiah furnish you with confidence over the Lord, saying: The Lord delivering will deliver us, this city shall not be given into the hand of the

king of the Assyrians. Hearken not to Hezekiah. For thus saith the king of the Assyrians."

The accusation of Rabshakeh is a testimony to Hezekiah: that all the cities of Judea having been taken, he trusted in the Lord, and said to the people: "Fear not, nor be dismayed for the king of the Assyrians, and all the multitude that is with him: for there are many more with us than with him. With him is an arm of flesh; with us is the Lord our God, who is our helper and fights for us." And the people, it says, were encouraged by such words of Hezekiah king of Judah. Whence Rabshakeh wishes to destroy what he had built; and speaks to the people: "Let not Hezekiah deceive you: and let him not furnish you with confidence over the Lord God." As for Eliakim and Shebna and Joah humbly entreating: "Speak to thy servants in the Syrian tongue, for we understand it; and speak not to us in the Jews' language in the ears of the people that are upon the wall," it has this sense: Why is it necessary for the people to be moved by false terrors, and to boast of vain valor? speak a tongue which the people does not understand. Since we indeed have knowledge of thy tongue: and we know the Syrian speech, which is common to both. To which Rabshakeh arrogantly said: "Has my lord," he says, "sent me to thy lord and to thee, and not rather to the men that sit upon the wall?" And again increasing the terror with a threat, "that they may eat," he says, "their own dung, and drink their own urine with you?" by which he shows that they are to be taken by hunger and penury and thirst. And at

the same time he joins enticement to fear: so that those whom he had not overcome by terror, he may deceive by promises and persuasion, saying in the speech of the king of the Assyrians:

(Verses 16-18.) "Make a blessing with me, and come out to me, and eat ye every one of his own vine, and every one of his own fig tree, and drink ye every one the water of his own cistern: until I come and take you away to a land like to your own land: a land of corn and of wine, a land of bread and of vineyards. Let not Hezekiah trouble you, saying: The Lord will deliver us. Have any of the gods of the nations delivered every one his own land out of the hand of the king of the Assyrians?" For which in the book of Kings is read: "Make with me what is useful, and come out to me" (2 Kings 18:31). Therefore the sense is the same. Do, he says, what may profit you, and may result in your blessing. Or he says this: Bless the Assyrian king, and praise him, and confess him as lord, so that you may obtain rewards, and until I return from Egypt, or having taken Libnah, I return, dwell in your city; and enjoy your things. Afterwards however I will come, and I will transfer you into a land which is like to your own land, of corn, wine and olives. Nor does he say the name of the region, because he could not find one equal to the land of promise: but he promises a likeness. For this every one desires, in which he was born. Some think the land of Media was promised to them, which had a likeness to the land of Judea, both in situation and in fruits. And that which he infers.

(Verses 19 ff.) "Where is the god of Hamath and Arpad? where is the god of Sepharvaim? Have they delivered Samaria out of my hand? Who is there among all the gods of these lands, that hath delivered his land out of my hand, that the Lord should deliver Jerusalem out of my hand?" And they held their peace, and answered him not a word. For the king had commanded them, saying: "Answer him not."

This shows that Samaria served all these gods, and therefore was taken. But if, he says, with so many gods presiding, we easily overcame the ten tribes, how much more easily shall we conquer you, or rather Jerusalem alone, with only one God as protector? And all the people was silent, and answered him not anything. Since they had received the command of the king, that they should not answer him.

Truly just was Hezekiah, acting all things faithfully and all things with counsel. For he had commanded that the blaspheming Assyrian should not be answered, lest it should provoke him to greater blasphemies. Whence it is written: "Kindle not the coals of a sinner" (Ecclus. 8:13); and in the Psalm we read: "When the sinner stood against me, I was dumb, and was humbled, and kept silence from good things" (Ps. 38:2-3); and again: "Set a watch, O Lord, before my mouth, and a door of enclosure around my lips: incline not my heart to words of malice" (Ps. 140:3).

(Chapter 37, Verse 1 and following) And it came to pass, when Eliakim the son of Hilkiah, who was over the household, and Shebna the

scribe, and Joah the son of Asaph the recorder, had come to Hezekiah with their clothes rent, and told him the words of Rabshakeh. And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. And they said unto him: Thus saith Hezekiah: This day is a day of tribulation, and of correction, and of blasphemy; for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear the words of Rabshakeh, whom the king of the Assyrians his master hath sent to blaspheme the living God, and to reproach with the words which the Lord thy God hath heard. Wherefore lift up thy prayer for the remnant that is found. So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them: Thus shall ye say to your master: Thus saith the Lord: Be not afraid of the words that thou hast heard, wherewith the servants of the king of the Assyrians have blasphemed me. Behold, I will send a spirit upon him, and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land.

Leaving aside what is clear, let us discuss only those things in which there is a hidden meaning. They rend their garments because they hear Rabshakeh blaspheming. The king himself also rends his garments, because he believed it was due

to his own sins and those of the people that Rabshakeh had come even to the gate of Jerusalem, and had spoken such things against the Lord. Hence the High Priest, because he believed the Savior had blasphemed, rent his garments (Matt. 26); and Paul and Barnabas, when the Lycaonians were offering them divine worship, rent their garments (Acts 14). Therefore, instead of royal attire, he was covered with sackcloth; and going from the palace to the Temple, he sent Eliakim the priest, and Shebna the scribe, and the elders of the priests to Isaiah the son of Amoz the prophet.

In this, the humility and prudence of the king are to be considered. He himself proceeds to the Temple; but the princes of the people and the elders of the priests, not covered in priestly robes but in sackcloth, he sent to Isaiah the son of Amoz the prophet. Concerning which it is read in the book of Kings: And he was covered with sackcloth, and went into the house of the Lord, and he sent Eliakim the governor of the house, and Shebna the scribe, and the elders of the priests covered with sackcloth, to Isaiah the prophet the son of Amoz (2 Kings 19:1-2). Here, because Isaiah himself was writing the history of himself, he did not call himself "the Prophet," but the son of the Prophet; but there, because another was the writer of the history, he writes him as "the Prophet." This indeed we also read concerning Matthew the Evangelist, that Matthew himself called himself a "publican" (Matt. 9); while the other Evangelists were silent about the name of

publican, and placed only the Apostolic dignity; and that in the lists of the Apostles, in his own he is second, but in others he is first.

And they said, he says, to him: Thus saith Hezekiah, not "the king," not swelling with the name of empire: This day is a day of tribulation, and of correction, and of blasphemy: of our tribulation, of God's correction, of the enemies' blasphemy. And he sets forth the likeness of a woman in labor and in pain, because she has come even to the birth, and cannot bring forth, nor say: From thy fear, O Lord, we have conceived, and have been in pain, and have brought forth the spirit of salvation.

It follows: It may be the Lord thy God will hear the words of Rabshakeh (cf. Is. 26:18, according to the LXX). For we do not dare to call the Lord of all "our Lord," under whose wrath we suffer such things; but we call him "thy Lord." And we have this confidence of vengeance: because the living God is blasphemed by a worshiper of dead idols. And they have reproached with words which the Lord thy God hath heard: lift up therefore a prayer, our prostrate one: not for all the people who have already perished, but for the remnant which is besieged. And when the servants of king Hezekiah had come to Isaiah: again he omitted the name of Prophet, so that he might preserve the humility he had begun. And Isaiah anticipated them: for by the same spirit by which he knew future things, he had also heard the absent king: and he says what they ought to respond

to their lord, having been humbled in this confidence of conscience.

Say, he says, to your lord, who is your lord; for my Lord says these things: Be not afraid of the words with which not you, but I have been blasphemed. Nor do I say all the things which I am about to do to the king of the Assyrians, lest I seem to boast of my power; but that a spirit is to be given to him, not of God, but an adversary. And having heard a rumor, let him return to his own land, and let him fall there by the sword, so that Hezekiah might hear two things together which he desired: that he was to be delivered from the siege and danger, and that the enemy and angry king was to die in his own land.

If anyone should ask why in the book of Prophecy, history which is written in the books of Kings and Chronicles seems mixed in, let him consider that prophecy is joined to history, both concerning the liberation of the city and the destruction of the Assyrian, and concerning the return of the sun by ten degrees, and the space of fifteen years prolonged, which belongs to both prophecy and history.

(Verse 8 and following) So Rabshakeh returned, and found the king of the Assyrians warring against Libnah: for he had heard that he was departed from Lachish. And he heard say concerning Tirhakah king of Ethiopia: He is come forth to fight against thee. And when he heard it, he sent messengers to Hezekiah, saying: Thus shall ye speak to Hezekiah king of Judah, saying: Let not thy God, in whom thou trustest, deceive

thee, saying: Jerusalem shall not be given into the hand of the king of the Assyrians. Behold, thou hast heard all that the kings of the Assyrians have done to all lands by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivvah?

With the same words and the same meaning it is written in the books of Kings and Chronicles, that Rabshakeh, according to the will of the Lord, deserted the siege of Jerusalem and proceeded to his lord, whom he had learned had gone to attack Libnah, Lachish having been either deserted or captured. Sennacherib himself also, hearing that Tirhakah king of the Ethiopians was bringing war against him, went to meet him as he came, and nonetheless sent messengers to Hezekiah, and letters, that he might terrify with words those whom he had not yet captured by force. And just as he had said to the people: Let not Hezekiah deceive you (2 Kings 18:29), with the same blasphemy he speaks to the king: Let not thy God deceive thee (2 Kings 19:10). And he sets forth the examples of his ancestors, that just as their own gods could not deliver other lands from their hands, so neither should Jerusalem be delivered. Moreover, in the enumeration of the other nations he places ANA and AVA, which the LXX mixed together, saying Anavegava; and

the conjunction "and" (that is, vau) between the two nations Ana and Ava, they placed in the Hebrew tongue, so that to those who are ignorant it seems like one nation or city. We pass over the manifest things, so that we may dwell on the doubtful ones. That Sennacherib king of the Assyrians fought against the Egyptians and besieged Pelusium, and that when mounds had already been built for capturing the city, Tirhakah king of the Ethiopians came to their aid, and that in one night near Jerusalem one hundred and eighty-five thousand of the Assyrian army fell by pestilence, Herodotus narrates, and most fully Berosus, the writer of Chaldean history, whose reliability must be sought from their own books.

(Verse 14 and following) And Hezekiah received the books from the hand of the messengers, and read them: and went up into the house of the Lord, and spread them before the Lord, and prayed unto the Lord, saying: O Lord of hosts, God of Israel, that dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth: for thou hast made heaven and earth. Incline, O Lord, thine ear, and hear; open, O Lord, thine eyes, and see: and hear all the words of Sennacherib, which he hath sent to blaspheme the living God. Of a truth, Lord, the kings of the Assyrians have laid waste all the lands and their regions, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stones: and they have broken them. Now therefore, O Lord our God,

save us from his hand, and let all the kingdoms of the earth know that thou art God alone.

Against the blasphemies of king Sennacherib, Hezekiah took up his usual weapons. And again he proceeds to the Temple, and spreads his letters before the Lord. Before he had been silent, for terrified by the fear of the Lord he did not dare to open his mouth in the Temple, nor to pour out free prayers to God. But now, because he had already heard Isaiah saying: Be not afraid of the words that thou hast heard, wherewith the servants of the king of the Assyrians have blasphemed me, and the rest, he boldly entreats the Lord, and asserts that He alone is the living God: which idols we understand to be the images of the dead. And that which he adds: Of a truth, Lord, the kings of the Assyrians have laid waste the lands and their regions, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stones: and they have broken them, is proved by many histories, which write that the kings of the Persians came into Greece, and overthrew and despoiled the temples of the Greeks: and he asks for vengeance, so that by the occasion of himself all kingdoms may know that He alone is God, who can deliver His own from danger.

(Verse 21 and following) Then Isaiah the son of Amoz sent unto Hezekiah, saying: Thus saith the Lord God of Israel: Whereas thou hast prayed to me against Sennacherib king of Assyria, this is the word which the Lord hath spoken concerning him: The virgin, the daughter of Zion, hath

despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? And against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy servants hast thou reproached the Lord, and hast said: By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel. I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

Because Hezekiah prayed so boldly to the Lord, and did not send to Isaiah as he had sent before, the Prophet himself does not go to him, but sends messengers who should tell him the words of God: Concerning Sennacherib, against whom thou prayest, this is the sentence of the Lord: The virgin Zion, and the daughter of Jerusalem (who is therefore called virgin and daughter because, while all nations were adoring the idols of dead men, she alone preserved the chastity of the religion of God, and the worship of one divinity) hath laughed thee to scorn and despised thee; and she who, lest she should incite thee to greater blasphemy, had not responded to thee when present, shook her head after thee as thou departed, certain of vengeance, secure from punishment. And she has spoken these things: Not against me, but against the Lord hast thou been

proud: nor was it by thyself, but by thy servants, so that the arrogance of the blasphemer might be greater. For thou hast said that in the multitude of thy chariots thou wouldst ascend the height of the mountains, and the sides of Lebanon, and wouldst cut down its tall cedars and fir trees. Which we ought to take either metaphorically (metaphorikōs) of all nations and their princes, or of Jerusalem, which is interpreted as Lebanon, so that we refer its cedars and fir trees to the powerful and the nobles; and the height of its summit and the forest of Carmel to the Temple. For he himself had said above: Hast thou not heard what the kings of the Assyrians have done to all lands, which they have subverted? therefore neither shalt thou be able to be delivered. And that which he adds: I have digged and drunk water, and with the sole of my foot have I dried up all the rivers of the besieged places, can be understood according to the history as follows: that because of the multitude of his army, he dried up all the streams, so that he was compelled to dig wells for himself. According to the translation: that he laid waste with his army all the peoples, who are sometimes described under the names of waters. For which the Septuagint alone translated: and I have placed a bridge, and have made the waters desert, and every gathering of waters: namely, that no nation was impassable to him, but he trod with his foot upon all the waters of the peoples.

(Verses 26 and following) Hast thou not heard what I have done to him of old? from the days of antiquity I have formed it, and now I

have brought it to pass: and it is done for the eradication of competing hills, and of fortified cities. Their inhabitants, with a shortened hand, have trembled and been confounded: they have become like the grass of the field, and the herb of the pasture, and the grass of the housetops, which withered before it came to maturity. I have known thy habitation, and thy going out, and thy coming in, and thy madness against me, when thou didst rage against me. Thy pride hath ascended into my ears; therefore I will put a ring in thy nostrils, and a bit in thy lips: and I will lead thee back into the way by which thou camest.

These things are to be understood from the person of God against the words of the Assyrian, that the Lord replied thus to his blasphemy: Art thou ignorant that these things which thou hast done, thou hast done by my will, and that I foretold these future things, and commanded them to be done through thee? Therefore, what I once decreed, this has been fulfilled in time, so that the hills, that is, the princes who were formerly fighting among themselves, and the most fortified cities, when I withdrew my hand and did not offer the accustomed help, should be eradicated and tremble and perish: and they should be compared, not to olive trees and vineyards and fruitful trees, but to hay and grass, and the herbs of the houses, which are an impediment to crops and wither before they come to maturity. Therefore I knew before both thy sitting down, and thy going out, and thy coming in, and the madness with which thou wast about to rave against me, I

have spoken by the foretelling Prophets: through whom I knew that thou wouldst once say: 'I will ascend into heaven: above the stars of heaven I will place my throne, and I will be like the Most High.' Therefore thy fury and thy pride have reached my ears, and I will by no means bear thee further, so that thou mayest understand that thou wast able, not by thy own strength, but by my judgment. For the impious nations and the unfruitful trees deserved that through thee, as my axe and my saw, they should be cut down and fall. Therefore I will put a ring, or a muzzle (chamum), in thy nostrils, so that I may bind thy blaspheming mouth, and that thou mayest by no means dare to speak such things further: and I will cast a bridle upon thy lips, which may tame thy ferocity and lead thee back to the Assyrians. Which figure the Scripture also uses in the Psalms against the impious: 'Bind their jaws with bit and muzzle (chamo), who do not draw near to thee' (Ps. 31:12).

(Verses 30 and following) And this shall be a sign unto thee: Eat this year such things as spring up of themselves, and in the second year eat fruits: and in the third year sow, and reap, and plant vineyards, and eat the fruit thereof. And that which shall be saved of the house of Judah, and which is left, shall send root downward, and shall bear fruit upward: for out of Jerusalem shall go forth a remnant, and salvation out of mount Zion. The zeal of the Lord of hosts shall do this.

The Prophet speaks all these things by messengers to Hezekiah: what Sennacherib said, and

what the Lord answered him. Now he directs his speech to Hezekiah himself, lest perhaps he should doubt that the things which were spoken would come to pass. And for this reason especially, the Prophets held the trust of the people in their words: because they mentioned not only things that would be many centuries in the future, but also those that were to be fulfilled immediately, and after no great space of time: namely, that within two years both the Assyrian king would perish and security would be restored to the city of Jerusalem. "This," he says, "shall be a sign of those things which I foretell: that this year thou shalt eat those things which spring up of themselves." Or according to the Septuagint: "those things which thou hast sown before." "But in the second year," according to Symmachus, "eat fruits"; or according to the same, "those things which have sprouted from past harvests, and from the seed falling into the ground." "But in the third year," the Assyrian having now been put to flight and the siege lifted, "sow, and reap, and plant vineyards, and eat the fruit thereof." Since the remnants of this small city, which are now surrounded by a hostile army and do not believe they will escape, will receive such abundance and happiness in all things, that like a tree established with a deep root they shall be filled with the thickest fruits. For out of Jerusalem and out of mount Zion shall the remnants go forth, and they shall fill the land of Judea, not by their own merit, but by the mercy of God; indeed, by

the zeal with which He was zealous for His people against the impious.

(Verses 33, 34) "Therefore thus saith the Lord concerning the king of the Assyrians." "He shall not enter into this city, nor shoot an arrow there, nor shall a shield occupy it, nor shall he cast a mound around it." "By the way that he came, by the same shall he return, and he shall not enter into this city, saith the Lord: and I will protect this city, and I will save it for my own sake, and for my servant David's sake." He returns to the purpose, and after the hope of future things, he shakes off the present fear. For there was not so much joy over those things which He had promised would come after a long time, as there was care concerning the imminent things. But that which he says, that the Assyrian shall depart, and shall not lift up a shield against Jerusalem, nor shoot arrows, nor is the city to be surrounded by fortifications and a mound, and that the adversary shall return by the way he came, and that the city is to be delivered from the present siege; and at the end he adds: "for my own sake and for my servant David's sake," this signifies that they are preserved not by their own merit, but by the clemency of God, indeed, by the memory of their father David. In which they are admonished both of their own negligence and of his faith and justice: that God loves justice to such an extent that He protects even the descendants of holy men, not by their own merit, but by the virtue of their ancestors.

(Verses 36 and following) And the Angel of God went out, and smote in the camp of the Assyrians a hundred and eighty-five thousand: and they arose in the morning, and behold, all were corpses of the dead. And Sennacherib king of the Assyrians departed and went and returned, and dwelt in Nineveh. And it came to pass, as he was worshipping in the temple of Nisroch his god, that Adrammelech and Sharezer, his sons, smote him with the sword: and they fled into the land of Ararat; and Esarhaddon his son reigned in his stead.

A hundred and eighty-five thousand of the strongest men are slain by one Angel in one night; and without wounds to the slain, a cruel death runs through them, excluding the souls from the bodies, by the will of God. Concerning which it is read in Chronicles: "And the Lord sent an Angel, who smote every mighty man of valor, and the leaders, and the princes of the army of the king of the Assyrians: and he returned with ignominy to his own land" (2 Chron. 32:21). He was preserved for this reason: so that he might know the power of God, and might compress his blaspheming mouth: and might become a witness of that majesty which he had shortly before despised. But that which he added: "And they arose in the morning," let us take to mean either the Israelites, or the rest of his army: although it is written in the book of Kings that when the king himself had arisen at dawn, he saw all the bodies of the dead (2 Kings 19). Pharaoh also was preserved in the ten plagues of

Egypt, so that he might perish last: which this man also suffered. For when he had returned to Nineveh, the primary city of his kingdom, and was worshipping in the temple of Nisroch his god, as if he were bringing back a victory from his enemies, and was entering the shrine of his idol triumphing and rejoicing, the contemner of the true God is slaughtered in the temple of a false deity: nor does he perish by the sword of the Angel, which was common to many, but by the parricide of his sons. When they had fled into the land of Ararat, which is understood as Armenia, Esarhaddon succeeded into the father's place, whom the Scripture testifies to have sent inhabitants to Samaria, lest the land should remain uncultivated. But Ararat is a plain region in Armenia through which the Araxes flows, of incredible fertility, at the roots of Mount Taurus, which extends that far. Therefore also the Ark in which Noah was delivered with his children, when the Flood ceased, was not carried to the mountains of Armenia in general, which is called Ararat, but to the highest mountains of Taurus, which hang over the plains of Ararat.

(Chapter 38, Verses 1 and following) In those days Hezekiah was sick unto death: and Isaiah the Prophet the son of Amoz came unto him, and said unto him: Thus saith the Lord: Set thy house in order, for thou shalt die and not live. And Hezekiah turned his face to the wall, and prayed to the Lord, and said: I beseech thee, O Lord, remember, I pray thee, how I have walked before thee in truth, and with a perfect heart, and

have done that which is good in thy sight: and Hezekiah wept with a great weeping.

Whom the Lord loveth, He chastiseth, and scourgeth every son whom He receiveth (Prov. 3:12). Lest the heart of Hezekiah should be lifted up after incredible triumphs and victory from the midst of captivity, he is visited with the infirmity of his body, and hears that he is about to die, so that turning to the Lord he might bend His sentence. Which indeed we read also in the prophet Jonah, and in the threats against David which were said to be about to happen but did not, not with God changing His mind, but provoking the human race to the knowledge of Himself. For the Lord is repentant over evils. And Hezekiah turned his face to the wall because he was not able to go to the Temple. Either to the wall of the Temple, next to which Solomon had built the palace. Or absolutely to the wall, lest he should seem to show off his tears to those sitting by. Or certainly, according to Jeremiah, to his own heart; for he calls Kir, that is, the wall, the heart, so that he might pray to the Lord with his whole mind. And he says: "I beseech thee, O Lord, remember, I pray thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight." And hearing that he was about to die, he does not pray for life and many years, but leaves it to the judgment of God what He wishes to provide. For he knew that Solomon had pleased God for this reason, that he did not ask for longer years of life; but about to go to the Lord, he recounts his works, how he had

walked before Him in truth and with a perfect heart. Happy is the conscience which at the time of affliction remembers good works: for blessed are the pure in heart, for they shall see God (Matt. 5:8). And when it is written elsewhere: "Who shall boast that he has a pure heart?" (Prov. 20:9)? This is solved thus: that the perfection of the heart is spoken of in him now because he destroyed idols, overturned the vessels of the temple of Baal, crushed the bronze serpent, and did the other things which the Scripture records. But he wept with a great weeping on account of the promise of the Lord to David, which he saw was about to perish in his death. For at that time Hezekiah did not have sons; for after his death Manasseh, when he was twelve years old, began to reign in Judea. From which it is clear that Manasseh was begotten after the third year of the granted life. Therefore all this weeping is because he despaired that Christ would be born of his seed. Others assert that although holy men are terrified by death on account of the uncertainty of judgment and the ignorance of God's sentence as to what seat they will have. At the same time the question of fate is solved, and the bonds of necessity and of causes, that by no means is the day of death predetermined for individuals, but by the will of God and causes unknown to mortals, one either lives or dies: especially since even the now decreed necessity of death is deferred, and we have read of many raised after death.

(Verses 4 and following) And the word of the Lord came to Isaiah, saying: Go and say to

Hezekiah: Thus saith the Lord the God of David thy father: I have heard thy prayer, I have seen thy tears. Behold, I will add unto thy days fifteen years, and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it. And this shall be a sign unto thee from the Lord, that the Lord will do this word that he hath spoken: Behold, I will make the shadow of the lines, by which it hath gone down in the sundial of Ahaz with the sun, to return backward ten lines: and the sun returned ten lines by the degrees by which it had gone down.

In an inverted order, as if in prophecy, the history is related here, which is read more consecutively in the book of Kings. While Hezekiah was weeping with a great weeping, before Isaiah had gone out of the middle part of the court, the word of the Lord came to him, saying: "Return, and tell Hezekiah the leader of my people: I have heard thy prayer, and I have seen thy tear: behold, I have healed thee." And Hezekiah said to Isaiah: "What shall be the sign that the Lord will heal me?" (2 Kings 20:4-5). To whom the Prophet replied: "This shall be a sign from the Lord that the Lord will do the word which he has spoken: wilt thou that the shadow go forward so many lines, or that it return backward as many degrees?" To whom Hezekiah said: "It is an easy thing for the shadow to grow ten lines, nor do I wish this to be done; but that it return backward ten degrees." And when, at Isaiah's invocation of the power of the Lord, the sign had been effected, Isaiah commanded a lump of fresh figs to be brought;

which when they had brought and laid upon his wound, he was cured. But the Prophet returns to the king by the command of the Lord, so that he himself might heal who had struck; and Hezekiah is called the leader of His people, and the son of David, whose works he followed, for he had done right according to all that his father David did: and his prayer is heard, and his tears are seen, because he had walked before the Lord in truth and with a perfect heart, and had wept with a great weeping; and he had done what was pleasing in His eyes. Fifteen years are added to his life, which he had not asked for, and moreover, while he lived, the security of the kingdom is promised again. But if, as some think, to live in the body is a condemnation, and according to that which is said: "Return, O my soul, into thy rest" (Ps. 114:7); and in another place: "Bring my soul out of prison" (Ps. 141:8), death is to be hoped for so that we may be delivered from prison: how then does the Lord grant it as a benefit, that he who was to be delivered should live yet fifteen years in prison? But the sign is given that the sun should return ten degrees, which we, according to Symmachus, translated as "lines" and "sundial," who understood degrees in lines, so that he might make the sense clearer to readers. Or the degrees were so constructed by mechanical art that the shadow descending through each one would mark the spaces of the hours. Which sign was a type of both the present time and the future; so that as the sun returned to its beginning, so also Hezekiah's life might return to the years already

woven; and for us living in the seven and the eight, the spans of life are prolonged through the resurrection of Christ. The guides of the Holy Places in this province are accustomed to show within the precinct of the Temple the steps of the house of Hezekiah, or of Ahaz, because the sun went down through them. But I will never believe —I do not say of Ahaz, who was an impious king, but of any just king—that his house was in the Temple of God: since Solomon is said to have offended God among other things because he built Millo on high, from where he was accustomed to look down on the court of the Temple while walking in the tower of the palace (1 Kings 9).

(Verse 9) "The writing (scriptura) of Hezekiah king of Judah, when he had been sick and was recovered of his infirmity." LXX: The prayer of Hezekiah king of Judah when he was weak and arose from his infirmity. I wonder how the Septuagint alone put "prayer" instead of "writing," since a prayer is called THEPHELLATH (Tefillah), and not MACHTHAR (Mikhtav), which is written in the present place; otherwise it would consequently be called "prayer" if it were about the present time, and not about the past. For it is manifest that after health was restored, rising from his infirmity, he wrote these things; from which it is not a prayer, but a thanksgiving for the benefit which he had received.

(Verses 10 and following) I said: In the midst of my days I shall go to the gates of hell: I have sought the residue of my years. I said: I shall not see the Lord God in the land of the living: I shall

behold man no more, nor the inhabitant of rest. My generation is at an end: it is taken away, and folded up from me as a shepherd's tent. My life is cut off, as by a weaver: whilst I was yet but beginning, he cut me off: from morning even to night thou wilt make an end of me. I hoped until morning: as a lion so hath he broken all my bones: from morning even to night thou wilt make an end of me.

LXX: "I said: In the height of my days I shall go to the gates of hell: I shall leave the residue of my years: I said: By no means shall I see the salvation of God in the land of the living, nor shall I see man any more with the inhabitants: I fail from my kindred." It has gone out and departed from me, as he who has fixed a tent loosens it: my spirit has departed like a web, when it is cut off by the weaver. On that day I was delivered until morning: as a lion, so has he broken all my bones. From day even unto night I was delivered.

He recounts what he thought silently at the time of pressing distress and imminent sickness. "I said," he says, "in my heart: In the midst of my days," or as Aquila and Symmachus and Theodotion have interpreted: "in the infirmity and silence of my days," for which the Septuagint interpreted "height," on account of the similarity of the letter, reading RAME instead of DAME: although some have translated DAME as "blood," so that the sense is: "In the blood of my days," when my blood and my destruction were sought. Therefore in desperation I said: "I shall go to the gates of hell," either by the common law of

nature, or those gates from which the Psalmist sings that he was delivered: "Who liftest me up from the gates of death, that I may declare all thy praises in the gates of the daughter of Zion" (Ps. 9:14-15). I think these are the gates of hell which do not prevail against Peter (Matt. 16), because he slept in the fullness of his days. The holy ones fill their days, such as was Abraham, who died full of days in a good old age (Gen. 25:8). But sinners and the impious die in the midst of their days, of whom the Psalmist also speaks: "Men of blood and deceitful men shall not live out half their days" (Ps. 55:23). For they do not fulfill works of virtue, nor do they study to amend their faults by penance. Whence in the middle of life's course, and in the darkness of errors, they shall be led to Tartarus.

"I sought," he says, "the residue of my years," not thinking that I would live any longer. "I said: I shall not see the Lord Lord in the land of the living." For "Lord and Lord," IA is put twice in the Hebrew, which sounds like ALLELUIA in the last syllable; for which the Septuagint translated: "By no means shall I see the salvation of God in the land of the living." Of which it is written in another place: "I will please the Lord in the region of the living" (Ps. 116:9). And again: "I will please the Lord in the light of the living" (Ps. 56:13). Therefore the region of the Saints itself is that which is called the light of the living. For God is not the God of the dead, but of the living (Matt. 22:32). But this is everything that he feared: lest,

being led to the underworld, he should by no means deserve to behold the salvation of God.

It follows: "I shall behold man no more, nor the inhabitant of rest." Which we had formerly joined to the following verse on account of the ambiguity of the word; for the Hebrew word HOLED, if it is read or written ELED, sounds like "rest"; if EDEL, it sounds like "West." He fears, therefore, lest he should not dwell in rest with the holy ones and men of God, lest he should not see the Lord in the land of the living, lest his generation should be dissolved like a tent, lest like a web it should be cut off in the very beginning of light, and by no means should Christ arise from his seed. But that our body is called a "tent" (tabernaculum), the Apostle also instructs, saying: "For we who are in this tent groan, being burdened" (2 Cor. 5:4). "From morning," he says, "even to night thou wilt make an end of me: I hoped until morning": which Job also says he sustained in his distress and in the torments of his body (Job 4), when by day he expected the night, and in the darkness he waited for the light, thinking that the punishments could be changed by the change of times. He who burns with great fevers knows this to be true, whose internal fire consumes all the bones in the likeness of a lion, nor does he think that he will live any longer on account of the magnitude of the pain.

(Verse 15) As a young swallow, so will I cry: I will meditate as a dove: my eyes are weakened looking upward. Lord, I suffer violence; answer

for me: what shall I say, or what shall He answer me, when He Himself hath done it?

LXX: "Like a swallow, so will I cry: like a dove, so will I meditate." For my eyes have failed looking into the height of heaven to the Lord: who has delivered me, has taken away the sorrow of my soul, and He Himself has done it.

Imminent death and the incumbent pain of sickness were breaking all the bones of my body like a lion; but I, in the likeness of a swallow and a dove, joined days and nights with weepings and groanings; and from God alone who was able to help, with eyes raised on high, I waited for aid. And I said to Him: "I suffer more than my merits demand; but even if I have erred in anything, I will be converted to better things; do Thou answer for me: for it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16). And again he returns to himself: "What shall I say, or what shall I plead against Thee my maker? or what will He answer me who Himself has done what He willed?" Therefore whatever He has decreed must be sustained.

For "young swallow," or "swallow," as the Septuagint translated, it is written in Hebrew SUS AGOR, which Aquila interpreted as "the horse Agor"; Theodotion as SIS AGUR; for the middle vocal letter *vau*, if it is placed between two *Samekhs*, is read *sus* and is called "horse"; if *yod*, it is read *sis* and is called "swallow." But Symmachus translated it thus: "As a swallow shut up, so will I sing." Which word *agor* is read

also in Jeremiah, where it is written: "The kite in the heaven has known her time: the turtle-dove and the swallow and the stork have observed their times" (Jer. 8:7).

(Verses 16 and following) I will recount all my years in the bitterness of my soul. Lord, if by such things men live, and in such things is the life of my spirit, thou shalt chastise me and quicken me. Behold, in peace is my bitterness most bitter. But thou hast delivered my soul that it should not perish: thou hast cast all my sins behind thy back. For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit expect thy truth. The living, the living, he shall confess to thee, as I do this day. The father shall make thy truth known to the children. Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

LXX: "Lord, concerning this it was announced to thee: and thou hast raised up my spirit, and having been comforted thou hast quickened me." Behold, in peace is my bitterness: for thou hast delivered my soul, that it should not perish, and thou hast cast all my sins behind me. For neither in hell shall they praise thee, nor shall the dead bless thee. Nor shall they that are in the underworld hope for thy mercy: the living shall bless thee, as I also do. For from this day I will make children, who shall announce thy justice, O Lord of my salvation, and I will not rest, blessing thee with the Psaltery, all the days of my life in the sight of the house of God.

Nothing of mortals is long, and all the happiness of the world is lost while it is held. For when the time of tribulation arrives, all that is past helps the one enduring nothing. Whence the opinion of Epicurus is foolish, who asserts that by the recollection of past goods, present evils are mitigated. Therefore Hezekiah says that he recounts all the years of his reign, and of past happiness, as he thought, in present bitterness. And because he is now secure, nor suffers the things which he relates, he philosophizes about the human state, and says: "Lord, if by such things men live": and we are begotten in such a condition, thou hast chastised me, but thou hast quickened me, and granted peace, the Assyrian having been put to flight; but my peace was more bitter to me than all bitterness, because, tranquility having been restored to the peoples, and the city being secure, I alone entered the thresholds of death. But thou hast delivered my soul that it should not perish, either for the present life or for the future. For thou hast cast all my sins behind thy back, lest I should look upon them sadly, but might contemplate thy mercy. For hell and death shall not confess, nor shall they praise thee, according to that which is written: "But in hell who shall confess to thee?" (Ps. 6:5). And "confession" in this place is taken not for penance, but for glory and praise, as we read also in the Gospel: "I confess to thee, O Lord, Father of heaven and earth" (Matt. 11:25). "They shall not expect," he says, "who go down into the pit, thy truth": better than in the LXX "mercy." For he who is in hell does

not expect the truth of judgment, but the mercy of God: especially since the Savior descended into the lower regions, that He might deliver the bound from the underworld. For "pit" the same ones more clearly translated "underworld" (inferos). "The living, the living, he shall confess to thee, as I do today." And here confession is put for praise. For he does not confess his crimes; but gives thanks to God: and "praise is not seemly in the mouth of a sinner" (Ecclus. 15:9). And since hell and death do not confess nor praise God, on the contrary life and the living glorify the Lord. And that which follows: "The father shall make thy truth known to the children," this signifies what is said in Deuteronomy: "Ask thy father, and he will declare to thee; thy elders, and they will tell thee" (Deut. 32:7), so that through successions and individual generations the clemency of God might be preached to posterity. For which the Septuagint put: "For from today I will make children, who shall announce thy justice." And the causal conjunction joins the following with the preceding: namely, that therefore the living and he himself being alive bless God, because from this day he is to make children, who may announce His truth, which certainly was not in his power. For children were not promised to him by the Prophet: but present life was granted. Especially since he begat a most impious son, Manasseh, who filled Jerusalem with blood, from gate even to gate, and did not bless, but cursed God, persecuting His saints. We can therefore say this according to the Septuagint, that he did

not say "I will make children" (filios faciam), but paidia, whom we understand either as little ones, or boys, or infants and posterity, so that from the fact that he himself obtained mercy, all future posterity knowing this, might praise His incredible clemency. "Save me therefore, O Lord; and all we who believe in thee, and have been delivered by thy help, will sing to thee all the days of our life in the Temple."

(Verses 21, 22) And Isaiah commanded that they should take a lump of figs, and lay it as a poultice upon the wound, and he should be healed. And Hezekiah said: What shall be the sign, that I shall go up into the house of the Lord?

This is to be read before the prayer of Hezekiah, or the Writing, which we have just interpreted: for first the poultice was laid upon the wound, and first the sign of future health was asked by him, before he gave thanks to the Lord, which he is said to have done when healed. The Hebrews say that the word SIIN (Shehin), which the Septuagint omitted, sounds like "ulcer," not "wound." For Aquila and Symmachus and Theodotion also interpreted it as *helkos*, by which they want "the royal disease" to be understood, to which whatever things are sweet, whether taken in food or applied to the body, are thought to be contrary. Therefore, so that the power of God might be shown, health was restored through noxious and adverse things. Others suspect SIIN to be not an ulcer, but an abscess (apostema): when the swelling body is filled with cooked and putrefying pus. And according to the

art of physicians, all corrupt matter (sanies) is drawn out to the surface of the skin by drier and crushed figs: and by this, that medicine is not to be despised which consists in use and experiment: because God also made this. The prayer, therefore, and the thanksgiving has been written thus far. But as for what sign was given, the previous order of the history has related.

(Chapter 39, Verses 1 and following) At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and presents to Hezekiah: for he had heard that he had been sick and was recovered. And Hezekiah was glad of them: and showed them the spice cellar, and the silver, and the gold, and the perfumes, and the best ointment, and all the storehouses of his furniture, and all that was found in his treasures: there was nothing which Hezekiah did not show them in his house, and in all his power.

We read above that in the fourteenth year of king Hezekiah, Sennacherib king of the Assyrians came up against all the fortified cities of Judah and took them, and afterwards besieged Lachish, passed over to Libnah, sent part of his army to Jerusalem, and a hundred and eighty-five thousand of his army were slain by the Angel, and he himself fled to Nineveh and was killed by his sons in the temple of his god, and Esarhaddon his son reigned in his stead: that Hezekiah fell sick and received health by the messenger of the Prophet; an incredible sign was performed, so that the sun returned ten hours' space to its rising, and it became almost a double day. Now

we read that at that time, that is, in the same year in which all these things were done, Merodach-baladan, the son of Baladan, king of Babylon, sent letters and presents to Hezekiah; not Esarhaddon, who had succeeded his father Sennacherib in the kingdom among the Assyrians, concerning whose death or life the Scripture is silent. From which it is manifest that there was then one kingdom of the Assyrians, and another of the Babylonians. Finally, the Assyrians took Samaria, that is, the ten tribes. But we read that afterwards the Chaldeans, whose king was Nebuchadnezzar, took Judah and Jerusalem.

And because among them there is the observation of the stars, and the course of the stars is known by long use and exercise, which is shown also in the birth of the Lord: they understood that the sun having returned, and the spaces of the day having been doubled, it was serving Him whom alone they thought to be God. And when they sought the causes and reason of this miracle, the fame flying through all nations, they learned that on account of the sickness of the king of Judah, even the course of the clearest sign had been changed. That this is not my opinion but the faith of holy Scripture, the words of the Chronicles testify, which said after other things: "He is that Hezekiah who stopped the upper source of the waters of Gihon, and turned them away underneath to the west of the city of David." "In all his works he did prosperously what he willed; yet in the embassy of the princes of Babylon, who had been sent to him to inquire concerning

the portent which had happened upon the earth, God left him that he might be tempted: and that all things might be known which were in his heart" (2 Chron. 32:30-31).

But he was left to temptation for this reason: because after such a great victory, and the return of the sun, and the congratulation of a most powerful kingdom, his heart was lifted up. Finally, in the same book it is written: "Many brought victims and sacrifices to the Lord in Jerusalem, and presents to Hezekiah king of Judah: and he was exalted in the sight of all nations." "In those days he was sick unto death, and prayed to the Lord; and He heard him, and gave him a sign; but he did not render according to the benefits which he had received: for his heart was exalted, and wrath was made against him, and against Judah and Jerusalem" (2 Chron. 32:23-25). And again holy Scripture says that the elation of his heart was mitigated by penance, adding: "And he was humbled afterwards, because his heart had been exalted, both he and the inhabitants of Jerusalem: and therefore the wrath of the Lord did not come upon them in the days of Hezekiah."

He rejoiced therefore at the arrival of the legates of Merodach, whom the Hebrews assert to have been the father of Nebuchadnezzar; and in the offering of presents, and in the congratulation of his health. And he showed them, according to the Septuagint, the house of NECHOTHA, for which Symmachus translated "of his spices"; and the treasures of silver and gold and perfumes and the best ointment: which in Hebrew is writ-

ten "good oil"; and all the treasures of the vessels of the gaza, or, as it is read there, of his vessels. But *gaza* in the tongue of the Persians is the name for riches: nor is it a Hebrew word, but a Foreign one. "There was not," he says, "a word" (which according to Hebrew custom is frequently taken for "thing"), "which he did not show them in his house and in all his power." Whence the most just wrath of God, because he showed not only his own treasures and those of the palace, but also those of the Temple: which certainly was in his power, from whose doors he had already before taken the plates of gold.

(Vers. 3 seqq.) The Prophet Isaiah went in to King Hezekiah, and said to him: "What did these men say? And from where did they come to you?" And Hezekiah said: "From a far country they came to me, from Babylon." And he said: "What have they seen in your house?" And Hezekiah said: "All the things that are in my house they have seen: there was not a word, or a thing, which I did not show them in my treasures." And Isaiah said to Hezekiah: "Hear the word of the Lord of hosts." Behold, the days shall come, and all the things that are in your house shall be carried away, and the things which your fathers have laid up in store until this day, into Babylon: nothing shall be left, said the Lord. And of your sons who shall come forth from you, whom you shall beget, they shall take away: and they shall be eunuchs in the palace of the king of Babylon." And Hezekiah said to Isaiah: "The word of the Lord which he has

spoken is good." And he said: "Only let there be peace and truth in my days."

The Hebrews hand down that Hezekiah was sick for this reason: because after the unheard-of victory of the Jews, and the destruction of the Assyrian king, he did not sing praises to the Lord, which Moses sang when Pharaoh was submerged (Exod. XV), and Deborah after Sisera was slain (Judic. IV), and Anna after Samuel was born (I Reg. II). Whence he was reminded of his fragility. And again, after the health of his body and the greatness of the sign, another occasion of pride was offered, which, as a prudent man and a worshiper of God, he ought to have avoided; nor should he have shown his riches to foreigners, which he possessed by the gift of God.

From which, according to the laws of tropology, we also learn that pearls are not to be cast before swine, nor the holy thing given to dogs (Matth. VII). For he who is faithful in spirit hides matters; and whoever does not do this, all his virtue is weakened; and his posterity perishes, and having lost manly strength, is reduced to womanly softness (Prov. XI, 13-15). Isaiah, therefore, enters to the king, and as if ignorant, inquires. "What did these men say, and from where did they come?" He asks two things: what they spoke, and from where they came. He responded to the one, omitting the other: which is to be read with emphasis and pride: "From a far country they came to me, from Babylon."

(Chap. XL. --- Vers. 1 seqq.) "Be comforted, be comforted, my people," says your God: "Speak to

the heart of Jerusalem, and call her; because her malice is completed, her iniquity is forgiven." She has received from the hand of the Lord double for all her sins."

The LXX: "Be comforted, be comforted, my people," says God; "O priests, speak to the heart of Jerusalem: comfort her: because her humiliation is fulfilled." Her sin is loosed, because she has received from the hand of the Lord double for her sins."

According to the other interpreters, others are commanded to comfort the people of God and Jerusalem alike: according to the Hebrew, the people itself is commanded to be comforted, and to speak to the heart of Jerusalem, and to call her.

Moreover, to speak to the heart of Jerusalem is an idiom of the Scriptures. For he who speaks to one who is mourning, and is a flattering consoler, is said to "speak to the heart." Let Shechem the son of Hamor teach us, who after Dinah was corrupted, spoke to her heart, and comforted her (Genes. XXXIV). And wherever you find something similar, it has this meaning. And the cause of consolation is the remission of sins: and the cause of remission is that she has received from the hand of the Lord double for all her sins. For he who knows the will of his Lord and sins, shall be beaten with many stripes (Luke XII).

And everyone who has in himself the indwelling Holy Spirit, whom the Savior promised to the Apostles, saying: "I will ask my Father, and he will give you another consoler, that he may be with you forever, the Spirit of truth" (John XIV,

16); and again: "But when the consoler comes, the Holy Spirit, whom my Father will send in my name, he will teach you all things" (Ibid., 26); and again: "When the consoler comes, whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, he will testify of me" (John XV, 26); and: "It is for your good that I go: for unless I go away, the consoler will not come to you" (John XVI, 7); he is a consoler, who is now also commanded to comfort the people of God. Whence also the Apostle Paul spoke to the believers: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation, who comforts us in all our tribulation" (II Cor. I, 3).

(Vers. 3 seqq.) "A voice of one crying in the desert: prepare the way of the Lord, make straight in the wilderness the paths of our God." Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough ways plain, and the glory of the Lord shall be revealed, and all flesh shall see together that the mouth of the Lord has spoken."

The LXX: "A voice of one crying in the desert: prepare the way of the Lord: make straight the paths of our God." Every valley shall be filled: and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough into plains. And the glory of the Lord shall appear: and all flesh shall see the salvation of God, because the Lord has spoken."

Mindful of this voice, the Scribes and Pharisees and princes of the Jews, when they had heard John preaching the baptism of repentance in the wilderness, and teaching the people, sent those who should ask him whether he himself were the Christ, or Elijah, or the Prophet. And when he had responded that he was none of these, they ask again: "Tell us then, who are you? that we may give an answer to those who sent us. What do you say of yourself?" And he responded: "I am the voice of one crying in the desert: prepare the way of the Lord; as said the Prophet Isaiah" (John I, 22, 23). In which it is to be observed, that the straight ways of the Lord and the paths of our God: the filling of valleys and of mountains, and the humiliation of hills, and the correction of crooked things, and the level fields of rough things and rocks: and the glory of the Lord and the salvation of our God, are not preached in Jerusalem, but in the wilderness of the Church, and in the deserted multitude of the nations, of which we read above (On chap. XXXV, 1): "Let the thirsty desert rejoice: let the wilderness exult, and flourish as the lily." For this was the deserted knowledge of God, and it was held by idols, humble in confession, erect in pride, rough and intractable in ferocity. But after the glory of the Lord appeared, and all flesh saw the salvation of God, all things were suddenly changed, and the way of the Lord prepared, so that the glory of God appeared in the wilderness; when the Lord was baptized in the Jordan, and the heavens were opened, and the Holy Spirit in the form of a dove

descended and remained upon him: and the voice of the Father thundered from above: "This is my beloved Son, in whom I am well pleased" (Matth. III, 17).

(Vers. 6 seqq.) "A voice of one saying: Cry." And I said: What shall I cry? All flesh is grass, and all its glory is as the flower of the field. The grass is withered, the flower is fallen; because the spirit of God has blown upon it: truly the people is grass. The grass is withered, the flower is fallen; but the word of our Lord shall stand forever."

The LXX: "A voice of one saying: Cry: and I said, What shall I cry? All flesh is grass, and all the glory of man is as the flower of the grass." The grass has withered, and the flower has fallen + because the spirit of God has blown upon it + truly the people is grass + the grass is withered, the flower has fallen ** but the word of our God remains forever."

This which is noted with asterisks: "because the spirit of God has blown upon it: truly the people is grass: the grass has withered, the flower has fallen," has been added from the Hebrew and the edition of Theodotion. From which it is manifest, that it was either omitted by the LXX, or gradually abolished by the fault of scribes: since both the prior and the following verse ends in "flower."

Above we read, the Prophet saying: "And I heard the voice of the Lord saying: Whom shall I send, and who will go to this people? And I said: Behold, here am I, send me; and he said: Go and say to this people: With hearing you shall hear,

and you shall not understand: and seeing you shall see, and you shall not see," and the rest. Having endured hardships in that preaching, now with the voice of the Lord saying, "Cry," and fearing similar things, he inquires what he ought to cry; and beginning from the general, "All flesh is grass, and all its glory as the flower of the grass," he arrives at the special, so that he nevertheless says of the people: "Truly the people is grass."

And in truth, if anyone should behold the fragility of the flesh, and that we increase and decrease through the moments of hours, nor do we remain in the same state: and that very thing which we speak, dictate, and write, flies away from the part of our life: he will not doubt to call the flesh grass, and its glory as the flower of the grass, or of the meadows of the fields. He who was just now an infant, is suddenly a boy; he who was a boy, is suddenly a young man; and even to old age he is changed through uncertain spaces; and he understands himself to be an old man before he wonders that he is not a young man. The beautiful woman who not long ago drew after her herds of youths, her forehead plowed, is contracted into wrinkles; and she who was a source of pleasure to others, now is a source of displeasure to herself.

(Vers. 9 seqq.) "Go up onto a high mountain, you who evangelize Zion: lift up your voice in strength, you who evangelize Jerusalem: lift it up, do not fear, say to the cities of Judah: Behold your God: behold the Lord God shall come in strength,

and his arm shall rule." Behold his reward is with him, and his work before him. As a shepherd he shall feed his flock: in his arm he shall gather the lambs, and in his bosom he shall lift them up: he himself shall carry the young."

The LXX: "Go up onto a high mountain, you who evangelize Zion: lift up your voice in strength, you who evangelize Jerusalem: lift it up, do not fear: say to the cities of Judah: Behold your God, behold the Lord God shall come with power, and his arm with dominion: behold his reward is with him, and his work in his sight." As a shepherd he shall feed his people, and in his arm he shall gather the lambs: and he shall comfort the pregnant."

The choir of Apostles is commanded to ascend to the heights for the preaching to all flesh which shall see the salvation of God: and being about to speak of great things, they should dwell in lofty places. Furthermore, the Hebrew and the other interpreters use the feminine gender, saying, "you who evangelize Zion, and you who evangelize Jerusalem." This word is ambiguous according to the Greeks, so that we can take it either as her who announces, or her to whom it is announced. Whether therefore Zion and Jerusalem announce the word of God, and the salvation of the Lord: "For out of Zion shall go forth the law: and the word of the Lord from Jerusalem" (Isai. II, 3); or it is announced to them through the Apostles, they ought to ascend the heights, and pass over to the mountains. And in a wondrous manner, since Zion itself is a mountain, the Scripture

saying: "Mount Zion in which you have dwelt" (Ps. LXXIII, 3): it is commanded to ascend another higher mountain, from which the prince of Tyre was wounded. And because many things were to be contrary to the doctrine of the Apostles; and they were led before established governors and tribunals, there is added: "lift it up, do not fear: say to the cities of Judah," namely to the Synagogues and peoples of the Jews, of whom the Lord spoke: "I am not sent but to the lost sheep of the house of Israel" (Matth. XV, 24). And the apostle Paul: "To you," he said, "it was necessary that the word of God be announced first; but because you reject it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles" (Acts XIII, 46).

(Vers. 12 seqq.) Who hath measured the waters in the hollow of his hand, and weighed the heavens with a span? Who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance? Who hath helped the spirit of the Lord: or who hath been his counselor; and hath showed to him? with whom hath he consulted, and who hath instructed him, and taught him the path of justice, and educated him with knowledge, and showed to him the way of prudence? Behold the nations are as a drop of a bucket, and are reckoned as the momentum of the balance: behold the islands are as a tiny dust. And Lebanon is not enough to burn, nor the beasts thereof enough for a holocaust. All nations are as if they were not, so

are they before him, and are reckoned as nothing and vanity to him.

LXX: Who hath measured the water with his hand, and the heaven with a span, and all the earth in his hollow? Who hath established the mountains by weight, and the rocks by balance? Who hath known the mind of the Lord: or who hath been his counselor? Who hath taught him, whose counsel he received, and instructed him? Or who hath showed to him judgment, and who hath showed to him the way of understanding? If all nations are as a drop of a bucket, and are reckoned as the momentum of a balance, and are reckoned as spittle. Lebanon is not enough for burning, and all quadrupeds are not enough for a holocaust, and all nations are as nothing, and are reckoned as nothing to him.

Lest anyone should think the calling of the nations difficult, and that 'all flesh should see the salvation of God'; they are commanded to ascend upon a high mountain, those who evangelize Zion; and the Lord himself would come in strength, and render to each according to his work; and like a shepherd he would cherish the lambs in his bosom, and he himself would carry the pregnant ones: his magnitude is described, that nothing is impossible to him; and he who created all things, and is the Creator of all, is also able to accomplish these things which are small in comparison to them. Moreover, in that he speaks of a 'hollow of the hand' and a 'span,' he uses words of human custom and measures, so that we might learn the power of God through

our words. In the place where the LXX translated: 'Who hath measured the water with his hand?' or as we translated: 'Who hath measured the waters in the hollow of his hand?' Aquila translated: 'Who hath measured the waters with the little finger?' For this is what lichas sounds like: so that indeed not with the whole hand, but with a small finger, which they commonly call the 'taster,' the entire vastness of the waters is weighed. But spithame, that is, a 'span,' signifies the hand extended from the thumb to the extreme finger. But if we contract the hand, a 'hollow' is formed: so that through the span and the hollow, we might know the extended heavens and the globe of the earth. For the 'hollow' which the LXX translated in the comprehension of the earth, in Hebrew it is written SALIS, which Symmachus interpreted as triton, Aquila as trisomon: and we, to make it more manifest, translated it as 'three fingers'; because indeed he poised the bulk of the earth and the heights of the mountains and hills as if with three little fingers and a small momentum of the balance: through which the majesty of God and the power of the Creator are demonstrated.

'Who,' he says, 'hath helped the spirit of the Lord, or who hath been his counselor, and showed to him?' etc. For which Symmachus translated: 'Who prepared the spirit of the Lord, and who showed him the man of his counsel? with whom did he take counsel, and gave him understanding, and taught him the way of judgment, and instructed him in knowledge, and showed him the path of prudence?' Through

which he shows more clearly the spirit prepared, or that he was confirmed, of whom it is read in the Apostle: 'But the Lord is the Spirit.' And, 'Upon whom the Spirit of God rested, the Spirit of wisdom and understanding,' and the rest. Who says in the following parts: 'The Spirit of the Lord is upon me: because he hath anointed me' (Isa. 61:1). For he himself is the spirit of the Lord, and the man of his counsel, in whom all the fullness of the godhead dwelt bodily (Col. 2). With him he took counsel, of whom we have said above (On chap. 11:6): 'Wonderful, counselor.' And in Proverbs it is written, 'God by wisdom founded the earth: but he prepared the heavens by prudence' (Prov. 3:19). Furthermore, the LXX who said: 'Who hath known the mind of the Lord, and who hath been his counselor?' wish this to be understood, that the mind and reason and sense of God, through whom all things were made, and without whom nothing was made, is he of whom it is sung in the Psalms: 'By the word of the Lord the heavens were established, and by the spirit of his mouth all their power' (Ps. 32:6).

All the nations which did not know their Creator, or the whole genus of mortals in comparison to God, are as a drop of a bucket, and as the momentum of a balance, which by a light weight is inclined to the other part. And just as if a small drop flows from a bucket, it is neglected by the one carrying it; so the whole multitude of nations compared to the celestial ministries and the multitude of Angels, is led for nothing. The islands also are reckoned as spittle,

or as Symmachus and Theodotion placing the Hebrew itself, like DOC, which falls down: for which Aquila translated lepton ballomenon. But the Hebrews say that by this word is signified a very thin dust, which by the snatching wind is often sent into the eyes, and is felt rather than seen. The most minute fragments of dust, therefore, and almost invisible, are called by this word: which perhaps Democritus with his Epicurus calls atoms. And there are many names which are thus read in Greek as they are placed in Hebrew, because of the difficulty of interpreting, and in comparison to the Hebrew tongue, the poverty of both the Greek and Latin speech. And at the same time, that he might gradually abstract men from idolatry, he takes away the ceremonies of victims; and teaches that all the woods of Lebanon and the herds which graze in it, cannot suffice for his holocausts. But if all the nations are so in his sight as if they were not, and are reckoned as nothing and vanity (now in all the nations Israel also is), therefore he himself also is so as if he were not, and is reckoned in nothing and vanity. This we say, that his pride may be broken, and they may know themselves to be like the rest of the nations.

(Vers. 18 seqq.) To whom then have you made God like: or what image will you set for him? Hath the workman cast a sculpture, or hath the goldsmith fashioned it with gold, and the silversmith with plates of silver? Perhaps the wise artisan hath chosen wood that will not rot: and he will seek how to set up an idol that shall not be moved.

Having described the magnitude of God, and shown his power in part, and the nations and islands being reckoned as a drop of a bucket and the momentum of a balance, and dust, and the ceremonies of sacrifices being refuted, he teaches in the following words why all nations are as nothing in his sight, and are reckoned as vanity: 'To whom have you made God like: or what image will you set for him,' who is spirit, and is in all things, and runs through everywhere, and contains the earth as if in a hollow of the hand? And at the same time he mocks the folly of the nations, that a craftsman or a coppersmith, or a goldsmith or a silversmith, should make a god for themselves, and join it together with plates and nails and set it up strongly, lest it be pushed down by the blasts of the winds. And that which he brought in: 'perhaps the wise artisan hath chosen wood that will not rot,' in Hebrew it is said AMSUCHAN; which is a kind of wood that does not rot, from which idols are especially made. But he says these things so that, idols being reproved, he may prepare the way for the Evangelical doctrine, and all crooked things may be directed into straightness; the valleys may be exalted, and the hills may be humbled; and the glory of the Lord may be revealed, so that all flesh may see the salvation of God.

According to tropology we can say that the princes of the heretics are rebuked, who fashion diverse idols from their own heart; either with the beauty of eloquence, which is interpreted as silver; or with the splendor of gold, which refers

to the sense; or with wood that will not rot, which are the viler dogmas: and they are thought to be perpetual by those who fashion them, and are confirmed by dialectical art, lest they be moved and fall, but consist in a solid root.

(Vers. 21 seqq.) Do you not know? have you not heard? has it not been announced to you from the beginning? have you not understood the foundations of the earth? He who sits upon the circle of the earth: and the inhabitants thereof are as locusts. He who stretches out the heavens as nothing, and expands them as a tabernacle to dwell in. He who gives the searchers of secrets as if they were not: he hath made the judges of the earth as vanity. Indeed their trunk is neither planted, nor sown, nor rooted in the earth: suddenly he hath blown upon them and they are withered, and the whirlwind shall take them away as stubble. And to whom have you likened me and made me equal? says the Holy One. Lift up your eyes on high, and see who hath created these things: who brings out their host by number, and calls them all by name. By the multitude of his strength and might, and his power: not even one was left.

LXX: Will you not know? will you not hear? has it not been announced to you from the beginning? Have you not known the foundations of the earth? He who holds the circle of the earth, and the inhabitants thereof as locusts. He who established the heaven as a vault, and stretched it out as a tabernacle to dwell in. He who gives the princes to reign for nothing, and hath made the earth as nothing. Since they shall not be planted,

nor shall they be sown, nor shall their root be solidified in the earth. He hath blown upon them, and they are dried up, and the tempest shall take them away as stubble. Now therefore to whom have you likened me? shall I be made equal to them? said the Holy One. Lift up your eyes on high, and see who hath shown all these things. Who brings out his ornament according to number, he shall call them all by name, from much glory and in the strength of might: nothing is hidden from thee.

From the beginning, he says, I have taught you by natural law, and afterwards I have testified by the Law written through Moses, that idols were nothing, and that God himself was the Creator of the world, who had founded such a mass of earth upon the seas, and had placed it upon the rivers: so that the heaviest element should hang over the thin waters by the will of God, who sits like a king upon the circle of the earth: from which some contend that it is like a point and a globe, and the inhabitants thereof as locusts. For if in the whole world we consider the various nations, and from the Ocean even to the Ocean, that is, from the Indian sea even to the British, and from the Atlantic even to the rigor of the North, in which the waters freeze, and beautiful amber congeals, we see the whole genus of men in the midst inhabiting as locusts. Why therefore does earth and ashes boast? because the heaven, or rather that I may use the authority of the Scriptures, the heavens are stretched out, as a vault; or, as it is contained in the Hebrew, as DOC, of which

we have spoken above: for which the LXX there translated 'spittle': and they translated one word now as 'spittle,' now as a 'vault,' that is, an 'arch'; and he stretched out such a latitude of them as a tabernacle and a pavilion from above, so that in the likeness of a roof it might cover men, and make them dwell as if in a very wide house: why should we wonder if the small bodies of men are reckoned as locusts, and minute living things?

Again, in this place also they contend that a semi-circle of heaven hangs over the lands, and that the heaven is in the likeness of a sphere, they abuse the name of the arch, because forsooth the middle part of the sphere covers the lands: whereas in Hebrew we read not 'arch,' but DOC, that is, a very thin dust. For which spittle which is cast upon the earth, and is mixed with dust, and perishes, shows that the whole magnitude of bodies is to be reckoned for nothing.

But he who stretches out the heavens and expands them: so that either the multitudes of Angels might dwell above, or men might stay below, and as it were made a great house for rational creatures: he himself according to the quality of the times has established princes, or searchers of secrets, so that they may be as if they were not; and the judges of the earth he hath made as vanity. For which the LXX translated, 'and the earth he hath made as nothing'; indeed also in the beginning of Genesis where it is written: 'And the earth was invisible, and uncomposed' (Gen. 1:1), the others translated: 'And the earth was vanity and nothing.' How many kings does both Greek

and Barbarian, and Roman history tell of! Where is that innumerable army of Xerxes? Where is the Israelite multitude in the desert? Where the incredible power of kings? Why should I speak of the ancients? let present examples teach us, that princes are as nothing, and the judges of the earth are reckoned as vanity. Which princes and judges of the earth (or, as others suspect, of heaven) are neither sown, nor planted, nor solidified with a firm root, and suddenly by the command of God they are so taken away and perish, as stubble is snatched by a whirlwind and tempest; according to that which is written: 'And I passed by, and he was not; and I sought him, and his place was not found' (Ps. 36:36).

Since therefore such is the power of the Creator and his majesty, to what likeness do you compare God? and do you not rather understand the founder from the magnitude of the creatures? If you do not believe the words, at least believe your eyes; and from the service of the heavens and of all elements, think upon the power of the Lord. 'Who brings out their host by number,' that is, of the heavens; 'and calls them all by name,' it is understood, the 'stars.' Of which it is also sung in the Psalms: 'Who numbers the multitude of the stars: and calls them all by their names' (Ps. 146:4). Or if we interpret the host of heaven as the Angels, and all the armies of the heavens, of which also Daniel speaks: 'Thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him' (Dan. 7:10). Whence also he is called 'the Lord of

sabaoth,' which in our language is said, 'the Lord of the host' and 'of armies,' or 'of powers.' But he brings out the host of the heavens according to number: so that both the sun, and the moon, and the rest of the stars, which Abraham could not number, are numbered to him, and serve in the delegated office (Gen. 15): while the sun completes the same course of heaven in one year, the morning and evening star in two years, the moon in each month, and all the stars finish in certain times, and some of them are called 'wandering,' and we see their unequal motions with our eyes, not with our mind, nor do we understand them so much as we wonder at them. For the magnitude of the strength of God makes all things serve in his own order. Or according to the Septuagint, from the multitude of his glory and the power of his virtue, nothing can be hidden from him: but he knows the ways and reasons and courses of all by the majesty of the Creator.

BOOK TWELVE.

There is no writer so unskilled that he does not find a reader similar to himself: and much greater is the part of those who unroll the Milesian fables than the books of Plato. For in the one there is play and delight, in the other difficulty and sweat mixed with labor. Finally, the Timaeus disputing about the harmony of the world and the course and numbers of the stars, Cicero himself who interpreted it confesses that he does not understand. But the Testament of Grunnius Corocotta Porcellus the crowds of cackling boys chant in the schools. Therefore let our Luscius Lanuinus enjoy his witnesses, or rather his favorers; and let him conquer by multitude, because perhaps he conquers by genius. For me the testimony of a few suffices, and I am content with the praise of friends, who in seeking out my little works, are led by love for us, and by the study of the Scriptures; and I think there will be some who will contend that this very thing, that I am making a discourse to you, Eustochium, is open to detraction, not considering that Huldah and Anna and Deborah, while the men were silent, prophesied: and in the service of Christ the difference of sexes by no means prevails, but of minds. The twelfth book, therefore, on the explanations of Isaiah will have this beginning.

(Vers. 27 seqq.) Why sayest thou, Jacob, and speakest, Israel: My way is hidden from the Lord, and my judgment shall pass over from my God? Knowest thou not, or hast thou not heard? The everlasting God, the Lord who created the ends of the earth, shall not faint, nor shall he labor, nor is there any searching out of his wisdom. He gives strength to the weary: and to those who have no might, he multiplies force. Children shall faint and labor, and young men shall fall in infirmity. But those who hope in the Lord shall change their strength, they shall take wings as eagles, they shall run and not labor; they shall walk and not faint.

LXX: For do not say, Jacob: and why hast thou spoken, Israel: My way is hidden from God, and my God hath taken away my judgment, and it hath departed: and now knowest thou not, and hast thou not heard? The eternal God, the God who created the ends of the earth: he shall not hunger, nor shall he labor, nor is there any finding of his prudence. He gives strength to the hungry: and to those not in pain, sorrow. For young men shall hunger, and adolescents shall labor, and the chosen shall be weak. But those who expect God shall change their strength. They shall take wings as eagles: they shall run, and not labor: they shall walk, and not hunger.

Since the magnitude of Almighty God is so great that nothing is hidden from him, and all things are governed by his will, why sayest thou Jacob, that is, the two tribes which were called Judah; and speakest Israel, the ten other tribes

in Samaria, who have already been led captive to the Assyrians: 'My way is hidden from the Lord: and from my God my judgment shall pass over?' And the sense is: You say, earthly things do not pertain to God, nor does he consider what each of us does. Whence also we are unjustly oppressed by enemies, and in the likeness of beasts and fishes, according to Habakkuk, we are dispersed without any ruler (Hab. 1). To whom God responded: 'Knowest thou not'; nor have the words of the preceding Scriptures taught thee, or according to the LXX thou art ignorant because thou hast not heard, that the eternal God and the Lord Creator of all knows all things, contains all things, dispenses all things by his majesty? Nor does he ever faint, nor labor; so that he should not understand thy judgment, and thy ways should be hidden from him? Nor is there, he says, a searching out of his wisdom, from which place I think that saying of the Apostle was taken: 'Incomprehensible are his judgments, and unsearchable his ways' (Rom. 11:33); or, as the LXX translated, 'he shall not hunger, and he shall not labor.' For where there is food, there is frequently hunger, if thou subtractest the food: and where there is hunger, there also is labor. But since these things are not in God, why do you join human passions to him? rather he himself gives strength to the hungry and the weary, and to those who seem in the world to be as nothing, he multiplies power and force, or according to the LXX, who gives 'sorrow to those not in pain,' for there is a sadness which leads to death, and there

is a sadness which leads to life. Whence to those who have an impenitent heart, he gives sadness so that they may understand their sins. And because many rejoice in the health of the body, and think that adolescence and childhood are perpetual, he joins and says that the flourishing age quickly falls, and robust bodies wither. But those who have confidence not in their own strengths, but in God, and always wait for his mercy, let them change their strength, and go from virtue to virtue: and let them take wings as eagles, and hear: 'Thy youth shall be renewed as the eagle's' (Ps. 102:5); let them run to the Lord, and by the desire of him let them not labor; let them walk, and never faint. We have often said that the old age of eagles turns green again by the change of feathers, and they are the only ones who look upon the brightness of the sun and can gaze at the splendor of its rays with twinkling eyes: and let them prove their chicks, whether they be noble, by this experiment. Thus also the saints grow young again, and having assumed an immortal body, they do not feel the labor of mortals, but are snatched up in the clouds to meet Christ, and by no means according to the LXX hunger, because they have the present Lord as food.

(Chap. XLI.---Vers. 1 seqq.) Let the islands be silent before me, and let the nations change their strength: let them draw near, and then speak: let us come near together to judgment. Who hath raised up the Just One from the East: and called him to follow him? He shall give the nations in his sight, and he shall obtain the kings. He

shall give them as dust to his sword, as stubble driven by the wind to his bow. He shall pursue them: he shall pass in peace, the path in his feet shall not appear. Who hath wrought and done these things: calling the generations from the beginning? I the Lord, I am the first and the last. The islands saw, and feared: the ends of the earth were astonished, they drew near and came. Every one shall help his neighbour: and shall say to his brother [Al. says]: Be of good courage. The coppersmith striking with the hammer encouraged him that forged at that time, saying: It is good for soldering: and he strengthened it with nails, that it should not be moved [Al. should be moved]. LXX: Be renewed before me, O islands, for the princes shall change their virtue: let them draw near and speak together: then let them announce judgment: Who hath raised up justice from the East: called it to his feet and it shall go? He shall give in the sight of the nations: and shall send the kings into astonishment, and shall give their swords to the earth: and as stubble cast away their bows: and he shall pursue them, he shall pass in peace by the way of his feet. Who hath wrought and done these things? he shall call it, who calleth it from the beginning of the generations. I God am the first, and in these things that are to come I am. The nations saw and feared: the ends of the earth were astonished 496 and drew near: they came together, every one judging to help his neighbour and brother: and he shall say: the craftsman and the coppersmith prevailed, striking with the hammer while producing at

the same time: sometimes indeed he says, the soldering is good. They strengthened them, they shall place them with nails: and they shall not be moved.

The nations, that is, the islands, which are beaten by the false and bitter waves of this age, are commanded to hear and close their mouths, and to know that which was said to Israel: Hear, O Israel, and be silent; and to change their strength, lest through their former weakness they should not be able to hear the word of God, that they may first draw near to the Lord, and that they may not be content with their own salvation; but that what they have learned, they may teach others, and dispute with the Lord, whether the God of all has preserved just things. Thus he interrogates them, and provokes them to answer, that by interrogation he may teach what they are ignorant of: Who hath raised up the Just One, or justice, from the East? For he is not the God of the Jews only, but also of the Gentiles, who called Christ the Lord Savior, who was made for us wisdom from God, justice and holiness, and redemption (1 Cor. 1). In whom, according to the same Apostle, the justice of God is revealed (Ibid.). And he called him, that he might follow him in all things, and do the works of the Father; and might fulfill that saying: O God, I desired to do thy will (Ps. 39, 9). In his sight kings and nations shall submit their necks, and by his sword and arrows the adversary powers shall be subjected, as stubble and dust. He shall pursue them, namely the kings and princes of the individual nations: And he

shall pass through in peace, calling all to peace, that they may be reconciled to God. The path in his feet shall not appear, that is, he shall not feel the labor of the way, nor any weariness of human weakness; but he shall drink of the torrent in the way, and therefore he shall lift up his head (Ps. 109). Who, he says, hath wrought and done these things? Who hath raised up the Just One, or justice? Who hath delivered the nations and kings to him? Who hath subjected all things to his sword and bow? surely he, who from the beginning of the world foretold these future things, who is the creator of all. And because he had spoken with the feeling of one inquiring: Who hath raised up the Just One from the East, etc., while all were silent he answered himself: I am the Lord, I am the first and the last. It is he himself who also speaks in the Apocalypse of John 497: I am the alpha and the omega, the beginning and the end (Apoc. 1, 8; and 22, 13). The islands saw, that is, the nations, or the Churches gathered from the nations, which sustain the tempests of this world; and they feared the Lord: For the fear of the Lord is the beginning of wisdom (Prov. 9, 10). All the ends of the earth trembled at the words of the Apostles, drawing near, and likewise approaching the Gospel of Christ. And when they saw themselves saved, that which they had heard above: let them draw near, and then speak, they fulfilled in deed; that they might help their neighbours, and might wish to comfort their brothers in the Lord, and might say to them: Depart from idols, despise the ancient simulacra of demons,

which the human hand fashioned, which were produced by the striking hammer, which were joined together with glue, which were established with nails, that they might not be moved; and when they stand, they are not able to walk.

Those things which we have interpreted concerning the person of Christ and the calling of the nations and the preaching of the Gospel and the condemnation of idols, some refer to Cyrus king of the Persians, that he raised him up against the Babylonians from the East, and made him obey his command, prostrating many nations before him, and subjecting all things to his sword and bow: and the rest which follow they refer to his person, namely, that their idols did not profit the Babylonians, which were made by human study, and raised up by the art of the coppersmith. Some of the Hebrews think it was said concerning Abraham, who was called just from the East, that is, from the Chaldeans, because he alone was found just; and he followed him, going out from his country into a land which he did not know, and he delivered kings into his hand, who had come against Sodom and Gomorrah; and before his sword and bow he made them to be as stubble and dust; and he pursued them, and returned in peace, and did not feel the course of the long journey, and he did this not by his own strength, but by the mercy of the Lord, who from the beginning knew these future things. The islands, he says, saw, that is, the nations round about, and were terrified by his power: and the ends of the earth. Namely Shem the son of Noah, who at the

end time of the lands had escaped from the Flood with his father and with his brothers; and had been reserved until that time (Gen. 14): whom they wish to be understood as Melchizedek, 498 and that he came to meet Abraham returning from the battle, and received him, and blessed him, and corroborated him with the blessings of God: and that he himself is the coppersmith who forged Abraham, and by the hammer of his art produced him to better things: and said to him, It is good, that you should be glued and joined to him by the fear of the Lord. And he comforted him, or solidified him in the nails of the precepts of the Lord, that he should not be moved, but should remain in his fear.

(Vers. 8 seqq.) And thou, Israel my servant, Jacob whom I have chosen, the seed of Abraham my friend. In whom I have taken thee from the ends of the earth, and from the remote parts thereof have called thee, and said to thee: Thou art my servant: I have chosen thee, and have not cast thee away. Fear not, for I am with thee: turn not aside, for I am thy God, I have strengthened thee, and have helped thee: and the right hand of my just one hath upheld thee. Behold all that fight against thee shall be confounded and ashamed: they shall be as nothing: and the men shall perish that contradict thee. Thou shalt seek them, and shalt not find them: the men that rebel against thee shall be as nothing: and as consumption the men that war against thee. For I am the Lord thy God, who have taken thee by the hand, and say to thee: Fear not, I have helped thee. Fear not, thou

worm Jacob, you that are dead of Israel. I have helped thee, saith the Lord: and thy redeemer the Holy One of Israel. I have made thee as a new threshing wain, with teeth like a saw. Thou shalt thresh the mountains, and break them in pieces: and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel. LXX: But thou Israel my servant, Jacob, whom I have chosen, the seed of Abraham whom I have loved, whom I have taken from the ends of the earth, and from the summits thereof have called thee, and said to thee: Thou art my servant: I have chosen thee, and have not forsaken thee. Fear not, for I am with thee, that thou mayest not err; for I am thy God who have strengthened thee, and have helped thee, and have reinforced thee with my just right hand. Behold all thy adversaries shall be confounded, and ashamed: for they shall be as if they were not: and all thy enemies shall perish. Thou shalt seek them, and shalt not find them, the men that shall rave against thee. For they shall be as if they were not, and they that fight against thee shall not be. Because I am the Lord thy God who hold thy right hand: who say to thee, fear not Jacob, little Israel. I have helped thee, saith God: who redeem thee, the Holy One of Israel. Behold I have made thee as new wheels of a threshing wain 499 in the manner of saws: and thou shalt thresh the mountains, and break the hills: and shalt make them as dust and fan them, and the wind shall carry them

away, and the storm shall scatter them. But thou shalt rejoice in the Lord and in the Saints of Israel.

The Apostle Paul teaches that Jacob and Israel are both carnal and spiritual: Behold Israel according to the flesh (1 Cor. 10). From which we understand that there is also another according to the spirit; and to the carnal it is said, Israel: If you were the children of Abraham, you would do the works of Abraham. To whom also above (On chap. 40, 27) it is said: Why sayest thou, Jacob, and speakest, Israel: My way is hid from the Lord: and my judgment is passed over from my God? On the contrary, God now speaks to the spiritual Israel, which received the coming of its Lord, whom he calls first a servant, then chosen, and finally the seed of Abraham. For before we received the spirit of bondage in fear (Rom. 8); and afterwards, having been chosen, we are joined in the friendship of God. After the calling of the nations, therefore, when the islands saw and feared, the ends of the earth were astonished; they drew near and approached, the remnants are called, according to the election of grace, of which the Gospel also writes: These twelve Jesus chose, whom he also named Apostles (Luke 6), who after the bondage of the pedagogue Law, were chosen in the Gospel; and they merited to be the seed of Abraham the friend of God. For in him he took them from the end of the earth, and from its far-off borders he called Israel from all nations, gathering first the people of the Jews, of whom also the Apostle Paul says: To you it behooved us first to preach the word: but because

you reject us, we go to the nations (Acts 13, 46). To thee therefore, who art both my servant and my chosen one, who art to preach among the nations, and to suffer very many persecutions, I say, fear not, for I am with thee, to whom I speak in the Gospel: Behold, I am with you all days, even to the consummation of the world (Matt. last, 20). Err not, nor turn aside from the truth, nor deceive thyself with a false persuasion, that by thy own strength, unskillful and naked, thou shouldst penetrate the forest of the nations, and call the most fierce nations to tameness. I am he who strengthened thee, and helped thee; and the right hand of my just one, that is, of the Lord Savior, or my right hand, as the LXX translated, has upheld thee, or protected thee. For behold thy adversaries, the people of the Jews 500 and all who fight against thee, and thy persecutors shall be turned to nothing, and thou shalt seek thy adversaries, and shalt not find them. And the reason is given why he should not find his adversaries: Because they shall be as if they were not. Which adversaries are said to rave against the Apostles, or according to the Hebrew, to have been consumed.

Therefore thou oughtest not to fear, because I have taken thy hand, who say to thee, Fear not: I have helped thee; fear not, thou worm Jacob, you who are dead of Israel, or as the LXX, the very few of Israel. This which we have put, I have helped thee: fear not, thou worm Jacob, is not found in the LXX. But the worm which in Hebrew is called THOLATH (תּוֹלָע), is so called for humility

and contempt the chorus of the Apostles, imitating the Savior, who speaks in the psalm: I am a worm, and no man: the reproach of men, and the outcast of the people (Ps. 21, 7). For as a worm penetrates the earth: so the apostolic word penetrated the cities of the nations, and entered first into the hardest hearts. And rightly they are called few from Israel, because in comparison with the whole world, very few of the Jewish nation believed, to whom the Lord speaks in the Gospel: Fear not, little flock (Luke 12, 32). Or according to the Hebrew, the dead from Israel, who say with the Apostle: I die daily (1 Cor. 15, 31). And elsewhere: With Christ I am crucified. But I live, yet not I; but Christ liveth in me (Gal. 2, 20). And that which follows: I have made thee as a new threshing wain, with teeth like a saw, this signifies that the Evangelical preaching breaks the adversary powers, and the spiritual wickedness raising itself against the knowledge of God: which for the variety of pride are called mountains and hills. And these being taken away, and scattered in the manner of a whirlwind, let Israel exult and rejoice in the Lord the Holy One of Israel. We can also say that the ecclesiastical man having the serrated beaks of evangelical preaching in a new wagon, which by no means works in the oldness of the letter, but in the newness of the spirit, breaks the hardest hearts of the unbelieving: separating the wheat from the chaff, and crushing the mountains and hills, that is, all the princes of the heretics, who being crushed and contrite, are reduced to dust, and are shown

to be nothing, so that they who had been badly gathered together, might be divided for their own good.

(Vers. 17 seqq.) The needy and the poor seek waters, and there are none: their tongue hath been dry with thirst. I the Lord will hear them: I the God of Israel will not forsake them. I will open rivers in the high hills: and fountains in the midst of the plains. I will make the desert a pool of waters, and the impassable land streams of waters. I will plant in the wilderness the cedar and the thorn, and the myrtle, and the olive tree. I will set in the desert the fir tree, the elm, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it. LXX: And the poor and needy shall exult: for they shall seek water, and there shall be none: their tongue hath been parched with thirst. I the Lord God will hear them, the God of Israel: and I will not forsake them: but I will open rivers in the mountains, and fountains in the midst of the plains: I will make the desert into marshes, and the thirsty land into aqueducts. I will set in the land without water the cedar, and the box tree, and the myrtle, and the cypress, and the poplar: that they may see, and know, and consider, and understand together that the hand of the Lord hath done these things, and the Holy One of Israel hath shown them.

The people of the Gentiles, poor and thin, who had not the knowledge of the truth, seeks through various teachers and various dogmas of

the Philosophers for healthful waters: and finds them not, because they are not; their tongue was dry with thirst, without the Law and the Prophets. For according to the faith of the Gospel, she had consumed all her substance on physicians (Luke 8); and from the gore of idolatry and the blood of victims she could not be delivered. Therefore the Lord God of Israel did not utterly forsake them, nor suffer them to perish forever; but opened rivers in the high hills, or in the mountains, and fountains in the midst of the plains. Which rivers took their beginning from that stream which is read in the Psalms: The impetus of the river maketh glad the city of God (Ps. 45, 4). And in another place: The river of God is filled with waters. Which waters and fountains flowed from that fountain which speaks through Jeremiah: They have forsaken me, the fountain of living water (Jer. 2, 13). And above in this same Prophet it is said: They shall drink waters from the fountains of the Savior. Of which also it is sung in the Psalms: Bless the Lord God from the fountains of Israel (Ps. 67, 27). And he made, he says, the desert a pool of waters, and the impassable land streams of waters. Of which waters also the Savior in the Gospel spoke in mystical discourse (John 4, 13, 14): He that shall drink of the 502 water which I will give him, shall not thirst for ever: but the water which I will give him, shall become in him a fountain of water springing up into life everlasting. And again: If any man thirst, let him come to me, and drink. He that drinketh of the water that I shall give him, rivers of living

water shall flow from his belly (Ibid. 7, 37, 38, 39). But this, says the Evangelist, he said of the Holy Spirit, whom they that believed in him were to receive.

Because therefore the once desert multitude of the Church had been irrigated with vital waters, therefore according to the LXX there grow in it the cedar, and the box tree, and the myrtle, and the cypress, and the poplar: according to the Hebrew and the other Interpreters, the cedar, the acacia (setta), and the myrtle, and the olive tree, and the fir, and the elm, and the box tree together. Which varieties of trees signify the diversity of spiritual grace. And because their nature is known to all, let us discuss only SETTA (שִׁטָּה) from the Hebrew, which Theodotion translated as thorn. For it is a kind of tree growing in the desert, having a resemblance to the white thorn; from which all the wood of the ark and the instruments of the tabernacle were made, which are called Shittim (Exod. 37): which wood, imputrescible and very light, surpasses the solidity and beauty of all woods, both in strength and in brightness. But the cedar and cypress and myrtle are of the best odor and imputrescible. The elm also and the poplar, or the box tree, are either joined for wedding the vines, or are most fit for various works. But all these are placed together in the wilderness, lest at least one string from the lyre of the Lord, and some virtue of the graces of the Church should seem to be lacking. That all may understand, and together recognize in mind, that the hand of the Lord has performed all

these things, so that in the aridity of the nations streams of virtues might be found, and in the land once desert and full of saltiness, the cedar and cypress and other trees might grow, whose height and top hastening to the heavens, the olive tree might illuminate, which is the nourishment of light and the rest of those who labor.

(Vers. 21 seqq.) Bring your cause near, saith the Lord: bring hither if you have any thing to say, said the king of Jacob. Let them come near, and tell us all things that are to come: tell us the former things that were: and we will set our heart upon them, and shall know the latter end of them: and tell us the things that are to come. Show the things that are to come hereafter: and we shall know that you are gods. Do also good or evil, if you can: and let us speak, and see together. Behold, you are of nothing: and your work of that which hath no being: he that hath chosen you is an abomination. LXX: Your judgment is near, saith the Lord God: your counsels have come and drawn near, saith the king of Jacob. Let them draw near and tell us the things that are to come: or tell the former things that were: and we will apply our sense: and shall know which are the latest. Tell us also the things to come, and show the things that are to come in the end: and we shall know that you are gods. Do good and evil, and we will wonder: and we shall see together whence you are, and whence is your work: they have chosen you from the land of abominations.

As we said above, that Jacob and Israel are twofold, of those not believing and of those be-

lieving in the Lord Savior: so the nations having been called, and rivers and fountains breaking forth in the once desert of the Church, and the variety of trees blooming in a wonderful manner, all most full of richness, those from the nations who would not believe in Christ are provoked to judgment, that they may answer why they would not see, and know, and consider, and understand, that the hand of the Lord has done these things, and the Holy One of Israel has created all things. Let your idols draw near, he says, which you think to be most strong. Or bring hither, if by chance you have anything in you; and open your counsels, by what reason, by what sense you would not receive the open truth. And at the same time an apostrophe is made to the idols themselves, which are insensible, and possess neither the faculty of hearing nor of answering. Tell us, he says, either the past or the future, and demonstrate your power from the events of things. But this signifies that after the coming of Christ all idols fell silent: where is the Delphic Apollo, and Loxias, and the Delian, and the Clarian, and the other idols, promising knowledge of the future, which deceived most powerful kings? Why could they predict nothing of Christ; nothing of his Apostles; nothing of the ruins and abolition of the temples? If therefore they could not predict their own destruction, how could they announce other things, either bad or good? But if anyone should say that many things were predicted by idols, this must be known, that they always joined a lie to the truth, and so tempered their sentences that

whether something good or bad happened, both could be understood. As is that of Pyrrhus king of the Epirotes: I say that thou, son of Aeacus, canst conquer the Romans. And of Croesus: Croesus having crossed the Halys shall destroy great kingdoms.

There is also another sign that idols are not gods, because they can neither do good nor evil. Not that idols, or the demons sitting by the idols, have not often done evils; but that unless power has been granted to them by the Lord, they cannot do this. Finally in the Gospel they entreat that they may have power over the herd of swine (Matt. 8). And in Job we read, that without the Lord's command he (the Devil) was not able to destroy even the beasts of burden and the possessions of the holy man (Job 1). Nor is this a wonder concerning God, when even the Apostle Paul delivers some to Satan, that they may learn not to blaspheme (1 Tim. 1). Or this must be said, that the mute and insensible simulacra of men can neither do good nor evil, nor know past things nor future things, because they are of nothing and of that which is not, and not so much themselves as he who worships them is worthy of abomination. For the idols of the Gentiles are silver and gold, the works of the hands of men. They have a mouth, and will not speak (Ps. 113, 13). How therefore can they know and announce things to come, or relate past things, and do good or evil, which have neither the sense of men nor of brute animals? Nor does it matter of what

material they seem to be made, since all things are earthly.

(Vers. 25 seq.) He hath raised up one from the North, and he shall come from the rising of the sun: he shall call upon my name, and shall bring the magistrates as clay: and as a potter treading the ground. Who hath declared from the beginning, that we may know: and from the exordium, that we may say: Thou art just. There is none that showeth, nor that foretelleth, nor that heareth your words. The first shall say to Sion: Behold they are here, and to Jerusalem I will give an evangelist. And I saw, and there was no one even of these that could take counsel: and being asked, could answer a word. Behold 505 they are all unjust, and their works are vain: their idols are wind and vanity. LXX: But I have raised him up that is from the North, and him that is from the rising of the sun: they shall be called by my name. Let the princes come as the potter's clay: and as a potter treading clay, so shall you be trodden down. For who shall declare to you the things that are from the beginning, that we may know the things that are in the future: and we will say that it is true: there is none that preacheth [Al. preacheth], nor that heareth your words. I will give the beginning to Sion: and I will comfort Jerusalem in the way: for of the Gentiles there is no one, and of their idols there was none that could declare: and if I shall ask them, whence are you, they will not answer me: for they are your makers, and in vain do they seduce you.

Still he speaks against idols, and those who after the coming of Christ, would not leave them. And while they remained in error, he says that he raised up from the North the people of the nations. For from the North shall evils break forth upon all the inhabitants of the earth. And it is said to Jeremiah: What seest thou, Jeremiah? And he answered: A boiling cauldron: and the face thereof from the face of the North (Jer. 1, 13). They are raised up from the North, therefore, that they may believe in him who came from the rising of the sun. Of whom we read above: Who hath raised up the Just One from the East, or justice? And in another place: Behold a man, the Orient is his name (Zech. 6, 12). Who shall call them [Al. called] by my name, that having left their simulacra, they may worship one God. For he himself speaks in the Gospel: I am come in the name of my Father, and you receive me not: another shall come in his own name, and him you will receive (John 5, 43). He himself shall tread down the princes and magistrates and all the pride of the world, and they shall be subjected to him as clay to the potter, that he may make of them one vessel unto honor, another unto dishonor (Rom. 9). These things which I, according to prophetic custom, say that I have done, as if they were already past, or according to Symmachus, I promise as future, none of the demons and idols can predict. Wherefore all the oracles fell silent, because there is no one who announces, no one who hears, while the formerly brute hearts of the

Gentiles understood their error, and left the false prophecies.

And the Lord first shall speak to Sion, that is, to his Church, and shall say to her: Behold thy sons are present, whom I have given to thee through my faith. But he means the Apostles, who preached the Gospel in the whole world 506. Sion and Jerusalem differ in names; but as it is one city, so also it is one Church. All the nations therefore, which follow the error of idols, let them be interrogated by us, that they may answer whence they are. And this shall be the response of all of them, that they all follow vanity and the winds, and adore the works of their hands. Whatever we have said of idols and nations, let us refer to the dogmas of depravity; and to their princes the heresiarchs, that while Christ announces the peace of the Church and shows them the way of truth, they themselves follow error; and are compared to the wind and the whirlwind. The Hebrews interpret the one raised up from the North, and coming from the rising of the sun, as the Assyrian and the Persian, who came to Jerusalem and trod down all its princes; and none of the idols which they worshipped knew that this would come, but only the Lord, who took vengeance on them for their sins.

(Isa. 42:1 seq.) Behold my servant, I will uphold him: my elect, my soul is well pleased in him. I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor accept persons: neither shall his voice be heard abroad. The bruised reed he shall not

break: and the smoking flax he shall not quench: he shall bring forth judgment in truth. He shall not be sad nor turbulent, until he set judgment in the earth: and the islands shall wait for his law. LXX: Jacob my servant, I will uphold him: Israel my elect, my soul has accepted him. I have put my spirit upon him: he shall bring forth judgment to the Gentiles: he shall not cry, nor let go: neither shall his voice be heard abroad. The broken reed he shall not break, and the smoking flax he shall not quench: but in truth he shall bring forth judgment: he shall shine, and shall not be broken, until he set judgment upon the earth: and in his name the Gentiles shall hope. 'Jacob' and 'Israel' are not contained in the present passage, which also the Evangelist Matthew did not place there, following the Hebrew truth. We say this as a rebuke to those who despise our work. This was discussed more fully in the Short Commentaries on Matthew, and in the book which we recently wrote to Algasia. And meanwhile, it should be noted that where it is written about the choir of the Apostles, they are called both 'Jacob' and 'Israel,' and the 'seed of Abraham': to whom, as to men and servants, it is consequently said: 'Fear not, thou worm Jacob, and thou little number of Israel.' But where there is a prophecy concerning Christ, it is read without 'Jacob' and 'Israel': 'Behold my servant, I will uphold him; my elect, my soul is well pleased in him.' And in the consequences: 'I have given thee for a covenant of the people, for a light of the nations: to open the eyes of the blind, and to lead out from bonds those

who are bound, and from the house of the prison those that sit in darkness.' Nor is it a wonder if he be called a 'servant,' being made of a woman, and made under the law (Gal. 4); who, when he was in the form of God, humbled himself, taking the form of a servant, and in habit was found as a man (Phil. 2). In whom the soul of God was well pleased, seeing in him all virtues: or rather, that he himself is the power of God and the wisdom of God. 'I have put,' he says, 'my spirit upon him': which descended in the likeness of a dove.

'He shall bring forth judgment to the Gentiles,' which they previously did not know. 'He shall not cry': for he shall be mild and gentle; 'and he shall not accept persons in judgment,' or rather, it is understood 'he shall not lift up his voice on high.' Or according to Symmachus, 'he shall not be deceived,' understanding all the snares of the devil: or, according to the LXX, 'he shall not leave,' namely, the people of the Jews, calling them to repentance. 'Neither shall his voice be heard abroad,' for neither outside of Galilee and Judea did he preach the Gospel among other nations. For if we read that he was in the borders of Tyre and Sidon (Matt. 15), or in the boundary of Caesarea Philippi, which is now called Paneas: yet it should be known that it is not written that he entered those cities. 'The bruised reed,' or 'broken, he shall not break.' For he shall be placable to all, and will give pardon to sinners, saying to the woman: 'Confide, daughter, thy sins are forgiven thee' (Luke 7:48). 'And the smoking flax,' or as others have translated, 'dark' and 'shadowy, he

shall not quench': those who were near to extinction were preserved by the clemency of the Lord (which things we have discussed concerning the Jews and the nations in the aforementioned works); but he shall judge all things with truth, in no way fearing the Scribes and Pharisees, whom he confidently called hypocrites (Matt. 7, 15, 22, 23 throughout, and Luke 6, 12). But what follows: 'He shall shine, and shall not be broken, until he set judgment upon the earth,' the Evangelist Matthew did not place (Matt. 12): or else between one 'judgment' and the other 'judgment,' the middle parts were removed by the error of a scribe. But it signifies that rising from the dead, he enlightened all, and was not crushed by death, until he set judgment upon the earth: who spoke in the Gospel: 'For judgment I am come into this world: that they who see not may see, and they who see may become blind' (John 9:39). For which we have translated: 'He shall not be sad, nor turbulent'; but he shall preserve an equality of countenance at all times: which the philosophers falsely boast of concerning Socrates, that he was never, more than usual, either sad or joyful. For which Aquila and Theodotion translated: 'He shall not darken, and he shall not run, until he set judgment in the earth.' And the sense is: the sadness of no countenance shall deter him, nor shall he hasten to punishment, who has reserved the truth of judgment for the final time. And what follows: 'and the islands shall wait for his law,' the LXX placed more clearly: 'in his name the Gentiles shall hope': which in the Scriptures

are called 'islands,' because they lie open on every side to the incursions of persecutors. But let us understand his 'law,' not that which was given through Moses, but the Gospel: 'For out of Sion shall go forth the law, and the word of the Lord from Jerusalem' (Supra, 2). Concerning which law Jeremiah also prophesies: 'Behold the days come, saith the Lord: and I will set a new covenant, not according to the covenant which I formerly made with their fathers' (Jer. 31:31, 32).

(Verses 5, 6 seq.) Thus saith the Lord God: He that created the heavens, and stretched them out: he that established the earth, and the things that spring out of it: that giveth breath to the people upon it, and spirit to them that tread upon it. I the Lord have called thee in justice, and have taken thee by the hand, and preserved thee: and I have given thee for a covenant of the people, for a light of the Gentiles. That thou mightest open the eyes of the blind, and bring forth the prisoner out of the enclosure, them that sit in darkness out of the prison house. I am the Lord, this is my name; I will not give my glory to another, nor my praise to graven images. Behold, the things that were first are come, and new things do I declare: before they spring forth, I will make you hear them. It was uncertain who had said before: 'Behold my servant, I will uphold him: my elect, my soul is well pleased in him.' 'I have put my spirit upon him: he shall bring forth judgment to the Gentiles.' For after the condemnation of the idols, a sudden discourse had burst forth. 'Behold my servant,' and the rest, which we interpreted

concerning Christ from the person of the Father. Therefore, lest he should leave it ambiguous who had said the previous things, he adds and says: 'Thus saith the Lord God, who created the heavens, and stretched them out.' Or as the LXX translated: 'Who made the heaven, and fixed it.' The Creator and Lord of the universe, therefore, himself promised the advent of his Christ, who not only stretched out the heavens and fixed them; but also established the earth with a high mass, and all things that are born from it: so that 'his invisible things from the things that are made, being understood, may be seen' (Rom. 1); his eternal power also and divinity.

Who gave breath to all who dwell on the earth, by the first law of mortals. For 'God breathed into the face of Adam the breath of life, and he became a living soul' (Gen. 2). But 'spirit' properly to those who tread the earth; and subject the wisdom of the flesh to their own power. He, therefore, whose heralds are so great, spoke these things to him whose law the islands and the nations expect: 'I the Lord have called thee in justice': concerning which he himself speaks in the Gospel, 'Just Father, the world hath not known thee' (John 17:25); that he might be the God not only of the Jews, but also of the Gentiles. 'And I have taken thy hand,' because whatever the Son works, the Father works. 'And I have preserved thee,' who thyself preservest all things. 'And I have given thee for a covenant of the people' of Israel, to whom I had previously promised that thou wouldst come. 'And for a light of the

Gentiles,' who sat in darkness and in the shadow of death, 'that thou mightest open the eyes of the blind' who previously did not see God. 'And thou mightest bring forth the prisoner out of the enclosure' (Prov. 5); for each one is bound by the cords of his own sins. And in the Gospel, the Lord loosed him whom Satan had bound (Matt. 8). 'From the prison house those sitting in darkness,' who were involved in the night and gloom of error. And what he brings in: 'I am the Lord, this is my name; I will not give my glory to another,' does not exclude the Son, to whom, when he said in the Gospel: 'Father, glorify me with the glory which I had with thee before the world was' (John 17:5), he himself responded: 'I have both glorified it, and will glorify it.' For he did not say: 'I will give my glory to no one,' which if he had said, he would have excluded also the Son; but 'I will not give my glory to another,' besides thee, to whom I have given, to whom I am about to give. Wherefore I greatly admire the property of the holy Scripture, that the word AHER all the Interpreters translated with a consonant voice as 'another,' who in many other things are accustomed to disagree. But that we may know that the Son is not excluded by this sentence, but idols, the following words testify: 'And my praise to graven images.' For which the LXX: 'nor my powers to idols.' For since Christ is the power of God, and the wisdom of God, he contains in himself all the powers of the Father. It follows: 'Behold, the things that were first are come.' And the sense is: The things which I spoke, which

I promised through Moses and the Prophets, all are completed. But now I announce to you the Gospel, the calling of the nations, the passion of Christ, the novelty of faith: so that as you see the former things fulfilled by events, so also you may believe that those things which I now promise are to come.

(Verses 10, 11 seq.) Sing to God a new song: his praise is from the ends of the earth: you that go down to the sea, and the fullness thereof; the islands, and the inhabitants thereof. Let the desert and the cities thereof be lifted up: Cedar shall dwell in houses, praise, ye inhabitants of Petra, they shall cry from the top of the mountains. They shall give glory to the Lord, and shall declare his praise in the islands. The Lord shall go forth as a mighty man, as a man of war shall he stir up zeal: he shall shout and cry: he shall prevail against his enemies. I have always held my peace, I have been silent, I have been patient: I will speak now as a woman in travail: I will destroy and swallow up at once. I will make the mountains and hills desolate, and will dry up all their grass, and I will set the rivers into islands, and I will dry up the standing pools. And I will lead the blind into the way that they know not, and in the paths which they are ignorant of I will make them walk. I will make darkness light before them, and crooked things straight: these words have I done to them, and I have not forsaken them. They are turned backward: let them be confounded with confusion, that trust in a graven thing, that say to a molten thing: You are our gods.

LXX: Sing to the Lord a new song: his principality is glorified, and his name from the summit of the earth: they who go down to the sea and sail it, the islands and the inhabitants thereof: let the desert be glad and its villages: the villas and the inhabitants of Cedar. They who inhabit Petra shall be glad: from the summit of the mountains they shall cry. They shall give glory to God, his powers they shall declare in the islands. The Lord God of powers shall go forth and shall crush war, he shall stir up zeal, and shall cry over his enemies with strength. I have held my peace from the beginning, shall I always be silent and sustain? as one in travail I have acted patiently, I will break forth and dry up at once, I will lay waste the mountains and hills, and all their hay I will dry up. And I will set the rivers into islands, and the marshes I will dry. And I will lead the blind by the way which they know not, and the paths which they have not known, I will make them tread; I will make darkness for them into light, and crooked things into straight. These words I will do for them, and I will not forsake them, but they themselves are turned backward; be ye confounded with confusion, you who trust upon graven things, you who say to molten things, you are our gods.

He who had said before: 'The things that were first, behold they are come; new things also do I declare: before they spring forth, I will make you hear them'; and had promised himself that he would say what they were ignorant of: what those new things are, he testifies in the following

discourse, commanding the Apostles and Apostolic men to sing a new song, in no way in the oldness of the letter, but in the newness of the spirit. And not only in the old Instrument, but in the new; and let his praise penetrate even to the ends of the earth. 'For from the highest heaven is his going forth, and his meeting even to its summit' (Ps. 18). 'Their sound hath gone forth into all the earth, and their words unto the ends of the world.' Or according to the LXX: 'Glorify his name in the ends of the earth': so that in the whole world the name of Christ may be announced to the nations. But who these are who ought to sing the new song, the following words testify: 'You that go down,' he says, 'into the sea, and sail it,' or 'the fullness of the sea.' For Jesus, seeing the Apostles on the shore by the sea of Gennesaret repairing their nets, called and sent them into the great sea (Luke 5); that from fishers of fish he might make fishers of men, who preached the Gospel from Jerusalem even to Illyricum and the Spains: capturing in a short time even the power of the Roman city itself. Or certainly they went down into the sea and sailed it, sustaining the tempests and persecutions of this world. By the 'islands' and their 'inhabitants,' understand either the diversity of nations or the multitude of Churches. 'Let the desert,' he says, 'and its cities lift up their voice,' of which we have also spoken above. Or 'let the desert be glad and its villages, and Cedar,' which was once an uninhabitable region across Arabia of the Saracens. And the inhabitants of Petra, which is

also a city of Palestine. But this signifies that the people of the nations, previously deserted of the knowledge of God and bound by the errors of idolatry, are converted to the praises of the Lord. Or because 'Cedar' is interpreted as 'darkness,' and according to the Apostle (1 Cor. 10) 'the rock is Christ,' it is commanded to all believers, that those who were previously in darkness and now believe in the Lord Savior, should shout from the top of the mountains and openly preach Christ, to whom it was also said above (Ad cap. 40:9): 'Get thee up upon a high mountain, thou that evangelizest Sion.' 'Lift up thy voice with strength, thou that evangelizest Jerusalem.' 'And I will set his glory in the islands,' of which we have spoken before. And the prophetic discourse describes the glorious advent of the Savior, of which also the Apostle Paul speaks: 'According to the illumination of the glory of the great God and our Savior Jesus Christ' (2 Cor. 4; 2 Tim. 1:10); and he compares him to a most strong man, who is to fight against his adversaries, and to stir up zeal. Concerning which also it was prophesied in the Song of Deuteronomy: 'They have moved me to zeal in that which was not God, and have provoked me in their idols; and I will move them to zeal in a nation which is not, and in a most foolish nation I will provoke them' (Deut. 32:21). He shall also shout and cry against his enemies, openly reproving their infidelity, and pronouncing with a shout: 'I have always held my peace, I have been silent, I have been patient,' or as the LXX translated: 'I have held my peace, shall

I always be silent?' (Eccl. 3:7). That that may be fulfilled which is said through Solomon: 'A time of keeping silence, and a time of speaking.' And the sense is: Long have I often borne with you in your transgressions; but because I had previously held my peace, I will by no means be silent any longer. And as a woman in travail brings forth the infant to the light, and makes open what was previously held closed in the womb: so I will now bring forth my grief and the dissimulation which I have always had over your crimes, and I will destroy your counsels: and at one time I will swallow up the whole nation, and all the pride of the mountains and the swelling of your hills. And the grass, of which it was said above: 'Truly the people is grass,' that is, both the princes and the ignoble common people, I will reduce to a desert. Which in the LXX was added from the edition of Theodotion, who had been silent on these words (See above, cap. 4:7). And when I shall have dried up and destroyed you from head to foot, then I will make the rivers of my doctrine to run in the islands of the nations, and I will reduce your standing pools or marshes into dryness, so that in the nations there may be the knowledge of the Scriptures, and in you the dryness of doctrine. And I will lead the blind through a way which they previously did not know, concerning whom we also read above: 'I have given thee for a covenant of the people, for a light of the nations, that thou mightest open the eyes of the blind.' These shall be led through the way of which Christ speaks. 'I am the way,' or rather the way of

the knowledge of God, and I will make them walk through the prophetic paths. Then their darkness shall be changed into light, and crooked things shall be turned into straight, so that they may understand what they read, and with the eyes of the heart may behold the clear light of Christ in the Old Testament. And at the same time he brings in: 'These words which I have done,' or 'I will do for them,' no longer promising future things, but rendering what I had previously promised. But as I say these things, the people of the Jews is turned backward, so as not to believe the one promising, and to be confounded in its errors, and to neglect the promise of God, who had previously believed in idols. Or when the fullness of the nations shall have entered, then also the people of Israel shall be converted (Rom. 11), and shall repent of its error, through which it had previously served idols. Or certainly after the calling of the nations it shall return to the beginning: so that he says all nations which have refused to believe the Gospel are to be confounded in their idols.

(Verses 18, 19 seqq.) Hear, ye deaf, and, ye blind, behold that you may see. Who is blind, but my servant? or deaf, but he to whom I have sent my messengers? Who is blind, but he that is sold? and who is blind, but the servant of the Lord? Thou that seest many things, wilt thou not observe them? thou that hast ears open, wilt thou not hear? And the Lord willed that he should sanctify him, and magnify the law, and exalt it. But this is a people robbed and wasted: they are all the snare of young men, and they are hid in

the houses of prisons: they are made a prey, and there is none to deliver them: a spoil, and there is none that saith: Restore. Who is there among you that will give ear to this, that will attend and hearken for times to come? Who hath given Jacob for a spoil, and Israel to robbers? Hath not the Lord himself, against whom we have sinned? And they would not walk in his ways, and they have not hearkened to his law. And he hath poured out upon him the indignation of his fury, and a strong battle: and hath burnt him round about, and he knew not: and set him on fire, and he understood not.

LXX: Hear, ye deaf, and, ye blind, look up, that you may see. Who is blind, but my children? and deaf, but they who rule over them? Who is blind (According to the Complutensian edition of the LXX) but he who has received: and the servants of God are blinded. You have seen often, and have not observed: ears are opened, and you have not heard. The Lord God willed that he should be justified, and should magnify praise. And I saw, and the people was wasted and robbed. For there is a snare in the bedchambers everywhere, and in the houses together, in which they hid them. They are made into a spoil: and there was none who would deliver the prey: and there was none who would say: Restore. Who is there among you who would hear these things, and know the future? Who gave Jacob for a spoil, and Israel to those who waste? Was it not God, against whom they have sinned? and you would not walk in his ways, nor hear his law. And he brought upon

them the wrath of his fury: and battle prevailed against them, and they who burnt them round about: and each one knew not, nor did they lay it to heart.

Lest anyone should think that what is said: 'Hear, ye deaf, and, ye blind, behold that you may see,' pertains to the people of the nations, who previously had been deaf and blind (as the Jews strive to prove by a foolish interpretation), the prophetic discourse itself demonstrates who are to be understood as deaf and blind. 'Who,' he says, 'is blind, but my servant: and deaf, but he to whom I have sent my messengers?' It is no doubt that he means the Prophets. Who is blind, but he that is sold to his sins? Who is blind, but he who previously was the servant of the Lord? To whom it is said: 'O Israel who seest many things, and hast very many Prophets through whom thou mightest know the commands of God, wilt thou not observe what has been commanded thee?' Thou who hast ears open, wilt thou not hear what things are said, concerning which also we read above: 'By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive: for the heart of this people is grown fat' (Isa. 6:9). The Lord, he says, willed that he should sanctify him, and magnify his Law, and exalt and lift up the prostrate people. But that people refused to do the will of God: and therefore it has been robbed and wasted by its adversaries, whom we ought to understand either as demons or as enemies. 'They are all the snare of young men, and they are hid in the

houses of prisons.' Or as the LXX translated: 'A snare in the bedchambers everywhere: and in the houses together, in which they hid them': signifying the Scribes and Pharisees, who deceived the miserable common people, and everywhere placed snares against the Lord Savior and his Apostles (Luke 11): having the key of knowledge, yet neither entering themselves, and prohibiting others who wished to enter. And beautifully he called their hearts, in which the worst thoughts dwelt, 'prisons.' Therefore they were made a prey, and a spoil: nor was there anyone who would free them, and make a discourse for them. And at the same time the Prophet exhorts them, that if all cannot hear, at least a few should know and understand the future things, and from whom they have suffered these things. And let them recognize the causes of their devastation, who wished neither to hear nor to do what things have been commanded by the Law. Therefore the Lord poured out upon them all his wrath and full indignation of fury, so that he who previously had held his peace, would by no means be silent any longer, nor would he correct them with words, but with punishments and torments, and a most strong battle should seize them, which they could in no way escape, showing the ferocity of the Romans. And when he is burnt on every side, and has nothing of health in himself, yet he does not understand the cause of his punishment, that he has been punished for this reason, because he did not receive the Son of God.

(Isa. 43:1 seqq.) And now thus saith the Lord that created thee, O Jacob, and formed thee, O Israel: Fear not, for I have redeemed thee, and called thee by thy name: thou art mine. When thou shalt pass through the water [Vulg. waters], I will be with thee, and the rivers shall not cover thee. When thou shalt walk in the fire, thou shalt not be burnt, and the flame shall not burn in thee: for I am the Lord thy God, the Holy One of Israel, thy Savior, I have given Egypt for thy propitiation, Ethiopia and Saba for thee. Since thou becamest honorable in my eyes and glorious: I have loved thee, and I will give men for thee, and people for thy soul. Fear not, for I am with thee: I will bring thy seed from the East, and gather thee from the West. I will say to the North: Give up: and to the South: Keep not back: bring my sons from afar, and my daughters from the ends of the earth. And every one that calleth upon my name, I have created him for my glory, I have formed him, and made him. Bring forth the blind people, and them that have eyes: the deaf, and they have ears. All the nations are assembled together, and the tribes are gathered. Who among you shall declare this, and shall make us hear the former things? let them bring their witnesses, and be justified: and let them hear, and say: It is truth. You are my witnesses, saith the Lord, and my servant whom I have chosen, that you may know and believe me, and understand that I myself am he. Before me there was no God formed: and after me there shall be none. I am, I am the Lord, and without me there is no savior. I have declared, and have saved:

I have made it heard, and there was no strange one among you. You are my witnesses, saith the Lord, and I am God, and from the beginning I am he, and there is none that can deliver out of my hand: I will work, and who shall turn it away?

LXX: And now thus saith the Lord who made thee, O Jacob, and created thee, O Israel, Fear not, for I have redeemed thee: I have called thee by thy name, thou art mine: and if thou shalt pass through the water, I am with thee, and the rivers shall not cover thee. And if thou shalt pass through the fire, thou shalt not be burnt: the flame shall not burn thee: for I am the Lord thy God the Holy One of Israel, thy savior. I have made Egypt thy exchange, and Ethiopia and Syene for thee. Since thou becamest honorable, and in my sight thou hast been glorified: and I have loved thee, and I will give men for thee, and princes for thy head. Fear not, for I am with thee: I will bring thy seed from the East, and gather thee from the West. I will say to the North: Bring: and to the South [Africo], Keep not back: bring my sons from a far land, and my daughters from the ends of the earth, all who are called by my name: for in my glory I have created him, and fashioned him, and made him: and I have led forth the blind people, who have eyes, and are blind, and his ears are deaf. All the nations are assembled together, and their princes have come together. Who shall declare these things? or who shall declare to you the things from the beginning? let them bring their witnesses, and be justified, and let them hear and speak the truth. Be ye witnesses to

me, and I a witness, saith the Lord God, and my servant whom I have chosen, that you may know and believe and understand that I am: Before me there was no other God and after me there shall be none. I am God, and besides me there is no Savior. I have declared, and have saved: I have reproached and there was no strange one among you. You are my witnesses, and I the Lord God from the beginning, and there is none who can deliver out of my hands. I will do, and who shall turn it away?

The Hebrews interpret these things concerning the second advent of the Savior, when after the fullness of the Gentiles all Israel is to be saved. But we by no means think that the promise is made to those to whom it was said above: 'Who is blind, but my children, and who deaf, but they who rule over them? and the servants of God are blinded.' And again: 'A people is made wasted and robbed,' and similar things. Finally he brings in: 'He hath poured out upon him the indignation of his fury, and a strong battle: and hath burnt him round about, and he knew not, and set him on fire, and he understood not.' Therefore, what we said above, that there are two Jacobs and two Israels, one carnal and the other spiritual, of those who refused to believe in the Savior, and of those who received the Son of God: this also now is to be understood, that the choir of the Apostles is called forth, and the first Church of Christ gathered from the people of the Jews, that it may understand its Creator and maker, who is the fashioner of both its soul and body. Nor should it

fear persecutors because it has been redeemed by the blood of Christ, who has called it by his name: and on account of familiarity he especially calls it his people; but let it preach without hesitation, and dread no dangers. And what he brings in: waters and rivers, and fire and flames, describes the onset and fury of persecutors, who envy the salvation of the nations, and do not want the evangelical word to be preached. Although the Jews want Egyptians to be understood in the waters, Babylonians in the rivers, Macedonians in the fire, and Romans in the flame. But for this reason he commands them not to fear, because the Lord God is their Savior, and the Holy One of Israel is with them, who has made them preach to Egypt, Ethiopia, and Syene, and to the furthest ends of the world. For Syene, the remaining Interpreters placed SABA, whence was the queen of the South, who came to hear the wisdom of Solomon (3 Kings 10). Wherefore the choir of the Apostles has become honorable in the sight of God, and beloved by him: and the salvation of all men and nations, who through them have been called to the Gospel, and they shall be accounted for the salvation of their souls. Wherefore he joins and says: 'Fear not, I am with thee,' who speak to you in the Gospel: 'Behold I am with you all days even to the consummation of the world' (Matt. last, 20). For from the East and from the West I will bring thy sons, who may rest in the bosom of Abraham, and from all parts of the world the people of my sons and daughters shall be gathered, who either invoke my name, or are called

by my name, that they may be named Christians unto the glory of their founder. And what follows: 'Bring forth the blind people, and them that have eyes; the deaf, and they have ears,' many think is said of the people of the nations, who through the doctrine of the Apostles began to hear and see. But let us understand these things also concerning the dispersed Israel, which was called through the Apostles, and first believed; to whom also Paul speaks: 'To you first it behooved the word of God to be preached' (Acts 13:46). And the Lord himself in the Gospel: 'Go to the lost sheep of the house of Israel' (Matt. 10:6). Finally it follows: 'All the nations are assembled together, and the tribes are gathered,' that is, with the people who believed from the Jews, so that there may be a twofold calling, of the circumcision and of the uncircumcision. But what is said, 'Bring forth,' the discourse is to the Son. Or, according to the LXX, the Father speaks of the Son, that he has led forth his blind and deaf people, and coupled them to the nations, and made from them many princes of the Church. And the prophet wonders that no one among the nations could foreknow these things, nor know the counsels of God; but only his people who received the Law and had the prophets: 'For God is known in Judea; in Israel his name is great' (Ps. 75:1). Or God himself is the witness of his words, and the performer, and his child and servant whom he has chosen. There is no doubt that he means Christ, to whom also he says above: 'It is a great thing for thee to be called my child.' And all these things shall be done, that

the truth may be preached to the world, and they may know, and believe, and understand, whose mind was previously brute and insensible, that besides one God there is no other God, neither before nor afterward. For the founder of times never has a beginning, since this very thing, 'ever,' belongs to time. And just as he has now spoken: 'I am a witness, saith the Lord God; and the child whom I have chosen,' the Lord saying this very thing in the Gospel: 'The testimony of two men is true.' 'I am he that give testimony of myself, and the Father who sent me' (John 8:17, 18). So also it is to be understood of his divinity, that there is no God except he who speaks, and his child whom he has chosen. And beautifully besides God the Father there is no other God: because Christ is the power of God and the wisdom of God (1 Cor. 1), who speaks in the Gospel: 'I am in the Father, and the Father is in me' (John 14:11). For as one Christ the Lord does not take away from the Father that he should be Lord: so one God the Father does not take away from the Son that he should be God: who 'in the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God' (John 1:1, 2). And what follows: 'And there is no Savior without me,' shows that in the Father the Son saves all things. Concerning whom the same prophet testifies: 'And the Lord shall send them a Savior, who shall save them' (Isa. 19). For God, wise and strong, cannot be without his wisdom and power. Since therefore from the beginning I have foretold these future things, there shall be

no one who may refuse my will: or rather, what I shall have done, could he make void. These things are said indeed to Jacob and Israel, but are referred to the apostolic choir and all who from the people of the Jews have willed to believe in Christ.

(Verse 14.) Thus says the Lord your Redeemer, the Holy One of Israel. For your sake I have sent to Babylon, and have brought down all the bars, and the Chaldeans glorying in their ships: I am the Lord your Holy One, the Creator, the King of Israel. LXX: Thus says the Lord God, who redeemed you, the Holy One of Israel: For your sake I will send to Babylon, and I will raise up all the fugitives, and the Chaldeans shall be bound in ships. I am the Lord God, the Holy One of Israel, who showed Israel your King. According to the Hebrew, the prophetic word is still directed to Israel, because the Lord their Redeemer and the Holy One of Israel has spoken these things to them: For your sake, you who preach the Gospel with me, to whom I said above: 'Fear not, for I am with you,' you who are witnesses of my will, and who announce my Child as another witness to the unbelieving world, I have sent my Son into Babylon and the confusion of this world. And I have pulled down all its bars, which in Hebrew are called BARIHIM, and which Theodotion translated as 'strong.' And the Chaldeans, he saysâ€”it is understood in common (apo koinou)â€”I have pulled down, who were glorying in their ships: namely, in those who, like ships, were tossing among idols. Concerning the Chaldeans, no one

doubts that they signify 'demons.' I, the Lord, have foretold these future things, I who am your Creator and the King of Israel. Furthermore, according to the LXX, the sense is much different: I am the Lord who delivered you from dangers, and the Holy One of Israel: for your sake I will send the king of the Medes and Persians into Babylon, and I will cause its inhabitants to flee: and the Chaldeans who had taken you, being bound, shall be transferred through the Caspian Sea to other nations. I, the Lord, have decreed these future things, who showed that Israel would be the King of those who believe.

(Verses 16, 17 ff.) Thus says the Lord, who made a way in the sea, and a path in the rushing waters. Who brought forth the chariot and the horse, the army and the strong: they have slept together, and they shall not rise again; they are crushed like flax, they are extinguished. Remember not the former things, and look not upon the things of old. Behold, I do new things, now they shall spring forth; certainly you shall know them. I will make a way in the desert, and rivers in the pathless land. The beast of the field shall glorify me, the dragons and the ostriches; because I have given waters in the desert, rivers in the pathless land, that I might give drink to my people, my chosen. This people I have formed for myself; they shall tell my praise. LXX: Because thus says the Lord, who gives a way in the sea, and a path in the vehement water. Who leads out chariots, and horses, and a most strong multitude. But they have slept, and they shall not rise again: they

are extinguished like extinguished flax. Do not remember the former things, and do not reconsider the old things. Behold, I will do new things, which shall now spring forth, and you shall know them, and I will make a way in the desert, and rivers in the waterless land. The beasts of the field shall bless me, the sirens and the daughters of the ostriches, because I have given water in the desert, and rivers in the waterless land, that I might make my chosen race drink, my people, whom I have acquired, that they may tell my virtues. The Lord who destroyed and cast down Babylon, and pulled down its strongest from power, and made all the Chaldeans captives who were successfully sailing in the waves of this world: he himself found a way in the rushing waters of the Red Sea, so that his people, delivered from Egypt, might pass through. Or he who gave a way in the Red Sea, himself also found a path in the rushing waters of the Jordan river, so that both the departure from Egypt and the entrance into the land of promise might have a miracle. He himself submerged the chariots and horses and the whole army of Pharaoh into the deep, who slept a perpetual sleep. They were crushed and extinguished, like flax in a short space of time, and in a point and moment. For flax not yet seized by fire, because of the lightness of its substance, is immediately extinguished and dissolved into ash. Therefore I command this to you, so that among my signs and miracles, by which the city of Babylon, most powerful, was demolished, and by which a way was opened to my people in the

Red Sea and the Jordan, you may by no means remember the former things, since in the Gospel I am about to do much greater things; in comparison with which, the past things ought to be silent. For by no means shall I find a way further in the Red Sea, but in the desert of the whole world. Nor shall one river or fountain break forth from the rock, but many rivers, which shall refresh not bodies as before, but thirsty souls, and that which we read above may be fulfilled: 'You shall drink waters from the fountains of the Savior' (At chapter 12:3). Then that which was never done shall be done, so that all the beasts and dragons, and ostriches who were dwelling in the solitude of the nations, and were like beasts in the blood of idolatry and the ferocity of manners, may glorify and praise me together. For 'dragons,' which Theodotion alone called THANNIM, as it is written in Hebrew, the others interpreted as 'Sirens,' portentous animals, which with a sweet and deadly song were casting headlong those sailing to be torn by Scyllaean dogs. And this signifies that those previously given to pleasure and luxury are converted to the servitude of the Lord: although it is better that 'dragons' be understood, because 'ostriches' are also joined, so that since he was speaking once of the beasts of the solitude, he might place these living things which are familiar to the desert. Moreover, he says, the beasts of the field, and the dragons, and the ostriches shall praise and glorify me, because I have given waters in the desert of the nations, and rivers in the aridity of the peoples, so that

my people might drink, whom I have chosen for myself, or my chosen race, and the people whom I have acquired with my blood, that they might tell my praises and virtues.

(Vers. 22, 23 ff.) But thou hast not called upon me, O Jacob: neither hast thou labored in me, O Israel. Thou hast not offered me the ram of thy holocaust, and with thy victims thou hast not glorified me. I have not made thee to serve with an offering, nor have I provided thee with labor in incense. Thou hast not bought me sweet cane with silver, and with the fat of thy victims thou hast not inebriated me. But thou hast made me to serve in thy sins: thou hast provided me with labor in thy iniquities. LXX: I have not called thee now, O Jacob, nor have I made thee to labor, O Israel. Thou hast not brought me the sheep of thy holocaust: neither in thy victims hast thou magnified me: nor have I made thee to serve in sacrifices, nor have I provided thee with labor in incense, nor hast thou bought me incense with silver, nor have I desired the fat of thy sacrifices, but in thy sins I have defended thee, and in thy iniquities.

While the beasts of the field, the dragons and the ostriches, were praising me, thou, Jacob, hast by no means wished to invoke me, nor afterwards to labor, so that thou mightest emend thy sin with penance. Moreover, that which thou thinkest thou hast offered to me as victims, and hast immolated rams, know that they were not received by me, because they were common to me and to idols. And he repeats that sense of

which he had said above: 'To what purpose do you offer me the multitude of your victims, saith the Lord? I am full of the holocaust of rams, and of the fat of lambs, and I will not have the blood of bulls and of goats.' For neither, He says, did I require anything precious from thee: so that in preparing them, I might make thee to labor. I did not exact offerings from thee, nor did I seek incense: not the sweet cane, nor the incense, and various pigments of the kind, with whose smoke thou mightest inebriate and satisfy me. But obedience, which is above sacrifice: and the sacrifice of which David says in the Psalms: 'A troubled spirit is a sacrifice to God: a contrite and humbled heart, O God, thou wilt not despise' (Ps. 51:17); those things I willed, those things I sought.

But thou hast made me to serve and to labor in thy sins, so that I was compelled to say: 'I have labored sustaining them'; and by no means can I bear thee further. Whence also through Hosea the same God speaks: 'What shall I do to thee, Ephraim? shall I protect thee, Israel?' (Hos. 11:8). 'What shall I do to thee? shall I set thee as Admah, and as Zeboiim?' Moreover, that which the LXX put, 'but in thy sins I have defended thee, and in thy iniquities,' can be so coupled with the preceding things, that it is the labor of God, and a weariness to defend sinners.

(Vers. 25, 26 ff.) I am, I am he, who blot out thy iniquities for my own sake, and I will not remember thy sins. Put me in remembrance, that we may be judged together: tell if thou hast anything, that thou mayest be justified. Thy first

father sinned, and thy interpreters have prevaricated against me. And I have profaned the holy princes, I have given Jacob to slaughter, and Israel to blasphemy.

LXX: I am, I am he who blot out thy iniquities, and I will not remember. But do thou remember, and let us be judged. Speak thou thy iniquities first, that thou mayest be justified. Your fathers sinned, and your princes acted iniquitously against me, and profaned the princes of my holy things. And I have given Jacob to perish, and Israel to reproach.

Thou, He says, O Jacob and Israel, hast made me to labor in thy sins, and I could scarcely bear the burdens of thy iniquities, whom I by no means call my servants or my children, but I address you by the simple name of Jacob and Israel, so that I may show and convict the sinners. But I, for my own sake, because I am merciful and patient, and of many mercies, will blot out all thy iniquities in the sprinkling and blood of the New Testament: I will blot out the old bond (chirographum) which was written against thee; and I will no longer remember thy sins, which, if thou wilt believe, I am about to forgive thee in baptism. Put me in remembrance, therefore: if thou hast anything just which thou mayest respond to me, I will gladly receive it: that we may be judged together, and thou mayest argue that I have not done for thee what I ought to have done. Which sense we read more fully in Micah: 'My people, what have I done to thee, and how have I been troublesome to thee? answer me: because

I brought thee out of the land of Egypt and delivered thee from the house of servitude, and I sent before thy face Moses and Aaron and Miriam.' And in the fiftieth Psalm, David speaks to God: 'That thou mayest be justified in thy words, and overcome when thou art judged' (Ps. 51:4). Tell, therefore, if thou hast anything, that thou mayest be justified.

And the sense is: I will not speak first against thee, lest thou say thou hast been oppressed by the multiplication of words; but so that if thou hast anything just, speak it for thyself; that thou mayest seem to sustain these things which thou sufferest undeservedly. And that thou mayest know that I have mercy on thee, not for thy merit, but for my own clemency, I will repeat from thy fathers and ancestors, that thou mayest understand that thou wast generated from sinners: 'Thy first father sinned' in the solitude: that is, all the people of Israel. Or the author of thy race, Abraham, is convinced of having sinned, when, to the Lord promising the land of promise to his seed, he responded: 'Whereby shall I know that I shall possess it?' (Gen. 15:8). And 'thy interpreters,' He says, 'have prevaricated against me': Aaron and Moses at the water of contradiction, who were speaking as mediators between me and thee (Exod. 17).

And so that we may understand that it is not a violent exposition, there follows: 'And I have profaned the holy princes,' of whom it is also sung in the Psalm: 'Their judges were swallowed up near the rock' (Ps. 141:6). Whom He says He

profaned for this reason, because they did not enter the land of promise. And I have given Jacob to slaughter, and Israel to blasphemy; so that no one, except two of those who had gone out from Egypt, should enter into Judea: but their carcasses should lie in the solitude.

According to the LXX, who added of their own: 'Speak thou first thy iniquities, that thou mayest be justified,' God provokes them to penance, that they may understand their crimes and sins, and obtain pardon. For it is written in another place: 'The just man is the accuser of himself in the beginning of his speech' (Prov. 18:17). And their princes and fathers are said to have violated the holy things of the Lord, not serving the Law of God: but seeking the traditions and commandments of men: for whose sake Jacob perished, and Israel was given to reproach, cast out from his province, and an exile and wanderer of the whole world.

(Chapter 44.---Vers. 1 seq.) And now hear, O Jacob my servant, and Israel, whom I have chosen. Thus saith the Lord who made thee and formed thee from the womb, thy helper. Fear not, my servant Jacob, and thou Most Upright (Rectissime) whom I have chosen. For I will pour out waters upon the thirsty, and streams upon the dry land: I will pour out my spirit upon thy seed, and my blessing upon thy stock. And they shall spring up among the herbs, as willows beside the flowing waters. This one shall say, I am the Lord's: and that one shall call in the name of Jacob, and this one shall write with his hand,

'To the Lord': and in the name of Israel he shall be likened.

LXX: But now hear, Jacob my child, and Israel whom I have chosen. I am the Lord God, who made thee, and fashioned thee from the belly, thou shalt yet have help. Fear not, my child Jacob, and beloved Israel whom I have chosen, I will yet give water in thirst to those who walk in the waterless land: I will place my spirit upon thy seed, and my blessings upon thy children. And they shall spring up as grass in the midst of water, and as a willow beside the flowing waters. This one shall say I am God's: this one shall cry in the name of Jacob. And another shall write in his hand, I am God's, and in the name of Israel he shall cry.

Where the people of the Jews are accused because of unbelief and blasphemy, without any dignity of name, they are called by simple terms: 'Thou hast not called upon me, O Jacob, nor hast thou labored in me, O Israel'; and again: 'I have given Jacob to slaughter, and Israel to blasphemy' (Above, 43:22, 28). But where He makes an address to the choir of the Apostles, which is from the Jews, the privileges of names are joined. Hear, O Jacob my servant, and Israel whom I have chosen: so that the first is servitude, the second election. Thus saith the Lord, thy maker and fashioner, who from the womb has helped thee (Gen. 25): so that while yet in the mother's womb thou shouldst seize the heel of thy brother. Or He who in the beginning of the nascent Church preserved thee from persecutors.

Fear not their cruelty, my servant Jacob, and Most Upright (Rectissime) whom I have chosen. He calls Israel by another name; for ISURUN (Jeshurun) is the Hebrew word, which the others have interpreted as euthytaton or euthe, that is, 'most upright' and 'upright': the LXX alone translated it as 'most beloved,' joining of their own, 'Israel.' For properly according to the Hebrews and the faith of the letters, ISRAEL is said to be 'the upright of God.' Moreover, 'a man seeing God' is not in the elements of the word, but in the sound of the voice. Whence also the book of Genesis is called eutheis, that is, 'of the just,' namely Abraham, Isaac, and Israel.

Fear not, therefore, Jacob and Israel, because I will pour out waters upon the thirsty and the dry land, of which it has often been said: 'And I will pour,' or 'I will place my spirit upon thy seed, and my blessing upon thy stock,' which shall be born again from water and the Holy Spirit in baptism. Which also in the Gospel the Savior promised, saying: 'He that thirsteth, let him come to me and drink.' And immediately it is added: 'But this he said of the Holy Spirit, whom those believing were to receive' (John 7:37, 39).

He also compares those born again in baptism to green herbs, and to the willow which springs up beside flowing waters: and against the nature of things it brings forth fruits, which previously was sterile, or whose seed taken in food makes one sterile. Which indeed is read in the first Psalm: 'And he shall be as a tree that is planted near the courses of waters, which shall yield its

fruit in its season, and its leaf shall not fall off.' Others understand a double vocation between the herbs and the born-again willows: so that in the herbs may be the people of the nations; in the willows, those who believed from Israel.

And at the same time He describes the variety of believers: One shall say, 'I am the Lord's,' who trusts that the works of justice are in himself: another shall call—it is understood, sinners to penance—in the name of Jacob; so that they themselves also may supplant vices and sins. Another shall write with his hand, 'I am God's.' Or as the LXX translated, 'he shall write in his hand, I am God's': so that he may glory that he is a soldier in the new recruitment (tyrocinio) of the servitude of Christ. 'And in the name of Israel he shall be likened.' For not all are from Israel, but a great part from the multitude of the nations shall be likened in the name of Israel: so that it may receive the Law and the Prophets, and all the graces of the Holy Spirit, which were promised to the people of Israel.

(Verse 6 ff.) Thus says the Lord, the King of Israel, and his Redeemer, the Lord of hosts: I am the first and I am the last, and besides me there is no God. Who is like me? let him call and announce, and set the order before me, from the time that I appointed the ancient people: the things that are coming, and the things that shall be, let them announce to them. Fear not, nor be troubled: from that time I have made you hear, and have announced it: you are my witnesses. Is there a God besides me, and a former whom I have not

known? All the fashioners of an idol are nothing, and their most beloved things shall not profit them. They themselves are their witnesses, that they do not see, nor understand, that they may be confounded. Who has formed a God, and cast a sculpture for nothing useful? Behold, all its participants shall be confounded: for the smiths are of men: they shall all assemble, they shall stand, and they shall fear, and they shall be confounded together. The ironsmith has worked with a file: he fashioned it in coals and with hammers, and worked it with the arm of his strength. He shall be hungry, and faint, he shall not drink water, and he shall be weary. The woodworker stretched the rule, he fashioned it with a plane: he made it in the corners, and turned it with a compass: and he made the image of a man, as a beautiful man dwelling in a house. He cut down cedars, took the holm-oak, and the oak, which had stood among the trees of the forest. He planted a pine, which the rain nourished: and it became fuel for men: he took from them, and was warmed: he kindled it, and baked bread. But from the rest he worked a God, and adored it: he made a sculpture, and bowed down before it. He burned half of it with fire, and from the half of it he ate flesh. He cooked a pottage, and was satiated, and was warmed, and said: Vah! I am warmed, I have seen the fire. But the remainder of it he made a God, and a sculpture for himself: he bows down before it, and adores it, and beseeches it, saying: Deliver me, because you are my God. They have not known, nor understood: for they have forgotten,

lest their eyes see, lest they understand with their heart. They do not reconsider in their mind, nor do they know, nor feel so as to say: I have burned half of it with fire, and have baked bread upon its coals...

'Once I was a fig-tree trunk, a useless log: When the uncertain craftsman would make a bench or a Priapus. He preferred it to be a god: thence I am a god, of thieves and birds, The greatest dread...'

Moreover, whatever has been said about idols can also be referred to the princes of heresies, who with a crafty heart compose the simulacra of their doctrines and of a lie, and venerate those things which they know were fashioned by themselves. Nor is their own error sufficient for them, unless they deceive whatever simple people by their adoration. Who think that gain is godliness, and devour the houses of widows (1 Tim. 6), and abusing the unskilfulness of the common people, thus by the dialectic art, as if with an adze and a drill, a file and a plane, they form their God, and forge him with a hammer, and gild him with the beauty of rhetorical discourse: 'whose God is the belly, and glory in their confusion' (Phil. 3:19).

(Vers. 21 ff.) Remember these things, O Jacob, and Israel, for thou art my servant: I have formed thee, thou art my servant, O Israel, forget me not. I have blotted out thy iniquities as a cloud, and thy sins as a mist. Return to me, for I have redeemed thee. Praise, O ye heavens, for the Lord hath done [Vulg. adds mercy]: shout, ye ends of the earth: resound, ye mountains, with praise,

thou forest, and every tree thereof: for the Lord hath redeemed Jacob, and Israel shall be glorified.

LXX: Remember these things, Jacob and Israel; for thou art my child: I have formed thee my child: and thou, Israel, forget me not. For behold I have blotted out thy iniquities as a cloud: and thy sins as a fog (caliginem). Return to me, and I will redeem thee. Be glad, ye heavens, for God hath had mercy on Israel. Sing with a trumpet, ye foundations of the earth: cry, ye mountains, with joy: ye hills and all the trees that are in them, for God hath redeemed Jacob: and Israel shall be illustrious (inclytus).

Since these things are so, and thou knowest that the idols of men are figments, O Jacob, and my child Israel, forget not thy Creator, nor do injury to thyself, so that thou shouldst bow down to the work of thy hands. Which things, because they are to be utterly destroyed at the coming of my child, whom I have chosen; therefore with all eagerness of mind know, that just as a cloud and darkness and mist is dissolved either by the heat of the sun or thinned by the snatching wind: so I will cause thy iniquities and all thy sins, with which thou hadst previously offended me, to be dissolved. Only return to me, and do penance, because thou art to be redeemed with precious blood. If thou shalt do this, know that the heavens and the earth rejoice in thy salvation, and all the elements sing together.

Or the angels who dwell in the heavens, and other powers by which the foundations of the earth are carried. Or certainly the Apostles

and Prophets, of whom the Apostle also spoke: 'Built upon the foundation of the Apostles and Prophets' (Eph. 2:20). The mountains also and forests, or hills, which for the variety of virtues possessed the first, middle, and last places, are ordered to shout and to sing with a trumpet, knowing that the Lord has redeemed Jacob, and rejoices in the conversion of Israel, or Israel himself, converted from error, may become illustrious.

(Vers. 24 ff.) Thus saith the Lord thy redeemer, and thy maker from the womb: I am the Lord, that make all things, that stretch forth the heavens alone, that establish the earth, and there is none with me. That make void the tokens of diviners, and make the soothsayers mad: that turn the wise backward, and make their knowledge foolish. That raise up the word of his servant, and perform the counsel of his messengers. That say to Jerusalem: Thou shalt be inhabited [or built], and to the cities of Judah: You shall be built, and I will raise up the desert places thereof. That say to the deep: Be thou desolate, and I will dry up thy rivers. That say to Cyrus: Thou art my shepherd, and thou shalt perform all my pleasure. That say to Jerusalem: Thou shalt be built; and to the temple: Thy foundations shall be laid.

LXX: Thus saith the Lord who redeemed thee, and forming thee from the womb. I am the Lord, who complete all things: I stretched out the heaven alone, and I confirmed the earth. Who else dissipated the signs of the pythons, and divinations from the heart? who turn the prudent

backward, and make their counsel foolish. And I establish the word of my child, and I prove the counsel of his Angels true. Who say to Jerusalem, Thou shalt be inhabited: and to the cities of Judah: You shall be built, and its deserts shall arise. Who say to the abyss, Thou shalt be desolated, and I will dry up thy rivers. Who say to Cyrus, that he may be wise, and do all my wills; who say to Jerusalem, Thou shalt be built: and I will found my holy house.

The idols and iniquities of Israel having been destroyed, and sins blotted out, when all creation together shall rejoice; and according to the faith of the Gospel (Luke 15), the Angels in the heavens shall rejoice over the penance of sinners, the power of God is described, that it is by no means a great thing for Him to redeem Jacob, and to restore a right heart in Israel, whom He formed from the womb. And if this should seem no small thing to anyone, let it not be difficult for Him who stretched out the heavens alone. According to what is read elsewhere: 'Who stretchest out the heaven like a skin' (Ps. 104:2). Not that the Son is excluded from the extension of the heavens: 'For all things were made by him: and without him was made nothing that was made' (John 1:3), but so that, as we have often said, the idols may be excluded by this sentence. For also in the Proverbs of Solomon, from the person of Christ, the power of God and the wisdom of God, it is said: 'When he prepared the heaven, I was with him' (Prov. 8:27). For 'he spoke, and they were made; he commanded, and they were created'

(Ps. 148:5; Ps. 33:9); and: 'By the word of the Lord the heavens were established, and all the power of them by the spirit of his mouth' (Ps. 33:6). We frequently bring these things in, lest any occasion of blaspheming Christ be left to the heretics. In the stability also of the earth, when He was solidifying its foundations, no one was with God, except Him who was in Him.

This one, therefore, so great and such as He is, when the time of the predefined mystery shall have come, so that all idols are destroyed, and the knowledge of God alone is preached in the world, He will destroy and subvert all the prophecies of diviners, and the signs and portents of pythons and soothsayers, with which they deceived the human race; and He will show the wisdom of philosophers, which itself is the greatest part of error, to be foolish: since they are proved by no means to have comprehended the wisdom of God by human thoughts. He who also will fulfill the word of His child or servant, of whom we spoke above, and the counsel of His messengers, with realities: namely of the Apostles and of all the teachers who shall announce the will of their master to the nations.

He himself, therefore, who is about to do such great things, whose power I have described in a brief discourse, even to Jerusalem, which was to be destroyed by the Babylonians, now says before it is destroyed, that it shall again be inhabited by peoples: and to the cities of Judea, that they shall be restored, who also will raise up its solitudes, so that all places may be filled with cultivators.

Therefore He who says to Jerusalem and Judea and its deserts, that it should be inhabited and built and raised up, here says to the deep or the abyss, that is, to Babylon: 'be thou desolate, and I will dry up thy rivers,' namely all the power of kings. Or because He had said 'the deep' and 'the abyss,' rightly by a figure (translationem) He also placed 'rivers,' concerning which the Psalmist also sings: 'Upon the rivers of Babylon there we sat and wept' (Ps. 137:1). And He who restores Jerusalem, also destroys Babylon.

He also says to Cyrus, king of the Persians, who first destroyed Babylon and the Chaldeans: 'thou art my shepherd,' or as the Seventy translated, 'that he may be wise.' The cause of this difference is manifest. For the Hebrew word ROI, if we read it with the letter RES, is understood as 'my shepherd'; if with the letter DALETH, 'my knowing' or 'understanding' one, whose similarity is distinguished by a small point, and because of this it is often confounded. It is written in the beginning of Ezra, that at the edict of Cyrus king of the Persians and Medes, the captivity of the people of Israel was released, and they were sent back into Jerusalem, those who wished to return under Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak the high priest. For to him the Lord inspired that he should do His will, and fulfill His precepts. And He significantly added, 'who say to Jerusalem, Thou shalt be built, and to the Temple, Thy foundations shall be laid.' For under Cyrus it was ordered that Jerusalem and the Temple should be built, of which only

the foundations were laid while he was living. Otherwise under Darius, in his second year, with Haggai and Zechariah prophesying, the Temple began to be built.

(Chapter 45.---Vers. 1 ff.) Thus saith the Lord to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the backs of kings, and to open the doors before him: and the gates shall not be shut. I will go before thee, and will humble the glorious ones of the earth: I will break in pieces the gates of brass, and will burst the bars of iron. And I will give thee hidden treasures, and the secrets of secret places: that thou mayest know that I am the Lord, who call thy name, the God of Israel. For the sake of my servant Jacob, and Israel my chosen, I have even called thee by thy name: I have likened thee, and thou hast not known me. I am the Lord, and there is none else: there is no God besides me: I girded thee, and thou hast not known me. That they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is no other. Forming light, and creating darkness: making peace, and creating evil. I the Lord do all these things.

I know that in this chapter many, not only of the Latins but of the Greeks, err vehemently, thinking it is written: 'Thus saith the Lord to my Christ, the Lord' (Christo meo Domino); so that it may be understood according to that which we read elsewhere: 'The Lord rained from the Lord' (Gen. 19:24). And: 'The Lord said to my Lord' (Ps. 110:1). For it is not said Kyriō, which sounds

like 'to the Lord,' but to 'Cyrus,' who in Hebrew is called CHORES, king of the Persians, who overcame Babylon and the Chaldeans. And with the Medes joined, he is the driver of the team, that is, of the camel and the ass, as we read above.

He is called 'Anointed' (Christus), that is, the anointed of the Lord, which was a mark of royal power among the Hebrews, so that just as among us the diadem and purple are given to the Emperors alone: so among the Hebrews those about to reign were drenched with ointment. Whence also Saul is called the anointed (Christus) of the Lord (1 Sam. 24:7). And we read in the Psalms: 'Touch not my anointed ones (Christos meos): and do no evil to my prophets' (Ps. 105:15). His right hand He took hold of and held, so that no one might be able to resist his strength. Let us read the eight books of Xenophon's history of Cyrus the Great, and we shall see the prophecy of Isaiah fulfilled. For what city was not open to him? what backs of kings did he not subdue? What walls previously impregnable were not subverted by his siege?

Whence God makes an apostrophe to Cyrus himself: 'I have given thee treasures, and the hidden riches of all cities'; so that thou who previously didst worship idols, mightest by benefits perceive the one God, especially since thou knowest that thy name was predicted long before thou wast born. Which indeed Josephus also relates in the eleventh volume of the Antiquities of the Jews, that Cyrus had read that he was certainly foretold by name by Isaiah, and for that

reason he loved the Jews very much as familiars of God.

Moreover, He says, I have bestowed these things upon thee 'for the sake of Jacob my servant, and Israel my chosen, and I have called thee by thy name,' just as I called Abraham, Isaac, and Jacob; and I predicted long before, as Isaac and Josiah: lest thou shouldst be thought to be that Christ to whom thou art likened, and in whose type and image thou hast preceded. But thou hast not known me, that is, thou hast worshipped simulacra, not God. I have girded thee with strength; I have made thee to be the victor of many nations, and thou hast not known thy helper.

In which place I cannot wonder enough what the foolishness of readers is; that they refer these things to Christ, through whom the world has been reconciled to God. 'I am,' He says, 'the Lord, and there is no more besides me.' For besides my Word and reason and power and the wisdom which is in me, there is no other God. And I have done these things so that from the East and the West the whole world may acknowledge that there is no other God besides me. 'I am the Lord, and there is no other.' For the Father is in the Son, and the Son in the Father. Who speaks in the Gospel: 'I and the Father are one' (John 10:30).

And in the volume of Ezra it is placed, that Cyrus wrote to all nations, that there is no God, except the God of Israel alone. Or it is to be understood thus, that the release of the captives, and

the clemency of God toward His people, made God better known to all nations.

I therefore who gave thee strength, and am the only God, myself make things contrary to each other, light and darkness, that is, day and night: peace and evil, that is, rest and war, through which He signifies both that He was angry with His people, when they sustained the darkness of captivity and the evils of servitude. And again He had mercy, when sent back to their country, they received peace and joy. For just as darkness is contrary to light: so war is contrary to peace. Whence let the heresy be confounded, which thinks God is the creator of evils. Since here 'evil' is not placed as the contrary to good, but for affliction and war, according to that which is written in the Gospel: 'Sufficient for the day is its own evil' (Matt. 6:34).

We can also say these things according to tropology concerning an ecclesiastical man, to whom God has given discourse and wisdom, so that he may subvert all sects contrary to the truth by his disputation. Just as the holy Scripture commemorates concerning Stephen (Acts 6), that no one could resist his wisdom, and so that he may subdue kings, that is, the patriarchs of individual heresies, to his power: and open and break that which previously seemed closed by the dialectic art: and bring forth into the midst the secrets of heretics, overcoming and convicting them, so that they may know the secrets of Christ, in whom are all the treasures of wisdom and knowledge hidden (Col. 2:3). God calls a man of this

kind by his name, because he is the defender of His child Jacob, and of His chosen Israel. He receives him, and likens him to His own Word, who ought to be careful lest he think that what he speaks is his own, but should refer all things to the glory of the getter; lest he also deserve to hear: 'I girded thee, and thou hast not known me.' For when, instructed with the armor of the Apostle, he shall have taught all that there is no other God but one, who is the God of Jacob and Israel: Marcion shall be confounded, understanding two gods, one good and another just; the one the creator of invisible things, the other of visible things. Of whom the first makes light, the second darkness; the one peace, this one evil: since one and the same God created both for the diversity of merits.

BOOK THIRTEENTH.

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

has not yet reached the end. And meanwhile, until the merciful and compassionate Lord, patient and of many mercies (Ps. 85 and 144), restores my former health, I have dictated this little Preface in a hurried discourse; so that those things which are held may be described in schedules; and full emendation may be reserved for the judgment of the reader.

(Chapter 45.---Verse 8.) 'Drop down, O heavens, from above, and let the clouds rain the Just One: let the earth be opened and bud forth the Savior, and let justice spring up together: I the Lord have created him.' LXX: 'Let the heaven be glad from above, and let the clouds sprinkle justice: let the earth bud forth, and let mercy spring up, and let it bud forth justice together: I am the Lord who created you.' There is a twofold interpretation of this place. For some think that these things which are said adhere to the preceding, and with king Cyrus releasing the captives, heaven and earth rejoice: metonymically, for those who dwell in heaven and earth. Others separate it from the preceding and will it to be the proper beginning of this chapter, and to prophesy concerning the coming of the Lord, which is commanded to the clouds, concerning which it was written above (At chapter 5:6): 'I will command the clouds that they rain no rain upon it,' that is, the vineyard of Israel: and to which the truth of God has reached, so that they rain the Just One or justice upon the world; and the earth may be opened and bud forth the Savior. Of which it is sung in the Psalms: 'Truth has sprung out of the

earth, and justice has looked down from heaven' (Ps. 84:12): or according to the LXX: 'The earth budded forth mercy and justice together,' so that both sinners may attain mercy, and the just their rewards. And that which follows: 'I the Lord have created him,' or, 'I the Lord who created you,' he who has read that that worm and servant was budded from the earth will not be scandalized at the name of creature.

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

LXX: What better thing have I made than the clay of the potter? Shall he that ploweth plow the earth? Shall the clay say to the potter: What art thou making? for thou workest not, nor hast thou hands? Woe to him that saith to his father: Why dost thou beget? and to the mother: Why dost thou bring forth? For thus saith the Lord God, the Holy One of Israel, who made things to come. Ask me concerning my sons, and concerning the

works of my hands give ye charge to me. I made the earth, and man upon it. I with my hand established the heaven: I gave charge to all the stars. I have raised him up with justice as a king: all his ways are right. He shall build my city, and he shall turn back the captivity of my people: not with price nor with presents, said the Lord God of sabaoth.

Those who wish to refer what has been said to the person of Cyrus interpret this place thus: Since I am promising great things—that for the sake of the return of my people into Judea, I will subject all kingdoms to Cyrus—woe to him who is incredulous, and does not think that the things I say will come to pass; as if the clay and the broken sherd should calumniate its potter, as to why it was made, or why it was made so; and the work should speak against the hands of the artisan; and the son should calumniate the father and mother, as to why he was poured forth into the earth by the law of nature. Since therefore I the Lord, the Holy One of Israel, have fashioned Cyrus, and he was begotten by my command, you do superfluously to doubt concerning things to come; but rather you ought to know that I dispense my sons, the people of Israel, and the work of my hands, not by your free will, but by my own: so that I who previously created darkness and evil for them, may now grant light and peace. For I am God, who did not create the earth in vain, that it should be deserted and squalid, but that men should dwell in it. I stretched out or established the heavens, that they might be

the dwelling-place of Angels. And I distinguished them with a variety of stars; and I commanded each in what order they should run, and complete the diverse spaces of days and months and years. Since therefore I made heaven and earth, what great thing is it if I have created one king who may keep my commands, and I should direct all his ways? For he himself is about to command that my city Jerusalem be built, and the captives return to Judea. Not for price, nor presents, but for my own will, saith the Lord God of hosts.

But he who refers the understanding begun to Christ, thus moderates the words of his explanation: Woe to those who gainsay God, and do not think that Christ is to come; as if clay and a sherd of sherds should gainsay its potter. Woe to him who says to the Almighty Father: Why dost thou beget a son? and to the holy woman Mary: Why dost thou bring forth? Concerning whom the Apostle also writes (Galat. 4): That Christ was made of a woman, and made under the law. These things therefore saith the Lord, the Holy One of Israel, who fashioned the Savior in the virginal womb, saying through Gabriel: The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee (Luke 1:35): and that holy thing which shall be born in thee shall be called the Son of God. Let the sherd ask me, and search out the secrets of things to come. And let him give charge to me, how I ought to regenerate the adopted sons who are to believe in my Son. The evangelist John also says: As many as received him, to them gave he power

to become the sons of God (John 1:12). But if I made the earth, that it might be inhabited by men, and stretched out the heavens from above, and adorned them with a variety of stars, that the worshipers of God might dwell on the earth: what wonder if I have sent my Son, a just king, to the world, or raised him up from the dead, whose ways are all right? For he did no sin, neither was guile found in his mouth (1 Pet. 2). That he may build my city upon a rock, against which the gates of hell may not prevail (Matth. 16); and which, being set on a mountain, cannot be hid (Ibid., 5): and all those previously bound with demoniac chains, he may let go free, not for price nor for presents: for we were saved for nothing, the Apostles hearing and doing: Freely you have received, freely give (Matth. 10:8).

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

called king, who, living under other kings, lacked this name.

But what the Seventy mean, who translated at the beginning of this chapter: What better thing have I made than the clay of the potter? Shall he that ploweth, plow the earth? I am not able to know: unless perhaps I should follow the edition of Theodotion, who put for this: Woe to him who contends against his maker, plowing the earth-plowers: that he should namely wound the hearts of mortals in repentance, and subvert and overthrow them in the manner of furrows. But this too is a frivolous interpretation. Furthermore, that God is called potter, that is, our Creator and maker, the apostle Paul also speaks in the Epistle to the Romans: Shall the thing formed say to him that formed it: Why hast thou made me thus? Or hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor (Rom. 9:20)? And in Jeremiah it is written more at length, who relates after other things: I went down into the house of the potter, and behold he was doing a work upon the wheel, and the vessel was broken which he was making in his hands. And again he made of the same clay another vessel, as it pleased in his sight. And the word of the Lord came to me saying: Can I not do as this potter to you, O house of Israel, saith the Lord? Behold as clay in the hand of the potter: so are you in my hands, O house of Israel (Jer. 18:3, 4).

And that which is written: I gave charge to all the stars, gave occasion to some to think that the

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

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

LXX: Thus saith the Lord of Sabaoth: Egypt has labored, and the merchandise of the Ethiopians and of Sabaim: men of high stature shall pass over to thee, and shall be thy servants, and shall follow thee bound with manacles, and shall pass over to thee, and shall adore thee, and in thee shall they pray: because in thee is God, and there is no God without thee. For thou art God, and we knew it not: the God of Israel the Savior: let all his adversaries be confounded and ashamed, and

walk in confusion. Be renewed to me, ye islands. Israel is saved by the Lord with an eternal salvation: they shall not be confounded nor ashamed even for ever.

And in this place those who follow the history say that Egypt, and the Ethiopians, and the nations of Sabaim, which are beyond Ethiopia, served Cyrus, and the farthest nations were subjected to him: and from the wonderful victory they understood that in him was the Lord, and there was no other God besides him who dwelt in him. But that which follows: Truly thou art a hidden God, the God of Israel the Savior, how it can befit the person of Cyrus, I do not understand. Unless perhaps they use the edition of Theodotion, who translated: In thee is the strong one, and there is no other God besides him: therefore thou art the strong hidden God of Israel the Savior. Whithersoever they turn themselves, they will not be able to escape the snares of truth. For grant that God is in Cyrus, and there is no other God besides him who is in Cyrus, how will it befit to be said to the person of Cyrus: Truly thou art a hidden God, the God of Israel the Savior? Therefore the God in whom is God, our Lord Jesus Christ, is more rightly and more truly understood, who speaks in the Gospel: I and the Father are one (John 10:30). Who is called a hidden God because of the sacrament of the assumed body, and the God of Israel the Savior, which is interpreted as Jesus. For he, according to the Angel Gabriel, shall save his people (Luke 1). They are all confounded and ashamed together.

Namely the Scribes and Pharisees. And the fabricators of error have gone into confusion, who disseminated a lie in the whole world, so that they said he was taken away by theft by the Apostles (Matth. 28). But Israel saved in the Lord with an eternal salvation is understood as the choir of the Apostles, and those who believed through the Apostles. Whence it is said to them: You shall not be confounded nor ashamed, not only in the present age, but also in the future. Moreover, that Egypt, and the Ethiopians, and Sabaim, tall and sublime men, served him, no one doubts, since he sees the world subjected to him, and from the name of a few nations, which dwell in the extreme ends of the earth, he perceives all the quarters of the heavens, and all the shores of the earth about to believe in him. Whence beautifully, as if to those laboring in the error of idolatry, the labor of Egypt is named as ceasing. For no nation was so given to idolatry, and venerated such innumerable portents, as Egypt, concerning which we read above (19:1): Behold the Lord shall ascend upon a light cloud, and shall enter into Egypt, and the idols of Egypt shall be moved at his face, and the heart of Egypt shall melt in the midst thereof.

Furthermore, what is added in the Seventy: Be renewed to me, ye islands, we can so explain as to say that the Churches gathered from the nations are renewed in Christ, and are called islands because they sustain the rage and tempests of persecutors, and being founded upon a rock, are shaken by no mass of whirlwinds. The Jews

strive with foolish contention to assert that up to that place where it is read: Only in thee is God, and there is no God besides thee, it is said either to Jerusalem or to Cyrus. But that this which follows: Truly thou art a hidden God, the God of Israel the savior, an apostrophe is suddenly made to the almighty God, when it is clear even to the foolish that it is one context of speech, nor can the sense be divided which is joined in the very order and reason of the narration.

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

in the Lord: Justice and empire are mine: to him shall they come, and all that resist him shall be confounded. In the Lord shall all the seed of Israel be justified and praised.

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

Egypt, and Ethiopia, and the men of stature of Sabaim having been called, through which the

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

Then he rebukes those who remained in their former error, saying: They have not known who lift up the wood of their graven work, and pray to a god that cannot save. And the sense is: They have not understood my words, being weighed down by the burden of their idols, and hoping in those in whom there is no salvation. Whence it is commanded to the Apostles that they announce the truth in season and out of season (2 Tim. 4), and enter into the counsel of the salvation of the nations. But this, that is, that very many should be assembled and come from the nations who should be saved, God spoke from the beginning, and the mouths of all the Prophets sang, who spoke by the word of the Lord, besides whom there is no other. For the Son is not God without him, but in him. And beautifully he joins: A just God, not of one nation, but of the whole world, to which he speaks: Be converted to me, and you shall be saved, all ye ends of the earth; that being fulfilled which the Father promised back to the Son: Ask of me, and I will give thee the nations for thy inheritance, and the ends of the earth for thy possession (Psal. 2:8). And he swears by himself, because the sentence of his mouth, and the word which he brought forth once concerning the salvation of the nations, shall by no means be made void; but his promise should be fulfilled in work, saying above: Be converted to me, and you shall be saved, all ye ends of the earth. Moreover, he swears according to the Apostle (Hebr. 6), that by two immutable things, in which it is impossible for God to lie, we may have a firm consolation; but

he also swears this, that idols being left behind, every knee should be bowed to him, of things in heaven, on earth, and under the earth, and every tongue of mortals should swear by him (Philipp. 2). In which the Christian people is clearly signified. For it is of ecclesiastical custom to bow the knee to Christ: which the Jews, demonstrating the pride of their mind, do not do at all. But also every tongue of all barbarian nations, not in synagogues, but in the Churches of Christ, confesses God. But every tongue confessing Christ shall speak in the Lord, and shall say: Justice is mine, and empire is mine, not of the people of the Jews. To him all nations shall come, and they shall be confounded who previously resisted his Gospel; and all the seed of Israel shall be justified and praised, whose preaching and most fertile sowing brought forth most abundant fruits in the whole world. Or according to the Seventy, every tongue swearing and confessing God shall say that justice and glory of the whole world shall come to him, and the Jews, who separate themselves from him, shall be confounded. But those who are sprung from the stock of the sons of Israel, and who have budded from the seed of the Apostles, and have believed in Christ, let them have justice and eternal glory.

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

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

After the calling of the nations, and the election of believers from Israel, he testifies that the idols have fallen. Bel has fallen, has fallen, or is broken: whom the Greeks call Belus, the Latins Saturn. Whose religion was so great among the ancients, that they immolated to him not only human victims of ignoble captives and mortals, but even their own children. Moreover, Nebo itself is an idol, which is interpreted as prophecy and divination, which he signifies to have been silenced in the whole world after the truth of the Gospel. Or, according to the LXX, Dagon, who however is not found in the Hebrew. And it is the idol of Ashkelon, Gaza, and the rest of the cities of the Philistines. And he passes from the special to the general: Their idols are made for beasts and cattle. Not that the idols of the Gentiles were exposed as prey for beasts and cattle: but that the religion of the nations consists in idols of beasts, and of brute animals, which were especially consecrated to divine worship in Egypt. Concerning which Virgil says (Aeneid 8, 698): Monsters of gods of every kind, and barking Anubis. For also many of their towns have names from beasts and cattle: kynon from dog, leon from lion: Thmouis in the Egyptian tongue from goat, lykon from wolf; to say nothing of the fearful and horrible

onion, and the noise of an inflated belly, which is the Pelusian religion. These idols, he says, which cannot save those carrying them, are nothing else but burdens of the priests, weighing them down even unto weariness. Which when captivity shall come, for the price of the metals of which they were made, are led away as the first captives, and cannot free their own soul or that of those carrying them. Not that mute idols have a soul and some sense of pain, which are insensible; but that by catachresis they are called soul, and the members of those things which are without sense and members. Otherwise also in Proverbs it is read: Death and life are in the hand of the tongue. Or this should be said, that the heaviest burden among the nations was the error of idolatry, which weighed down its worshipers to the earth, and could not save them, and made their souls captive to the devil and demons.

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

to him, he shall not hear: he shall not save them from tribulation.

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

By no means does he call him Jacob, nor Israel, which we have explained above to be said without the conjunction of servant and child and elect unto the stinging of the people: but much more vilely, 'house of Jacob,' and 'remnants of Israel,' because of the proximity of flesh and blood, and as it were the dregs of the remnants of Israel. And he teaches them that like children and sucklings, they were thus carried by God, as if from a mother's womb, and the vulva of one pregnant, out of Egypt. Not that the ineffable and incomprehensible majesty of God has either a womb, or a vulva, or feet, and hands, and other members of the body; but that we may learn the affection of God through our words. Otherwise also in the hundred and ninth psalm this same thing is sung

from the person of God. For in that place where the Seventy translated, 'from the womb before the day star I begot thee,' in the Hebrew it has written MEREHEM, which is interpreted 'from the vulva.' But at present it is written not only of the womb, and of the vulva, that is, MEBETEN and MEREHEM, but MENNI, which preposition signifies 'from my womb,' or 'from my vulva.' And the sense is: I who begot you from infancy, and carried you in my womb and vulva, I myself will protect you even to old age, not mine, but yours, so that the divine mercy may teach them they are to be saved. For the Creator of all spares his creature, and the good shepherd lays down his life for his sheep (John 10). But he who is a hireling, whose the sheep are not, when he sees the wolf, he flees. Because therefore I made and begot children, I will bear and I myself will carry. According to the Seventy who said: 'Who are carried from the womb, and are instructed from infancy even to old age,' this signifies that in vain they meditate on the law of God day and night, not having the knowledge of God, but venerating the idols of men and beasts: so much so that they need a prophetic rebuke, through which God speaks to them: 'To whom have you likened me, and made me equal?' and the rest: that they contributed gold and silver, and with a hired statuary made idols, and adored the works of their hands, which are carried on shoulders, and being fixed and established are not able to move themselves, nor to benefit those by whom they are worshiped. We

run through the manifest things, so that by the mercy of Christ we may unlock the closed things.

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

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

Because I myself begot you, I myself carried you, and from infancy even to old age, not by your merit, but by my piety are you saved: desert the idols which you made, and return to the worship of the one God. Do penance, groan for the error which held you; rather be founded, lest again a sudden whirlwind of idolatry subvert you: and return to the heart, that is, to your mind, who venerating idols as if mad were striking against wood and stones. From the beginning of the

world consider, that besides me there is no God, nor could another know things to come, except me who through the Prophets announce what I am about to do: so that when I shall have fulfilled the predicted things, I may prove my divinity by divination. For I now say the mystery which had been unknown to all generations in the past, rather that my counsel shall stand; so that when you shall have seen it effected, you may know no God, except him who knew these future things, rather commanded them to be done. I am he who from the East calls a bird, as the Jews think, Cyrus the king of the Persians, or Darius the prince of the Medes; and from a far country the man of my will, who may fulfill all my will against Babylon and the Chaldeans. Or as we prove to be true, the Lord Savior, concerning whom also Balaam prophesies: A star shall rise out of Jacob, and a man out of Israel (Num. 24:17), whose name is the East [Oriens] (Zech. 6), whom the Magi coming from the East adored. For he speaks in the Psalms: My God, I have willed to do thy will (Psal. 39:9), concerning whom the Father spoke: and he proved his promise by work. The LXX, for that which we expressed from the Hebrew, 'the man of my will,' put 'concerning whom I have thought.' Therefore according to them we can understand the birds called from the East as the ministries of Angels, which run through the whole world at the command of the Lord; who are ministering spirits, and are sent for the salvation of believers. Concerning whom also it is sung in the psalm:

Who makest thy Angels spirits, and thy ministers a burning fire (Ps. 103:4).

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

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

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

salvation is given to Zion, and glory to Israel; since God made his justice to be near, so that he might call a bird from the East, and from a far country the man of his will, who might avenge the injuries of Israel and of subverted Jerusalem, and the Medes and Persians overcoming, might destroy Babylon and the Chaldeans, as the following words of the Prophet testify.

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

Just as in Ezekiel, under the figure of a ship and all its equipment, the adornment of Tyre is explained, which was devoted to commerce (Ezek. 26). And on account of the abundance of waters, the king of Egypt is called a dragon, and

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

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

It is said, therefore, to Babylon the queen and the daughter of the Chaldeans (for it was founded by the Chaldeans) that she shall no longer be called soft and tender and flowing with delights, she who was carried by the hands of all nations, so that she would scarcely press her soles upon the earth. And she is commanded to

take the millstone and grind flour, which is a sign of hard captivity and extreme servitude; so that she who was formerly a queen might afterwards serve the work of grinding flour. But because it follows: "Uncover your nakedness," even the mill is understood figuratively by the Hebrews, namely that in the manner of a harlot, she might lie open to the lust of the victors. And that which is written in the book of Judges concerning Samson (Judg. 16), that he was condemned to the mill by the Philistines, they wish this to signify: that for the sake of offspring, the strongest of men was compelled to do this with foreign women.

In that place where we have interpreted, "uncover your nakedness," for which the Septuagint translated, "reveal your covering," Theodotion put the Hebrew word itself, SAMTHECH; Aquila SEMMATHECH; Symmachus "your silence" (τὸ σιωπηλόν σου): which we can express as "your taciturnity," which ought to be silent on account of shame. Indeed, we read this also in the Song of Songs, where the beauty of the bride is described: at the end he adds: "Without your taciturnity" (Cant. 4): those who translated being unwilling to transfer the name which in holy Scripture would sound like nakedness. And rightly against Babylon he uses shameless names (although there is no nakedness in calling a member of the human body by its name), to whom it is commanded that she should bare her breasts, and open her legs and thighs, and go into captivity, and her ignominy be seen, and she lie open to everlasting reproach. And this the Lord says he

has done, so that he might take vengeance on her who oppressed his people, and hear no intercessor for her who might strive to soften the wrath of the Lord by his intervention.

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

(Verses 4 ff.) Our redeemer, the Lord of hosts, is his name, the Holy One of Israel. Sit in silence, and enter into darkness, daughter of the Chaldeans; for you shall no longer be called the mistress of kingdoms. I was angry with my peo-

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

The first verse according to the Septuagint is joined with the preceding ones, so that the sense is: And he who delivered you, the Lord of sabaoth, whose name is the Holy One of Israel, shall do these things. Furthermore, according to the Hebrew, the Prophet speaks from the person of the people, that the Lord of hosts, whose name is the Holy One of Israel, has done these things against Babylon. And again the speech is directed to Babylon herself. "Sit in silence," or "in compunction," and remember your crimes. "Enter into darkness": because on account of confusion and ignominy you cannot endure to bear the light: by no means shall you be called, not merely of one kingdom, but not even of all kingdoms, the mistress. And at the same time, because a hidden

question was arising: why should God be angry against the Chaldeans, whom he himself sent to capture Israel? He replied, that being angry against his people, he had wished to correct them, not to destroy them, to whip them, not to kill them. But they had abused their cruelty, and had imposed more blows than the vengeance of God demanded: and it is a great sign of the cruelty of Babylon, that they did not even spare the elderly, whose age is venerable even among enemies. But this also is a sign of pride, that being deceived by present prosperity, she did not consider the uncertainties of the future. Therefore we should always beware of the future in prosperity: nor should we oppress those handed over to us, who are being instructed to this end, that they might become better.

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

misery shall come upon you suddenly, which you shall not know."

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

(Verses 12 ff.) "Stand with your enchanters, and with the multitude of your sorceries, in which you have labored from your youth, if perhaps it might profit you, or if you might become stronger. You have failed in the multitude of your counsels: let the augurs of heaven stand and save you, who contemplated the stars, and computed the months, that from them they might

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

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

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

And that which follows: "They are not coals by which they may be warmed, nor a hearth that they may sit by it," the Hebrews explain thus. They have no knowledge of heat, nor an illuminating sense, which can discuss their darkness, and expel the cold of error. For which, desiring I know not what, the Septuagint translated: "You have coals of fire, you shall sit upon them: these shall be for a help to you"; unless perhaps we can say this, that fire and burning is much more useful to Babylon than were the magi and Gazarenes, the astrologers and enchanters. For this provokes them to penance through pains and punishments; those lead to pride through error.

All her labor and her merchants, whom we understand to be the magi, has profited this much, that each one should err in his own way; and he himself being lost should not provide salvation to another.

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

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

These things I have foretold were to come upon the Chaldeans and Babylonians, and it is necessary that what I have spoken through my

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

(Verses 3, 4 ff.) "The former things from that time I declared, and they went forth out of my mouth, and I made them to be heard: suddenly I wrought, and they came to pass. For I knew that you are hard, and your neck is an iron sinew, and your forehead is of brass. I foretold you from that time: before they came, I showed them to

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

Lest you should also say I know them: neither did you know, nor did you understand, nor from the beginning did I open your ears. For I know that prevaricating you will prevaricate: and you shall still be called iniquitous from the womb. For my name's sake I will show you my fury: and my glorious things I will bring upon you, that I may not kill you. Behold I have sold you not for silver: but I have rescued you from the furnace of poverty: for my own sake I will do it, because my name is polluted: and I will not give my glory to another."

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

For from the beginning you are a prevaricator of my commands; and God called you a transgressor from the womb, when, liberated from Egypt, you were as if conceived in my womb, and educated, and instructed. You desired the head of the ox of Egypt, saying: "These are your gods, Israel, who led you out of the land of Egypt." Therefore, not by your merit, but by my mercy I have deferred my fury, lest you should utterly perish, and for the praise of my name I will bridle you, that you might follow me unwillingly like a beast of burden and a horse in bridles. "Behold I have refined you," that is, I have proved you, as silver is melted. Or, I wished to prove you not in riches, but in the furnace of poverty. From which it is shown that many are tempted both by riches and by poverty, if they either abuse those badly, or by no means endure penury with virtue. For my sake therefore I will do it, lest my name be blasphemed among the nations, and they think you were overcome not by my wrath, but by the help of their idols. And that which he adds, "I will not give my glory to another," this signifies, lest idols be thought to have oppressed the people of God. Or certainly when he says, "I will not give to another," he shows that he has already given to another, for "to another" is said for the distinction of the former.

Many of ours, to touch briefly on a few things according to the Septuagint Interpreters, maintain that it is prophesied concerning the advent of Christ, that he comes suddenly unhoped for, and shows his presence to a most hard people;

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

(Verses 12, 13 ff.) "Hear me, O Jacob, and you Israel, whom I call. I am he, I am the first, and I am the last. My hand also has founded the earth, and my right hand has measured the heavens: I have called [Vulg. I will call] them, and they shall stand together. Assemble yourselves, all you, and hear: who among them has declared these things? The Lord has loved him: he will do his pleasure in Babylon, and his arm shall be in the Chaldeans. I, even I have spoken and have called

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

To those to whom he had already said: "Hear these things, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah," now he speaks to the same: "Hear me, O Jacob, and Israel, whom I call." For "many are called, and few are chosen" (Matt. 22). Whence he names them "called," because they had not yet received the Savior, and not "chosen." "I am," he says, "Alpha and Omega, the first and the last, who live, and was dead" (Rev. 22); so that you may refer "life" to the beginning, and "the last" to him who died. He who emptied himself, taking the form of a servant, and was made

obedient to the Father; he humbled himself even unto death, and the death of the cross (Phil. 2). "My hand has founded the earth." Whence also he speaks in Proverbs: "God by his wisdom has founded the earth, and his right hand has measured" (Prov. 3:19), or "established the heavens" or "the heaven," as the Septuagint translated. Moreover, he calls the heavens so that they may obey his command and declare his glory. But if the heavens obey the will of the Lord and run in their own order: why does "earth and ashes" (Ecclus. 10) glory, and ignore its own fragility?

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

But according to Symmachus, who interpreted it: "Who has announced these things to him? whom the Lord has loved, who does

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

(Verses 17, 18 ff.) "Thus says the Lord, your redeemer, the Holy One of Israel: I am the Lord your God who teaches you useful things, governing you in the way in which you walk. O that you had attended to my commandments, your peace would have been as a river, and your justice as the waves of the sea. And your seed would have been as the sand, and the offspring of your womb as its pebbles: they would not have perished, and his name would not have been worn away

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

(Verses 20, 21, 22.) "Go out from Babylon, flee from the Chaldeans: declare it with the voice of exultation, make this heard, bring it even to the end of the earth, and say: The Lord has redeemed his servant Jacob. They did not thirst in the desert

when he led them out; he brought out water from the rock for them, and he split the rock, and the waters flowed. There is no peace for the impious, says the Lord." Those who understand the above passage where it is written: "I, even I have spoken, and have called her: I have brought him, and his way has been made straight," as referring to Cyrus and Darius, also refer these things to that time; when the people went out from Babylon, and fled from the Chaldeans; and were redeemed by the Lord their God. This also which is said: "They did not thirst in the desert when he led them out, he brought out water from the rock for them; and he split the rock, and the waters flowed," although they are not able to show it fulfilled according to history; for they did not come through the desert under Zerubbabel and Ezra, and the split rock did not provide water for them, which is narrated to have happened to those going out of Egypt: yet they testify that it was fulfilled hyperbolically in the likeness of the former happiness, when they came through the desert of nations into Judea, and were liberated from captivity. And that we may know, they say, that it was not prophesied of Christ, but of Cyrus, it is joined: "There is no peace for the impious, says the Lord"; and the sense is, that perfect happiness will not be except under Christ, which is reserved for the last time. Furthermore, those who both more truly and correctly refer these things to the coming of the Savior (Below on ch. 61, 1), of whom it is said: "He has sent me to preach to the poor, to preach remission to the

captives" (Luke 4:18, 19), understand it to be an exhortation of those who announce the Gospel of the Lord Savior himself, that we should go out from Babylon, that is, the confusion of this world; and flee the Chaldeans, of whom it has often been said. For the Lord has redeemed his servant Jacob with his most precious blood, and led him through the desert of the age, and split the water from the rock. Upon which also the Apostle speaks: "And the rock was Christ" (1 Cor. 10:4). Moreover, the divine word is split, and divided into many parts, so that what we cannot receive as a whole, we may take in parts. And lest that preaching be thought to be said to all the seed of Jacob, and not only to those who were to believe through the Apostles, it is brought in and joined: "There is no peace for the impious, says the Lord": namely, to those who remained in their former error; who did not deserve to drink from the rock. Whose side, to speak in a new way, wounded by the lance, flowed with water and blood (John 1), dedicating baptism and martyrdom to us.

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

my strength: therefore my judgment is with the Lord, and my work with my God.

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

I know that both these and the things below which we are to say, pertain to the knowledge or understanding of one chapter, and all ought to be received from the person of Christ. But I did not wish, by proposing all at once, to burden the reader's sense; and [I did not wish] that which can be said more easily in parts, to confound by its magnitude. Whence also I have placed both editions: so that what seems obscure in one, may be unlocked by the reading of the other. Therefore, after the calling of the remnants of Israel, and the rejection of the people remaining in unbelief, of whom he had said: 'There is no peace to the wicked, says the Lord' (Isaiah 48:22), he passes to the Churches gathered from the gentiles, and speaks to them under the name of islands. Which are so exposed to the snares of persecutors, as if to the waves of the sea, and

with shipwreck raging from every part, they are beaten rather than moved. And lest anyone think our exposition is forced, and that what is said pertains not to the gentiles but to the Synagogues of the Jewish people, it follows: 'And hearken, you peoples', or 'nations from afar', that is, from the extreme ends of the earth. Or as the Seventy translated, 'after much time it shall stand', that is, not at this time in which they are said; but after many times they shall happen. 'The Lord,' he says, 'has called me from the womb, and from the belly of my mother He has remembered my name.' Which now meanwhile seems obscure to those hearing, but afterwards will become known to all nations, when Gabriel shall have said to Joseph concerning the virginal birth: 'And thou shalt call His name Jesus: for He shall save His people' (Matthew 1:21): He has also made His mouth like a sharp sword, that by the spirit of His mouth He may slay the impious. Concerning which sword He Himself also speaks in the Gospel: 'I came not to send peace upon earth, but a sword', separating the evil from the good: 'For I came to divide a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law' (Matthew 10:34, 35). And 'in the shadow,' He says, 'of His hand He has protected me,' so that the lowliness of the flesh might be covered by the power of the divinity, as the Angel announced to the Virgin: 'The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee' (Luke 1:35). 'He has made me,' He says, 'as a

chosen arrow, in His quiver He has hidden me.' When He says, 'a chosen arrow,' He shows that God has very many arrows, but not chosen ones: which arrows are the Prophets and Apostles, who run through the whole world. Concerning which also it is sung in another place: 'Thy arrows are sharp, O most powerful; the peoples shall fall under Thee' (Psalm 45:5); and again: 'The sharp arrows of the powerful with coals that lay waste' (Psalm 120:4). But Christ, from among many arrows and very many sons, is the one chosen arrow and the Only-begotten Son: whom He has hidden in His quiver, that is, in a human body, so that the fullness of the divinity might dwell in Him bodily. And rare is the faith of believers: to whom also above (Chapter 45:15) it is said: 'Thou art a hidden God, and we knew it not.' By which arrow also the bride, receiving a wound, speaks in the Canticle of Canticles: 'I am wounded by charity.' And He said to me: 'Thou art my servant, Israel: for in thee I will be glorified' (Canticle 4:9). Servant, because although He was in the form of God, He deigned to assume the form of a servant (Philippians 2), and Israel, because He was born of the seed of the Jews. And what can be understood of no other of the servants is joined: 'Because in thee I will glory' [Al. be glorified]. For He Himself also says in the Gospel, 'Father, glorify Thy name' (John 12:28). Who in the psalm speaks to the Son: 'Arise, my glory, and arise, psaltery and harp' (Psalm 57:8), that is, the choir of all virtues. But the Father saying these things to me which I have reported, I responded to Him: How

have you been glorified in me, Father, because I have labored in vain, and I have not been able to recall a great part of the Jewish people to you? Moreover all these things are said, that he might show the free will of man. For it is of God to call, and ours to believe: nor if we do not believe is God immediately impossible; but He leaves His power to our free will so that the will of the just may obtain a reward. Because therefore they were unwilling through me to believe in thee, my judgment is with thee, that I have done all things which I ought to have done for them, saying in the Gospel: 'I have glorified Thee on earth, having completed the work which Thou gavest me to do' (John 17:4); and again: 'I have manifested Thy name to men.' And my work or my labor and pain (for this *ponos* signifies) is in Thy sight. For He wept also in the Gospel over Jerusalem (Luke 19), and in the psalm on account of the multitude of unbelievers, He says that He suffered in a way in vain: 'What profit is there in my blood, while I go down into corruption?' (Psalm 30:9). And according to the Hebrew hanging on the cross He speaks: 'Far from my salvation, the words of my lamentations' (Psalm 22:1).

(Verses 5, 6 ff.) And now says the Lord, forming me from the womb as a servant to Himself, that I may bring back Jacob to Him, and Israel shall not be gathered: and I am glorified in the eyes of the Lord, and my God is become my strength. And He said: it is too little that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs [relics] of Israel. I

have given [Vulg. Behold I have given] thee for a light to the gentiles; that thou mayest be my salvation even to the farthest part of the earth. LXX: And now thus says the Lord who formed me from the womb as a servant to Himself, that I might gather Jacob to Him and Israel: I shall be gathered and I shall be glorified before the Lord and my God shall be my strength. And He said to me: It is a great thing for thee that thou shouldst be called my child, and shouldst raise up the tribes of Jacob, and shouldst convert the dispersion of Israel. Behold I have placed [thee] for a testament of the race, for a light of the gentiles, that thou mayest be salvation even to the farthest part of the earth. When I said, 'I have labored in vain, without cause and needlessly I have consumed my strength,' because the Jews were unwilling to believe, and 'my judgment is with the Lord,' and 'my work,' which, He helping, I completed, 'is with the Lord': the Lord responded to me, who formed me from the womb as a servant to Himself. From which He shows that He is called a servant who has been formed from the womb. Who also says in the psalm: 'From the belly of my mother Thou art my God' (Psalm 22:10). What therefore does the Lord say to Him? That He might bring back Jacob to Him who had wandered away, who, having deserted the Creator, was serving idols. Whence also He Himself speaks to the disciples: 'Go not into the way of the gentiles, and enter not into the cities of the Samaritans; but go rather to the lost sheep of the house of Israel' (Matthew 10:5); and in another place: 'I came not but to the

lost sheep of the house of Israel' (Matthew 15:24). This therefore was the Father's will, that the worst vine-dressers should receive the Son who was sent, and return the fruits of the vineyard, who [instead] killed Him saying: 'Come, let us kill him, and the inheritance shall be ours' (Matthew 21:38); and this is what he now says: 'And Israel shall not be gathered,' that is, shall not return to the Lord. And I wonder enough how the common edition [LXX] subverted a most strong testimony against the perfidy of the Jews by another interpretation, saying: 'I shall be gathered and I shall be glorified before the Lord': when Theodotion and Symmachus agree with our interpretation. But concerning Aquila I do not wonder, that a man most learned in the Hebrew tongue, and expressing word for word, in this place either feigned inexperience, or was deceived by the perverse exposition of the Pharisees, who wished to interpret, 'and Israel shall be gathered to Him,' that is, to God. Since the Hebrew word *LO* in this place is not written with *LAMED* and *VAV*: which if it were, would signify 'to him' or 'for him': but with *LAMED* and *ALEPH*, which properly sounds as 'not'. Because therefore Jacob was not brought back to God, nor Israel gathered: therefore the Son speaks while they are not believing: 'I have been glorified in the eyes of the Lord.' For in me all the world has believed: 'and my God is become my strength,' who also comforted me while I was sad over the rejection of my people; and He said to me: 'It is too little if thou shouldst serve me to raise up the tribes of Jacob,'

which fell by their own vice; 'and to convert the dregs, or remnants of Israel.' For this the Hebrew word *NESURE* sounds. For instead of them I have given thee for a light of all nations, that thou mayest enlighten the whole world, and cause my salvation, through which all are saved, to reach even to the farthest parts of the earth. Moreover, that which is read in the Seventy, 'I shall be gathered and I shall be glorified before the Lord,' can be so understood that the Lord is gathered with the believers. And what follows: 'He said to me: It is a great thing for thee that thou shouldst be called my child,' let us refer 'great' to the man and to the child, who is small by comparison to God.

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

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

Instead of what we have said: "to the contemptible soul, to the abominable nation, to the servant of lords," Theodotion translated: "to him who despices the soul, who is an abomination to the nation, who is a servant of princes":

which manifestly fits the person of Christ. For he, the good shepherd, laid down his life for his sheep (John 10), and despised it, he who is an abomination to the nation of the Jews, whom they curse three times every single day under the name of Nazarenes in their synagogues. Who was a servant of princes, and so humble that he stood before Annas and Caiaphas; and was sent to Pilate and Herod to be crucified. Aquila agreed with this interpretation, and in part the Seventy, although they changed and weakened the sense in this, that instead of "nation," they interpreted "nations"; and instead of "servant," "servants." Others truly think this is said to the nation of the Jews, which has despised its soul, and is an abomination to the whole world; and serves princes, of whom it is written: "Who devour my people as a meal of bread" (Ps. 13:4). But the interpretation concerning Christ is better. What, therefore, does the Father, formerly the redeemer and Holy One of Israel, speak to the Son? "Kings shall see and princes shall rise up, and adore," when he shall come in the glory of his Father with his Angels, and shall sit on the throne of his glory, judging the living and the dead: then all shall adore him for the sake of the Lord his Father, who has chosen him. Or it is to be understood thus: Kings whose heart is in the hand of God, and the princes of the Church of God, shall adore you: because the Lord is faithful, the Holy One of Israel who has chosen you.

(Vers. 8 seqq.) Thus saith the Lord: In an acceptable time I have heard thee, and in the

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

LXX: Thus saith the Lord: In an opportune time I have heard thee, and in the day of salvation I have helped thee. And I have formed thee, and given thee for a testament of the nations, that thou mightest establish the earth, and possess the deserted inheritances. And thou shouldst say to them that are in bonds, Go forth, and to those in darkness, Be revealed: in all ways they shall feed, and in all paths shall be their pastures. They shall not hunger, nor thirst, neither shall the heat nor the sun strike them; but he that hath mercy on them shall comfort them, and by the fountains of waters shall he lead them. And I will make every mountain a way, and every path into

pastures for them. Behold, these shall come from afar, these from the North and the sea: but others from the land of the Persians. Be glad, O heavens, and let the earth rejoice, let the mountains break forth with joy: because God hath had mercy on his people: and hath comforted the humble of his people.

This testimony the Apostle Paul used in the second Epistle to the Corinthians, saying: "In an acceptable time I have heard thee: and in the day of salvation I have helped thee. Behold, now is the acceptable time," etc. (2 Cor. 6:2). If, therefore, the vessel of election refers what is said to the understanding of the first advent, let us also follow the footsteps of his exposition, and like little children, let us print our letters upon the traced lines of the teacher. The acceptable and opportune time, and the day of salvation, is the passion and resurrection of the Savior, when he prayed on the cross: "My God, my God, why hast thou forsaken me?" (Matt. 27:46). And He preserved him, or formed him, death having been overcome, and gave him as a covenant for the people of the Jews, to those, namely, who from among them wished to believe: so that he might raise up the earth, which lay in the errors of idolatry, and might possess the scattered or deserted inheritances, which did not have God as an inhabitant, and might say to those who were in bonds, "Go forth," who were bound by the chains of sins, because "each one is bound by the cords of his own sins" (Prov. 5); and to those who were in darkness, "Be revealed." Those who sat in darkness and in the

shadow of death, and could not see the light. Who, after they shall have been converted, and shall have beheld the bright light of Christ, shall feed in the ways and in the paths of the holy Scriptures, and shall say: "The Lord feedeth me, and nothing shall be wanting to me; in a place of pasture there he hath set me: he hath led me beside the waters of refreshment" (Ps. 22:2). But he who shall have been fed and nourished in ways and paths of this kind, shall neither hunger nor thirst, nor feel the heat of the sun: and that which is written shall be fulfilled concerning him: "By day the sun shall not burn thee, nor the moon by night" (Ps. 120:6). So that he may feel neither the adversities nor the prosperities of this world. For indeed the merciful and compassionate Lord Himself shall comfort and rule them, and shall lead them to fountains of waters. Or He shall give them to drink at the fountains, of which it is written: "Bless the Lord from the fountains of Israel" (Ps. 67:27). And in another place: "Draw waters from the fountains of the Savior" (Isa. 12:3). These fountains are in the Old and New Testament. And all the stumbling blocks which could hinder the steps of believers, the Lord shall turn into level ground for them, and shall humble the high things, and shall exalt the low things, so that they may have a level and open path. But who these are for whom the way is prepared, he sets forth more clearly: "Behold, these shall come from afar: and behold, those from the North and the sea, and these from the land of the South." Showing the four quarters of the world, the East and the

North, the West and the South, for the East he put "from afar": for the Southern quarter, in the Hebrew it is read *Sinim*, which the LXX interpreted as the "Persians." The others expressed *Sinim* just as it is read in the Hebrew, which we have interpreted as "from the South": suspecting that Mount Sinai is placed in the Southern part, according to the Prophet Habakkuk: "God shall come from the South: and the holy one from the shady and thick mountain of Paran" (Hab. 3:3). But if we understand *Sinim*, as the LXX translated, to be the Persians, who are situated to the East, that which is said above, "Behold, these shall come from afar," we can refer to the South. And it is commanded to the heavens and the earth, either to those virtues which dwell in heaven and earth, or to Angels and men, that they sing the praises of God. And those who are placed in the height of virtues, let them testify the joy of the mind with shouting and exultation. Because the Lord hath comforted his people, those of the Jews who wished to believe. And he hath had mercy on his poor and humble ones: or on all His people, who from the East and the West, the North and the South, have been called to Him, not having the Law nor the Prophets, nor spiritual riches: but deserted, poor, and humble, they were subject to all demons.

(Vers. 14 seqq.) And Zion said: The Lord hath forsaken me, and the Lord hath forgotten me. Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will not I forget thee. Behold, I have

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

LXX: And Zion said: The Lord hath forsaken me, and God hath forgotten me. Can a woman forget her little child, so as not to have pity on the offspring of her womb? And if she should forget these: yet will not I forget thee, saith the Lord. Behold, I have painted thy walls upon my hands: and thou art always before me. And thou shalt quickly be built by those by whom thou hadst been destroyed: and they that laid thee waste shall go out of thee. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee. As I live, saith the Lord: for thou shalt be clothed with all these as with an ornament, and thou shalt bind them about

thee as a bride's necklace: because thy deserted places, and those that were laid waste, and those that fell down. Now shalt thou be too narrow by reason of the inhabitants: and they that humbled thee shall be far off from thee. For thy children, whom thou didst lose, shall say in thy ears: The place is too narrow for me: make me a place to dwell. And thou shalt say in thy heart: Who hath begotten me these? But I was without children and a widow, and who hath brought up these for me? I was left alone, and these, where were they?

That Jerusalem and Zion ought to be understood in four ways in the holy Scriptures, we have often reminded. One, according to the Jews, which the Lord laments in the Gospel: "Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee" (Matt. 23:37). And in another place: "When you shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand" (Luke 21:20). Second, it is the congregation of the Saints, who, placed in the peace of the Lord and in the watchtower of virtues, are rightly called Zion, of which it is said: "Her foundations are in the holy mountains: the Lord loveth the gates of Zion above all the tabernacles of Jacob" (Ps. 86:1). For neither were the foundations of the Jewish Zion, which we see to be destroyed, loved by the Lord; nor could that which has been loved by the Lord be destroyed. Third, the multitude of Angels, Dominations, and Powers, and everything that is established in the ministry of God, is called Jerusalem. Of which Jerusalem the Apostle

also spoke: "But that Jerusalem which is above is free, which is our mother" (Gal. 4:26). And in another place: "But you are come to mount Zion, and to the city of the living God, the heavenly Jerusalem" (Heb. 12:22). Fourth, that which the Jews and our Judaizers, according to the Apocalypse of John, which they do not understand, think is to be placed as golden and bejeweled from the heavens (Rev. 21), the boundaries and infinite breadth of which are also described in the last part of Ezekiel. Since these things are so, it must now be more carefully considered which of the four Zion has said: "The Lord hath forsaken me, and the Lord hath forgotten me." And there is no doubt but that the congregation of the Saints, which had formerly been among the Jews and was forsaken by the Lord, commemorates these things, and complains with a tearful voice that she is deserted and destitute of the help of the Lord. To whom God replied, using a natural similitude: If it can happen that a mother should forget her infant, and her mercy should not be moved toward the offspring of her womb, then I also shall forget thee. I will say something more: even if she should have forgotten, the hardness of the mind overcoming the laws of nature; I, however, shall not forget my creature, and I shall always retain the souls of the Saints in my heart. For know thou, who thinkest thyself utterly forsaken, that thou art described and depicted in my hands; and that thy walls remain continually before my eyes. From which we learn that Jerusalem is by no means to be sought in the region of Pales-

tine, which is the worst of the whole province, and is roughened with stony mountains, and suffers the penury of thirst, so that it uses heavenly rains and consoles the rarity of fountains by the construction of cisterns; but in the hands of God, to whom it is said: "Thy builders have made haste." Or according to the LXX: "Thou shalt quickly be built by those by whom thou hadst been destroyed." For destroyed by the Jews, it was built by the Jews. Which, deserted on account of the fault of the Scribes and Pharisees, was gathered together at the preaching of the Apostles of Christ, as well from the Jews as from the Gentiles. It follows: "And they that destroyed thee and laid thee waste shall go out from thee": the worst teachers; so that thou mayest by no means follow the commands and traditions of men (Matt. 15), but the law of God. And it is said to her, that she should lift up her eyes round about, and see the sons who had been gathered to her. Of whom also the Lord spoke: "Lift up your eyes, and see the fields, for they are white already to harvest" (John 4:35). And that He may make us secure: "As I live," saith the Lord (which according to the Old Testament is said by the custom of swearing), "for thou shalt be clothed with all these as with an ornament, and thou shalt bind them about thee as a bride binds a necklace for herself." Happy is he who is of such merit and such virtue that he is called an ornament of the Church. I think, moreover, that these signify diverse spiritual graces, by which the ambition of the bride is adorned. Of which also it is sung in the forty-fourth psalm:

"The queen stood on thy right hand in clothing of gold, surrounded with variety" (Ps. 44:10). For those things which before had been deserted, and had fallen away into solitudes and ruins, at the coming of the Gospel of Christ shall be restored, and shall have so great a multitude of inhabitants that they cannot contain them. At least so that the persecutors are driven far off, or those of whom we spoke above: "They that destroyed thee and laid thee waste shall go out from thee." And the children of thy sterility, whom thou thoughtest thou hadst utterly lost, and that by them thou wast widowed, "shall say in thy ears: The place is too narrow for me" in the synagogues, "make room for me" in the Churches, "that I may dwell" more widely, that I may not be compressed by the blasphemies of the Jews, so that thy breadth may contain the whole world with me. But thou, not being able to bring forth the magnitude of the joy with thy mouth, shalt think silent things in thy heart, and shalt say: "Who hath begotten me these?" I was sterile and a widow, deserted and a captive among the people of the Jews, I had ceased to have sons, I had not brought forth for a long time. After Haggai and Zechariah and Malachi, I had seen no other prophets until John the Baptist; and how have I, who had been alone and destitute of the help of a man, now begun to have so many sons? But that we may know that Zion is built upon the rock and foundation of Christ from both peoples, Paul speaks to the believers: "Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being

the chief corner stone" (Eph. 2:20). From which it is clear that there is one foundation of the Apostles and Prophets, our Lord Jesus Christ.

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

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

To that which the Church had said: "I was sterile and a captive, who hath begotten me these? I was destitute and alone, and these, where were they?" the Lord replied: Dost thou wonder why these things are done? Thou shalt by no means wonder when thou shalt have heard that I have lifted up my hand to the Gentiles. Of which also the Saint speaks: "Thou hast formed me, and hast laid thy hand upon me" (Ps. 138:5). And the Savior Himself: "No man can snatch out

of the hand of my Father" (John 10:29). And the Apostle Peter: "Humble yourselves under the mighty hand of God, that he may exalt you in the time of visitation" (1 Pet. 5:6). That hand lifted up to the Gentiles is the very one of which the same Prophet speaks here: "There shall be a root of Jesse, who shall rise up to be a prince of the Gentiles: in him the Gentiles shall hope" (Isa. 11:10). Nor shall He only lift up His hand to the Gentiles; but He shall also exalt His sign among the peoples. Without doubt the standard of the cross, so that that which is written may be fulfilled: "The earth is full of his praise." And again: "How admirable is thy name in all the earth" (Ps. 8:1). Then they shall bring the sons of Zion in their arms, or in their bosom, and they shall carry her daughters upon their shoulders. Such as was Lazarus, and all the saints who rest in the bosom of Abraham (Luke 16), and the souls of believers, to whom the Apostle Paul spoke: "I have fed you with milk" (1 Cor. 3:2). And elsewhere: "My little children, of whom I am in labor again, until Christ be formed in you" (Gal. 4:19). And in another place: "As a nurse cherisheth her children: so being desirous of you, we are pleased to impart unto you not only the Gospel of Christ, but also our own souls" (1 Thess. 2:7-8). Otherwise it is ridiculous in the Jewish manner that full-grown sons and daughters should be carried in arms and on shoulders. But the nursing kings, and the nursing queens and princesses, clearly show the Apostles and Apostolic men: such as was Abraham, to whom it is said: "Thou art a

king from God among us" (Gen. 23:6); and those whose heart is in the hand of God (Prov. 21): who say to believers: "As newborn babes, rational and without guile, desire the milk" (1 Pet. 2:2). A prince also, that is, *archousa*, which the name of Sarah sounds like: and queens, or the queen, of whom it is sung in the forty-fourth psalm: "The queen stood at thy right hand in clothing of gold," daily nourishes the little ones of Christ, and leads them to perfect age: and every age, sex, and dignity, shall adore Zion on account of Him who dwells in her. For if the head of the Church is Christ, the head is adored in the body. And if it is said to some: "Exalt ye the Lord our God, and adore the footstool of his feet" (not that the footstool is to be adored; but that the majesty of His feet is indicated), why should the Church not be adored which embraces the whole body of Christ, so that that which is written in Zephaniah may be fulfilled: "They shall adore him every man from his own place: all the islands of the Gentiles" (Zeph. 2:11), so that by no means in the Jewish manner they should come three times a year to Jerusalem: but adoring the Lord in their own place, they may possess Jerusalem. And that which follows: "and they shall lick the dust of thy feet," signifies this, that kings and princes, whatever of earthly work shall have adhered to the feet of the Church, they should wipe off and lick away with their speech. Whence also it is commanded to the Apostles that they should shake off the dust of their feet. And it is said to Peter, that he who has once been washed has no need except

to wash his feet. (Matt. 10; John 13). Through all which things the Church learns that there is no other Lord besides Him, whom they who have expected shall possess eternal glory.

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

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

Our Lord and Savior, who had previously spoken through Isaiah, repeats the same sense in the Gospel: "How can anyone enter into the house of a strong man, and rifle his goods, unless he first bind the strong man, and then he shall rifle his house?" (Mark 3:27). The strong man and the

giant is the devil, who had subjugated all nations to his empire, daring to say to the Savior: "All these things have been delivered to me, and I give them to thee, if falling down thou wilt adore me" (Matt. 4:9). For the world is seated in wickedness (1 John 5), which none of the just was able to overcome: nor, according to Amos, to take away the prey from the mouth of the lion (Amos 3). Therefore, the question having been proposed, that no one can overcome the strong man and the giant, nor save what had been snatched by him, the Lord replied that all things were to be accomplished by His advent: namely, that the nations formerly captured by the giant should be taken away, and all his furniture, and his whole family should be divided among the Apostles. Fulfilling that which is written: "The King of virtues of the beloved, and of the beauty of the house to divide the spoils." For He is the one who, "ascending on high, led captivity captive, he gave gifts in men" (Ps. 67:13, 19; Eph. 4): those, namely, who before were captured into death, He received into life. Whence Symmachus interpreted more clearly: "But even the captivity of the strong shall be taken away, and the prey of the horrible shall be saved." Wishing the strong and horrible devil to be understood, who was overcome by the power of the Lord. Therefore the Lord, judging those who had oppressed Zion, or judging her judgment, shall deliver her sons who had been captured by the giant, and shall save them, and shall feed the adversary powers with their own flesh, and shall inebriate them as with new wine,

so that by no means by the slaughter of others, but by their own death they may be sated. And they who are flesh, because they have lost the spirit of God, let them feed on their own flesh. Which indeed the Saint also speaks in the Psalms: "When they that troubled me drew near to me, to eat my flesh" (Ps. 26:2). For not the spirit, which is incorporeal, but the flesh is eaten, lying open to the bites of fierce beasts. And then Zion shall say: nay, all flesh shall see the salvation of God, that He is her Redeemer and Savior who wrestled with Jacob, or was the helper of the strength of Jacob: so that, being lifted up in His passion, He might bless those who crucified Him: "Father, forgive them: for they know not what they do" (Luke 23:34).

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

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

After the calling of the Gentiles, and the nursing kings and princes, and the captivity of

the formerly strong and robust one, whose prey was distributed to the Apostles, and after the madness of the demons, who were sated with their own flesh and inebriated with their own blood: when all flesh knew that the Redeemer and the strong one was Himself the God of Jacob, He speaks to the people of the Jews concerning Zion, which had previously said: "The Lord hath forsaken me, and the Lord hath forgotten me." Do you think that by my harshness your mother, the earthly Jerusalem, has been cast away, and that I, of a rigid mind, gave her a bill of divorce, and do you not rather understand, what is true, that she withdrew from me by her own vice? For when I said to her: "Cease to do perversely, learn to do good," she would not hear me; but she turned a retreating shoulder against me: whence I spoke to her sons: "Woe to them, for they have departed from me." Manifest are they who have acted impiously against me. And to herself: "Thy own desertion shall instruct thee, and thy own malice shall chastise thee; and thou shalt know that it is an evil thing for thee that thou hast left me." But perhaps you cannot show a bill of divorce, and some creditor of mine, demanding money, since I had nothing to repay, received you in compensation for the debt? It is not so: but I will show you why I have forsaken the mother with the sons. Your crimes and sins have sold you to the demons, so that, ensnared by the pleasures of the present world, you should leave your parent, and she her husband. Whence I could no longer hold your adulterous mother, but I

permitted her, wishing to go away, to depart. But that everyone is sold by his own sins, while being left to our own judgment, we are led by our own will either to good or to evil, the Apostle Paul also teaches: "But I am carnal, sold under sin" (Rom. 7:14). For "he that committeth sin is the servant of sin" (John 8:34). And just as the covetous and spoilers are servants of mammon; so all sin rules over sinners. To whom it is said: "Let not sin reign in your mortal body" (Rom. 6:12). But that you may know that your mother was not repudiated by me, but withdrew by her own will, after many benefits I assumed a human body, and spoke not by the Prophets, but being present myself. I came, and there was no man, or no human. For all, leaving the image of man and human, took the images of beasts and serpents. Whence also it is said to Herod on account of his malice: "Go, and tell that fox" (Luke 13:32). And to the Pharisees: "Generations of vipers" (Matt. 23:33). And to the lustful: "They are become as amorous horses toward women" (Jer. 5:8). And of the voluptuous: "Cast not your pearls before swine." And to the impudent: "Neither give that which is holy to dogs" (Matt. 7:6). And in common of all: "The vision of the four-footed beasts that were in the desert" (Isa. 30). The Lord therefore came, and did not find a man. For man, when he was in honor, did not understand: he was compared to senseless beasts, and was made like to them (Ps. 48:13). I called, He says, them as a rational animal, and said: "Incline your ear to the words of my mouth" (Ps. 77:1), and "my people heard not

my voice." I cried out, and said: "He that thirsteth, let him come to me, and drink" (John 7:37). And in another place: "Come to me, all you that labor and are burdened" (Matt. 11:28). And "there was no one that would hear"; whence I spoke to them in the Gospel: "Neither have you seen the form of God, nor heard his voice, because you have not his word abiding in you" (John 5:37-38).

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

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

Against those who thought the Lord could not have delivered His people from captivity, He sets forth reason and most full examples. For He who made the Red Sea passable for His people (Exod. 14), dried up the flows of the Jordan, and when the rivers in Egypt were drying up, He turned the fishes into putrefaction (Exod. 7). And He who for three days in Egypt caused the darkness to be palpable, so that the heaven seemed as if covered with sackcloth and darkness: surely He

could also deliver His people from danger. Or because He had said above: 'I came, and there was no man: I called, and there was no one that would hear,' we can say this, that He who is the worker of such great signs, and makes the heaven and the lands and the seas serve His nod, could even Himself have escaped the cross, saying in the Gospel: 'Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of Angels' (Matt. 26:53)?

According to anagogy, at the rebuke of the Lord the sea becomes a desert, when all the bitterness of this world is dried up, and the rivers are desolated, concerning which the spiritual dragon used to say in Egypt: 'The rivers are mine, and I made them' (Ezek. 29:9). And concerning which we read in another place: 'What hast thou to do with the way of the Assyrians, to drink the waters of the rivers' (Jer. 2:18)? The fishes also, the net being cast into the sea, shall rot, those which shall have been separated from the good fishes. And that which follows: 'I will clothe the heaven with darkness, and as a haircloth shall be its covering,' let us understand either all that is above us as the heaven, just as the winged things that are in the air are called heavenly; and the adverse powers are said to be heavenly, which run to and fro between heaven and earth. Or certainly the heaven is clothed with darkness when it is covered over with clouds. According to that which is written: 'Who covereth the heaven with clouds, and giveth rain to the earth' (Ps. 146:8). And in the threatening of drought God speaks: 'I

will make the heaven brass, and the earth iron' (Deut. 28:23). Not that the nature of the elements is changed, but that through brass and iron the magnitude of the punishments is shown. The philosophers say that clouds are not raised on high more than ten stades from the earth, and hide the splendor of the sun. Therefore, it is not the heaven that is wrapped in sackcloth, but the light of heaven being shut out, the air which is below is obscured by the darkness of the cloud. We can interpret the heavens wrapped in darkness, and covered with sackcloth, in such a way as to say that all are under sin, and the saints also stand in need of the mercy of God.

BOOK FOURTEENTH.

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

helped me while sick with your prayers, pray also for the grace of Christ for me now healed, that by the same spirit with which the Prophets sang of future things, I may be able to enter into their cloud and mist, and to know the word of God, which is heard by no means with the ears of the flesh, but of the heart; and to say with the Prophet: 'The Lord giveth me the tongue of discipline, that I may know when it behooves me to speak.' Which testimony is the beginning of the fourteenth book on Isaiah, which I now desire to discuss.

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

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

of spittings. And the Lord is my helper, therefore I am not confounded: but I have set my face as a most strong rock, and I shall know that I shall not be confounded.

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

which are so clear that they pour a bright light of themselves into the eyes of all.

To the person of the Lord, therefore, in which also the previous book was finished, these things also are to be referred: that according to the dispensation of the assumed body He was learned, and received the tongue of discipline, that He might know when He ought to speak, when to be silent. Finally, He who was silent in His passion, now speaks in the whole world through the Apostles and apostolic men. And it is of great knowledge to give food to fellow-servants in due time, and to consider the persons of the hearers. Whence also the Apostle Paul, to those who did not receive the faith of the Prophets, speaks by the testimonies of their own authors: 'as some of your own poets have said: For we are also his offspring' (Acts 17:28): meaning Aratus. And again from a Comic poet: 'Evil communications corrupt good manners' (1 Cor. 15:33); and the hexameter verse of Epimenides: 'The Cretans are always liars, evil beasts, slothful bellies' (Tit. 1:12). If these do not keep the order and measure of the meters in translation, it should be known that in Greek they run with feet. But he did this because he had received the tongue of discipline, that he might know when it behooved him to speak a word. To whom was added an ear through grace, which he did not have through nature: that we may understand that by no means the ears of the body ought to be taken, but of the mind: concerning which also the Lord spoke in the Gospel: 'He that hath ears to hear, let him hear' (Luke 8:8).

Which discipline and learning opened His ears, that He might transmit the knowledge of the Father even to us; who did not contradict Him, but was made obedient unto death, even the death of the cross (Phil. 2:8). So that He gave His body or His back to blows; and the scourges struck the breast capable of God, and He did not turn away His cheeks from buffets. That He sustained this from the minister of the High Priest is not doubted: so that the Jewish people also mocked Him with emulation. Who, being struck and spat upon, was not ashamed, but was led as a lamb to the slaughter; and as a sheep before the shearer He opened not His mouth. But that the Son, according to the sacrament of the assumed body, heard from the Father what He should speak, we learn more fully in the Gospel, in which He Himself says: 'And the Father who sent me, he gave me commandment, what I should say, and what I should speak.' And again: 'As I hear, so I judge' (John 12:49; 5:30).

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

LXX: He who is near justifieth me: who is he that may be judged with me, let him resist me together? And who is he that may enter into judgment against me? let him draw near to me. Behold the Lord is my helper, who shall afflict

me? Behold you shall all grow old as a garment, and as a moth it shall eat you.

If anyone, He says, thinks me justly condemned to the cross and to have committed some sin, let him resist me. 'Who is he that may be judged with me,' that he may be overcome not by the power of my majesty, but by reason? For someone is judged with the Lord not by the authority of one reigning, but by the comparison of virtues: just as the Apostles also judge the twelve tribes of Israel, and the Ninevites and the Queen of Sheba the people of the Jews. According to which sense it is said to Jerusalem: 'Sodom is justified by thee' (Ezek. 16:52). Since therefore no one can be justified in the presence of the Lord, all shall grow old like a garment (Ps. 101:27). But that which grows old is near to perdition. And as a 'moth,' He says, 'shall eat them.' That is, the conscience of sins; and the zeal of the saved nations. Of which it is said at the end of this volume: 'Their worm shall not die' (Isa. 66:24). And in Micah against perverse princes: 'I will take away their goods as a moth eating out, and walking upon a rule in the day of watching' (Mic. 7:4, according to LXX). And in Proverbs: 'The moth of the bones is an understanding heart' (Prov. 14:30, according to LXX). For 'moth,' in the present place Symmachus interpreted 'rust,' and Aquila 'worm.'

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

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

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

and give thy voice to understanding, and if thou shalt seek her as money, and as treasures shalt search her out: then shalt thou understand the fear of the Lord, and shalt find the knowledge of God' (Prov. 2:3-5). This is the fear which keeps the souls of the saints whole and modest and pure, concerning which it is said: 'The holy fear of the Lord remains for ever and ever' (Ps. 18:10). To which the divine utterances exhort us: 'Fear the Lord, and give him glory' (Rev. 14:7). He therefore who so feareth the Lord, let him hear the voice of His servant or child, who walked in darkness, and had no light; who had no form nor glory, but in the likeness of sinful flesh took the form of a servant, that He might overcome sin in the flesh. Of Him it is said, that He should 'hope in the name of the Lord, and lean upon his God': so that whatever belongs to human frailty, He may corroborate and uphold by divine majesty. This is according to the Hebrew. But according to the Septuagint it is said of sinners, who refused to obey the voice of His Son, and walk in the darkness of error, and therefore have no light. For it could not be that wisdom should enter into a perverse soul. They knew not nor understood; and therefore they walk in darkness. For they have not done the works and commandments of the Lord, nor have they sown justice for themselves, nor have they gathered from the vine, that they might kindle for themselves the light of knowledge. For he that desires wisdom, let him keep the commandments, and the Lord will grant it to him. Whence also it is said to God: 'Thy precepts

are light.' And elsewhere: 'The commandment of the Lord is lightsome, enlightening the eyes' (Ps. 18:9). And the impious are commanded to trust in the Lord, and falling by their sins, to lean upon and be upheld by His help.

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

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

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

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

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

her desert as delights, and her wilderness as the garden of the Lord. Joy and gladness shall be found in her, thanksgiving and the voice of praise.

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

To those sleeping in perpetual sorrow and grief, who kindled a fire for themselves and made the flames most strong, you who follow justice and seek the Lord (meaning the choir of the Apostles and of those believing through the Apostles), look to the rock, that is, Abraham your father, from whom you were hewn, and to the hole of the pit, out of which you were dug, that is, Sarah who bore you. And consider this, that when he was a hundred and one years old, and had a sterile wife, I multiplied his sons as the stars of heaven, so that the multitude surpassed number. If therefore from one man so many thousands of peoples were born; what is it great for me to restore the ruins of Zion, and change her deserts into a paradise of pleasure, and into the garden of the Lord which God planted in Eden toward the East: and that there should be found in her instead of var-

ious trees joy and gladness, confession and the voice of praise? The Jews refer this to the times of Zerubbabel, because after the devastation of Babylonia Zion was restored, and the Temple built, and the ancient religion returned. But just as it is said above to Zion (at chap. 49:22, 23): 'They shall bring thy sons in their arms, and shall carry thy daughters upon their shoulders.' And kings shall be thy nursing fathers, and queens thy nurses. And: 'Behold these shall come from afar, and those from the North and from the sea, and these from the south country'; when Zion shall say: 'The place is too strait for me: make me room to dwell in,' which things exclude the mediocrity of those times, nor are known to have been fulfilled upon the earthly Jerusalem: so also here the Lord speaks to those who follow that which is just, according to that which is said elsewhere: 'Seek peace, and pursue it' (Ps. 33:15); and again: 'Following hospitality' (Rom. 12:13). And they seek the Lord, so that from the former things he may conjecture the present: since much more difficult things have already been done, they should not doubt that these things which are promised will be in the future. Furthermore, according to the LXX it is said to the persecutors of justice, that they should look upon the most strong rock, which they have hewn, and the pit of the lake which they have dug, that is, the Lord Savior, of whom the Apostle speaks: 'And the rock was Christ' (1 Cor. 10:4). And elsewhere it is written: 'He set my feet upon a rock' (Ps. 39:3). And again: 'He exalted me on a rock.' For they pierced His

side with a lance, out of which came blood and water, and they dug His hands and feet, the Lord Savior Himself saying: 'They have dug my hands and my feet, they have numbered all my bones' (Ps. 21:17). We can say the hewn rock is the tomb of the Savior, in which He was laid, and rising from the dead, He begot innumerable sons. And He was called Abraham, that is, father of many nations. Just as Sarah, previously sterile, is interpreted as the Church, which by another name is called Zion, which the Lord has comforted, and has made her deserts as a paradise. For many are the children of the desolate, more than of her that hath a husband. And that which is said: 'And those things which are toward the West, I will place in the paradise of the Lord,' or 'in the garden of God,' signifies that a sudden light has risen for those sitting in darkness and the shadow of death. For paradise, in whose place we translated 'delights,' in Hebrew is put EDEN, of which it is written in the beginning of Genesis. And this is to be noted, that in Zion, which is compared to the paradise of God, there ought to be nothing else except joy and gladness, confession and the voice of praise, so that what the saints are to do in the heavens with the Angels of God, this they may also meditate on earth by perpetual praise of the Lord.

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

islands shall wait for me, and they shall sustain my arm.

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

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

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

And that which follows: "And my arms shall judge the peoples." Or according to the LXX: "And in my arm shall the nations hope," either signifies this, that all are judged by His power, or that all nations are to believe in Christ, who is the arm and strength of God. It is also said in another place: "Thine arm is with power. Let thy hand be strengthened, and let thy right hand be exalted"

(Ps. 88:14). And again: "Sing to the Lord a new song: his right hand and his holy arm shall save for him" (Ps. 97:1, 2). For the right hand and the arm of the Lord is He Himself, who saved for Himself those who were previously lost, so that none of those whom the Father had given Him should perish (John 17). Moreover, that the "islands" are called either the souls of the Saints, which in the persecutions of this world are solidly grounded in faith toward God, or the multitude of the Churches from the nations, we have frequently explained. And just as the arm of the Lord is the Savior: so His "arms" which judge the peoples, we can understand as all the saints, in whom God will judge the world.

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

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

This is what the Lord speaks in the Gospel: "Heaven and earth shall pass away: but my words shall not pass away" (Matt. 24:35). And David sings in the psalm: "In the beginning thou, O Lord, didst found the earth, and the heavens are the works of thy hands. They shall perish, but

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

Moreover, since the heaven grows old and the earth, consequently also those things which are contained in the circle of heaven, and men, who are the inhabitants of the earth, shall die like these: not unto their own destruction, but unto the abolition of the ancient vileness, and the innovation of future glory; when the "just shall shine like the sun" (Matt. 13:43); and the past and ancient things having departed, all things shall be made new. Some take "perishing" and

"growing old" as meaning abolition and death. According to that which we read in the Catholic Epistle: "The heavens which now are and the earth, by the same word are reserved unto fire." And again: "The burning elements shall be dissolved" (2 Pet. 3:7). Which indeed is also the opinion of the philosophers of the world, that all things which we see shall perish by fire. Whence also the Apostle says: "The figure of this world passes away, as we contemplate not those things which are seen, but those which are not seen. For the things which are seen are temporal: but those which are not seen are eternal" (1 Cor. 7:31, 2 Cor. 4:18). Something of this sort the apostle John also writes: "The world passes away, and the desire thereof" (1 John 2:17).

And in the Hebrew it is said: "The heavens shall melt away like smoke." Or according to Aquila and Symmachus: "they shall be crushed into nothing," and shall be worn away and vanish in the manner of salt, of whom the former said "elysthesan" (ἠλίσθησαν), the latter "alisousin" (ἁλίσουσιν); which it is manifest draws its etymology from the crushing and dissolving of salt. Concerning which I wonder what the Septuagint wished to say, "the heaven was made firm like smoke": for if firmness is taken for strength, how is that which is firm compared to smoke? Unless perhaps we can say this, that all the firmness and strength and fortitude of the heavens is equalled to the most empty wind and smoke, which is dissolved into the air, according to Ecclesiastes: "Vanity of vanities, and all is vanity" (Eccl. 1:2).

And this must be said, that if heaven and earth shall perish and grow old, by what consequence should its inhabitants die and perish like them; since we know that souls are perpetual, and bodies are to rise again? From which it is clear that heaven and earth do not perish and are not reduced to nothing, but are changed for the better.

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

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

He who had said above: "A law shall go forth from me, and my judgment for a light of the nations": now speaks to those same ones, who know His judgment, and have His law in their hearts, so that they may do all things with judgment, and may have the law which the Lord promises through Jeremiah, saying (Jer. 31:31ff): "I will establish a new covenant, not according to the covenant which I disposed for their fathers: but I will establish a covenant, giving my laws

in their minds: and upon their heart I will write them; and I will be their God, and they shall be my people": so that they may by no means live according to the letter, but according to the spirit, restoring the natural law in their hearts, of which the Apostle also writes: "For when the nations, who have not the law, do by nature those things which are of the law: these not having the law, are a law unto themselves, who show the work of the law written in their hearts" (Rom. 2:14). Concerning which law it is signified in the psalm: "The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. The law of his God is in his heart: and his steps shall not be supplanted" (Ps. 36:30, 31). And because the prophetic spirit knew that there would be many persecutions for the believers, he exhorts them to fortitude, indeed to contempt of those who are to persecute them. Which also the Lord spoke in the Gospel: "Fear not those who kill the body, but cannot kill the soul: but rather fear him, who can destroy both soul and body in Gehenna" (Matt. 10:28). And in another place: "Rejoice, when they shall say all evil against you, lying" (ibid., 5:11). For just as a garment is consumed by a worm, or by time; and just as wool is devoured by a moth: so all the reproach of the persecutors shall pass away with the persecutors. Whence also the Apostles gloried, that they were counted worthy to suffer contumely for the Lord (Acts 5). Moreover, they gloried because the salvation and justice of the Lord, which had promised them victory and rewards, that is, the Lord and Savior,

remains forever, or in both generations of the former people and the later, who received His advent, of whom it is also said above: "My just one is near, my savior is gone forth."

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

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

The name "Jerusalem," which is added here by the LXX, is neither found in the Hebrew nor placed by any of the three Interpreters; wherefore it is to be marked with an obelus, and thus

the following chapter is to be coupled with the preceding sense. The Lord had exhorted those believing in Him, saying: "Fear not the reproach of men, and be not afraid of their blasphemies." And He had promised them His salvation and everlasting justice for help, which is none other besides Christ, the arm of the Lord, of whom He had said above: "And in my arm shall the nations hope." Whence the people speak to the arm of the Lord, and deprecate His advent, and implore the promised help, saying: "Arise, arise: put on strength, O arm of the Lord." Arise as in the ancient days, and exercise all thy strength, so that Thou who through many ages hast delivered Thy Saints from dangers, mayest also protect us by Thy strength. For Thou art He who hast struck the proud one, hast wounded the dragon, namely Pharaoh the king of Egypt, who is also called the great dragon in Ezekiel (Ezek. 29). Thou hast dried up the Red Sea, so that through the most mighty waters and the depths of the sea Thy people might find a way, and flee the pursuing Egyptians. Therefore, Thou who hast done these things: now also bring back those redeemed and delivered by Thy blood into Zion, and into the celestial Jerusalem, or into the Church which Thou hast prepared for Thyself by Thy blood: in which when they shall be, they shall rejoice with everlasting gladness, and shall say: "Lord, thou hast crowned us as with a shield of thy good will" (Ps. 5:13). For they shall have joy and gladness, sorrow and mourning fleeing away. This is according to the Hebrew.

But according to the LXX, Jerusalem, that is, the sinful soul, is provoked to put on the strength of her arm, and to assume her former works, just as she was before she fell: when she was conversant in the day and in the light. Thou art she, it says, who hast overcome the broad and spacious way which leads to death: and hast dissipated the dragon, the tortuous serpent: concerning whom it is also read in the Psalms: "Thou hast crushed the heads of the dragons in the waters" (Ps. 73:13). Remember thy former strength, that thou hast trodden upon the sea of this world, and hast made it to be a desert, and hast found a way in the midst of the waves. Whence also the Apostle Peter passed over the sea of this world to the Lord, and he who walked by faith, began to be submerged by infidelity: except that he was sustained by the right hand of the Lord. Just as therefore the former victory was granted by the Lord helping: so also to those returning after repentance, and hearing: "Shall he that falls not rise again? says the Lord" (Jer. 8:4). And: "Be converted to me, ye returning children; and I will heal your contritions" (ibid. 3), He Himself will stretch out His hand, and bring them back into Zion, the watch-tower and summit of virtues, with everlasting joy and gladness, and will place praise and gladness upon their head. For the eyes of a wise man are in his head; and they shall have this crown, and be protected by this diadem, that they may always rejoice and praise the Lord, because for sorrow, mourning, and groaning, joys have succeeded.

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

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

and in the shadow of my hand I will protect thee: in which I have established the heaven, and founded the earth; and he shall say to Zion, thou art my people.

The people of the believers had entreated the arm of the Lord, who is Himself the power of God and the wisdom of God, that He should arise and provide help to them, and that with Him fighting for the saints, they might possess joy and gladness, sorrow and mourning having been put to flight. Therefore either the arm of the Lord, or the Lord Himself answered: "I am, I am"; and by no means through the Prophets, but I myself will comfort you: the God of mercies, and the Father of all consolation. And I wonder how, when I said above: "Fear not the reproach of men and be not afraid of their blasphemies," you have feared the madness of the persecutors, and have not known them to be mortal, who like grass suddenly wither and perish. And certainly at that time when you feared them, you forgot the Lord your maker. For if the memory of Me had always been turned in your heart, you would never have feared men, who are to be dissolved into ash. And whom did you forget? God who suspended the heavens by incredible power, and founded the earth with a stable mass. And you feared your adversaries, not for a short time, which could be granted to you in some part; but continually and all the day, so that when you had the light of faith, the darkness of fear possessed you, and of him who thought you were about to perish. Where therefore is now the pride of the

persecutors? Where the secular power, by which they raged against you with a rabid mouth? Quickly my son shall come, walking and treading down your adversaries, so that he may open for you the way of victory: or that he may unseal the lower regions, who shall not kill unto utter destruction; but wishes to save those who are converted. Finally, his bread, which is interpreted as doctrine, the Gospel proving it, shall never fail, but shall always be open for those wishing to eat. And at the same time he makes an apostrophe to the Son, whom he promises is quickly to come, and whose bread he says is perpetual: that He Himself according to the dispensation of the assumed flesh is his Lord God, who makes the sea to be troubled, and its waves to swell, so that against his servants the pride of the persecutors is inflated, which again, the Lord helping, shall be stilled. And he says, that He has put His words in His mouth. For whatever the Son speaks, are the words of the Father, and He has protected Him in the shadow of His hand. And therefore He has been protected that He may plant new heavens, and found a new earth, and say to Zion, that is, to the Church: "Thou art my people." Therefore Zion is none other than the people of God. Symmachus in that place where we said: "He shall come quickly walking to open, and he shall not kill unto utter destruction," thus interpreted: "Quickly shall hell be opened, and he shall not die unto corruption," Christ being understood, who speaks in the fifteenth psalm: "Thou wilt not leave my soul in hell, nor wilt thou give thy holy

one to see corruption." In that place also where we according to the Hebrew and Aquila translated: "I have put my words in thy mouth, and in the shadow of my hand I have protected thee, that thou mightest plant the heavens, and found the earth, and mightest say to Zion: thou art my people," he thus translated: "I will put my words in thy mouth, and in the shadow of my hand I will protect thee, in which I have planted the heaven, and founded the earth, and that I may say to Zion: thou art my people."

According to the LXX, it is said to every soul of the believers, because created in the image and likeness of God, she has ignored her own dignity; but has feared man and the son of man, who can only kill the body, and she has not known herself to be immortal, nor has she said with the Prophet: "The Lord is my illumination and my savior, whom shall I fear? The Lord is the protector of my life, of whom shall I be afraid?" (Ps. 26:1, 2)? And again: "The Lord is my helper, I will not fear what man may do to me. The Lord is my aider, and I shall despise my enemies" (Ps. 117:6, 7). Moreover, what man is, is demonstrated by another verse: "In the Lord I will hope: I will not fear what flesh may do to me" (Ps. 55:5). Whence it is now said: Thou hast feared from a mortal man, and from the son of man, who are withered like grass. For all flesh is grass, and all the glory thereof like the flower of grass (Isa. 40), and terrified by the power of the judge, thou hast forgotten that He Himself was thy protector, who made heaven and earth, and all the elements which we see;

or those heavens which carry the image of the super-celestial, and that earth which multiplies the seed of the Lord. Moreover, that which is said above: "And he shall not kill unto corruption, and his bread shall not fail," was added from the edition of Theodotion from the Hebrew. He Himself troubles the sea, and makes its waves to sound, to whom it is also sung in the Psalms: "Thou rulest the strength of the sea and thou mitigatest the commotion of its waves" (Ps. 88:10). In Jeremiah also it is written: "Will you not fear me, says the Lord, and will you not be afraid before my face, who have set the sands as a bound for the sea, an everlasting precept which shall not pass away?" (Jer. 5:22). The seas were troubled when the net of the Lord drew out a multitude of fishes (Matt. 13). And the Lord put His words in the mouth of the believer, and protected him in the shadow of His hand. Who also speaks in the Gospel: "When they shall deliver you up, do not think how or what you are to speak; for it shall be given to you in that hour what you are to speak. For it is not you who speak; but the spirit of your father, who speaks in you" (Matt. 10:19, 20). And in another place He says to the just: "Dilate thy mouth and I will fill it" (Ps. 80:12). And again: "Open thy mouth for the word of God: for the Lord shall give the word to those evangelizing with much power." Whence God speaks to the interior man of Jeremiah, after He touched his mouth: "Behold I have given my speeches in thy mouth" (Jer. 1:9). Who could sing with the Psalmist: "He put into my mouth a new song, a hymn to our God"

(Ps. 39:4). Moreover, who has worked all these things, except the Lord and Savior, who made heaven and earth, and says to Zion: "Thou art my people"? Which fits the proper Church gathered from the nations. And in Hosea He promises to the believers, saying: "I will call that which was not my people, my people: and he shall say to me: Thou art my God" (Hos. 2:24).

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

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

That Jerusalem and Zion are a double name (dyonymon) I have often taught: of which Zion,

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

of pure wine from my hand: and thou shalt give it to drink to all the nations, to which I shall send thee. And they shall drink and vomit, and be mad before the face of the sword, which I shall send in the midst of them" (Jer. 25:15, 16). And when He says that He has given it to drink to other nations, and to Jerusalem, and to the cities of Judah, He adds: "Thus says the Lord Almighty the God of Israel: Drink and be drunk, and vomit: and fall before the face of the sword, which I shall send in the midst of you" (Jer. 25:27). And it is to be noted that this cup of the fury of the Lord is His sword, which is sent in the midst of sinners.

In which a question arises: how after drinking, drunkenness and vomiting and ruin, it is said in Jeremiah that Jerusalem is not able to arise, and now through Isaiah He speaks to her: "Be lifted up, be lifted up, arise Jerusalem." Which is thus solved: As long as anyone drinks the cup, and is inebriated, and is mad, and vomits, and falls, he is not able to arise, for he has not yet drunk out the cup of the Lord, nor reached the dregs, so that he has drunk it even to the bottom. But now He speaks to Jerusalem of the past time: "thou who hast drunk from the hand of the Lord the cup of his fury": and not, "thou who art drinking." At the same time it is to be considered, that no prophet, no Apostle was from that time in Judea, who might comfort her, and take her by the hand, and lift her up as she lay. From which it is manifest, that these things are said after the last captivity: otherwise in Babylon and after Babylon, history relates that she had Ezekiel and

the other Prophets. Moreover, that which he says: "There are two things, which have happened to thee," or "these two things are contrary to thee: who shall be sorry over thee?" And for two, he adds four: vastness and contrition, famine and the sword: it is similar to that which is sung in the Psalter: "God has spoken once, these two things have I heard: that power is God's, and mercy to thee, O Lord: because thou wilt render to every man according to his works" (Ps. 61:12, 13). For there indeed God speaks once, that He is almighty, and the Prophet hears two things, that His omnipotence prevails in both parts, so that He both grants mercy to those who repent, and renders the punishments which they deserve to those who remain in sin. According to which also in another place two things happened to Jerusalem, which individually have two. For ruin, or vastness, contrition follows: famine and the sword follow destruction. We can understand these things according to anagogy also concerning the sinful soul, which not wishing to drink the cup of the fury of the Lord, says in the psalm: "Lord, rebuke me not in thy fury, nor chastise me in thy wrath" (Ps. 6:1). But if she has drunk, it is good for her to feel her punishments, and to hear the Lord saying: When the wrath of my fury has passed, I will again heal. And elsewhere: "Shall he that falls not rise again, says the Lord" (Jer. 8:4)?

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

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

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

Furthermore, according to the Septuagint: those who have refused to have spiritual riches in every word, and knowledge, and good works; but have been poor men who do not sustain the threat, shall by no means dwell in houses, which are built up by virtues, but in the beginnings of the ways, and in the exit touching all things, and leaving all things. Who are rightly said to sleep with that sleep, of which it is written: "They have slept their sleep, and have found nothing" (Ps. 75:6). With which sleep the king of the Assyrians lulled them to sleep. And they are compared to half-cooked beets, which kind of vegetable is most vile and most fragile. Concerning which vegetables I think that is said in the Psalms:

"Be not zealous against the malignant, nor envy those that work iniquity. For like grass they shall quickly wither, and like the herbs of the field they shall quickly fall" (Ps. 36:1, 2). For it is the food of the sick. He who is once unbelieving is called a raw beet. Moreover, he who, content with simple faith, does works of justice without reason and the truth of dogmas, can be called a cooked beet. Furthermore, he who fluctuates in the middle between vices and virtues, and approaches the service of God with a double heart, he is most rightly called a half-cooked beet, to whom also in the Apocalypse of John God speaks: "I would that thou wert either cold or hot: but now because thou art lukewarm, I will vomit thee out" (Rev. 3:15, 16). Which lukewarm and sleeping ones are full of the fury of the Lord, and dissolved, or failing through the Lord God: not because the Lord is the cause of their dissolution, He who did not make death, nor is He delighted in the destruction of the living: but because those who have sinned in the Law, shall be judged by the Law, which works the wrath of God for those who are prevaricators thereof.

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

hast laid thy body as the ground, and as a way to those that pass over.

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

O Jerusalem, to whom I said: Raise thyself, raise thyself, arise, and do penance: because thou hast drunk from the hand of the Lord the cup of His fury, and thou hast drunk it up even to the dregs: and thy sons, who have been dispersed in the whole world, and being led captive have lain in the streets, and at the heads of the ways; know that thou art poor and humbled, and drunk, not with wine, but with the fury of the Lord. Therefore, if thou shalt do penance, and having been raised shalt arise, thou shalt know that the cup of slumber and of ruin—or according to Symmachus and Theodotion, "of tearing and of commotion"—is to be taken away from thy hand: and the kondy, for which in this place also Symmachus interpreted "crater" (bowl), thou shalt drink no more: but it is to be delivered to thy adversaries, who said to thy soul, "Bow down, that we may pass over": and when they said so, thou wast bowed down by thy own will. "And

thou hast laid thy body, or back, like the ground": or according to the Septuagint, "thy midparts and thy necks for those passing over outside." Let this be said according to history, that if Jerusalem shall wish to raise herself, and to arise, she may by no means drink the cup of the fury of the Lord, nor suffer anymore what she previously sustained.

But that we may come according to the Septuagint to the spiritual understanding, it is said to the soul humbled by vices, and drunk with perturbations, that she may know she has the Lord as her judge, and that she is to render an account of all things. Which if she shall have been converted to better things, the cup of ruin is to be taken away from her hands, and the crater of the fury of the Lord, which contained punishments, concerning which also Ezekiel says to Jerusalem: "Thou shalt drink the cup of thy sister Samaria, deep and wide, that thou mayest be inebriated" (Ezek. 23:32), it is to be delivered into the hands of those who had humbled her. Without doubt it signifies the adversary powers, which said to her soul: "Bow down, that we may pass over." In which it is likewise to be noted, that they did not bow her down, nor did they use force, so that she who was previously erect should be inclined to the ground: but they left it to her own judgment. But she by her own will placed her neck or back, or her whole body, not inside, but outside, to those who have trodden her down. We read something similar also in the Gospel (Luke 13), that for eighteen years Satan had bowed down

the woman, whom the Lord raised to her former state, so that she could say: "I have lifted up my eyes to the mountains, from whence help shall come to me" (Ps. 120:1); and: "To thee have I lifted up my eyes, who dwellest in heaven" (Ps. 122:1).

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

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

Again in this place the name Zion, as above by the LXX, has been added, and therefore marked with an obelus (veru). To her, therefore, to whom he had said above (Chap. LI, 9): "Raise thyself, raise thyself, arise, O Jerusalem": now he speaks to the same: "Arise, arise, put on thy strength, O Zion." Moreover, what Zion is, the following verse shows: "Put on the garments of thy glory, O Jerusalem." We have said this, that we may prove Jerusalem and Zion to be one city. And it is commanded her, that she lay aside her mournful garments, and be clothed with those which she had before she drank from the hand of the Lord the cup of fury. And she is called the city of the sanctuary, for this is what CODES () sounds like, on account of the temple, which was built in her. Or "of the Holy One," on account of the knowledge of God: or "holy," because she alone in the whole world had received the law. Whence also after

the resurrection of the Savior the bodies of the dead appeared in the holy city. Which certainly, on account of the blasphemy and the hands sent against the Lord, could not be holy (Matth. 27). And what is promised, if she shall have arisen after the ruin, and shall have been clothed with her strength and glory, that the uncircumcised and the unclean shall by no means pass through her anymore, this signifies what also the Apostle Paul says: "What participation hath justice with iniquity? What society hath light with darkness? What convention hath Christ with Belial? What part hath a faithful man with an unbeliever? What agreement hath the temple of God with idols" (2 Cor. 6:14, 15)? Which things indeed, as we have begun to explain, are all referred to the state of the soul. Because if through penance she shall have received her former strength, let her be called the habitation of the Holy One, and let her become the Temple of God, and by no means let the uncircumcised and unclean logismos (thought) pass through her. Concerning which it is said: "Cleanse me from my hidden sins, O Lord, and from those of others spare thy servant. If they shall not have dominion over me, then I shall be immaculate, and I shall be cleansed from the greatest sin" (Ps. 18:13, 14). Moreover, all things which are promised to Zion and Jerusalem, are not said to her stones and ashes and cinders, as the Jews dream, so that she may be restored to her former state: but to the people of Jerusalem, who killed the Prophets, and stoned those who were sent to them (Matth. 23), and at last even sent

hands against the Son of God. Who falling in the passion of Christ, was raised up in His resurrection: when many thousands of the Jews believed, and the remnants were made safe. We can say the same also concerning the Church, which is a vision of peace and a watchtower; if she shall have fallen into heresy, she is commanded to go out and take up the ornaments of her former faith. And if she shall have been raised up, the rewards of holiness and of continence are promised to her, so that by no means shall the uncircumcised and the unclean pass through her. Which can be referred not to the concision of the flesh and the foreskin, but to the uncleanness or cleanness of works, so that we may call uncircumcised and unclean those who serve the pleasure and lust of the body. Finally, to those circumcised in flesh, not in spirit, Jeremiah speaks: "All the nations are uncircumcised in flesh: but the sons of Israel are uncircumcised in their hearts" (Jerem. 9:26). And the blessed Apostle, disputing concerning virginity and continence and marriages, cast into the midst: "Is any man called being circumcised? let him not bring on the foreskin. Is any man called in uncircumcision? let him not be circumcised" (1 Cor. 7:18). Which seems to me to be said in other words: He who is called without a wife, and shall have believed, let him not take a wife. Or on the contrary: having a wife, he has believed in Christ, let him by no means make a divorce. Which sense he keeps not only in circumcision and in uncircumcision, but in liberty and servitude, so that he calls the virgins and the continent free,

and those who render the debt to a wife servants. For it is not in our power to bring on the foreskin after circumcision, according to those who in the book of the Maccabees are said to have made themselves foreskins: which is said concerning the sons being born, and not concerning the fathers. Or he who is called free, is more a servant of Christ (Ibid., 7:22), since in the baptism of Christ there is no difference of Jew, ethnic, Greek, and Barbarian, of man and woman, of free and servant.

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

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

The Prophet's discourse is by no means to Jerusalem, that is, to the ruins of her stones, and her ashes and cinders, but to the people who dwell in her; and that she is called a daughter on account of the effeminacy of her mind, the following verse shows, in which he says: "Loose the bonds of thy neck, O captive daughter of Zion." For truly captive is the people of the Jews, who even until today carry the yoke of Nebuchadnezzar, and are bound by the ropes of their own sins and blasphemies: who was sold for nothing, and did nothing worthy for which he could be re-

deemed. To whom also above it is said: "Behold, for your sins you are sold: and for your iniquities I have dismissed your mother." And he renders the causes why they were sold, why cast away. Because, he says, I came, and there was no man: I called, and there was no one who heard. From which it is manifest, that for this reason they were delivered to error and to demons, because they had not heard Him crying: "Come to me, all you that labor and are burdened" (Matth. 11:28). Moreover, those who shall wish to believe shall be redeemed, by no means with silver and money, but by the precious blood of Christ, so that they may hear through the Apostles: "Grace to you and peace" (Rom. 1:7). For we are reconciled to God not for our merits, but for the grace and faith of Christ. It is also said to the soul, which, polluted by the filth of vices, had lost the whiteness of its former conversation, that she should shake off the dust with the Apostles, which adhered to her feet (Matth. 10). For it could not happen, that she who, being prostrate, had subjected her neck outside to those passing over: and had joined her midparts to the earth, and had said: "My soul is humbled in the dust, my belly hath cleaved to the earth" (Ps. 43:25), should not have received the image of the earthy. From which the Apostle recalls us, saying: "As we have borne the image of the earthy, so let us bear also the image of the heavenly" (1 Cor. 15:49). Whence those who are in the flesh, cannot please God (Rom. 8). Not that the nature of the flesh is condemned, whose founder is God, and in which very many

have pleased God, and reign with Christ: but that the works of the flesh are repudiated, concerning which the same Apostle speaks: "But I am carnal, sold under sin" (Rom. 7:14). Finally, to men of this kind he says: "Whereas there is among you zeal and envying, are you not carnal, and walk according to man" (1 Cor. 3:3)? And on the contrary to the saints: "But you are not in the flesh: if so be that the Spirit of God dwelleth in you." Therefore the dust is shaken off, concerning which it is written: "Shall the dust confess to thee, or declare thy truth" (Ps. 29:10), so that the bonds of our neck may be loosed; and we may by no means hear: "an iron sinew is thy neck"; but with the spouse we may deserve to hear: "How beautiful are thy cheeks, like the turtle-dove's: thy neck like jewels" (Cant. 1:9). And again: "I have put bracelets on thy hands, and a necklace on thy neck"; so that, being liberated from the heavy burden, and receiving our former ornaments, we may cease to be captives: redeemed by Him, who came to preach remission to the captives. And concerning whom it is written (Isa. 45:13): "He shall build my city, and he shall bring back the captivity of my people, not for price nor for presents." To which sense also the Apostle Peter agrees: "Knowing that you were not redeemed with corruptible silver and gold from your vain conversation, delivered by your fathers, but with the blood of the immaculate lamb" (1 Pet. 1:18).

(Vers. 4 seqq.) For thus saith the Lord God: My people went down into Egypt at the beginning, to be a sojourner there: and the Assyrian hath

oppressed him without any cause. And now what have I here, saith the Lord? For my people is taken away for nothing: his rulers act iniquitously, saith the Lord, and my name is continually blasphemed all the day long. Therefore my people shall know my name in that day: because I myself that spoke, behold I am here.

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

He reproves the people of the Jews, and predicts the things to come. That he who by his own will in Jacob went down to the Egyptians, and in the time of necessity and famine sojourned in the land of Goshen (Gen. 47): afterwards sustained calumny from the Assyrians, whom he had harmed in nothing; and was transferred into Babylon in captivity (4 Kings 17, 25). Whence he infers: "And now what have I here, saith the Lord?" And the sense is: I have nothing remaining for which I should stay in this region, from which my people has been taken away for nothing, and sold for their sins, and like an oryx caught in a net, either by the forces of the Romans, or by the snares of the devil, by which they are held bound even until now. Moreover,

that they might suffer these things, their rulers and masters acted iniquitously; who according to Symmachus and Theodotion, "shall howl"; according to Aquila, "shall weep," when they shall have been delivered to torments. For they are the ones who stirred up the people against the Savior, so that they cried out with a consonant voice: "Crucify, crucify such a one" (John 19:15). Concerning whom he had already said before: "The Lord Himself will come with the ancients of the people and with the princes thereof. But why have you burnt up my vineyard and the prey of the poor is in your houses" (Isa. 3:14)? Wherefore according to the Septuagint he speaks to them: "Because of you my name is always blasphemed among the Gentiles." And it is to be known that "among the Gentiles" is not had in the Hebrew, but absolutely, "my name is continually blasphemed," so that it may be understood, in your synagogues: who days and nights blaspheme the Savior, and under the name, as I have often said, of Nazarenes, three times a day heap curses upon the Christians. Therefore, while they are blaspheming and cursing the Lord, His people of whom it has been frequently said now, that is, the Christian people, shall know the name of Him who is to come in the name of the Father. And therefore they shall know, because He himself who previously spoke through the Prophets, being present shall instruct the peoples.

According to the Septuagint God speaks to Israel, that they went down into Egypt by their own will. Moses saying in Deuteronomy: "In seventy

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

the nations" (Ps. 21:28 seqq.). Whence it is said to the princes of the Jews: "Wonder, and howl," since you are the cause of the ruin of the people.

Furthermore, according to anagogy we can say this, that the people of God descend into the Egypt of this world by their own will, when one is a lover of pleasures more than of God, and does not hear that prophetic word: "Woe to them that go down into Egypt for help" (Isa. 31:1). Who when he shall have been soothed by vices, and shall have dwelt in the place of waters and rivers, which has not the dryness of chastity: then he shall be violently delivered to the Assyrians, so that they may rule over him, who afterwards may reprove and convict him in sin. For they are both enemies and avengers, concerning whom he speaks to Israel: "And now what hast thou to do with the way of Egypt, to drink the water of Geon: and what hast thou to do with the way of the Assyrians, to drink the water of the rivers" (Jer. 2:18). He therefore who descends into Egypt, and from the high Jerusalem has fallen to lower things: and going to Jericho, another Egypt, has received many wounds from robbers, it is said to him: And now what have you here? why do you pretend to be in the land and in the Church of God, you who by study and every desire have descended into Egypt, and are possessed by the Assyrians, and have been captured: and you ought rather to howl and mourn; because on account of your vices and sins, the name of God is blasphemed among the Gentiles? to whom it is said in Ezekiel: "You have contaminated my

name among the nations" (Ezek. 36:20). And just as in the Gospel the Lord speaks to the disciples: "Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven" (Matth. 5:16): so on the contrary, when we have done evil works, the name of God because of us is blasphemed among the Gentiles. Therefore he who has the knowledge of the name of God, and that he was made after His image and likeness, is not ignorant, he shall live in the light. And it shall be in the day, of which Abraham exulted that he had seen it (John 8); concerning which also holy David speaks: "This is the day which the Lord hath made, let us exult and be glad in it" (Ps. 117:24). For those who have illuminated for themselves the light of knowledge, and have the everlasting light, which was promised to those believing: "The Lord shall be unto thee an everlasting light" (Isa. 60:20), walk honestly in the day, and are sons of light and of the day; and they know Him who says to Moses: "Go, tell the sons of Israel, HE WHO IS hath sent me" (Exod. 3:14): and Him whom they had previously known in the saints, they shall know also to be present to themselves.

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

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

Consequently concerning Him who had said above: "I myself that spoke, behold I am here," the Prophet now witnesses that He Himself preached the Gospel upon the mountains, that is, upon the Apostles, concerning whom it is written: "Approach the everlasting mountains" (Mic. 2:9, according to LXX); and whose doctrine is the illumination of God. Whence it is said to Him in the Psalms: "Thou enlightenest wonderfully from the everlasting mountains" (Ps. 75:5). He announced and preached peace to those who were far off, that is, to the Gentiles; and near, that is, to the Jews: reconciling the world to God, concerning whom it is sung under the name of Solomon in the psalm: "In his days shall justice spring up, and abundance of peace, till the moon be taken away" (Ps. 71:7). And in this same Prophet concerning the child who is born, and concerning the son who is given to us, whose principality is upon His shoulder, and He shall be called the Angel of great counsel, after the rest it is said (Supra, 9:7): "And of His peace there shall be no end." For He himself is our peace, who hath pacified all things through the blood of His cross

in heaven and on earth. Who spoke to the Apostles: "My peace I give to you, my peace I leave to you" (John 14:27). And He announced to us good things, not those which are called indifferent by the Philosophers; but those which are truly good, which the Father gives to those asking Him, that is, all the graces of the Holy Spirit. Finally, another Evangelist in the same place writes: "How much more will your Father who is in heaven, give the Holy Spirit to those asking Him" (Luke 11:13)? These are the good things which the Lord promises to those believing: "Hearken to me and you shall eat good things; and your soul shall be delighted in good things"; and not only good things, but He announced salvation to all, which He himself provided who says to Zion, that is, to the Church: "Thy God shall reign [Al. Hath reigned]." Whence also the Apostle speaks to the Saints: "Let not sin reign in your mortal body, so as to obey the desires thereof" (Rom. 6:12). And writing concerning sinners: "Death," he says, "reigned from Adam unto Moses" (Rom. 5:14).

And that which follows: "The voice of thy watchmen," or "of thy guards," signifies the Apostles, concerning whom also in another place (Infra, 62:6) God speaks to the Church: "Upon thy walls I have appointed watchmen, who shall never hold their peace," remembering the Lord, who shall exalt their voice discoursing concerning sublime things. Whence it is said to them (Supra, 40:9): "Get thee up upon a high mountain, thou that evangelizest Zion. Lift up thy voice with strength, thou that evangelizest Jerusalem."

These with an equal voice shall praise God, and shall see with eyes to eyes. Which in other words the Apostle says: "Face to face" (1 Cor. 13); when the Saint sings: "My eyes are ever towards the Lord" (Ps. 24:15). And: "To thee have I lifted up my eyes, who dwellest in heaven" (Ps. 122:1). And the Lord will answer him: "For the eyes of the Lord are upon the just, and His ears unto their prayers" (Ps. 33:16). This which the Septuagint translated, "as the hora (ὥρα), that is, hour [or beauty] upon the mountains: so [Al. As] the feet of him that evangelizeth the hearing of peace," and the rest, Paul following the sense of the Hebrew Truth, places in the Epistle to the Romans: "How beautiful are the feet of them that evangelize good things, that evangelize peace" (Rom. 10:15): wishing the Apostles to be understood, whose feet the Lord washed (John 13), so that they might be clean and beautiful for preaching, and might run through the whole world, and in a short time fill the world with the doctrine of Christ. Moreover, hora (ὥρα), that is, hour, according to the Septuagint, and the ambiguity of the Greek discourse, signifies either "time" or "beauty." If time, it will be fitted to that: "In an acceptable time I have heard thee, and in the day of salvation I have been thy helper" (Isa. 49:8). Whence the Apostle infers: "Behold, now is the acceptable time: behold, now is the day of salvation" (2 Cor. 6:2). For in an opportune time He shed His blood for all: when all had turned aside, they had become together unprofitable. "There was none that did good, no not so much as one" (Ps. 13):

so that He might taste death for all, because all had sinned, and needed the glory of God (Rom. 3). But if we refer beauty to that which is said in the psalm: "Beautiful in form above the sons of men" (Ps. 44:3); (for what is more beautiful than that the form of a servant should become the form of God, and should sit and reign with Christ in the heavenly places?) hora (ὥρα) according to the latitude of the Greek tongue can be called "care" and "solicitude," according to that which the Saint says: "Thou shalt multiply me in my soul, in thy strength" (Ps. 137:4). For "thou shalt multiply me," in Greek it is said poluoreseis me (πολυωρήσεις με), which is, "thou shalt hold me worthy of much care and sollicitude." And elsewhere: "According to thy height thou hast held in much care (epoluoresas) the sons of men" (Ps. 11:9): which in other words is said in Greek, polles horas, tout' esti, phrontidos axiosas. But these are superfluous; and rather the beautiful feet of Christ or of the Apostles are to be accepted, which, except for the Septuagint, all translated similarly, Paul approving their interpretation.

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

LXX: "Let the desert places of Jerusalem break out into joy together, because the Lord hath had mercy on her, and hath delivered Jerusalem. The Lord will reveal His holy arm in the sight of all the

nations. And all the ends of the earth shall see the salvation of our God."

The people of the Jews being led into captivity, and the city set on fire, there was either a rare or no inhabitant in Jerusalem. But after He who previously spoke in the Prophets, and was in the beginning with God, God the Word, dwelt in us, and was made flesh, the desert places of Jerusalem were restored; and He came of whom it is written: "He shall build my city, and He shall bring back the captivity of my people": so that she may by no means be lamented by Jeremiah: "How doth the city sit solitary that was full of people! she is become as a widow that was multiplied among the nations" (Lam. 1:1); but she may hear David singing: "When the Lord brought back the captivity of Zion, we were become as men comforted" (Ps. 125:1, 4). And after a little: "We were become joyful." And that we may know that these things are by no means said of the people of the Jews, but of all who through the Apostles are to believe in the Lord, he sets down and says: He who comforted her, or had mercy on her, and who delivered or redeemed her, He Himself has prepared or revealed His holy arm, in the sight of all the nations: "and all the ends of the earth shall see the salvation of our God." From which it is clear, that spiritual Jerusalem, that is, the Church, having been built up through the Apostles, which had been forsaken by the Jews, the arm of the Lord is revealed to all nations, and all the ends of the earth see His salvation. Which is understood in a twofold way. For either the

Father reveals His arm to all nations, or the Son reveals His strength. Concerning whom it is written: "For virtue went out from Him and healed all" (Luke 6:19). And again: "I have perceived that virtue is gone out from me," which healed the woman with the issue of blood (Mark 5:30). Moreover, that the Son of God is called the right hand and the arm of the Father, there are many testimonies, of which we shall say a few: "His right hand hath saved for Him, and His holy arm" (Ps. 97:2). And elsewhere: "In my arm the nations shall hope" (Isa. 51:5). Concerning whom Jacob says: "He shall be the expectation of the nations" (Gen. 49:10). And the eighty-eighth psalm: "Thy arm with power." With this arm the Lord led out the people of Israel from the land of Egypt. Concerning which He spoke to the prince of the Apostles: "Blessed art thou, Simon Bar-jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven" (Matth. 16:17). And the Apostle Paul concerning himself (Gal. 1:15): "When," he says, "it pleased God, who separated me from my mother's womb, that He might reveal His Son in me." Moreover, that He has joined all the ends of the earth to all the nations, who are to see the salvation of God, that which is said in another place shows: "Be converted to me from the ends of the earth, and you shall be saved" (Isa. 45:22); and through Jeremiah: "To thee the nations shall come from the ends of the earth" (Jer. 16:19); and again: "All the families of the nations shall remember and shall be converted to the Lord; for the kingdom is the Lord's,

and He himself shall rule over the nations" (Ps. 21:28 seqq.); so that not only the variety of individual nations, but also all the quarters of the world are predicted as about to believe in Christ. According to that which He himself speaks: "And when this Gospel shall have been preached in the whole world, then shall the end be" (Matth. 24:14). Others wish the "summits and ends of the earth" to be understood as those who, not standing in the middle of the earth, but in the extreme ends thereof like wheels, desert lowly things and hasten to the high things.

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

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

And this the Jews try to discourse thus: Go out of Babylon, and forsake their idols. Go out of the midst of her, and the vessels which Nebuchadnezzar, Jerusalem having been captured, had taken (4 Kings 15), Cyrus releasing the captives under Zerubbabel and Ezra (Ezra 1), bring back into the temple; nor as previously you fled

from Egypt with tumult and fear, so depart from Babylon; but with peace and the will of the king of the Persians and Medes, in whom the will of the Lord appeared, who protected and gathered you together. Others interpret what we have said of Babylon concerning the Roman kingdom, that in the advent of Christ who is to deliver them, all these things may be fulfilled. But we, hearing above: "How beautiful upon the mountains are the feet of him that announceth and preacheth peace." And: "The Lord will reveal His arm in the sight of all the nations," and, "all the ends of the earth shall see the salvation of our God," by no means understand this of the Jews, but of the choir of the Apostles and of all the Saints. To whom it is commanded, that they depart from Jerusalem, and preach the Gospel in the whole world, the Lord Savior saying: "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matth. 28:19): so that they may by no means stay with the blaspheming Jews, for whose death the Roman army is prepared; but let them forsake the polluted: and be separated from them and be cleaned, those who carry the vessels of the Lord. For they are the temple of the Holy Spirit (1 Cor. 3), and in a great house there are vessels of gold and silver. Such was the Apostle Paul, who is called a vessel of election (Acts 9), for he had prepared himself as a precious vessel and fit for the ministry of God. Or certainly this is to be said, that the "vessels of the Lord" is the spiritual armor of God. Concerning which also the Apos-

tle Paul spoke: "Put you on the armor of God" (Ephes. 6:11), and enumerates them by individual items: the breastplate of justice, and the shield of faith, and the helmet of salvation, and the sword of the spirit, which is interpreted as the word of God. To these he adds, the girdle of truth, and feet shod in the preparation of the Gospel of peace. And in another place: "Laying aside therefore the works of darkness, let us put on the armor of light" (Rom. 13:13). It follows: "You shall not go out in a tumult, nor shall you make haste by flight." For they did not depart from Jerusalem as defeated, but as victors: so that they who daily preaching the Gospel of God in the Temple, had subjected many thousands of Jews to the faith of Christ, might also subjugate the world to His Gospel. For they had the Lord as their leader, who would gather them together, the God of Israel, that is, He would make one flock out of the whole world, so that that might be fulfilled which the Lord speaks in the Gospel to the Father (John 17:21): "Grant, that as I and thou are one: so also these may be one in us": so that in the same sense and same sentence, forsaking the vices which are repugnant and contrary to each other, they might apprehend one and only virtue. For vices and perturbations do not follow each other in turn: which is said of the virtues, in which there are neither hyperbolai (excesses) nor elleipseis (deficiencies), that is, neither "more" nor "less," but all things are tempered. Furthermore, in vices all things are contrary, as fear to audacity, superstition to impiety, luxury to sparingness.

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

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

Lest any ambiguity be left to the readers, who he may be who had said: "I that spoke, behold I am here"; and that He is the holy arm of the Lord, which was revealed to all the nations, God the almighty Father clearly teaches: "Behold, my servant shall understand," or "my child," concerning whose difference we have spoken above. Moreover, He shall understand, not as the Word of God, and wisdom; but as a servant and a child. Who when He was in the form of God, deigned to receive the form of a servant: being made obedient to the Father even unto death, and the death of the cross (Philipp. 2). Wherefore He hath exalted Him, and hath given Him a name above every name. Who speaks in the

psalm: "I will bless the Lord, who hath given me understanding" (Ps. 15:7); and concerning whom David sings: "Who made the heavens in understanding" (Ps. 135:5). For He Himself is wisdom and intelligence, who progressed like a child in age and wisdom: concerning whom also Peter speaks: "The God of our fathers hath glorified His Son Jesus, whom you indeed delivered, and denied before the face of Pilate when he wished to release Him. But you denied the holy and just one" (Acts 3:13, 14), concerning whom also we have shown above it was written: "I am a witness, saith the Lord, and the child whom I have chosen: many shall be astonished at him" (Isa. 43:10), when they shall have seen His signs. And hence it will be a greater miracle, that His aspect shall be inglorious among men: not that it signifies foulness of form, but that He came in humility and poverty. Who though He was rich, for our sake was made poor; and said to those believing: "Learn of me, because I am meek and humble of heart" (Matth. 11:29): concerning whom also Clement, an apostolic man, who after Peter ruled the Roman Church, writes to the Corinthians: The scepter of God, the Lord Jesus Christ, came not in the boasting of pride, although He could do all things, but in humility. To such a degree that when beaten by a servant of the priest, He answered: "if I have spoken evil, give testimony of the evil; but if well, why strikest thou me" (John 18)? having twelve thousand thousand of Angels, which would obey His nods. "He shall sprinkle many nations," cleansing them with His

blood and consecrating them to servitude in the baptism of God. "Over him kings shall shut their mouth," and the princes of the world, whose all wisdom was subverted by the preaching of the cross: and they who had not had the Law and the Prophets, and to whom it had not been announced concerning Him, they themselves shall see and understand. Concerning whom also the Savior speaks: "Blessed are they who have not seen and have believed" (John 20:29). In comparison with whom, the hardness of the Jews is reproved, who seeing and hearing, fulfilled in themselves the prophecy of Isaiah, saying: "By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive. For the heart of this people is grown gross, and with their ears they have been dull of hearing" (Isa. 6:9, 10).

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

LXX: "Lord, who hath believed our report, and to whom is the arm of the Lord revealed? We

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

After the words of the Father, by which He had announced that His Son was to come to the world; and before the scandal of the cross, of which He was about to say: "His look shall be inglorious, and His form among the sons of men," He had premised the glory of the resurrection: "He shall be exalted and lifted up, and shall be very high": so that by the humility of the cross He might prevent the glory of the resurrection, the chorus of the Prophets responded that they had fulfilled their office, and as much as was in them, had announced His arm and power to all. But in that which he says: "Who hath believed our report, and to whom is the arm of the Lord revealed?" it signifies the scarcity of believers from among the Jews. And that which follows: "He shall grow up as a tender plant before him"; for which the LXX translated, "We have announced as a child before him": for "tender plant," Symmachus interpreted "branch," to show the assumed man who proceeded from the virginal womb. Concerning which he adds: "As a root out of a thirsty ground." For "thirsty,"

Aquila interpreted "impassable," to demonstrate the privilege of virginity, because without any human seed He was created from the earth previously impassable. This is He of whom also we read above: "There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root" (Isa. 11:1); so that it signifies His birth and ascent in the world.

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

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

revealed" (Rom. 10), which testimony the apostle Paul also uses to the Romans, expounding it upon the passion of the Lord: "Lord" is not held in the Hebrew, but it was added for the understanding of the person to whom it is said.

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

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

We, he says, thought Him a man of sorrows: or according to the Septuagint, to be in sorrow, and struck by God, and to sustain His own sins. But He was wounded for our iniquities, saying in the psalm: "They have dug my hands and feet" (Ps. 21:18), so that by His wound He might cure our wounds, and He was bruised, or weakened for our crimes, so that being made a curse for us, He might deliver us from the curse. For "cursed is every man who hangeth on a tree" (Deut. 21, Galat. 3). Whereupon "the discipline of our peace is upon him." For what we ought to have sustained for our crimes, He suffered for us, making

peace through the blood of His cross, whether things on earth, or things in the heavens. For He is our peace, who made both one, and the middle wall of partition, dissolving the enmity in His flesh, "and by his bruises we are healed" (Ephes. 2). From which it is clear, that as a body scourged and lacerated carried signs of injury in welts and bruises: so also that the soul truly grieved for us, lest truth in part, and falsehood in part, be believed in Christ (Rom. 3).

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

thou savorest not the things that are of God, but the things that are of men" (Matth. 16:23). Otherwise, if He had not been offered by His own will, He who could indicate and predict the betrayer, and spoke to the Apostles: "All you shall sustain scandal in me this night," could have turned aside those who had been sent to Him, whom He meets intrepid, and offers Himself voluntarily, saying: "Whom seek ye" (John 18:4, 6)? Who immediately fell backward; for they could not bear the voice of God present. And beautifully he added: "And he opened not his mouth." Who to Pilate saying: "Speakest thou not to me?" would not answer. Or according to the Septuagint: "Afflicted he opened not his mouth." Or according to Symmachus and Theodotion, "hearing he opened not his mouth."

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

LXX: "He was led as a sheep to the victim, and as a lamb dumb before his shearer, so he opened not his mouth. In humility his judgment was taken away. Who shall declare his generation, because his life is taken away from the earth? From

the iniquities of my people he was led to death; and I will give the worst for his burial, and the rich for his death. Because he did no iniquity, nor deceit in his mouth: and the Lord wills to cleanse him from the plague."

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

whose blood smeared on the doorposts put to flight the exterminator of Egypt (Exod. 12); who not only redeemed us by his blood, but also covered us with wools, so that those freezing with infidelity, he might warm with his garment, and we might hear the Apostle speaking to us: "As many of you as have been baptized in Christ, have put on Christ" (Galat. 3:27). And in another place: "Put ye on the Lord Jesus Christ" (Rom. 13:14).

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

It follows: "Who shall declare his generation?" Which is understood doubly: for either it is to be taken concerning his divinity, that it is impossible to know the mysteries of the divine birth; of which he himself speaks in Proverbs: "Before all the hills he generated me" (Prov. 8:25); according to that which we read elsewhere: "Who hath known the mind of the Lord: or who hath been his counselor" (Rom. 11:34)? that is, no one; or concerning the birth from the Virgin, which can with difficulty be expounded. Finally, when it was said to Mary by the Angel: "Thou shalt con-

ceive and bear a son," she answered: "How shall this be, because I know not a man?" To whom again the Angel: "The Holy Spirit," he said, "shall come upon thee, and the power of the Most High shall overshadow thee" (Luke 1:31, 34, 35), so that either by the Angel, or by the Evangelist only the sacraments of this birth may be told. Whose narrator is most rare, according to that: "Who is wise, and will understand these things: understanding, and will know them" (Hosea 14:10)?

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

Of this one therefore, whose generation either no one, or a rare person can declare, life was taken away from the earth; so that he might by no means live on earth, but in heaven. Or he was cut off from the land of the living, so that what was written of him in the Apocalypse of John might

be fulfilled: "I am the first and the last: who was living, and am dead: and behold I live forever" (Apoc. 1:17-18); so that after the life which he lived on earth having died to the earth, he might live to the heavens forever. And what is joined, "For the wickedness of my people have I struck them"; or, according to the LXX, "from the iniquities of my people he was led to death," has a double sense. For either his persecutors and the wicked of his people, he struck by his death: or because of the magnitude of the sins of the people, whom he always had as peculiar, he was led to death, so that he might recall them to life by his death.

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

He for whose burial and death, the ungodly and the rich were delivered, did no iniquity, nor was deceit found in his mouth. Which can be

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

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

(Vers. 10, 11.) "If he shall lay down his life for sin, he shall see a long-lived seed, and the will of

the Lord shall be prosperous in his hand. Because his soul hath labored, he shall see and be filled: by his knowledge shall this my just servant justify many, and he shall bear their iniquities."

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

According to the Hebrew this is the sense: If he shall lay down his life for sin, he whom the Lord willed to bruise, or to cleanse, he shall see a long-lived seed, which he sowed in good ground. Concerning which it is written in the Gospel: "The sower went out to sow"; and again: "The kingdom of heaven is like to a man who sowed good seed in his field" (Matth. 13:3). "And the will of the Lord shall be prosperous in his hand," so that whatever the Father willed, may be fulfilled by his virtues, saying to the Father: "I have kept them in thy name whom thou hast given me. I have guarded them, and no one of them hath perished, except the son of perdition" (John 17:12). But he shall see an eternal seed, and the will of the Father shall be prosperous in his hand: because his soul hath labored for a long time, not finding rest among the Jews, and saying in the Gospel: "The foxes have holes: and the birds of the air, nests: but the Son of man hath not where to lay his head" (Matth. 8:20). And in this same Prophet: "I have labored sustaining" (Isa. 1:14). Because therefore he labored, he shall see Churches rise up in the whole world, and

he shall be filled with their faith. Finally when hungering and thirsting he had sat upon the well of Jacob (John 4), at midday with the sun scorching, he would not use the bought foods, because he was already sated with the faith of the Samaritan woman, and of the city of Sichem coming out to him. According to which sense he said among the eight beatitudes: "Blessed are they that hunger and thirst after justice" (Matth. 5:6). In his knowledge, that is, in doctrine, the just one himself, who did no sin, nor was deceit found in his mouth: and the servant of the Father, who had accepted the form of a servant, and had served the will of the Lord, shall justify many from the whole world believing. "And he shall bear their iniquities," which they were not able to bear, and by the weight of which they were being oppressed.

According to the Septuagint this is said: O you, because of whose sins the Son of God was led to death, who being most wicked, and rich in evil, were given for his burial and death, if you shall will to do penance, and for your sins offer a sacrifice pleasing to God, a contrite spirit, your soul shall see a seed of a long time, the Lord Savior himself. Concerning whom it is sung in the eighty-eighth psalm: "His seed shall remain forever, and his throne as the sun in my sight." And again: "I will make his seed for ever and ever, and his throne as the days of heaven." Which in other words Gabriel speaks to the Virgin: "Behold thou shalt conceive in the womb and bear: who shall be called the Son of the Most High. And the

Lord shall give to him the throne of David his father, and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end" (Luke 1:31, 32). For the Lord wills to take away his soul from sorrow, who had said: "My soul is sorrowful even unto death" (Matth. 26:38), so that the contumely of the cross may be tempered by the glory of the resurrection. "And to show him light," so that he may see all illuminated through himself. "And to form understanding," it is understood him, upon whom the spirit of wisdom and understanding shall have descended. "And to justify the just one," who shall have well served many; for he came not to be ministered unto, but to minister (Matth. 20), at the feet of Peter (John 13), washing away the sins of all the Apostles. He who appeared in the flesh, was justified in the spirit. Concerning whom also Judas the traitor confesses: "I have sinned, betraying just blood" (Matth. 27:4). And the wife of Pilate: "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him." And it is to be noted that he was not justified, so that from an iniquitous one, he should become just. But the just one is justified, not so that he should begin to be what he was not; but so that what he was might appear to all. This just one suffered for the iniquitous, so that he might offer us all to God. Concerning whom it is said to the Jews: "And you denied the holy and just one, and petitioned that a murderer should be granted to you" (Acts 3:14). "And he," he says, "carried their sins"; as a physician the infirmities

of those sick, of whom the healthy have no need, but those who are ill (Luke 5).

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

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

He gives the reasons why after the passion Christ attains many rewards. Because, he says, He suffered, and did all things which the past discourse described, and He Himself carried the iniquities of many: therefore I will divide to Him very many, so that instead of the part of the Lord Jacob, and the cord of His inheritance Israel, they may believe in Him coming from the East and the West, and may sit down in the kingdom of God with Abraham, Isaac, and Jacob (Matth. 8): with that being fulfilled which is written: "Ask of me, and I will give thee the Gentiles for thy inheritance, and the ends of the earth for thy possession" (Ps. 2:8). Concerning whom also in this same Prophet it is read: "There shall be a root of Jesse: and he that shall rise up to rule the nations, in him the nations shall hope" (Isa. 11:10). But these very many were formerly held by the strong; and under the species of the ass and the

colt, they had many masters, to whom the Apostles said: "The Lord hath need of them" (Matth. 21:3). Who were strong before Christ assumed a human body, and the strong one being overcome, He might spoil his house. He therefore delivered and divided the prey of the strong to His Apostles, so that Peter, James, and John might become princes of the circumcised people, and Paul and Barnabas might be sent to the Gentiles, separated by places, not by mind, and under one Lord they might stand in different battle lines, so that by the victory of both columns, they might raise a triumph for the Savior. From which those who say that the dispensatory contention between Peter and Paul (Acts 15) was truly a quarrel and a conflict, so that they may satisfy the blaspheming Porphyry: and assert that the ceremonies of the old Law are to be observed in the Church of Christ by the stock of believing Israel, they ought also to expect a golden Jerusalem in a thousand years, so that they may immolate victims, and be circumcised, so that they may sit on the sabbath, sleep, be filled, be inebriated, and rise up to play, which play offends God.

We said this because of that which is now prophesied: "And he shall divide the spoils of the strong" (Isa. 53:12). According to that which is written in another place: "When the heavenly one should divide kings in it." And again: "The King of the virtues of the beloved, and of the beauty of the house to divide the spoils" (Ps. 67:13). Finally concerning the apostle Paul, who was of the tribe of Benjamin, according to the He-

brew it is said: "Benjamin a ravenous wolf: in the morning he shall eat, and at evening he shall divide the spoils" (Gen. 49:27). Concerning which we also already said before: "They shall rejoice in thy sight, as they that rejoice in the harvest, and as they that divide the spoils" (Isa. 9:3), dividing the Churches of Christ to themselves in the whole world. Therefore he shall receive very many nations, who came to preach remission to the captives, and led captivity captive previously by the devil and demons, and gave it as a gift to men and believers, because he delivered his soul unto death, and was reputed with the wicked or iniquitous (1 Cor. 9). For if His Apostle to those who were without the law, was made as if without the law; since he was not without the law, but was in the law of Christ: why should not also Christ be reputed with the iniquitous, so that he might redeem the iniquitous from sin, and become all things to all, so that he might save all? For he carried our sins in his body (1 Pet. 2), affixing them to the wood of the cross, so that he might delete the handwriting which we had made to the devil and his angels, written by the hands of the soul, that is, by its works. Concerning which the apostle Paul speaks: "And you, when you were dead in sins, and in the desires of the flesh, he hath quickened together with Christ, forgiving us all sins. And blotting out the handwriting which was against us, which was contrary to us; and he took it out of the way, affixing it to the cross: despoiling principalities and powers he dishonored them, confidently triumphing over them" (Eph. 1,

2; Coloss. 2:14, 15). But the iniquitous with whom he was reputed, Mark the Evangelist understands as the thieves, writing: "And they crucified with him two thieves: one on the right hand, and the other on the left. And the Scripture was fulfilled which saith: And he was reputed with the iniquitous" (Mark 15:27). Which can be understood more deeply, with the Lord saying of himself: "I am reputed with them that go down into the pit: I am become as a man without help, free among the dead" (Ps. 87:4). For he was truly reputed among sinners and the iniquitous, so that he might descend to hell; which in many places of the Scriptures is called a pit, and might free those bound in prison. Who was delivered for our sins, and rose again for our justification (Rom. 4). And he was of such great clemency, that for the transgressors, indeed for his persecutors, he prayed on the cross, and said: "Father, forgive them: for they know not what they do" (Luke 23:34).

BOOK FIFTEEN.

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

(Chap. 54.—Vers. 1.) "Sing, O barren, thou that dost not bear: sing forth praise and neigh, thou that didst not travail: for many are the children of the desolate, more than of her that had a husband, saith the Lord." LXX: "Rejoice, O barren, thou that dost not bear: break forth and cry, thou that dost not travail: for many are the children of the desolate, more than of her that hath a husband. For the Lord hath said." Symmachus trans-

lated this place thus: "Rejoice, O barren, thou that hast not brought forth. Joy in exultation, and neigh, thou that hast not travailed: For many are the children of the dissipated, more than of her that was under a husband." From whom Theodotion and Aquila do not differ except for a few words.

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

not the children of the bondwoman, but of the free: with which liberty Christ hath made us free" (Galat. 4:27 seqq.).

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

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

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

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

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

The Jews and our judaizers refer this place and the others which follow to Jerusalem, which they say is to be restored in the kingdom of a

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

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

To her to whom he had said: "Sing, O barren, thou that dost not bear; break the bonds" with which thou wast previously held bound, "and cry" in confession of the Lord, thou who didst not have children, now to the same one it is

commanded in the likeness of the tabernacle of Moses, which she formerly had (Exod. 36) in the desert, that she should enlarge her tent, and distend the skins; and make the cords longer, and fix the nails, by which every tent is formed, deep into the height, and strengthen them, lest it be dissipated by the blasts of the winds. And that she should penetrate to the right and the left, and by no means imitate the narrowness of the Jewish tabernacle, which surrounded a hundred cubits of length and fifty of breadth, nor be closed by the brevity of the Temple, which had sixty cubits in length and twenty in breadth. But to the right and to the left let her not cease to take place (Exod. 27).

And lest we think this is said according to the frivolous contention of the Hebrews concerning Sion, which is to be restored to its ancient state by the Lord, he puts more clearly what was hidden: "And thy seed shall inherit the Gentiles." (629) Concerning which we also read in the Gospel: "He that soweth went out to sow" (Matth. 13:3); and again: "Didst thou not sow good seed in thy field?" (Ibid., 27). Which seed also shall cause the desolate cities to be inhabited, so that the Churches of the nations may arise in the whole world. Or certainly the seed is to be called that of the Apostles, and the remnants of the Jewish people. Concerning which it is said in this same Prophet: "Unless the Lord of sabaoth had left us a seed, we should have been as Sodom, and we should have been like Gomorrah" (Isa. 1:9). And the Apostle: "The remnants," he says, "are made

safe" (Rom. 11:5). This is concerning the magnitude of the Churches, which instead of one place in Judea and that most narrow, shall enlarge their boundaries in the whole world.

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

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

Now the right and left in the holy Scriptures are then taken in a good part, when we understand them both according to the spirit and according to the letter through the armor of justice on the right and on the left (2 Cor. 6), so that both the humbler understanding of life may hold the institution and examples of the elders, and the spiritual and (630) sublime may transfer us from the present things to the future. This is what also the Lord spoke to the Pharisees questioning: "Render the things that are Caesar's to Caesar and the things that are God's to God" (Matth. 22:21): so that we may also be subject to the powers of this world, which not unjustly hold the sword for the vengeance of those who have done evilly, which is understood as the left: and we may render to God the things that are God's, so that we may fear no other but him, who has power of both soul and body, which is taken as the right (Matth. 10). Finally, it is said of the wisdom of God, to which nothing precious can be compared, that in her right hand she has length of life and very many years; but in her left, riches and glory, so that those riches may be understood

which are in the present knowledge and in good works, and the glory which he receives through whose works God is glorified among the nations, but the length of life and very many years signify eternal life, which neglecting present things, hastens to the future.

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

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

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

Finally, after Israel was called in Abraham, the Lord says: "I took my staff, which was called beauty: and I cut it asunder, that I might make void my covenant which I had struck with all nations" (Zech. 11:10). Therefore in the coming of Christ it is said to the staff which had been cut asunder: "Fear not, nor blush, nor cover thy face with shame." For by no means shalt thou be confounded further, as thou hadst previously been confounded, nor shalt thou be mindful of

the confusion of thy youth, and thou shalt not remember thy widowhood, through which thou wast left by God: because thy Maker Himself shall rule over thee, whose name is Almighty, who reigns, not in one nation of Judea, but in the whole world. Finally there follows: He who had made thee, He Himself redeemed thee with His blood: "and he shall be called the God of all the earth": for that which is, of all who dwell on earth. From which it clearly lies open, that by no means is it said to Jerusalem, which never ruled in the whole world: but to the Church of Christ, whose inheritance is the possession of the world.

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

Here the friends of the Jews vilify the woman forsaken and the wife cast off from her youth, saying that she whom the Lord forsook for a small moment and for a little while, is Jerusalem. Who, hiding His face for a little while, shall have taken

her up in everlasting mercies, and shall have changed the past grief into joy. This is according to the Hebrew. Furthermore according to (632) the Septuagint he does not call her as a woman forsaken and faint-hearted called by the Lord: nor as a wife who from her youth has been held in hatred; but that he therefore left her for a little while, and turned away his face, so that he may have mercy on her for ever.

If therefore the Jews and our judaizers say that Israel was forsaken for a little while, so that in the coming of Christ God might have mercy on him; and they interpret "a little while" in comparison to the whole of eternity: why do they not also grant to us to call "a little while" the time in which the nations were forsaken: so that being cast off in the middle, they who in their youth had been God's, might afterwards in old age attain eternal mercy? Especially since in the calling of the time of Israel, the crowd of the Gentiles was never excluded; but the door of returning always lay open to them through proselytes, so that just as we seem excluded for a little while by their calling, so by their perpetual exclusion a return to God may be granted to us. But we have said perpetual exclusion, if they shall not have done penance. Otherwise the Apostle Paul says: "God hath concluded all under sin, that he may have mercy on all" (Gal. 3:22). These things we have interpreted concerning the Church gathered from both peoples; and the Jews receive them concerning Jerusalem: who follow only tropology, and in the most difficult places by an excursion of free

discussion, they flee from rising questions, and refer them to the sinful soul, which has been cast off by God, not on account of hatred, but on account of dispensation, so that being pressed by the weight of evils, it may return to its former husband: and its substance being lost, it may not despair of the father's clemency (Luke 15). Is it not a great mercy to run to meet the returning son, to offer the ring and the robe, and the kiss, and to say to the envious brother, according to the likeness of another parable: "Friend, if I am good, why is thy eye evil" (Matt. 20:15)?

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

So that the congregation of the saints may believe the mercy of the Lord to be everlasting, and that for this reason we have been forsaken for a small moment and for a short while, so that they might be joined to the friendship of God in

an eternal covenant, he sets forth the examples of the ancestors, saying: Just as when the whole world was sinning, after all the earth corrupted the way of the Lord, the deluge was brought in: and with all the authors of sins all sins were destroyed, and in one man Noah the human race was preserved: to whom I swore that by no means was a deluge to be brought upon the lands: and my promise has been kept until now, nor shall it ever be made void (Gen. 8 and 9); so I swear to my Church, which I redeemed for myself with my blood, that I will by no means be angry with these on whom I have had mercy, nor is my clemency to be changed by any hardness of rebuke. For the mountains and hills shall be moved more easily than my sentence shall be changed. According to which he also speaks in the Gospel: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 22:15). But this, he says, is my mercy, that the covenant of peace, by which the world has been reconciled to me, may be preserved, not by the merit of those to whom it was given, but by my clemency.

According to the Septuagint the sense is confused, and all things are so disturbed that what is said can with difficulty be understood: not that I am ignorant of what a most prudent man has said in this chapter, but that it does not satisfy my mind. For he posits a tropological deluge, which he interprets as the baptism of the Savior, gathering very many examples, such as that: "The Lord maketh the flood to inhabit" (Ps. 28:10). And again: "The Lord is sweet to them that wait for

him in the day of tribulation: and knowing them that fear him, he maketh a consummation of the journey in the flood" (Nahum 1:7, according to LXX): because clearly he destroyed all sins in baptism, saying in another place: "I am he, I am he, who blot out thy iniquities" (Isa. 43:25). "For all have declined, they were made useless together" (Ps. 13:3). There was none who did mercy, nor truth: nor was there the knowledge of God upon the earth. Cursing, and lying, and homicide, and adultery, and theft had occupied all things, and they had mixed blood with blood. Whence he speaks through the Prophet: "Woe is me! for he that returneth from the earth hath perished. There is none who doeth right among men, all are judged in my blood. Every one troubleth his neighbor with tribulation, and they prepare their hands for evil" (Micah 7:2, sec. LXX): and other things similar to these. From which is that: "No one is clean (634) from filth, not even if his life shall have been of one day upon the earth" (Job 15:14).

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

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

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

Where we said: "I will lay thy stones in order," in the Hebrew it is written: BAPHPHUCH (בַּפּוּךְ), which all except the Septuagint translated similarly: I will lay thy stones in antimony (*stibio*), in the likeness of a adorned woman, who paints her eyes with antimony, to signify the beauty of the city. And where we said

"jasper," following the LXX, in the Hebrew it has written: CHODCHOD (כַּדְכֹּד), which Symmachus alone translated as "chalcedony." For "crystal" also, in whose place among the Hebrews is read ECDA (אֶקְדָּח), Symmachus and Theodotion put "engravings," that is, *glyphēs* (γλυφῆς), Aquila "perforation" (*trypanismou*): which word sounds (635) the sense of bored and engraved gems. We have spoken of the diversity of the translation: let us come to the sense.

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

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

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

From which it is clear, under the occasion of justice, which is the name of virtue, that we ought

also to seek the other virtues for the building of the Church: and not follow Jewish ravings. For let them explain what is that which is said of wisdom in Proverbs: "She is more precious than all the most precious stones" (Prov. 3:15). For if Christ is the power of God and the wisdom of God (1 Cor. 1), it is foolish for Christ to be compared to insensible stones. And again we read of the judgments of God: "The judgments of the Lord are right: justified in themselves, desirable above gold and much precious stone" (Ps. 18:10-11). From which it is plain, that that stone is compared to the other stones, of which above in this same Prophet it is said from the person of God: "Behold, I will send into the foundations of Zion a corner stone, a chosen stone, a precious one: and he that shall believe in it, shall not be confounded" (Isa. 28:16). This stone the builders rejected (Ps. 117), the Scribes clearly, and the Pharisees, and the princes of the Jews, which is become the head of the corner (Matt. 21). Concerning which also the Apostle Peter disputing says: "To us therefore is the honor who believe in the corner and precious and chosen stone. But to the incredulous it is a stone of stumbling and a rock of scandal" (1 Pet. 2:7, 8). Who also in the Acts of the Apostles speaks to the princes of the priests: "This is the chosen stone, precious, which you despised rejecting" (Acts 4:11); which is become the head of the corner, and contains two peoples, of the Gentiles and of Israel; who built the city, whose architect and founder is God: concerning which also the Apostle writes to

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

But of the nature of the twelve stones and gems, it is not of this time to speak, since both many of the Greeks have written and of the Latins. From whom I will name only two, the man of holy and venerable memory, Bishop Epiphanius, who left to us an outstanding volume of his

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

Furthermore in Ezekiel we find it written thus: "Thou art the seal of likeness and the crown of beauty, in the delights of the paradise of God thou hast been. With every precious stone thou art covered, with sardius, topaz, and emerald, carbuncle and sapphire and jasper, silver also, and gold and ligure (*lyncurio*), and agate, and amethyst, and chrysolite, and beryl, and onyx; and with gold thou hast filled thy treasures and (638) thy storehouses in thee. From the day that

thou wast created, when with the Cherubim I placed thee on my holy mountain; thou wast in the midst of the fiery stones, immaculate in thy days, from the day that thou wast created, until thy iniquities were found in thee" (Ezek. 28:12 and seqq.).

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

Therefore of the nature of all the stones, and individually of each part, it is not of this time to speak; for all things are not always to be said. Now let us discuss only the carbuncle, sapphire and jasper. The carbuncle which is prepared, or is laid in order, seems to me the fiery word of doctrine, which the error of darkness having been put to flight, illuminates the hearts of the believers. This is that which one of the Seraphim took with the tongs, to purge the lips of Isaiah (Isa. 6): which is born, according to the faith of Genesis, in the land of Havilah, where there is very good gold (Gen. 2), and the carbuncle stone, and the leek-green stone (*prasinus*). Furthermore the sapphire, which is placed in the foundations, has the likeness of heaven, and of the air above us: which is such, that it can say that saying of Aristophanes with Socrates: "I walk the air and contemplate the sun"; which we can turn into the

Latin tongue: "I climb the air, and I despise the sun." Or with Paul the apostle: "But our conversation is in heaven" (Phil. 3:20). The Scripture of Ezekiel also records, that the place in which the throne of God is, has the likeness of sapphire, and the glory of the Lord consists in this color, which carries the image of the super-celestial.

But also the bulwarks of the Lord's city, that is the fortifications of the walls, are strengthened with jasper, which can destroy and convict every height lifting itself up against the knowledge of God, and subject lying to truth (Ezek. 1; 1 Cor. 15). He therefore who is most strong in disputing, and strengthened by the testimonies of the holy Scriptures, he is the bulwark of the Church. Of jaspers there are many kinds: for one is having the likeness of an emerald, which is found in the springs of the river Thermodon, (639) and is called *Grammatias*, by which they say all phantasms are put to flight. Another is greener than the sea, and tinged as if with flowers; this they report to be born in Mount Ida of Phrygia, and in its deepest caves. But another is found among the Iberians, and Hyrcanians and the Caspian sea, and especially near the lake Neusin. There is also another jasper like to snow and the foam of the sea waves, and slightly reddish as if with mixed blood. This we have said, so that we may know the universal spiritual graces in the bulwarks of the Church; which whoever shall have had, puts to flight vain fears, and can say with the bride: "My beloved is white and ruddy" (Cant. 5:10).

But the gates of this city are of crystal stone, which is engraved in various ways, than which stone nothing is purer. Finally in the most vehement colds of the Alps, and in caves inaccessible to the sun, waters are said to congeal into crystal: and that to the touch it is stone, to the sight water. Through which it is shown, that those who are in the gates of the Church, ought to be stained by no filth, but to be of the purest faith, and say with the prophet: "Through thy commandments I have understood" (Ps. 118:104). And to hear that: "Blessed are the clean of heart: for they shall see God" (Matt. 5:8). But the walls of the city, or the borders and the *peribolos* (enclosure), are built with chosen stones, which we can understand as the remaining stones, and that all her sons are taught, or disciples of God: which testimony the Lord uses in the Gospel of John, saying: "No man can come to me, except my Father who hath sent me, draw him, and every one that hath heard and hath learned from the Father, cometh to me" (John 6:44, 45). And after a little while, it is written in the prophets: "They shall all be taught of God." Who also speaks through Jeremiah: "Giving my laws in their minds, and upon their heart I will write them; and they shall no more teach every man his neighbor and brother saying: Know the Lord. But all shall know me from the least to the greatest. For I will be propitious to their iniquities, and of their sins I will not be mindful" (Jer. 31:33, 34). But the doctrine of the disciples of God has a multitude of peace, which was left to them by the Lord: and the building of

the most beautiful city is completed by justice; so that He may by no means be the God of one nation, (640) but of the whole world, calling to His faith servants and freemen, Greeks and Barbarians, rich and poor, noble and ignoble, men and women, little ones and old men, and all things which seem to be contrary in the world (John 14). We have exceeded the measure of brevity, which is useful in all things that are to be said: seeking the city of God not according to the Hebrews and our Semi-Jews on earth, but in the heavens, which being situated on the mountain in Christ cannot be hid.

(Vers. 14.) "Depart far from calumny, for thou shalt not fear; and from dread, for it shall not come near thee." LXX: "Depart from the iniquitous, and thou shalt not fear, and trembling shall not come near thee." A most beautiful order. He had consoled the poor little one and the humble, promising her spiritual graces. Now he teaches what she ought to do, if she wishes not to dread the attacks of adversaries. And the sense is: Thou dost not wish to fear thy enemies? Do these things which I say: "Depart far from calumny," or from iniquity: because all iniquity and rapine is born of calumny; and thou shalt not fear, and trembling and dread shall not come near thee, so that thou mayest by no means fear men, but God, saying with Moses: "I am trembling and fearful" (Deut. 9:19); and with one of the friends of Job: "Horror and trembling came upon me; and it greatly shook my bones" (Job 4:14); and with the prophet: "From the voice of my prayer trembling

entered into my bones" (Isa. 66:2? or Hab. 3:16); and: "Upon whom does the Lord rest, except upon the humble and quiet, and him that trembleth at his words" (Prov. 10? or rather Isa. 66:2)? Furthermore there is another trembling of the impious, which is born from the fear of punishment. Concerning which it is written: "Trembling took hold on the impious" (Ps. 47:7).

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

then passing over to the Church they may be loved by the Lord, and hear through the prophet: "I will call that which was not my people, my people" (Hosea 2:24); into which as he enters the Temple of God, zeal takes hold of the unlearned people.

(Vers. 16, 17.) "Behold, I have created the smith that bloweth the coals in the fire, and bringeth forth an instrument for his work: and I have created the slayer to destroy. No weapon that is formed against thee shall be directed: and every tongue that resisteth thee in judgment, thou shalt judge. This is the inheritance of the servants of the Lord: and their justice with me, saith the Lord." LXX: "Behold, I have created thee, not as a coppersmith blowing the coals in the fire, and bringing forth a vessel for a work. But I have created thee not to slay unto destruction: every vessel that is made against thee shall not prosper: and every voice shall rise against thee in judgment: all of them thou shalt conquer, ÷ and they shall be thy subjects in it ** It is the inheritance for those serving the Lord, and you shall be just to me, saith the Lord."

Let us speak first according to the Hebrew: If thou wishest not to fear, and dread to be far from thee, do what the previous discourse has narrated; for I am he through whom thou shalt have proselytes. I who created the smith blowing the coals in the fire, that is, the devil the artisan of all (642) evils, not by necessity of nature, but by the choice of his mind. Who has stirred up fires, and shall bring forth vessels against

thee: such as were Simon and Elymas the magi, resisting the apostles Peter and Paul (Acts 13). I created the slayer of those who shall be incredulous. Not that I am the cause of their perdition, but that the adversary was created for fighting, and he is perdition to the conquered, and the cause of rewards to the victors. And all who have been fabricated against thee by the blowing smith, shall not be directed, but shall feel both present and future punishments. And that which previously seemed hidden, is said more clearly in the following things: "And every tongue resisting thee in judgment thou shalt judge," destroying (642) the wisdom of the wise, and reprobating the prudence of the prudent. And all the leaders of heretics, and the teachers of the Jews, and the philosophers of the world, whom that smith had forged, thou shalt condemn by thy judgment. Just as the Queen of Sheba condemned the incredulous, and the Ninevites: and on the contrary Sodom shall be justified in comparison with the worse Jerusalem (Matt. 12).

After these things it is inferred what the rewards of the future things are, lest they think the contest is in vain, and to be finished by present death. This is the inheritance of the servants of the Lord, that is, the kingdoms of heaven, and perpetual life, and the retribution of labors, which eye hath not seen, nor ear heard, nor have they ascended into the heart of man, which God hath prepared for them that love him (2 Cor. 2? or rather 1 Cor. 2:9). But if for them that love him, therefore also for them that serve him, who have

no other Lord, except God. And this is the justice of those who are with God, saith the Lord, so that present tribulation may be compensated by future joy.

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

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

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

(John 4:10, 14). Concerning these waters he cried out in the Temple: "If any man thirst, let him come to me, and drink. He that shall drink of the water that I will give him, from his belly shall flow rivers of living water" (Ibid. 37, 38), signifying the Holy Spirit, whom believers were about to receive, and concerning whom the Prophet resounded in mystical discourse: "My soul hath thirsted after the living God" (Psalm 41:2); and again: "With thee is the fountain of life" (Psalm 35:10). Who himself spoke of himself: "They have forsaken me, the fountain of living water: and have digged to themselves broken cisterns, that can hold no water" (Jer. 2:13). The clouds, to which the truth of God reaches, scatter these waters. As it is written: "And let the clouds scatter justice" (Isa. 45:8, according to LXX). And it is commanded to those that thirst, that they by no means drink the turbid waters of Sihor, and the swelling whirlpools of the Assyrians; but let them go to the waters of Siloam, which go with silence; nor let them fear the poverty of eloquence, if perchance they have no silver (Isa. 45; Jer. 2), but let them hear the Apostle saying: "By grace you are saved" (Eph. 2:8); and the Lord to the disciples: "Gratis you have received, gratis give" (Matt. 10:8). And in a wonderful manner they buy waters without money; and they do not drink them, but eat them. For he himself is both the water and the bread, who descended from heaven (John 6). Therefore what is read in some copies, "Buy, and drink," has been changed by unskillful scribes, (644) who thought it was more consequential

if the waters were drunk rather than eaten. But there is also a very bad money, or silver, which the Scripture reprobates, saying: "Money that is given with guile, shall be reputed as a potsherd" (Prov. 26:23, according to LXX); and in another place: "Your silver is reprobate" (Jer. 6:30). And there is silver which is compared to the speeches of God: "The words of the Lord are pure words: as silver tried by the fire, purged from the earth seven times" (Psalm 11:7). Therefore, having despised that silver and those moneys with which we cannot buy the waters of the Lord, let us go to him, who holding the cup of the Sacrament, spoke to the disciples: "Take and drink, this is my blood, which shall be shed for you unto the remission of sins" (Matt. 26:27, 28). Which wine Wisdom also mixed in her bowl, provoking all the fools of the age and those not having the wisdom of the world to drink: and so that we may buy not only wine, but also milk, which signifies the innocence of little ones, which custom and type is preserved in the Western Churches even to this day, so that wine and milk are given to those reborn in Christ. Concerning which milk Paul also said: "I gave you milk to drink, not solid food" (1 Cor. 3:2). And Peter: "As newborn babes, desire the rational milk" (1 Peter 2:2). Whence also Moses, understanding wine and milk in the passion of Christ, testifies in mystical discourse: "His eyes are gracious from wine, and his teeth are white from milk" (Gen. 49:12). Instead of milk in the present place the LXX translated "fat" (*adipem*). Concerning which holy David says

in the psalm: "As with marrow and fatness let my soul be filled" (Psalm 62:6); and in another place: "He fed them with the fat of corn, and filled them with honey out of the rock" (Psalm 80:17). Which fats sound of nothing else than the mystical flesh. To which the Lord exhorted the disciples, saying: "Except you eat my flesh, and drink my blood, you shall not have life in you" (John 6:54). Whence also he was delivered in Gethsemane, which signifies "fat valley," or "very fertile." And at the same time he rebukes those who follow secular wisdom and the perverse and feigned doctrines of heretics, and the traditions of the Pharisees, and all knowledge of a false name, which is raised up against God, and for great prices and continuous labor they spend silver for that discipline in which (645) there are no breads, and they sweat for those foods in which there is no satiety. From which it is shown that that wisdom is to be followed which is not in the leaves and flower of words, but in the marrow and fruits of the senses; which does not fly past the ear, but refreshes the soul. That we may learn which, we do not cross seas, nor do we stand in need of great expenses, but the word is nigh in our mouth, and in our heart.

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

good things. Attend with your ears, and follow my ways: and hear me, and your soul shall live in good things. And I will make for you an everlasting testament, the holy faithful things of David."

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

clothed in purple received his good things in his life, which were good things to him who judged them good (Luke 16), and concerning Lazarus it is not said on the contrary: He received his evil things in his life; but he received evil things in his life, (646) which evil things seemed so not to him who suffered, but to others. Blessed Job provides us an example of both matters, who was overcome neither in the good nor in the evil things of the age, but sustained all things with equal firmness of mind (Job 2). Wherefore Solomon prays to God: "Give me neither riches nor poverty. But appoint for me what things are necessary and sufficient for my living, lest being filled I become a liar, and say: Who seeth me? or being in want I should steal and forswear the name of the Lord" (Prov. 30:8, 9). But if he prays for this, that he may have neither riches nor poverty, but only the necessaries of life, concerning which the Apostle also says: "Having food and raiment, with these we are content" (1 Tim. 6:8): it is clear that riches and want, health and languor, pleasure and tortures, are neither good nor evil, but become good and evil according to the diversity of those sustaining them. Therefore, not according to the *chiliastai* (Millenarians), an abundance of wealth, and delicate foods, and fatness of the body, and pheasants and stuffed turtledoves, mead, pure wine, the beauty of wives, swarms of children, does the Lord promise to the soul, but those delights toward which he mystically provokes us saying: "Delight," or "enjoy delights in the Lord, and he will give thee the petitions of

thy heart" (Psalm 36:4); and elsewhere: "I believe that I shall see the good things of the Lord in the land of the living" (Psalm 26:13); and in another psalm: "Bless the Lord, O my soul, and all that is within me, his holy name. Who satisfieth thy desire with good things" (Psalm 102:1 and 5). Finally he infers: "Hearken to me, and your soul shall live" (Isa. 55:3). The promise of all good things is eternal life. Which if you will be willing to hear, and your soul shall live forever, I will make an everlasting covenant with you, even the faithful mercies of David. Concerning which the same Psalmist sang: "The mercies of the Lord I will sing for ever. From generation to generation I will show forth thy truth" (Psalm 88:1, 2). And that we may know what those mercies are, he demonstrates by the following discourse: "Once have I sworn by my holy one: if I lie to David, his seed shall endure for ever, and his throne as the sun in my sight, and as the moon perfect for ever, and a faithful witness in heaven." Who for this reason is called faithful, because he shall have fulfilled the promises. For which the LXX translated, "the holy faithful things of David" (Acts 13:34): which can be understood as firm (647) and robust. As is that: "All his commandments are faithful: confirmed for ever and ever" (Psalm 110:8). And in another place: "God is faithful, and there is no iniquity in him" (Deut. 32:4). And the apostle Paul says: "If we deny him, he remaineth faithful: he cannot deny himself" (2 Tim. 2:13). And in another place writing to Timothy: "A faithful saying, and worthy of all acceptation" (1 Tim.

1:15). But this covenant, which the Lord promises, will not be brief and of one time, such as was that of the people of the Jews, but will remain for ever, so that the true David may come, and in the Gospel may be fulfilled those things which were promised from the person of God: "I have found David my servant, with my holy mercy I have anointed him" (Psalm 88:21). Whose hand he placed in the sea, and his right hand in the rivers. Whom according to Ezekiel, with David now sleeping for many ages, he calls his servant and shepherd, saying: "I will raise up for you one shepherd, my servant David" (Ezek. 34:23).

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

He had provoked the people of the Jews to believing, that they might incline their ear, and receive the everlasting covenant, which the Lord had promised to David, and to Abraham, and to his seed, saying: "In thy seed shall the nations be blessed" (Gen. 22:18). Which the apostle Paul expounding, says: "He said not, in seeds: but, in

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

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

(Vers. 6, 7.) "Seek ye the Lord, while he may be found: call upon him, while he is near. Let the wicked forsake his way, and the unjust man his

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

Because therefore, as we have already said before, you were unwilling to receive the everlasting covenant, and the faithful mercies of David, which, since you were unwilling to receive them, the multitude of the Gentiles has received, I, the Prophet, warn you my fellow countrymen, and I testify, while there is time, do penance. Return to him, who now speaks to you through the Prophets, who afterward is to speak being present. Seek him while he may be found, while you are in the body, while a place for penance is given, and seek him not in place, but by faith. But how God is to be sought is more fully said in another place: "Think of the Lord in goodness, and in simplicity of heart seek him: for he is found by them that tempt him not: and he appeareth to them that are not incredulous to him" (Wisdom 1:1, 2? Jerome attributes this to Isaiah by slip of memory or refers to his earlier commentary on Isaiah's themes). Whence also we, knowing that which was said of sinners: "They that go far from thee, shall perish," let us speak to the Lord: "Whither shall I go from thy spirit, and whither shall I flee from thy face? If I ascend into heaven, thou

art there: if I descend into hell, thou art present" (Psalm 138:7, 8). And let us call upon him while he is near, lest by our vices and sins he depart far away. For he approaches those approaching him, and he joyfully meets the son returning after a long time. Wherefore the saint sings in the psalm: "But for me it is good to adhere to God" (Psalm 72:28). And Moses alone approached to the Lord (Exod. 20). And through Jeremiah God speaks: "I am a God at hand, and not afar off" (Jer. 23:23). Approaching those who approach me by faith, and departing far from those who depart far from me by infidelity. Because of which it is said to believers: "Approach to God, and he will approach to you." And lest we should think this could be sufficient, he immediately subjoins: "Resist the devil, and he will fly from you" (James 4:7, 8). Concerning whom he had said above: "Your adversary the devil as a roaring lion goeth about, seeking whom he may devour. Whom resist ye, strong in faith" (1 Peter 5:8, 9). Nor is it enough to seek the Lord, and find him while it is the time of penance, and call upon him while he is near, unless the wicked man shall have forsaken his former ways, and the ancient thoughts by which he had declined from the Lord. For then we shall return to the Lord, who will have mercy on us; and to the most clement (650) father, who is bountiful in mercies, and easy to forgive, when we shall have forsaken our former thoughts and ways, so that afterward we may deserve to hear: "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Psalm 31:1).

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

Do not think, he says, that what I promise is difficult, and let it not seem incredible to you, that the wicked and the unjust man can be saved, or the people of the Jews, or all those who among the nations were ignorant of God: consider this, that there is a great difference between my counsels and yours, and as great a diversity of will as of nature (Prov. 19). For there are many thoughts in the heart of a man, but the counsel of the Lord remains for ever. You, as men, often repenting of what was promised, have subverted your old will with a new will. For the Lord dissipates the counsels of the nations, and reprobates the thoughts of the people, and makes void the wills of princes (Psalm 32). But the thoughts of his heart are from generation to generation; and whatever he shall have decreed, cannot be changed. Do you wish to know the diversity of my counsel and yours? As far as the heaven is distant in place from the earth, and the habitation of the Angels is one thing, that of men another, so far are my thoughts separated from your counsels. For concerning my thoughts it is said: "Unsearchable

are his judgments, and his ways past finding out" (Rom. 11:33). Furthermore concerning yours: "They have imagined a counsel which they could not establish" (Psalm 20:12). And in another place: "Whatever counsel you shall enter into, it shall be dissipated, and whatever you shall have spoken, it shall not remain in you" (Isa. 8:10). These do not need a clear interpretation, for that reason they are touched upon briefly rather than discussed.

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

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

separated from the thoughts of men. For I am most clement, and bountiful to forgive. Do you wish to receive also another similitude? Just as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and make various seeds sprout, so that with full harvests breads may be produced for the uses of men: so the word of my promise, which I have once promised, and which has gone forth from my mouth, shall not be void; but all things shall be completed in work. According to anagoge there is a double understanding, that the word of the Lord is either He, concerning whom it is written: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Who shall not return to him void, unless he shall have done the will of the Father; and shall have completed all things for which he had been embodied, and shall have reconciled the world to God. Who is said to proceed from the mouth, and from the womb and vulva: not that God has these members, but that we learn the nature of the Lord through our words. Or certainly this must be said, that the discourse of Evangelical doctrine is called rain, and the spiritual clouds, to which the truth of God reaches, are the rains which they pour out upon the good earth. Which rain, and which rains Moses promises in the Song of Deuteronomy (Deut. 32:1, 2): "Let the earth hear the words of my mouth: let my speech be expected as the rain, and let my words come down as the dew"; so that they who have sown

in tears, may reap in joy (Psalm 125). And they who have sown in justice and spirit, may reap the fruit of eternal life, and receive the bread of Evangelical doctrine, concerning which in Proverbs and in (652) Ecclesiastes it is written: "Open thy eyes, and be filled with breads" (Prov. 20:13); and again: "Cast thy bread upon the running waters, for after a long time thou shalt find it" (Eccl. 11:1). For it is not to be believed, that it is commanded to those eating, that for eating this bread, by which bodies are nourished, they ought to open their eyes, and thus be filled with breads, which the poor man eats in secret in Habakkuk (Hab. 3:14?). But he exhorts to the bread of God's doctrine, which, unless we shall have opened the eyes of our heart, we cannot eat. Concerning which Paul also often writes to those who are nourished by the words of faith and truth (cf. 2 Cor. 9). And it is commanded to the teacher, that he send the bread of his doctrine upon all water, and pour spiritual grace into all, and know that if he shall have done what was commanded, in the last time he is to receive rewards. And it will seem unjust enough, that he who provides alms, makes for himself friends from the mammon of iniquity, who may receive him into eternal tabernacles (Luke 16): and he who bestows spiritual foods, and gives to his fellow-servants food in its time, should not find them after many ages, which Ecclesiastes calls a multitude of days (Eccl. 11).

(Vers. 12, 13.) "For you shall go out with joy, and be led forth with peace. The mountains and

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

My word, he says, shall not return void, but after it shall have completed all things which I willed, and shall have done my will on earth, then it shall come to me; and that shall be fulfilled which is written: "The Lord said to my Lord, sit at my right hand: until I make thy enemies thy footstool" (Psalm 109:1, 2). For in joy you shall go out from the blood of idolatry, and you shall be led forth in peace; so that you may hear from the Apostle: "Grace to you and peace" (Rom. 1:7). Or in gladness you shall be led forth: so that after the shadow of the Law you may learn the truth of the Gospel. For the mountains and hills, which we can understand as the Angels and the souls of the (653) Saints, who according to the variety of virtues are called mountains and hills, shall rejoice over those doing penance, and shall indicate the joy of the mind with leaps. Which

also the Lord speaks in the Gospel: "The Angels in heaven shall rejoice over one sinner doing penance" (Luke 15:7). All the trees of the field also shall clap with their hand, or with their branches, which are planted beside the running of waters, which shall give their fruit in their time, and their leaf shall not fall off (Psalm 1). Concerning which one tree spoke in the psalm: "But I, as a fruitful olive tree in the house of the Lord" (Psalm 51:10). Let us ask those who follow only the simple history, and eat the boiled flesh of the lamb: whether trees clap with branches, and rattle with the hand, and that which is said of the rivers: "The rivers shall clap with the hand" (Psalm 97:8), in what sense it is to be understood. Nor only shall the mountains and hills leap and sing; and all the trees of the field, which the Lord has blessed, clap with branches, and rattle with hands: but also the *stoibe* and the *conyza* or the *saliuncula* and the *urtica* (nettle), shall be turned [Alt. are turned] into the fir tree, and the myrtle and the cypress. *Stoibe* according to Symmachus and the LXX is written in the Hebrew as *NESUS* (נעצוץ): which Aquila and Theodotion interpreted as *conyza*. Moreover *conyza* is a very vile and bitter herb, and of a very bad odor. But where the Septuagint translated *conyza*, which in Hebrew is called *SARPHOD* (סרפד), Symmachus turned it as "nettle" (*urticam*). However the property of the names holds itself, this must be said, that evil things are turned into good things, and for vices virtues are born, that is, for iniquity, justice;

for rashness, fortitude; for luxury, temperance; for folly, prudence. Let us give examples of the elders: Matthew and Zacchaeus and the publicans were the *saliuncula*, and the *stoibe*, and useless stems, and *conyza* of bitter taste, and of a most foul odor, saying: "My sores are putrified and corrupted, because of my foolishness" (Psalm 37:6). These being suddenly changed into Apostles, were made the cypress, and the fir, and the myrtle, of excellent odor, and necessary in various works. Paul also, the persecutor of the Church, when he heard from the Lord: "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad" (Acts 9:4, 5), was a nettle, having the stings of persecution. But when (654) he preached the Gospel in the whole world, and could say: "We are the good odor of Christ" (2 Cor. 2:15), he is rightly called a cypress, and a myrtle. Harlots and publicans go before the Pharisees into the kingdom of God, and the thief from the cross passes into paradise (Matt. 21). Therefore that which is said in the Gospel: "A good tree cannot bring forth evil fruits" (Luke 6:43; Matt. 7:18), is by no means referred to the property of nature, as the heretics will, but to the choice of the mind. Finally it is added: "Either make the tree good, and its fruit good." From which it is clear, that each one by his own will makes his soul a good or an evil tree, whose fruits are various. It follows: "And the Lord shall be for a name and for an everlasting sign, which shall not fail." To those who shall have been changed from evil into good, the Lord will be for a name

and an eternal sign, so that from his name they may be called Christians, and may be branded with the cautery of his cross. Concerning which sign Simeon, holding the little child in his arms, spoke: "This child is set for the fall, and for the resurrection of many, and for a sign which shall be contradicted" (Luke 2:34): concerning which it was also said above: "The Lord himself shall give you a sign" (Isa. 7:14). And the saint sings in the psalm: "Show me a token [sign] for good" (Psalm 85:17). And he himself who is the sign: "When you shall see," he says, "the sign of the Son of man," which shall not fail, nor be changed by any end, but shall pass from the present conversation into the future.

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

The prophecy of the Gentiles having been ended, who at the coming of the word of God are to be changed from the briar and the nettle into the cypress and the myrtle, Isaiah speaks to the auditors of that time, that they should do all things which are right, and prepare themselves for the coming of the Savior, because he himself is the justice and the mercy of God. For if the thoughts of the Saints are judgments: and we ought to have senses exercised for the discretion of good and evil, why should we not at all times keep judgment, lest we despise the person of the poor man in judgment, lest we be terrified by the

power of the rich man: but let us so judge the great as the small, knowing according to Moses, that the judgment is the Lord's, who judges those judging (Deut. 1); (655) according to what is also read in the psalm: "God hath stood in the congregation of gods: and being in the midst of them he judgeth gods" (Psalm 81:1). To this which is now said: "Keep ye judgment, and do justice," that is similar: "Blessed are they that keep judgment, and do justice at all times" (Psalm 105:3); so that they may justly pursue what is just. Although in the name of justice, every place seems to me to be signified, because he who shall have done one justice, is said to have fulfilled all virtues which follow one another in turn, and adhere to themselves: so that he who shall have had one, has all, and he who shall have lacked one, lacks all. Something such also the fourteenth psalm sounds: "He that walketh without blemish, and worketh justice" (Psalm 14:2). And elsewhere it is written: "Learn justice, you that inhabit the earth" (Isa. 26:9). But that the Savior, who was made to us justice, and sanctification, and redemption, is himself the mercy of God (1 Cor. 1:30), the words of the saints testify: "And God sent his mercy and his truth" (Psalm 56:4).

(Vers. 2.) "Blessed is the man that doth this, and the son of man that shall lay hold on this: that keepeth the sabbath from profaning it, that keepeth his hands from doing any evil." LXX: "Blessed is the man who shall do these things, and the man who retaineth them, and keepeth

the sabbaths, that he may not profane them, and keepeth his hands, lest he do iniquity."

He who with the apostle Paul can say: "When I was a child, I spoke as a child: I understood as a child, I thought as a child; after I became a man, I destroyed the things that are of a child" (1 Cor. 13:11): he attains present beatitude, forgetting the past, and stretching himself forward into the future until he arrives at the unity of faith, and the knowledge of the Son of God, into a perfect man, unto the measure of the age of the fullness of Christ; so that that psalm can be adapted to him: "Blessed is the man who hath not gone in the counsel of the ungodly" (Psalm 1:1). This man therefore, and the son of the interior man, concerning whom it is more frequently said in Leviticus: "Man, man" (Lev. 17:8?), is blessed in this, that he does the first things, and shall lay hold on these: namely judgment and justice and the salvation of the Lord, which is near, and to be revealed to all nations: so that he may not only do what is commanded, but may hold it with a tight hand; and keep the sabbath, lest he profane it: But what the sabbath is, which he commanded to be observed, the following verse shows: "Keeping his (656) hands from doing any evil." For it does not profit to sit on the sabbath, or to sleep, and to gasp for feasts. But if doing good things, he rest in evil ones, and have a continual sabbath from iniquity, that is, leisure, and do only those things which pertain to the salvation of the soul, and do not move himself to any servile work. For he who commits sin, is the servant of sin (John 8:34).

But we have been called into liberty, with which liberty Christ has gifted us (Gal. 4:31?), so that we should by no means work the food which perishes; but adhering to the Lord, let us say with the Prophet: "But for me it is good to adhere to God" (Psalm 72:28). Let us be made one spirit with him, and let us fulfill the dedicated sabbaths, lest we be of the six days, in which the world was made, of which the Apostles were not, to whom the Lord spoke: "If you were of this world, the world would surely love what is its own. But now you are not of this world, because I have chosen you, and for that reason the world hateth you" (John 15:19).

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

Those who understand this place humbly, refer what is said to proselytes from the Gentiles and to true eunuchs, that even strangers, if they shall have received the law of the Lord and be circumcised, and eunuchs, such as was that of Queen Candace (Acts 8), who even on his journey could not be idle, and while he seeks an interpreter of his reading, finds Christ whom he was seeking, are not outsiders from the salvation of God. This, however, they say, is spoken against the Jews, who boast of the nobility of their race,

and say that they are sons of Abraham, and think those blessed who have seed in Sion, and domestics in Jerusalem (John 8). But we, whom we interpreted above through the briar and the nettle and the *conyza* and the *stoibe* (Above on chap. 55), as changed into the fir and the cypress and the myrtle, understand that these same are now provoked to the faith of the Gospel: that they ought not to despair [Alt. be despaired of], if they shall have adhered to the Lord: nor think themselves separated from God's people. For all you who have been (657) baptized in Christ, have put on Christ (Gal. 3:27). There is not Jew and Ethnic, Circumcision and Uncircumcision, to whom it is commanded in the Song of Deuteronomy: "Rejoice, ye Gentiles, with his people," that is, of God who had the prior people of the Jews (Deut. 32:43). Who coming from the East and the West, shall rest in the bosom of Abraham. This is what John the Baptist also said: "And say not, we have Abraham for a father. For I say to you: God is able of these stones to raise up children to Abraham" (Matt. 3:9). And just as in proselytes there is not any diversity, but both men and women are equally called to salvation: so also in the eunuchs who have castrated themselves for the kingdoms of heaven, either sex is understood; who have mortified their members upon the earth, fornication, uncleanness, passion, evil desire: until they all arrive into a perfect man, and say with the Apostle: "We have known no man according to the flesh. And if we have known Christ according to the flesh, but now we know him no longer" (2

Cor. 5:16). Therefore in eunuchs by no means are those to be understood, whom the burning poet describing says (Lucan, Book 10): "And also the unhappy youth truncated by the steel, and the excised parts of the man . . . . . ." But those of whom the Lord speaks in the Gospel: "Who have castrated themselves for the kingdom of heaven" (Matt. 19:12): such as were also the Apostles, to whom as they wondered and said for the difficulty of the matter: "Who then can be saved?" the Savior answered: "He that can take, let him take it." Whence also the Apostle concerning eunuchs of this kind, that is, concerning virgins, testifies that he has not a commandment of the Lord, but gives counsel as having obtained mercy from the Lord, wishing all to be just as himself: "For the time," he says, "is short: it remaineth, that they also who have wives, be as if they had none" (1 Cor. 7:29). For he who being free is called from the servitude and duty of marriage, he is truly the servant of Christ.

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

daughters: an everlasting name will I give them, and it shall not fail."

He had proposed two groups: proselytes and eunuchs. First he speaks of the eunuchs, and gives them precepts for living, and promises rewards of the future. And after them he comes to the proselytes, promising similar things to them also. He speaks, therefore, to the eunuchs, who in their despair said: "Behold I am a dry tree" (Exod. 23), lest they should think themselves subject to the curse which was spoken to the sterile: "Cursed is the sterile who does not produce seed in Israel" (Deut. 7). If, he says, they shall have kept my sabbaths, and shall have chosen from my precepts those things which I willed, and not those things which I granted on account of the weakness of the hearers, and shall have retained my covenant or testament with all faith, I will give to them in my house, and in my Temple, and in the walls of my most firm city a place, and a name better than sons and daughters, which shall be deleted by no oblivion. Who the eunuchs are we have said above: those who are solicitous for the things that are of God; to whom Wisdom also speaks, which is inscribed with the title of Solomon: "Blessed is the sterile and undefiled, who hath not known the bed in sin, she shall have fruit in the visitation of souls. And the eunuch, who hath not wrought iniquity with his hand, nor thought evil things against the Lord. For there shall be given to his faith a chosen grace, and a most delightful part in the temple of the Lord" (Wisd. 3:13, 14). This sterile woman is

fruitful by virginity; this eunuch does violence to the kingdom of heaven, and by force seizes it. This one is a keeper of sabbaths, that he may never perform the works of marriage (1 Cor. 7). This one chose the things which the Lord willed, that he may offer more than is commanded: so that he considers not the indulgence of His Apostle, but his will. This one holds the everlasting covenant of the Lord, so that he is not at leisure for prayer for a time, and again returns to that same thing, but knows that he is to receive in the house of the Lord, which is His Church, a most excellent place. "For there are many mansions with the Father" (John 14). And he who shall have been a eunuch, and shall have done all things which are written, shall have in his walls a most excellent place, so that he may indeed be made a tower of the Lord, and may stand in the priestly grade, and instead of children of the flesh, may have many spiritual children. That the Evangelist John, whom Jesus loved most, was such a eunuch, Ecclesiastical histories hand down, who reclined upon the breast of Jesus (John 13); who, when Peter was walking more slowly, borne up by the wings of virginity, ran to the Lord (John 20); who, immersing himself in the secrets of the divine nativity, dared to say what all the ages knew not: "In the beginning was the Word, and the Word was with God, and God was the Word: this was in the beginning with God" (John 1:1, 2). Therefore, let all caviling of the Jews cease, and let it cease to offer itself to laughter, opening the kingdoms

of heaven to half-men, since chastity is not in the weakness of the body, but in the will of the mind.

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

After the eunuchs, he passes to the foreigners, whom he had named before, and promises rewards to them also: that if they shall have served him, and shall have passed from servitude to the love of that name, they may be servants to him: such as was also the Apostle Paul, writing in the beginning of his Epistles: "Paul, a servant of Jesus Christ" (Rom. 1:1). And Moses the servant of God (Heb. 3). Moreover, that which has been added in the LXX: "and handmaids," we have marked with an obelus. For it cannot be that in spiritual gifts there should be any diversity of sex: since in Christ Jesus there is not male and female; but we all, in him, are one (John 17). Concerning the sabbath and the everlasting covenant we have spoken above. He, therefore, who shall have done these things, God will bring him into His holy

mountain, and will affect him with joy in His house of prayer. The holy mountain is either the dogmas of truth and the confession of the Trinity: or the Lord Himself, to whom in the last time (according to this same Isaiah and the prophet Micah) very many nations shall flow (Isa. 2, Mic. 4). And the house of prayer is the Church, which is divided in the whole world, and not the Temple of the Jews, which was narrowed by the very short straits of the land of Judea.

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

We learn the difference between hostiae (sacrifices) and holocausta (holocausts) more fully in Leviticus. Holocausts are those which are burned whole upon the altar. Victims and hostiae are those of which a part is offered to the altar, a part is handed to the priests. It is not to be believed, therefore, that the hostiae of foreigners and eunuchs are required after the Jewish rite. But we ought to know this: that eunuchs offer holocausts, who consecrate themselves entirely

to God; but foreigners offer victims, who are at leisure for prayer for a time, of whom God speaks: "The sacrifice of praise has glorified [Alt. will glorify] me; and in another place: "Offer to God the sacrifice of praise" (Ps. 49:14, 23). Concerning these victims and holocausts, the Lord speaks through Hosea: "I will mercy and not sacrifice: the knowledge of God, more than holocausts," which are offered upon the altar of the Lord (Hos. 6:6). Which John in the Apocalypse testifies that he saw in heaven, under which were the souls of the martyrs (Rev. 6). From which one of the Seraphim brought a coal gripped by a tong to the lips of Isaiah that were to be purged (Isa. 6). This is the altar, and this the tabernacle, to whose likeness all things made in Exodus are referred, by which spiritual victims are offered to God (Exod. 38).

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

for the sake of base gain, not knowing that which is written: "Freely you have received, freely give" (Matt. 10:8).

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

But the remnants of Israel being gathered through the Apostles, and those who were before dispersed being reduced into one flock, all beasts are provoked to come and devour Israel, those namely who refused to believe, concerning whom the Apostle says: "For the end shall come upon them" (Phil. 3). And the Lord in the Gospel: "But when you shall see Jerusalem encompassed by an army, then know that its consummation has arrived" (Luke 21:20). Or this is to be said: that they have been delivered to be devoured by beasts, which the Prophet detests, saying: "Deliver not to beasts the souls confessing to thee" (Ps. 73:19): concerning these beasts tropologically, which devoured a certain part of the Lord, we read also above (On chap. 9), Syria from the rising of the sun, and the Greeks from the West, who devour Israel with all their mouth. And in

Jeremiah: "Israel is a wandering sheep, lions have driven her out: first the king of Assyria devoured her, and last the king of Babylon shall break her bones" (Jer. 50:17). This also can be said: that since the formerly rabid nations are provoked to the faith with the people of Israel, so that, having deserted the forests which killed very many from the army of Absalom, they may come to the Church and eat the celestial bread, and be sated with the flesh of the lamb.

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

That all the beasts of the forest might come, he says, and devour the gathered ones, or that the crowds of the nations might succeed into the place of the Jews, their watchmen are in the

cause, namely the Scribes and Pharisees: because all being blind knew not the Lord Savior, nor willed to see the present light. To whom the Lord spoke: "Ye fools and blind, which is more, the gold, or the altar that sanctifieth the gold?" (Matt. 23:17); and again: "Blind guides, who strain out a gnat, and swallow a camel" (Ibid. 24); and: "If the blind lead the blind, both fall into the pit" (Matt. 15:14).

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

Nor are they content with this end, who slept in the custody of the Lord's flock, and could not bark, and loved the couch, through which the pleasure of the body is indicated; but among their own impudent souls they knew not satiety, who are never sated with their own error. Who devour the people of the Lord as the food of bread, and

the houses of widows: and serve the gullet and libido. For they cannot say: "The commandment of the Lord is bright, enlightening the eyes" (Ps. 18:9), nor know that which is written: "The wisdom of a man enlighteneth his face" (Prov. 17:24). And dumb dogs against enemies, concerning whom it is written: "Give not that which is holy to dogs" (Matt. 7:6). And sleeping dogs, who know not that there is a precept: "Give not sleep to thy eyes, nor slumber to thy eyelids" (Ps. 131:4); and again: "Watch ye, because you know not what hour your Lord will come" (Matt. 24:42). And therefore giving place to the devil, they are most impudent dogs, who are never sated. For they vomit what they have eaten, and return to their own vomit (Prov. 26). Concerning whom Peter the Apostle also speaks: "That true proverb has happened to them: The dog returned to his own vomit, and the sow that was washed to her wallowing in the mire" (2 Pet. 2:22).

That these watchmen and dogs are the same as the pastors, the following discourse demonstrates: "The pastors themselves knew not understanding." For the Hebrew word ROIM [Alt. ROEM] which is written with four letters, *resh* and *ayin* and *yod* and *mem*, if it be read *roim*, sounds "pastors"; if *raim*, "the worst." This we have said, that we might show the causes of varied interpretation. For all have sought their own, and not the things which are God's, nor have they walked through the way of the Lord (Phil. 2), concerning which it is written: "Ask which is the good way: and walk in it" (Jer. 6:16).

But according to what is read in the book of Judges: "There was no king in Israel; every one did that which seemed right to himself" (Judg. 17:6), and followed his own errors.

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

This is what he said above: "They knew not satiety": nor are they sated by past pleasure, but they prepare future delights, much greater than those which they had enjoyed before. If this is said of the princes of the Jews, on whose account the people of the Lord was devoured by beasts, let us avoid the examples of the worst, and let us not be inebriated with wine, in which is luxury, nor be overwhelmed with pleasures; nor let us

be dogs dumb to speak, yet rabid against our adversaries; but let us follow the ways of God rather than our own, and let us hear the Scripture warning: "Think of the Lord in goodness" (Wisd. 1:1). Excellent understanding is to those who do it. And if we were dogs, let us not despair of salvation, hearing the words of the Canaanite woman saying to the Lord: "Yea, Lord, for the whelps also eat of the crumbs which fall from the table of their masters" (Matt. 15:27). For which cause having obtained mercy, she hears from the Lord: "O woman, great is thy faith: be it done to thee as thou wilt." For she was able to say with the Prophet: "I have run the way of thy commandments" (Ps. 118:32). And again: "Lead me in the right way."

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

On account of the blind watchmen and the dumb dogs, who are the pastors themselves, not knowing understanding, nor are they sated with present pleasures, but always prepare themselves for future ones, the just perisheth, of whom the wife of Pilate says: "Have thou nothing

to do with that just man" (Matt. 27:19). Who, having washed his hands, says: "I am innocent of the blood of this just man." In which it is to be considered that the word of perdition, concerning which heretics often make a calumny, that it signifies destruction and abolition forever, is placed over Christ, whose perdition indeed shows the magnitude of persecution, and not the end of substance.

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

As for what is said according to the Hebrew: "Let peace come, let him rest in his bed: let him walk in his direction," the sense indeed is clear, but the consequence of the words, which stands in the idiom of its own language, seems to be disturbed among us. But what he says is this: Let the peace of the Just One come, which ascending to the Father he left to the Apostles, saying: "My peace I give to you, my peace I leave to you" (John

14:27). And when the peace of Christ, which surpasseth all understanding, shall have come, His Apostles shall rest in their beds, and their death shall rest. From which he shows that the martyrs do not perish, but overcome, and rest in an eternal seat. He Himself indeed whose peace it is, and whose Apostles rest in their beds, walketh in His direction, ascending as victor to the Father by a straight journey.

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

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

BOOK SIXTEEN

The opinion of the most eloquent orator is excellent: "Arts would be happy if only artisans judged them." And lest I seem to take an example only from the profane, this is indeed what the Prophet demonstrates in other words: "Blessed is he who speaks into the ears of those who hear" (Sir. 26:12). With which happiness you, daughter Eustochium, have made me a participant; for when you read the little preface to the previous book, in which I asserted that the Apostles and Evangelists place only those testimonies from the Seventy Interpreters, either in their own words or in theirs, which agree with the Hebrew, but entirely neglect any that were added by others, you immediately brought to me a not small little question: namely, that the Apostle, writing to the Romans, used eight verses which are read in the Churches but are not found in the Hebrew of the thirteenth Psalm: "Their throat is an open sepulchre: with their tongues they acted deceitfully: The venom of asps is under their lips. Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Contrition and unhappiness are in their ways: And the way of peace they have not known: There is no fear of God before their eyes" (Rom. 3:13 ff.). When I heard this, as if I had been struck by a very strong boxer, I began to

seethe silently and to mark the stupor of my mind with the paleness of my face. A Hebrew, I said, of the Hebrews, according to the law a Pharisee, and educated at the feet of Gamaliel, either was ignorant of these things, or he abused the ignorance of those who were to read them (Phil. 3:5, Acts 22:3). One of these belongs to the unlearned, the other to the cunning for malice, and not to him who said: "Even if I be unskilled in speech, yet not in knowledge" (2 Cor. 11:6); and again: "In simplicity and sincerity I have announced to you the word" (2 Cor. 1:12). At length, having returned to myself, I requested the space of one day, so that my response might in no way be an argument of human genius, but the fruit of assiduous reading.

Therefore, scanning all Scripture in my mind, I noticed that, just as almost the entire Epistle to the Romans is built from the Old Instrument, so also this testimony is woven together from the Psalms and Isaiah (Isai. 59:7, 8). For the first two verses: "Their throat is an open sepulchre: with their tongues they acted deceitfully," are from the fifth Psalm (Ps. 5:11). But that which follows: "The venom of asps is under their lips," is from the hundred and thirty-ninth Psalm (Ps. 139:4). Again, what is said: "Whose mouth is full of cursing and bitterness," is taken from the ninth Psalm (Ps. 9:29). The three verses, however, which follow: "Their feet are swift to shed blood: Contrition and unhappiness are in their ways: And the way of peace they have not known," I found in the prophet Isaiah, which I am about to explain in the sixteenth book of his explanation,

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

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

whom have you opened your mouth: and upon whom have you put out your tongue?"

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

For "iniquity," or "of the iniquitous," which the LXX translated, Theodotion placed the Hebrew word itself, onena, which we, according to Symmachus, have turned into "auguratrix" (soothsayer), because indeed Jerusalem, which is the mother of those who hear, was always devoted to idolatry. For which reason he calls them the seed of the adulterer, or of adulterers (of whom it is said: "And they committed adultery with wood and stone" [Jer. 3:9]) and of a harlot: no doubt he signifies the same one of whom we read above: "How is the faithful city of Zion become a harlot" (Isai. 1:21)? "Upon whom," he says, "have you jested," spitting on his face and plucking his beard; and upon whom have you widened and opened your mouth, and put out your tongue, saying to him: "Thou art a Samaritan, and hast a devil" (John 8:48)? And again: "This man casteth not out devils but by Beelzebub the prince of the devils" (Matt. 12:24). And afterwards in the passion: "Crucify him, crucify such a one" (Luke 23:21). And again: "His blood

be upon us and upon our children" (Matt. 27:25). And elsewhere: "Vah, thou that destroyest the Temple, and in three days buildest it up. He saved others; himself he cannot save. Let him come down now from the cross, and we will believe him" (Ibid. 40).

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

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

mingled among the nations, and learned their works, and served their sculptures, and it became a scandal to them. And they sacrificed their sons and their daughters to demons, and they shed innocent blood, or harmless: the blood of their sons and daughters, and they sacrificed to the sculptures of Canaan." And the earth was infected with bloods, and was polluted in its works" (Ps. 105:35 ff.).

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

have provoked the Holy One of Israel to wrath" (Isai. 1:4).

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

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

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

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

Which things we can also take concerning the person of heretics: for they themselves, having

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

(Vers. 7.) "Upon a high and lofty mountain thou hast placed thy bed, and thither thou hast ascended to offer victims. And behind the door, and behind the post, thou hast placed thy memorial." LXX similarly. Sacred history narrates that in the high mountains and hills Israel sacrificed victims to the gods of the nations, and like a most procacious harlot spread her feet to all demons: and there was no place which was not defiled by the filth of idolatry, so much so that behind the doors of houses they placed idols, which they call household Lares, and both publicly and privately shed the blood of their souls. The cities of many provinces labor in this error and worst custom of antiquity: and Rome herself, the mistress of the world, in individual insulae and houses, venerating the image of Tutela with wax tapers and lamps, whom they call by this name for the protection of dwellings, so that both those entering and those leaving their houses might always be reminded of the ingrained error. Heretics also, whose heart is lifted up in pride, and who, having contemned Ecclesiastical humility, promise

themselves high things, ascend the most lofty mountains of their own dogmas, and there prostitute their bed to demons. And because according to the Prophet, they have turned backwards, imitating the wife of Lot (Gen. 19), they are changed into a pillar of salt, having the image of Ecclesiastical seasoning, and having no taste at all: who are cast out, and are useful for nothing, except to be trodden under foot by all. For which reason the Lord admonishes in the Gospel, that he who holds the handle of the plough should not look back behind his back (Luke 9).

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

Let us first discuss the Hebrew, which in this place differs much from the LXX. To her whom he had said above: "Upon a high and lofty mountain thou hast placed thy bed," and had argued as a harlot, prostituted in the entrance of houses and

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

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

ing. It signifies, moreover, the Babylonian and Egyptian gods. "And thou hast been humbled," he says, "even to the lower regions." Not with that humility which is in praise, but with that by which Amnon had humbled his sister Tamar (2 Sam. 13). And indeed it is a great humility, or rather a precipitation even to the lower regions, to be precipitated from the light and summit of chastity into the darkness of a brothel, indeed into the abyss of lusts. To whom it is said in another place: "Thou shalt be brought down even to the lower regions." According to the LXX, in those things which are dissonant, this seems to me to be the sense: Didst thou think, harlot, that if thou shouldst depart from me and join thyself to thy lovers, thou wouldst find something more? To whom also God speaks through Ezekiel: "Rewards are given to all harlots; but thou hast given rewards, and in thee this contrary thing has been done" (Ezek. 16:33). For not only didst thou receive nothing from thy lovers, but thou hast even lost those things which thou hadst received from thy husband. And what follows: "Thou hast widened thy bed, and hast made a covenant with them," is not found in the LXX. This one loved those sleeping with her, the blind watchmen and dumb dogs, who sleeping see dreams of vanity. And she multiplied her fornication, so that she was mixed not once with one, but frequently and with very many. For which reason she made many to depart far from her: the Angels who were in her protection, or the holy men who departed from the company of a harlot of this kind.

Which indeed we can also say of heretics, who having forsaken God, follow their own errors, and think that they have something more when, following lies, they have lost the truth, and have multiplied their fornication, not in one dogma, but in many, and have made the Angels presiding over the Churches to depart from them: who, not content with nearby fornication, send messengers beyond their borders to the dogmas of the Gentiles and the errors of barbarian nations, that they may deceive those who hear by the novelty of their speeches.

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

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

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

this kind of way Scripture also records elsewhere: "Seek the good way, and walk in it, and you shall find the purification of your souls" (Jer. 6:16).

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

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

man, who sustained want and weakness at the same time (Luke 16).

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

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

the law of thy God, and I will forget thy children" (Hos. 4:6). And again: "They themselves walked perversely against me, and I will walk against them in perverse fury." The "mind" which in the LXX is associated with the "heart," is not written in the Hebrew, but is like an added interpretation of what "heart" should be understood to mean in the Scriptures.

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

ones deliver thee," Symmachus translated: "Let thy synagogues rescue thee." Therefore he speaks properly to the Jews, that the crowd of their synagogues will not be able to deliver them in the time of siege.

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

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

But we, joining what is said to the preceding parts, assert this: that all the idols which were not able to deliver them, the wind and the tempest shall take away, and they shall be as dust, which the wind casts away from the face of the earth. But those who have had confidence in the Lord

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

We can also understand the land and the mountain of the Lord, which the saints are to possess, as the holy Scriptures, which the Lord threatens are to be taken away from the Jews, saying: "The kingdom of God shall be taken away from you, and shall be given to a nation doing the fruits thereof" (Matt. 21:43); so that they may find in them that mountain, concerning which we read in this same Prophet (Isa. 2) and in Micah: "In the last days the mountain of the Lord shall be manifest" (Mic. 4:5). And the Lord himself commanded the apostles and all the teachers of the Church, that whatever should seem rough and difficult, they should dissolve by their interpretation, and provide the way of understanding, and take all scandals out of the midst, so that the people of the Lord might understand what

they read without any impediment, and profit in the fear of God. Concerning these ways John the Baptist also said: "Prepare the ways of the Lord," etc. (Matt. 3:3). Where we have placed from the person of God, "and I will say," the LXX have placed "and they shall say": namely, those who shall possess the land, and shall obtain the holy mountain of God by inheritance. Nor will they be content with their own salvation: but they will also provoke other peoples to teaching. Symmachus has interpreted this place thus: "But he who trusts in me shall possess the land, and shall obtain my holy mountain by inheritance, and he shall say: Make a straight way," and the rest. Because he himself who shall have possessed the land and the mountain, may instruct others, that they may prepare the way for the Lord.

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

The prophetic discourse had begun against the people of the Jews, whose teachers he called blind watchmen, and dumb dogs, and shepherds ignorant of understanding, and iniquitous children, and the seed of adulterers and of a harlot:

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

For thus saith the Lord, high and lofty, who dwelleth in the high places, and the Holy in the holies, not by place, but by the merit of those in whom he dwelleth, of whom one says in a psalm: "I will exalt thee, O Lord, for thou hast taken me up" (Ps. 29:1). And again: "Be exalted, O Lord, who judgest the earth" (Ps. 93:2); not that God is elevated by human words, but according to that which is said elsewhere: "The Lord has become my salvation" (Ps. 117:21), he becomes high also to the humble. "Who resisteth the proud, and giveth grace to the humble" (James 4:6): that he may elevate them and dwell in the high places. "For the Lord is high, and looketh upon the low" (Ps. 137:6). And in the Gospel the angels cry out: "Glory to God in the highest, and on earth peace" (Luke 2:14). And again in the Psalms: "Praise the

Lord from the heavens: praise him in the high places" (Ps. 148:1).

And not only high doth he inhabit the high places, but also the holy in the holies. Who says in another place: "Be ye holy, for I am holy" (Lev. 11:44). And as wisdom does not enter into a perverse soul, nor dwell in a body subject to sins (Wisd. 1:4): so the holy dwells in the holies; and wherever there shall be filth, purity cannot dwell, the saint saying to the Lord: "But thou dwellest in the holy place, the praise of Israel" (Ps. 21:4). Whence we also dare to say in prayer: "Our Father, who art in heaven, hallowed be thy name." And in the second psalm we read: "He that dwelleth in heaven shall laugh at them, and the Lord shall deride them" (Ps. 2:4). For Christ dwells not in those who are earthly, but in those who are super-heavenly, who tell the glory of the Lord, of whom it is said: "May he hear him from his holy heaven" (Ps. 19:7). And again: "The heaven of heaven to the Lord" (Ps. 113:16): in which sense Moses also, the servant of God, consents with a like voice: "Behold, the heaven of the Lord thy God, and the heaven of heaven" (Deut. 10:14); which certainly we ought not to accept in the Jewish manner, as if God were enclosed in any place and dwelt only in heaven, who is diffused everywhere, and by whom all things are contained: but let us understand the high places and the heavens to be the Saints and the Virtues by merit. For this is he who dwells in heaven, concerning whom it is written in the Gospel: "No man hath ascended into heaven, but he that

descended from heaven, the Son of man who is in heaven" (John 3:13). This one rests in the holies and dwells in the humble and in those who are contrite in spirit. Concerning whom it is said: "A sacrifice to God is a troubled spirit; a contrite and humbled heart God does not despise" (Ps. 50:19). He himself gives patience to the faint-hearted, so that being established in straits, they may sustain tribulation by the hope of future things. He himself gives life, certainly to those who were dead to sin. Of whom it is said: "With thee is the fountain of life" (Ps. 35:10). Who speaks in the Gospel: "I am the way, the truth, and the life" (John 14:6).

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

The Lord who dwelleth in the high places, and looketh upon the low, whose name is holy, and resteth in the holies: who sustaineth the afflicted, and giveth life to the oppressed (Ps. 112), hath spoken these things: I will not be always angry, nor will I be indignant continually. I who strike for this purpose, that I may amend, therefore I kill, that I may revive. For I have mercy on my creature; and those whom I myself have fashioned, I will not suffer to perish for ever. My spirit also, which shall go forth from me, or which according to the Hebrew, Aquila, Symmachus and Theodotion, surrounds all things (for this

perieilethēsetai and periballei signify), is the animator of all. And the breath, or in the plural the breaths (for this NASAMOTH sounds), I have made, concerning which it is written elsewhere: "Every breath," or "every thing that breatheth praise the Lord" (Ps. 150:6). Concerning which spirit and breath it is written in the beginning of Genesis: "God breathed the breath of life, and man was made into a living soul" (Gen. 2:7). Job speaks some such thing: "The spirit of the Lord which is in my nostrils, and the breath of the Almighty which teaches me" (Job 27:3). Since therefore the spirit goes forth from me, and all things are animated and live by my breath and inspiration, it is not just that they should perish for ever, who are sustained by my breath and spirit.

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

But others understand the Holy Spirit, who in the beginning was moved over the waters, and gave life to all things: who proceeds from the Father, and on account of the fellowship of nature, is sent by the Son, saying, "It is expedient

for you that I go." "For if I go not, the Paraclete will not come to you: but if I go, I will send him to you" (John 16:7). Of whom again he says: "When the Paraclete shall come whom I will send to you from the Father, the Spirit of truth who proceedeth from the Father" (John 15:26). Let it not scandalize anyone, if the Spirit is said to go forth from the Father, since even the Son has said of himself: "I came out from the Father, and am come; for neither did I come of myself, but he sent me" (John 16:28). Of this Spirit he spoke: "I will ask the Father, and he shall give you another Paraclete, that he may be with you for ever, the Spirit of truth" (John 14:16). This is the Spirit of whom Moses also writes: "Who may grant that all the people of the Lord might be Prophets, and the Lord might give his Spirit upon them" (Num. 11:29)? And Joel from the person of God: "I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy" (Joel 2:28). And Zechariah: "But receive my words, and my statutes, which I command in my Spirit, to my servants the Prophets" (Zech. 1:6). And again: "I will pour out upon Jerusalem the Spirit of grace and mercy" (Zech. 12:10). And many other things from both Testaments which it is long now to repeat. This only we say, that the same Prophet has spoken equally of this Spirit and breath: "Thus saith the Lord God who made the heaven." And after a little: "Who giveth breath to the people that is upon it, and spirit to them that tread it" (Isa. 42:5).

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

After the rejection of the people of the Jews and of those who would not believe in the Savior, he had promised to those having confidence in him the land of the meek and the mountain of the saints, and had commanded the Apostles: "Make a way for the people returning, and take away all scandals out of the midst." And lest it should seem incredible, he explains his power, that the high and great can easily grant pardon to the penitent, and it is just that the Creator

should have mercy on his creature. For which reason he joins, that he was angry and saddened his people: he did it for this reason because they sinned, and had the iniquity of covetousness, nor were they content with one iniquity; but always added sins to sins. "And I struck," he says, "him" for a short time, that I might heal; "and I hid," it is understood, "my face," so that he might more desire me, and say: "Show thy face and we shall be saved" (Ps. 79:4). And I was indignant; which he feeling, walked sorrowful, saying: "All the day I went sorrowful" (Ps. 37:7). And he walked grieving, or turned in the way of his heart, so that not before the face of men, but in his heart he might do penance.

Therefore seeing the ways of his conversion, I healed the wounds with which I had struck him before. And I brought him back to me, whom I had before cast out, and I restored to him true comfort. For many are the false comforts with which the human race is deceived. Or I comforted those who mourn for him, saying in the Gospel: "Blessed are they that mourn, for they shall be comforted" (Matt. 5:5). And what follows: "I created the fruit of the lips," has this sense: I fulfilled what I had promised, saying: "As I live, saith the Lord, I desire the repentance of the sinner rather than death" (Ezek. 33:11). Or I bestowed all things which I had promised before. What is the promise of the Lord? "My peace I give to you: my peace I leave to you" (John 14:27). And this is what he now says: "Peace upon peace"; not to one nation only, but to the whole world: namely

to those who were far off, and to those who were near, that is, first to the Gentiles, and afterwards to those from Israel who wished to believe. Concerning whom the Apostle also says: "To you indeed it behooved that the word of God should be preached; but because you judged yourselves unworthy of salvation; behold we turn to the Gentiles" (Acts 13:46). Who writing to the Ephesians, and disputing most fully concerning the people of the Circumcision and of the Gentiles, brought in: "But now in Christ Jesus, you who sometimes were far off, are made near in the blood of Christ. For he is our peace: who hath made both one, and breaking down the middle wall of partition, the enmity in his flesh," and the rest (Eph. 2:13, 14); and again: "And coming, he announced peace to you who were far off, and peace to those who were near" (ibid. 17). Since through him we both have access in one spirit to the Father: giving peace upon peace to those who had been far off, and those who were near, both to those who had not had the Law and the Prophets: and to those who had received them before, he received them and healed them.

But the wicked or the iniquitous shall be tossed, like the raging sea, and can never rest. Which although it can be understood of every wicked man, yet it is properly referred to the people of the Jews, who with one voice cried out, and persevered in their impiety, saying: "Crucify, crucify such a one. We have no king but Caesar" (John 19:15). As therefore the raging sea cannot rest, but its waves cast up, and are rolled to the

shores, and again are sucked back, and being broken in themselves, they make mud which is trodden under foot: so the wicked shall be subject to eternal treading down, whose joy is nothing, and who rest in no peace in that they persevere as wicked.

Some understand this place specially concerning the Savior: that for the sins of the world he was saddened for a little while, saying: "My soul is sorrowful even unto death" (Matt. 26:38). And the Father struck him, who speaks through Zechariah: "I will strike the shepherd, and the sheep shall be dispersed" (Zech. 13:7); who himself also said of himself in the sixty-eighth psalm: "For they have persecuted him whom thou hast struck" (Ps. 68:27). And God turned away his face from him, that he might take the form of a servant for a little while, walk sorrowful, and grieving for the sins of the people, deploring and bewailing Jerusalem. And when the Father saw his ways, therefore he healed him, who was free among the dead: and his flesh did not see corruption, so that he who was struck on the cross might be healed in the resurrection. "And I comforted," he says, "him," giving to him instead of one nation of the Jews, the whole world. "And his mourners," it is understood, "I comforted." Nor is it doubtful that he signifies the Apostles. And he completed the fruit of his lips, who had said to him: "Ask of me, and I will give thee the Gentiles for thy inheritance, and the ends of the earth for thy possession" (Ps. 2:8): peace upon peace, reconciling the world to God, that he might call both peoples

to himself, and he might be healed by the Father. But the wicked, concerning whom we have spoken above, he compares to the sea, which can never rest, but even in the greatest tranquility, is rolled in waves broken against the shores, and the end of it is mud and treading down.

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

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

announced, and they were staying below, the Prophet is not commanded to ascend into a mountain: but only to lift up his voice like a trumpet, and to announce to them the wars to come. Otherwise in the day of judgment, when it is said in the resurrection of the dead and the last trumpet, it is written, "For the trumpet shall sound, and the dead shall rise incorruptible": so that as they are to be judged at the voice of the trumpet: so Israel dead in sin may hear its crimes; and at the same time it is called the people of God, that it may learn what a father it has lost, who even calls a sinner his people.

(Vers. 2.) "For they seek me from day to day, and desire to know my ways: as a nation that hath done justice, and hath not forsaken the judgment of their God." LXX similarly. This properly befits the Jews, who on each day run to the synagogues, and meditate on the law of God, desiring to know what Abraham, Isaac and Jacob, and what the rest of the saints have done, and revolving from memory the books of the Prophets and of Moses, they chant the divine mandates, to which that will be most rightly applied: The evil shall seek me, and shall not find. For it is thus written: "Every one that seeketh findeth" (Matt. 7:8): whoever does not find, is convinced to have sought badly; for the Lord is found by those who seek him in goodness, and is shown to those who are not incredulous to him. Since therefore they have forsaken the justice and judgment of God, by which names Christ is shown, the psalmist saying: "Give to the king thy judgment, O God,

and thy justice to the king's son" (Ps. 71:2): for Christ is become to us redemption, holiness, and justice (1 Cor. 1:30): they boast in vain of the knowledge of the law, since the saint glories not in the knowledge of the Scriptures, but in works, saying: "I have run the way of thy commandments, when thou didst enlarge my heart" (Ps. 118:32).

(Verse 3.) "They ask me for the judgments of justice, and they desire to draw near to God. Why have we fasted, and thou hast not regarded? have we humbled our souls, and thou hast not known?" Behold, in the day of your fast your own will is found [Al. is found], and you exact [Al. you exact] of all your debtors. Behold, you fast for debates and strifes, and strike with the fist impiously. LXX: "They ask me now for just judgment, and desire to draw near to God, saying: Why have we fasted, and thou hast not seen? have we humbled our souls, and thou hast not known?" For in the days of your fasts your own wills are found, and you afflict all who are subject to you, fasting for judgments and brawls, and you strike the humble with fists. This is another rashness of the Jews, as if with the confidence of a good conscience, they demand just judgment, and imitate the words of the saints saying: "Judge me, O Lord, for I have walked in my innocence" (Ps. 25:1). And again: "Prove me, O Lord, and try me: burn my reins and my heart" (Ps. 25:2). And in another place: "Judge my cause, and redeem me" (Ps. 118:154). And they desire to draw near to God: although this is not in a place, but in affec-

tion, nor of an idle mind, but of laborious work. Finally, the Scripture instructs what it is to draw near to God, saying: "Seek the Lord. And when he shall have drawn near to you, let the impious forsake his ways, and the unjust man his thoughts." For the Lord draws near to those drawing near to him, and to those who justly pursue what is just, and can say: "But it is good for me to adhere to God" (Ps. 72:28). For if Almighty God is the Father of truth and justice, whoever is a liar and unjust cannot draw near to God, of whom it is written: "The malignant shall not dwell near thee, nor shall the unjust remain before thy eyes" (Ps. 5:5-6). "Why have we fasted," they say, "and thou hast not regarded? have we humbled our souls, and thou hast not known?" They charge the Lord with injustice, because he does not respect good works, and they present to God only the hunger of the belly, without the work of virtues: not eating those foods which God created for the faithful and those who know the truth, that they may receive them with thanksgiving: but those of which it is written in Proverbs: "For these are fed with the bread of impiety, and are drunk with the wine of iniquity" (Prov. 4:17). The Pharisee, saturated with such feasts, among other words of pride, boasted that he fasted on the Sabbath (Luke 18): he who had not drunk wine from the vineyard of Sorec, but from the vineyard of the Sodomites, whose wine is the fury of dragons, and the incurable fury of asps, and their grape is the grape of gall: whom God rebukes through the Prophet: "They eat the sins of my people" (Hosea 4:8). And

again: "Why have you kept silence at their impiety, and have gathered the vintage of iniquities and eaten the corn of a lie" (Hosea 10:13)? Because, therefore, they had proposed a question to God, desiring to know why they fasted and humbled their souls, and God did not regard them: forgetting the ancient history, why he did not regard the gifts of Cain, who indeed offered rightly, but did not divide rightly with his brother (Gen. 4), not seeing the charity of God, the Scripture saying: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself" (Matt. 22:37, 39): therefore God replied that he does not reprove fasts, but the works which are done in fasts, saying: "In the days of your fasts your own wills are found," so that you do not do God's will, but your own, which Paul writing to the Ephesians reproves: "According to the prince of the power of the air, the spirit that now worketh in the children of unbelief, in whom also we all conversed sometime, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts. And were by nature children of wrath, even as the rest" (Eph. 2:2-3). And what follows according to the LXX: "And you prick," or "afflict all those subject to you," Theodotion and Symmachus translated better, whom we have followed in this place: "And you exact of all your debtors." From which he shows that it is not without danger to exact from a poor man who is not able to pay, and not to return to the shivering debtor the cloak which you took in place of a pledge, lest his cry reach God. For "he that hath mercy on

the poor, lendeth to the Lord" (Prov. 19:17). And on the contrary, he who exacts from one who has nothing, does violence to God. And that we may know this sense is in the present place, we are also going to read in the following parts of this same chapter: "Loose the bands of impiety, undo the bundles that oppress." Without doubt it signifies chirographs: for what does it profit to grow pale with fasts, and to fast for strifes and for brawls, the Scripture saying: "He that loveth sins, rejoiceth in brawls" (Prov. 17:19)? But the servant of the Lord ought not to wrangle, but to be mild (2 Tim. 2:24), and to imitate him who says: "Learn of me, because I am meek and humble of heart" (Matt. 11:29): so that humility may not be affected, but of the heart, nor seeking the glory of men, but the conscience of the soul. "You fast," he says, "and you strike the humble with fists, and beat with blows" (1 Tim. 3). Whence a bishop ought not to be a striker. For how can he restrain lust, who is able to withhold neither his hand nor his tongue? Such fasts the Lord also rebukes in the beginning of this prophet, saying: "Fast and idleness, the new moons and sabbaths, and your other solemnities my soul hateth" (Isa. 1:13). Whence it is commanded through Joel: "Sanctify a fast: preach a healing" (Joel 2:15); that we may fast from vices, and by good works and healed sins, fasts may become holy. Finally it follows: "Let the bridegroom go forth from his bed, and the bride from her chamber"; that in the time of fasting we may be free for prayer: lest our interior man be fed with the flesh of the dragon, which

was given for food to the people of the Ethiopians. And we say these things, not that we reprove fasts, through which also Daniel, the man of desires, knew future things (Dan. 9), and the Ninevites appeased the wrath of God (Jonah 3), and Elias (3 Kings 19) and Moses (Exod. 34), with a hunger of forty days, were saturated with the familiarity of God, and the Lord himself (Matt. 4) fasted as many days in the wilderness, that he might leave to us solemn days of fasts: but so that it may not profit to carry an empty belly and do other things which displease God. And to pass over the rest, "to disfigure their faces, that they may appear to men to fast," who receiving glory in the present, will be excluded from the kingdom of God, because "they have received their reward" (Matt. 6:16). Whence also the Apostle, if he should even deliver his body to martyrdom, so that it may burn, or he may glory (for both are found in the copies), without the charity of God (1 Cor. 13), which is in the conscience of the heart, says that he sheds his blood in vain.

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

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

that with these he should do those things which follow. Otherwise the Apostle also says that he fasted frequently (2 Cor. 6 and 11), and the Lord, when the bridegroom shall have been taken away from his disciples, teaches that they will fast (Matt. 6): and in the Psalms the penitent speaks: "I have eaten ashes like bread, and mingled my drink with weeping" (Ps. 101:10). "And when they were troublesome to me, I was clothed with hair-cloth" (Ps. 34:13). From which we learn that these things which the Lord wills are to be done first, and the others are not to be passed over.

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

lagmaton," interpreted as exchanges instead of chirographs. But it signifies bundles of papers, in which the calumnies of usurers are contained, and the poor are oppressed by debt, which in all cities is the greatest cause of sedition. Whence also the Roman people occupied the neighboring mountains, and the "New Tables," which the Greeks call "chreōn apokopas" (cancellation of debts). Therefore the Prophet does not command that each one should not exact what is due, especially what he gave justly and repeats justly: otherwise he would be an assertor of Tribunitial sedition. But where the contract is unjust, where the poor are oppressed by calumny: there the bundles of contracts and all the bonds of iniquity are to be burst asunder. Or certainly this must be said, because the discourse is about fasts, and fasting has the affliction and humbling of the soul: but the affliction of the body entreats for the indulgence of sins. The divine Scripture teaches that we should forgive our debtors, that the heavenly Father may also forgive us our debts (Mark 11). Ancient history tells that in the seventh year of remission, or the fiftieth, which is the true Jubilee, all possessions return to the owners, and original liberty is restored to servants, and all names, which they commonly call contracts, become void (Levit. 25 and 27). But if this is commanded in the old Law (Exod. 21): how much more in the Gospel, where (Matt. 5) all things that are good are doubled: and we are by no means commanded to pluck out an eye for an eye, a tooth for a tooth: but to offer the cheek to the

one striking! And that we may know that what we said above: "You exact of all your debtors," is written of creditors, it is joined more clearly of debtors: "Let them that are broken go free," that is, those who are broken by poverty, whom want has afflicted, lest thou suffer the free to beg. And every burden by which they are oppressed, burst asunder." For which more clearly the Seventy translated: "and tear in pieces every unjust writing": which Symmachus translated: "And burst asunder every false contract." But it could happen that someone might say: I have no debtors, what ought I to do, that my fast may be received? It follows: "Deal thy bread to the hungry." Not many loaves, lest thou shouldst plead poverty, but one loaf. Nor the whole of it, but a part of the loaf: which if thou didst not fast thou wert about to eat; so that thy fast may not be the gain of the purse, but the satiety of the soul. And beautifully he added "thy," lest thou shouldst make alms from rapine: "For the redemption of a man's soul are his own riches" (Prov. 13:8). And in another place: "Honor the Lord from thy just labors" (Prov. 3:9). Certainly if thou hast no bread, and there is a very great multitude of the hungry, offer that from which thou sufferest no loss. In which there are no expenses, "bring the poor without shelter into thy house." Or as it is had in the Hebrew, "into the house," so that if thou hast not thy own, thou mayest bring them into a small lodging, which thou possessest either hired by rent or by benefit. "If thou shalt see one naked, cover him." Which the Lord also spoke in the

Gospel: "He that hath two coats, let him give the other to him that hath none" (Luke 3:11). For he did not command one to be rent and divided, which many do for the sake of popular favor: but the other not to be kept, increasing the precepts of justice, so that he even said that to have offered a cup of cold water has rewards. "And thy own flesh," he says, "despise not." For every man is our flesh. And according to the Evangelical parable of him who went down from Jerusalem to Jericho, and was wounded by robbers, he is called neighbor who shall have done good (Luke 10). Or certainly according to the Seventy who said: "And despise not the domestics of thy seed," let us understand those domestics of the seed, of whom the Apostle also teaches that alms are to be made to all, but especially to the domestics of the faith (Gal. 6). For they are our flesh and our seed, who are generated from one parent with us. To whom also the Savior extended his hand, saying: "These are my mother and my brethren, who do the will of my Father" (Mark 3:34-35). And that we may know there is one Lord, and of the new and old Testament, the Lord also speaks the same in the Gospel of those who are to stand on the right hand in the day of judgment: "Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me to eat. I was thirsty and you gave me to drink. I was sick and in prison and you came to me. I was a stranger and you led me into your house. And naked and you clothed me" (Matt. 25:34 seqq.). And to those saying in

humility that they had done nothing for the Lord Savior, he replied: "As long as you did it to one of these my least brethren, you did it to me." According to tropology we can say these things: He who fasts from all evils, and wants his fast to be respected, let him not only decline from evil, but also do good, so that he may loose every band of iniquity, by which any of the simple among the believers are bound together by the frauds of heretics. And "strangalias," obligations of violent treatises, which the Prophet also shows in the psalm, saying: "But those that turn aside into obligations, the Lord shall lead out with the workers of iniquity" (Ps. 124:5). For all who are bound by the bands of heretics turn aside from the Lord; and as an ox led to the victim; and they choose and exchange the lie for the truth. Therefore such men, who are broken in judgment, let the Ecclesiastical man dismiss and dissolve; and every writing of the heretics, of whom this same Prophet says: "Woe to them that write iniquity: for in writing they write malice, snatching away the judgment of the poor of my people" (Isa. 10:1-2), let him loose and burst asunder, so that they may by no means hold any of the simple entangled in their snares. And when he shall have done this, let him deal his bread of Ecclesiastical doctrine to the hungry, which the Lord also did, giving the broken loaves to the Apostles, which he left to them in seven baskets and twelve hampers, by no means whole as they were had in the Law, but crumbled and broken in the Gospel, so that they might have what they should bestow

upon the poor (Matt. 15). Those whom thou shalt see not having the heat of faith, but shivering outside the Church with the colds of unbelief, needy and strangers, "bring," he says, "into the house of the Church," and cover with the cloak of incorruption; so that clothed with the tunic of Christ, they may by no means remain in the tombs, which we read of him who, possessed by a legion of demons, dwelt naked in the memorials of the dead. And when, he says, thou shalt have done these things and thy liberality shall have been exposed to all, especially do not despise the domestics of the faith.

(Verses 8, 9.) "Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say: Here I am." LXX: "Then shall thy morning light break forth, and thy healths shall speedily arise, and thy justice shall go before in thy sight, and the glory of God shall surround thee. Then shalt thou cry, and God shall hear thee. While thou art yet speaking, he shall say: Here I am." When thou shalt not have done those things which the previous discourse narrated, and shalt have done these of which we have now spoken: then shall thy fast be acceptable, and thy morning light shall break forth; namely the sun of justice, of which the prophet Malachi speaks in the person of God the Father: "Unto you that fear my name, the sun of justice shall arise, and health in his wings" (Mal. 4:2).

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

(Verse 10.) "If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul: then [Vulg. then is absent] shall thy light rise up in darkness, and thy darkness shall be as the noonday." LXX: "If thou shalt take away from thee the bond, and the ordination and the word of murmuring, and shalt give thy bread to the hungry from thy soul, and shalt satisfy the humbled soul: then shall thy light rise up in darkness, and thy darkness shall be as the noonday." The Hebrew word MOTA, which in Jeremiah is interpreted as an "iron collar" (Jer. 18), is read twice in the present chapter. For in that place where we said above according to the Seventy: "Loose the obligations of violent exchanges," let us know that for the one word MOTA they put "violent contracts," for which Aquila translated "error," Symmachus "turning aside," Theodotion "kloion," that is, "collar." Again in the present place where we translated: "If thou wilt take away the chain from the midst of thee," and for "chain" the Seventy translated "syndesmon," that is, "bond" or "linking together"; Aquila, as above, interpreted it as "error"; Symmachus, conceding to the decrees of Theodotion, put "collar." Let this be said about the variety of interpretation. Otherwise the sense is thus joined with the preceding: The morning light shall rise for thee, and thy healths shall speedily arise: and thy justice shall go before thee, and the glory of the Lord shall crown thee.

And he shall immediately hear thee entreating, and shall show himself to be present. Provided that, if to the superior works thou shalt also add these, that thou take away from thee the obligation and the chain by which thy soul is bound together. Of which also Peter spoke to Simon: "For I see thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:23). And Paul grieved, seeing the city of the Athenians bound to idolatry. For each one is constricted by the ropes of his own sins (Prov. 5:22). About which bonds of the soul David also prayed in the psalm: "Cleanse me, O Lord, from my secret sins, and from those of others spare thy servant" (Ps. 18:13-14). One is difficultly found who is not bound by these chains. Rarely is a soul found which does not have this most heavy collar encompassed about its neck, depressing it to earthly works, so that it by no means looks to heaven, but to the earth. Which is also related of the Evangelical woman, whom Satan had bound for eighteen years, so that being bowed down, she could not see celestial things (Luke 13). If therefore, he says, thou shalt take away from the midst of thy heart this chain, and shalt dissipate bonds of this kind, and "cheirotonian," for which the three other interpreters with consonant voice translated "extended finger": so that thou not only dost not think evil thyself, and not do it, but that thou dost not even detract from thy neighbor, and mark each one as if with a finger, and speak what does not profit thy soul, considering not thy own evils, but the errors of others: thou shalt receive

what the following discourse subjoins. Most of our people understand "cheirotonian," that is, the "ordination of clerics," which is fulfilled not only by the imprecation of the voice, but by the imposition of the hand (lest namely, as we have laughed at in some, a clandestine imprecation of the voice should ordain clerics without their knowledge), so that they assume the testimony of Paul writing to Timothy: "Impose hands lightly on no man, neither be partaker of other men's sins" (1 Tim. 5:22). For it is not a light sin to cast pearls before swine, and to give that which is holy to dogs (Matt. 7:6): and to bestow the ordination of the clericate by no means on the holy, and those most learned in the law of God, but on their own followers, and on the ministers of vile offices: and what is more disgraceful than these, at the prayers of silly women. In which the wisdom of the Apostle speaking in Christ must be considered, who that he might demonstrate the danger of ordination, joined the torments of those sinning: "Neither be partaker of other men's sins." As therefore in the ordinations of the evil, he is a partaker of sins who constitutes such: so in the ordination of the saints, he is a partaker of their justice, who chooses the good. It follows: "And the word of murmuring," is understood, "from the common," if thou shalt take away from thee. But the word of murmuring is when God speaks against us: "Let the murmuring of this people cease from me, and they shall not die"; and we refer our sins to God, to excuse excuses in sins, and say: The heat of the body overcame me,

the incentives of youth conquered, I was created such by God: poverty compelled to theft. Therefore if we shall not have done those things which were said, and shall have done those which are to be said, so that we give to the hungry, not as above, our bread, but our soul, so that we may help him in whatever things we can, and bestow not as if from sadness and necessity, but from the soul, receiving rather than giving a benefit: "For God loveth a cheerful giver" (2 Cor. 9:7), so that we do not refresh the hungry or afflicted soul in part, but satisfy it: and "weep with them that weep, and mourn with them that mourn" (Rom. 12:15), then shall our light rise up in darkness, he who says: "I the light am come into the world: that whosoever believeth in me, may not remain in darkness: but may have the light of life" (John 12:46). For the lamp of our body is the eye: if it be simple, thy whole body shall be lightsome. But if he who ought to be light shall have been turned into darkness; then shall the whole body be darksome, and it shall be said to us: "If the light that is in thee, be darkness, how great is that darkness itself" (Matt. 6:23)! Let us consider with what great virtues we may arrive at the light of God, so that the darkness may be turned into noonday, and let us say with the bride: "Where thou feedest, where thou liest, in the midday" (Cant. 1:6)?

(Verse 11.) "And the Lord will give thee rest always, and will fill thy soul with brightness, and deliver thy bones. And thou shalt be like a watered garden, and like a fountain of water, whose

waters shall not fail." LXX: "And thy God shall be with thee always: and thou shalt be filled as thy soul desireth, and thy bones shall be made fat. And they shall be like a drunken garden: and like a fountain, for which water shall not fail." What has been added in the Alexandrian copies at the beginning of this chapter: "And yet my praise shall be in thee always"; and at the end "and thy bones shall rise like grass, and shall be made fat, and they shall possess by inheritance unto generation and generations," is not found in the Hebrew, nor even in the corrected and true copies of the Septuagint; hence it is to be marked with an obelus. When the darkness of thy breast, he says, shall have been dissolved by the rising light, and instead of palpable night the midday shall have arisen, then thou shalt always have God as an inhabitant, who may fill thy soul with brightnesses. Of which it is read in the Psalm: "With thee is the beginning in the day of thy strength, in the brightnesses of the saints, from the womb before the day star I begot thee" (Ps. 109:3). Or thou shalt be satisfied with all that thy soul desireth, because thou thyself hast satisfied the hungry soul, and thou shalt be able to say: "Bless the Lord, O my soul, who filleth thy desire with good things" (Ps. 102:1, 5); and thy bones shall be delivered from destruction and perpetual fire. Or they shall be made fat, so that they may receive again their former thickness, which had been thinned by the famine of the word of the Lord. Which indeed we can understand both according to the letter concerning the resurrection of those

bodies which are about to fall, and concerning the virtues of the soul, of which the saint speaks, signifying them in the Psalm: "All my bones shall say, Lord, who is like to thee?" (Ps. 34:10). Concerning which it is also written in Proverbs: "A good report maketh the bones fat" (Prov. 15:30). And to whom rewards are promised: "It shall be health to thy body, and a cure to thy bones" (Prov. 16:24). Concerning which again it is written: "The Lord keepeth all their bones, not one of them shall be broken" (Ps. 33:21). On the contrary, he who is a sinner, and has lost the strength and virtue of the soul, laments and speaks: "Our bones are scattered near hell" (Ps. 140:7). For neither can we believe that the bones of sinners are not in hell, but near hell. And "a good report maketh the bones fat" (Prov. 15:30), which does not pertain to the fatness of the body. It follows: "And thou shalt be," or "it shall be," that is, either thou, or thy soul, "like a watered garden": concerning which it is written: "A fountain went up, and watered all the face of paradise" (Gen. 2:6), for which in the Hebrew "garden" is read. Which fountain we can say is none other than He to whom it is said: "With thee is the fountain of life" (Ps. 35:10): who unceasingly waters His Church, and the hearts of all believers.

(Verse 12.) "And the deserts of the ages shall be built in thee: thou shalt raise up the foundations of generation and generation: and thou shalt be called [Vulg. and thou shalt be called] in thee the builder of hedges, turning [Vulg. turning away] the paths into rest." LXX: "And the deserts of old

shall be built for thee and thy foundations shall be everlasting for generations and generations: and thou shalt be called the builder of a wall, and thou shalt make the paths in the midst to rest." Not only, he says, shall thy light rise in darkness, and thy darkness be as the noonday, and the Lord shall give thee rest always, and thou shalt be like a watered garden, and so forth; but those things which had been deserted for a long time shall be built in thee; and the foundations of thy houses, which are to remain for many generations, shall be laid: so that either thou thyself shalt be called the builder of hedges and walls, or there shall arise in thee one who is the builder of hedges, and may turn away the paths into rest, or according to the Septuagint, may make the paths in the midst to rest. These things the Jews and the friends only of the killing letter refer to the restoration of the cities of Palestine. And they contend that it was either done under Zerubbabel and Ezra and Nehemiah, or is to be in the last time: and that very high foundations are to be laid for the restoration of Jerusalem and in the circuit of the cities, and such high walls are to be built, that none of the enemies can enter, and the entrance of all enemies into them may be prohibited. But we, following the order of the explanation begun, say that what had been deserted among the Jews is being built in the Church, not for a short time, but forever, and its foundations are to be raised up from both peoples, that is, in two generations. Whence the Apostle said: "As a wise architect I have laid the foundation: another

buildeth thereon: but let every man take heed what he buildeth thereon" (1 Cor. 3:10); and in another place: "We are God's husbandry, God's building"; and again: "Built upon the foundation of the Apostles and Prophets" (Eph. 2:20); and that she, or he who was born in her, is to be called the builder of hedges. Of whom we read in the Psalm: "A man was born in her: and the Highest himself hath founded her" (Ps. 86:5). Which hedges and walls, for this is what the Greek word phragmous signifies, Scripture mentions as surrounding the field and the vineyards: "Thou hast brought a vineyard out of Egypt: thou hast cast out the Gentiles, and planted it"; and a little later: "Why hast thou broken down the wall thereof: and all they who pass by the way do pluck it" (Ps. 79:9, 13)? And in this same Prophet: "A vineyard was made for my beloved"; which describing in beautiful language, he added: "I built a tower, and surrounded it with a wall" (Eccl. 2:4). Which he who hath destroyed, according to Ecclesiastes, the serpent shall bite him. Which was therefore surrounded, so that the access of all beasts into the vineyard of God may be prohibited. This is moreover the tortuous serpent, who deceived Eve in paradise, who because she had destroyed the precepts of God, therefore was exposed to his bites, and heard from the Lord: "Thou shalt watch for his head; and he shall watch for thy heel" (Gen. 3:15). In that place, where we have interpreted according to the Septuagint, lest we should seem to innovate anything, because the testimony is well known, "and thou shalt be

called the builder of hedges," in the Hebrew it is read, "and it shall be called in thee," GODER PHERES, which Aquila interpreted periphraktes diakopes, which we can say according to the sense, "he who opposes himself to the raging wrath of God." Finally, Symmachus translated, "opposing a wall to the slayer" (1 Sam. 7), such as were Moses and Aaron and Samuel, who resisted the wrath of the Lord, and as if a wall had been built, placed a limit to His indignation. Which is also said to Jeremiah: that he should not run to the Lord, lest he should wish to resist His wrath, and so block off His indignation with prayers as if with a certain wall (Jer. 7): and to Moses, as if the Lord were held by him: "Let me alone," He says, "and I will strike this people" (Exod. 32:10). Such a builder of walls and ramparts and hedges, therefore, shall turn the paths into rest, so that the wrath of God may by no means rage, but the Lord may be appeased towards them, and all the paths of indignation may rest.

(Verse 13.) "If thou turn away thy foot from the sabbath, from doing thy own will in my holy day: and call the sabbath delicate, and the holy of the Lord glorious, and glorify him, while he doth not his ways, and thy own will be not found, to speak a word." LXX: "If thou turn away thy foot in the sabbaths: so as not to do thy wills on the holy day. And thou shalt call the sabbaths delicate, holy to the Lord: thou shalt not lift thy foot for work, nor speak a word in anger from thy mouth." To whom he had said above: "Is not this rather the fast that I have chosen, loose the bands of impiety, undo

the bundles that oppress," and so forth: even now he promises rewards again, if he should wish to do what follows (Exod. 20); namely, that here he should restrain his foot on the sabbaths, and not do his wills, and defile the holy day of the Lord with his wills [Al. pleasures]. In the Law it is commanded that we should do no servile work on the sabbaths, that we should not kindle a fire, that we should sit in one place, that we should do only those works which pertain to the salvation of the soul. Which if we take according to the letter, it cannot be fully fulfilled. For who can do this, so as to sit all day and night on the sabbath and not depart from one place, or rather not even move himself slightly; which if he should do, he would be a transgressor of the law? From one mandate, therefore, which is impossible according to the letter, we are compelled to understand the others spiritually, that we should not do servile work, and lose the liberty of the soul; for he who committeth sin is the servant of sin (John 8): lest we should carry a burden on the sabbath, such as he carried who says: "My iniquities are gone over my head: and as a heavy burden are become heavy upon me" (Ps. 37:5). Lest iniquity, which sitteth upon the talent of lead, should have power in us: lest the pleasure of the body and lust should kindle us (Zech. 5): "For they are all adulterers like an oven is their heart" (Hos. 7:6); and the fiery darts of the devil are so, that they may shoot in the dark at the upright in heart (Ps. 10:2). We are also commanded that, having taken up the plough, we should not look back: that climbing to the height

of the roofs, we should by no means wish to descend to take the garments of the world (Luke 9, 17); but that we should hear with Moses: "But as for thee, stand thou here with me" (Exod. 34:2); and let us sit with the Lord, weary in the way of this world, over the well of the Samaritan woman and thirsting for the conversion and salvation of the erring (John 4), that we may hear the Apostle admonishing: "Be ye steadfast and unmovable" (1 Cor. 15:58), lest we should suffer that which Judas the traitor suffered, who lost the place of his ministry, and was made a transgressor, and let us always remember that sentence: "If the spirit of him that hath power ascend upon thee, leave not thy place" (Eccl. 10:4). He who thus rests on the sabbath, washes his hands among the innocent, and does not move his feet to do his own wills: he celebrates the delicate sabbaths of the Lord. Which sabbath-keeping, according to the Epistle written to the Hebrews, is promised to us in the heavens, and glory is prepared (Heb. 4): so that while we do not do our ways on the sabbath, nor is our will found, that we should speak a word, namely, that we should sin neither in deed nor in word. Otherwise, if these things are only prohibited on the sabbath, then on the other six days liberty is granted to us to offend. But if it is foolish to believe this, it remains that the sabbath, which is interpreted "rest," must be sanctified at all times by the faithful, as long as they do the wills not of the flesh, but of the soul. And what is added, according to the Septuagint, "in anger from thy mouth," is not found in the

Hebrew. To this sabbath, to be celebrated with all festivity, the Savior provokes us in the Gospel, saying: "Come to me, all you that labor and are burdened, and I will give you rest" (Matt. 11:28); for this is what anapausō hymas signifies, that namely, laying down the burdens of sins, we may keep sabbath in Christ, and say: "He hath set my feet upon a rock" (Ps. 39:3), and let us avoid that which the saint says he almost sustained: "But my feet were almost moved" (Ps. 72:2).

(Verse 14.) "Then shalt thou be delighted in the Lord [Vulg. in the Lord]; and I will lift thee up above the high places of the earth, and I will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it." LXX: "And thou shalt be trusting in the Lord: and he shall lift thee up above the good things of the earth, and he shall feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it." After thou shalt call the sabbaths delicate, and thy foot is not moved on the sabbath to do servile work, nor shalt thou have spoken a word, that is, thou shalt have been always silent, and shalt have fulfilled what is commanded: "Keep thy tongue from evil, and thy lips from speaking guile" (Ps. 33:14): then thou shalt be delighted in the Lord, and thou shalt see fulfilled in thee: "Delight in the Lord, and he will give thee the requests of thy heart" (Ps. 36:4). Or thou shalt have confidence in the Lord, according to that which is written: "He who trusteth in the Lord is blessed." And in Jeremiah: "Blessed is the man who trusteth in the Lord, and the Lord shall be

his hope" (Jer. 17:7). And elsewhere: "It is good to trust in the Lord, rather than to trust in man" (Ps. 117:8). And the Lord shall lift thee up and raise thee above the heights and good things of the earth. For the earth of the mild, and the earth of the living is not below, but is above. Finally, it is said to Lot fleeing from the valley of Sodom and Gomorrah: "Save thyself in the mountain" (Gen. 19:17). After he reached it, the sun rose upon him in Zoar. Of this earth the Lord said: "Blessed are the meek, for they shall possess the earth" (Matt. 5:4): and many other things which we have frequently employed, of which this is one: "Honor thy father and thy mother, and thou shalt be long-lived upon the earth, which the Lord thy God shall give thee" (Exod. 20:12). Which according to the letter cannot stand at all. For many honor their parents, and die quickly; and other parricides live for a long time. But so that we may know more certainly that this earth is in the heights, let us briefly remember the thirty-sixth Psalm, in which it is written: "The meek shall possess the earth, and shall be delighted in the abundance of peace." After which is added: "Expect the Lord, and keep his ways: and he shall exalt thee, that thou mayest possess the earth" (Ps. 36:11, 34): of which in another place it is sung, "The just shall possess the earth, and shall dwell upon it for ever and ever" (Ibid. 29). Which itself is impossible. For if the earth shall pass away, specifically this one which we inhabit, how shall the just dwell upon it for ever and ever? From which we learn that there is an earth which is sit-

uated in the heights. After which is added: "And I will feed," or, "the Lord shall feed thee with the inheritance of Jacob thy father." For as he who shall have had the faith of Abraham is called a son of Abraham: so he who supplants vices and sins is called a son of Jacob. And of whatever virtue one is an imitator, of that he is also called a son. Moreover, the good things of the earth, which is situated in the heights, with which the son of Jacob is satisfied, are to be understood as those which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man" (1 Cor. 2:9). Of which it is written in the Epistle to the Hebrews: "For they who say these things show that they seek a country: and if indeed they were seeking that from which they had gone out, they had time to return to it. But now they desire a better country, that is, the heavenly Jerusalem" (Heb. 11:14-16). From which we learn that the fable of a thousand years, in which again marriages are promised, and foods, and the conversation of an earthly life, is to be rejected. For if in the resurrection they shall neither marry, nor be married, but shall be like the Angels; because they are the children of the resurrection (Matt. 22:30); and the Apostle speaks of the belly and foods: "Food for the belly, and the belly for foods: but God shall destroy both it and them" (1 Cor. 6:13), how shall we again, with an incorrupt and spiritual and immortal body, seek the vices of the former mortal and corrupt flesh? And these things we say, not that we deny the substance of the glorified body, but that we may utterly take away the former

works in those who are like the Angels. Otherwise, even in this body as yet, through fasts and continence, and perpetual chastity and charity, we imitate Angelic virtues, and yet we do not lose the substance of the bodies. That we may believe all these things to be future, let us know that they have been promised by God, whose mouth hath spoken it: so that as we understand work in the hands, and walking in the feet, and generation in the belly, and hearing and sight in the ears and eyes: so let us understand the word of God in His mouth.

(Chapter 59.---Verses 1, 2.) Behold, the hand of the Lord is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear; but your iniquities have divided between you and your God, and your sins have hid his face from you, that he should not hear. LXX: Is not the hand of the Lord able to save: or is his ear heavy, that it should not hear? But your sins separate between you and God: and on account of your sins he hath turned away his face from you, that he might not have mercy.

I could have fulfilled before what I said I would now do: "Thou shalt be trusting in the Lord, and he shall lift thee up to the good things of the earth, and he shall feed thee with the inheritance of Jacob thy father." For my hand is not shortened, and contracted, that I cannot extend it to deliver my people: or have I deaf ears, that I cannot hear?

From this it is shown that the ears of the Lord, which hear the just, and do not hear sinners,

are by no means similar to our ears, which hear an uttered voice equally, whether of justice or of injustice; but your sins, he says, like a certain wall placed in the middle, divide you and God.

Whence also the Savior in his passion made both one (Eph. 2), and breaking down the middle wall of partition, he destroyed the enmity in his flesh, so that those whom the wall of sins had divided, the blood of Christ might join together.

Who opened the gate of paradise, which had been closed for a long time (Gen. 3), and quenched the fiery sword with his own blood, so that the thief might hear: "Today thou shalt be with me in paradise" (Luke 23:43).

And that which follows: "And on account of your sins he hath turned away his face from you: that he might not hear," or "that he might not have mercy," this shows that he could not bear the stench of their sins and iniquities, but turned away his face, lest he should behold their baseness, and be compelled to strike immediately.

Whence the sinner desiring to see the face of the Lord, says in the psalm: "How long, O Lord, wilt thou forget me unto the end? how long dost thou turn away thy face from me?" (Ps. 12:1). And elsewhere: "Show thy face, and we shall be saved" (Ps. 79:4).

(Verses 3, 4.) For your hands are polluted with blood, and your fingers with iniquity: your lips have spoken lies, and your tongue uttereth iniquity. There is none who calleth upon justice, neither is there any who judgeth truly: but they trust in nothing [Vulg. nothing], and speak vani-

ties. LXX: For your hands are polluted with blood, and your fingers with sins. Your lips are polluted with iniquity, and your tongue meditateth injustice. No one speaketh just things: neither is there just judgment. They trust in vain things, and speak empty things, iniquities and sins.

What he named generally above, he now explains in parts. And it should be considered that he by no means charges them with the idolatry by which they were held in the times of Isaiah, but with the shedding of blood, of which he had already said before: "The just perisheth, and there is no one who thinketh in his heart. And men of justice are taken away, and no one understandeth in his heart. For the just is taken away from the face of iniquity: his burial shall be in peace, and he shall be taken away from the midst" (Isa. 57:1, 2).

And although they themselves did not lay hands on the Lord Savior, yet crying out with a consonant voice of impiety: "His blood be upon us and upon our children" (Matt. 27:25), they are guilty of his death, and have polluted hands.

Concerning whom the same Prophet testifies, saying: "When you stretch forth your hands to me, I will not hear you. Your hands are full of blood" (Isa. 1:15).

Their lips also and tongue speak iniquity and lies, so that instead of Christ they promise themselves Antichrist, nor is there any among the people who calleth upon justice, and judgeth truth, or as it is found in the Hebrew, faith,

namely that he should believe in Christ; but they trust in nothing, and speak vanities.

Whence the Apostle commands that we should not attend to Jewish fables, and the commandments of men turning themselves away from the truth (Titus 1). For they truly trust in nothing, and follow vanities, in which the prophecy of the Lord is fulfilled: "I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive" (John 5:43).

(Verses 5, 6.) They have conceived labor, and brought forth iniquity: and they have broken the eggs of asps, and have woven the webs of spiders. He who shall eat of their eggs, shall die: and that which is brought forth, shall break out into a basilisk. Their webs shall not be for clothing, neither shall they cover themselves with their works. LXX: For they travail with sorrow, and bring forth iniquity. They have broken the eggs of asps: and have woven the web of a spider. And he who willeth to eat of their eggs, breaking it shall find it rotten, and in it a basilisk: their web shall not be for clothing, nor shall they cover themselves with their works.

They who wait for the coming of Antichrist, and cannot say: "From thy fear, O Lord, we have conceived, and have been in labor and have brought forth, we have made the spirit of thy salvation upon the earth" (Isa. 26:18), rightly conceive sorrow, and bring forth iniquity: so that him whom they seek with much labor, they may receive in iniquity; of whose father it is written:

"He hath conceived sorrow, and brought forth iniquity" (Ps. 7:15).

These break and burst asunder the eggs of asps, that they may receive their poisons into their mind, to whom it is said in the Gospel: "Serpents, generation of vipers" (Matt. 3:7). And beautifully he put the eggs of asps and of serpents, which are said to generate eggs first. And because they not only retain the poisons of malice in their hearts, but meditate on the law of the Lord day and night, muttering old wives' fables, therefore it is said: "And they weave the webs of spiders": with which they catch flies and gnats and small living creatures; to which when anything by chance comes, it flies through as if through empty air.

"He who shall eat," he says, "of their eggs, shall die," that is, he who shall have acquiesced in their counsels, as Abel acquiesced in Cain saying, "Let us go forth into the field" (Gen. 4:8), shall be immediately killed: or as the Septuagint translated: "He who willeth to eat of their eggs, crushing them shall find them rotten, and in them a basilisk."

For he who, deceived at first sight, shall have thought them to be the eggs of hens and other birds, whose eating is harmless: if he shall have broken them before he eats, he will immediately know the most foul stench and smell, and will find that what was hatched is a basilisk. Or according to Symmachus and Theodotion, an asp. But Aquila put a viper; for which in Hebrew is read EPHEE. He therefore who hearing Jewish

traditions, shall wish to prepare himself for the foods of a thousand years, and entangled by the delights of the promises, extends his hand to the egg: if before he eats, that is, acquiesces in the deadly words, he shall have wished first to consider what is said, and to discuss individual speeches, and to treat their reason, he will immediately find in them that Antichrist is being prepared.

Therefore according to the Hebrew, he who shall eat of their eggs, shall die. But he who, according to the Septuagint, shall wish to break them first, and to look more diligently and see what lies hidden, will find the most foul stench, and the prince of all serpents, the devil, lurking in their traditions. And because he had said above: "They weave the webs of spiders," he explains that the texture of these webs is not profitable.

Their labor, he says, and all their doctrine does not effect the garment of Christ, nor the cloak by which the nakedness of the soul may be protected, but they sweat in vain labor, this same Prophet saying: "This people honoreth me with their lips; but their heart is far from me. And in vain do they worship me, teaching the doctrines and precepts of men" (Isa. 29:13): which following, they neglect the law of God. And that we may know that works are demonstrated in the web, he added: "Neither shall they cover themselves with their works."

Some explain this place thus: 'They have split,' or 'broken the eggs of asps,' that is, biting they have left all the speeches of the Prophets,

and have woven for themselves the smooth eloquence of false prophets: of which he who willeth to eat, shall be struck by the serpent; and shall understand that the words of lying have profited him nothing.

(Verses 7, 8.) Their works are useless works: and the work of iniquity is in their hands. Their feet run to evil: and they make haste to shed innocent blood. Their thoughts are useless thoughts: wasting and destruction are in their ways. They have not known the way of peace: and there is no judgment in their steps. Their paths are become crooked to them: every one that treadeth in them, knoweth no peace. LXX: For their works are works of iniquity: and their feet run to malice. Swift to shed innocent blood: and their thoughts are the thoughts of fools. Destruction and misery are in their ways: and the way of peace they have not known: and there is no judgment in their ways. For their paths are perverse, which they pass through, and they know not peace.

Therefore they are not covered with their works, because their works are works of iniquity, which the Apostle surnames unfruitful, that is, having no fruit (Eph. 5). And their feet run to evil, and they make haste to shed innocent blood (Prov. 1). For they had this custom also in the slaying of the Prophets.

To whom Stephen spoke: 'For which of the prophets have not your fathers persecuted?' (Acts 7:52). And the Lord in the Gospel: 'Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee' (Matt.

23:37); and again: 'That upon you may come all the just blood that hath been shed upon the earth: from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you slew between the temple and the altar' (ibid., 35).

Whence also it is said to them above: 'For your hands are defiled with blood: and your tongue speaketh iniquity' (cf. Isa. 1:15). And through this meditation of cruelty and blasphemy, they arrived at the death of the Lord. Just as Judas also came through the way of avarice to homicide, nay rather, sacrilege coupled with avarice.

And that which follows: 'Their thoughts are the thoughts of fools: destruction and unhappiness are in their ways, and the way of peace they have not known.' And above: 'Their feet are swift to shed blood,' the Apostle put in the Epistle to the Romans (Chapter 3): which many, being ignorant, think was taken from the thirteenth psalm, which verses were added in the Vulgate edition, and are not found in the Hebrew. Of which we have spoken more fully at the beginning of this volume.

But they rightly ignored the way of peace, who refused to receive its author. For he himself is our peace, who speaks to the Apostles: 'My peace I give to you, my peace I leave to you' (John 14:27). And to Jerusalem: 'If thou also hadst known the things that are to thy peace; for the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to

the ground, and thy children who are in thee' (Luke 19:42-44).

But they who have not received peace, consequently have no judgment in their ways. Him of whom it was said above: 'Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased, he shall show judgment to the Gentiles' (Isa. 42:1).

It follows: 'Their ways are perverse,' not by nature, but by their own will. For whatever is perverted and curved, is twisted from the right into the wrong. All the doctrine of the Pharisees is the subversion of truth, through which he who walks, not only does not find peace; but does not even know it, so that he might know what he ought to seek.

(Verse 9 and following.) Therefore is judgment far from us: and justice shall not overtake us. We looked for light, and behold darkness: for brightness, and we have walked in the dark. We have groped for the wall, and like the blind we have threshed about as if without eyes: we have stumbled at noonday, as if in darkness: in dark places [Vulg. in caliginous places] as if dead. We shall roar all of us like bears: and we shall groan, meditating like doves. We looked for judgment, and it shall not be [Vulg. is not]: for salvation, and it is far from us. LXX: Therefore has judgment departed from them: and justice has not overtaken them. When they looked for light, darkness came upon them. Waiting for it, they shall walk in darkness: they shall grope for the wall like the blind: and as if not having eyes, they shall thresh

about. They shall fall at noonday, as if in the middle of the night: they shall groan like those dying: like a bear, and like a dove together they shall walk. We looked for judgment, and it is not: salvation has departed far from us.

After the accusation of the people of the Jews, the Prophet answered in their person, what the penitent ought to speak, if only they wish to receive health after their wounds. And I wonder why the Septuagint, as if the Prophet were speaking of them, and they themselves did not answer to the words of the Prophet, wove the discourse, when in the following things, overcome by the truth, they did this same thing, saying: 'We looked for judgment, and it is not; salvation has departed far from us.' For our iniquity is many in thy sight; and our sins have resisted us, and the rest.

In the present time, therefore, all things are fulfilled. Judgment is far from the Jews, which has been announced to the Gentiles. And justice shall not overtake them, which has been grasped by the nations. They looked for light, saying: 'Send out thy light and thy truth' (Ps. 42:3), which had been promised to them through the Prophets, and they were occupied by the darkness of error.

They waited for brightness; and they walked in darkness. Thus the Holy Scriptures, like the blind groping for a wall, seeking only the words in them and the leaves, not the sense and the fruit, which is contained in the letters. Finally he joins and says: 'We have stumbled,' or 'we shall fall at noonday, as if in darkness: in caliginous places, as

if dead.' For in the whole world, the sun of justice shining with brightness, they dwell in darkness, namely as dead to sin.

'We shall roar,' he says, 'all of us like bears, and we shall groan, meditating like doves'; so that they are both cruel and wretched at the same time: fierce and monstrous toward the humble and subject: fearful and trembling toward those who are stronger, whom they dread like hawks. We read also in another place: 'As a bear robbed of her whelps.' And in Daniel, the bloody kingdom in which there are three rows of teeth, is compared to a most fierce bear (2 Sam. 17:8; Dan. 7).

'And we shall groan, meditating like doves,' without sense and understanding of the Scriptures, meditating only on the words, which they chant by heart. But as doves, of which it is written: 'Ephraim is like a dove that hath no sense' (Hos. 7:11); and as in the Gospel, against the malice of serpents, the simplicity of doves is placed (Matt. 10): so in the present place, simplicity without prudence, which is close to folly, is shown in the meditation of words alone.

They shall look for judgment, and it shall not be: salvation, it is understood, they shall look for and it shall not be, because it has migrated far to the Gentiles. In which it should be noted, that all things are said in the future tense, so that what the Jews now suffer may be indicated.

(Verse 12 and following.) Our iniquities are multiplied before thee, and our sins have answered us: for our wicked deeds are with us, and we have known our iniquities. To sin and to

lie against the Lord: and we have turned away so that we would not walk after the back of our Lord, that we might speak calumny, and we have conceived transgression, and have spoken words of lying from the heart. And judgment is turned backward, and justice hath stood far off, because truth hath fallen in the street, and equity could not enter. And truth hath been forgotten, and he that departed from evil, lay open to be a prey. LXX: For our iniquity is many in thy sight, and our sins have resisted us. For our iniquities are in us, and we have known our injustices. We have acted impiously, and have lied, and have departed from our God. We have spoken iniquitous things, and have been disobedient. We have travailed and meditated iniquitous words from our hearts. And we have departed from judgment, and justice hath stood far off, because truth has been consumed in their ways, and they could not pass through the right path. And truth has been taken away: and they have transferred their mind so that they would not understand.

He returns the causes why they roared like bears, and meditated like doves; why they expected judgment which was not, and salvation which passed to the Gentiles: because, they say, 'our iniquities are multiplied in thy sight': from which for a long time thou hadst turned away thy face, lest thou shouldst see them, lest thou shouldst strike. 'And our sins have answered us,' so that we might receive what we deserved. And our wicked deeds are with us: and we have known the iniquities, which for a long time we

thought to be justice while we were perpetrating them.

But what are the iniquities? 'To sin and to lie against God': or as Aquila translated according to the Hebrew, 'to deny God': which is referred to the Savior. And we have left, they say, our God, saying: 'We know that God spoke to Moses: but as for this man, we know not from whence he is' (John 9:29), that we might speak calumny: 'If this man were of God, he would not break the sabbath' (ibid., 16). And: 'In Beelzebub the prince of devils he casteth out devils' (Luke 11:15).

And transgression, which is more significantly called *apostasia* in Greek, when someone denies God and is convicted of prevarication. We have conceived and spoken words of lying from the heart, despising the law of God, and following the traditions of men: which they call *deuteroseis*, and which we have feigned in our heart: 'And judgment is turned backward, and justice hath stood far off.'

For what part hath justice with iniquity? or what agreement hath Christ with Belial? (cf. 2 Cor. 6:14-15). Justice hath stood among the Gentiles, and hath departed from us, because truth hath fallen in the street. For wide and broad is the way that leadeth to death (Matt. 7:13): because they were unwilling to enter the narrow way, in which truth dwells.

And truth was made into oblivion, of which it is written: 'Truth is sprung out of the earth: and justice hath looked down from heaven' (Ps. 84:12). In which it should be noticed that truth

is frequently named, so that the person of Christ might be shown, whom they deserting, followed a lie.

'And he that departed from evil, lay open to be a prey.' Which although it may seem obscure, can be explained thus: while we were feigning a lie from our heart and deserting the law of God, justice stood far off, and truth fell in the streets, and equity could not enter to us, and the Son of God, who is the truth, was made into oblivion: so much so that whoever desired to depart from the traditions of the Jews, would immediately be open to snares and persecutions: so that they expelled from the synagogues the man blind from birth, who had received his eyes (John 9).

And after the resurrection of the Lord Savior, they persecuted and stripped all who believed in him: to whom the ministries of the Church from the whole world of the Gentiles were directed, which they would distribute through the hands of the Apostles.

(Verses 16, 17.) And the Lord saw, and it appeared evil in his eyes: because there is no judgment. And he saw that there is no man: and he was astonished, because there is none to encounter him [or: meet him]. And his own arm saved for him: and his own justice itself supported him. He put on justice as a breastplate, and a helmet of salvation upon his head. He put on the garments of vengeance, and was covered as with a cloak of zeal. As for revenge, as for the retribution of indignation to his enemies, and a return to his adversaries, he will render a reward

to the islands. LXX: The Lord saw, and it did not please him: because there was no judgment. And he saw, and there was no man. And he considered, and there was none who would defend. And he avenged them with his own arm, and sustained them with mercy. And he put on justice as a breastplate, and placed a helmet of salvation upon his head. And he was surrounded with a garment of vengeance, and a cloak, as if rendering vengeance and reproach to the adversaries.

Hitherto the prophetic discourse has been woven from the person of the people: now the prophet speaks from his own person. While they were saying those things, the Lord saw that they boasted of penitence with their mouth, and did not act it in their heart, and it did not please him. For he sought in them the truth of judgment, which had been transferred to the Gentiles, and he did not find it. He desired some just man, who could encounter him in his anger, and he found none; who had also said above: 'I came, and there was no man: I called, and there was none that would hear' (Isa. 50:2).

And because, while they were remaining in wickedness, not even one just man was found: but 'they are all gone aside, they are become unprofitable together: there is none that doth good, no, not one' (Ps. 13:3), he supported him with his own arm and justice, or mercy, so that those who should wish to be converted from error, might be preserved not by their own merit, but by the clemency of God.

Finally he put on the breastplate of justice, and the helmet of salvation, and the garments of vengeance, and was surrounded with the cloak of zeal: and thus armed he proceeded to war, that he might render vengeance to his enemies: there is no doubt but that it signifies the Jews, persevering in blasphemies: and retribution to his foes, when the Roman army surrounded them. By whose victory, the Lord is shown to have fought.

Paul used this testimony writing to the Ephesians: and wishing us to be clothed with the armor of Christ, by which we might be able to resist the fiery darts of the devil (Eph. 6). And that which is not found in the Septuagint: 'He will render a reward to the islands,' signifies the cities of Judea, which the Roman army devastated. For above also (Chapter 20) the Lord speaks through the Prophet to the inhabitants of the island, that is, Jerusalem.

(Verses 19, 20.) And they from the West shall fear the name of the Lord: and they from the rising of the sun, his glory: when he shall come as a violent river, which the spirit of the Lord driveth on: and there shall come a redeemer to Sion, and to them that return from iniquity in Jacob, saith the Lord. This is my covenant with them, saith the Lord: My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. LXX: And they from the West shall fear the name of the Lord, and they from the rising of the sun, his glorious

name. For the wrath of the Lord shall come as a violent river, it shall come with fury: and there shall come out of Sion he that shall deliver, and shall turn away ungodliness from Jacob. And this shall be to them my covenant, saith the Lord: My spirit which is in thee, and the words which I have given in thy mouth, shall not fail out of thy mouth, nor from the mouth of thy seed, saith the Lord, from henceforth and for ever.

After the Lord shall have been clothed with the breastplate of justice, and the helmet of salvation, and the garments of vengeance, and the cloak of zeal for the battle, and shall have come to the contest and vengeance, that he may repay his enemies, and render a reward to his foes, and subvert their islands, that is, cities and villages, then the foreigners who are to come from the West and the East, that they may rest in the bosom of Abraham (Matt. 8), of whom also it was said above (On chapter 49:12): 'Behold, these shall come from afar, some from the West, and others from the North, and others from the land of the Persians,' shall fear the Lord with that fear which is the beginning of wisdom (Ecclus. 1:16).

Concerning which we read in many places, of which let us put down a few: 'Blessed is the man that feareth the Lord' (Ps. 111:1). And: 'There is no want to them that fear him' (Ps. 33:10). And: 'The fear of the Lord is the lesson of wisdom' (Prov. 15:33). And: 'Come, children, hearken to me: I will teach you the fear of the Lord' (Ps. 33:12). And: 'Blessed is everyone that feareth the Lord' (Ps. 127:1). And: 'The fear of the Lord prolongeth days'

(Prov. 10:27). But that, Israel being rejected, the multitude of the nations succeeds, the prophet Malachi teaches more fully, in whom it is said to the Jews: 'I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your hand' (Mal. 1:10). And again of the multitude of nations: 'For from the rising of the sun even to the going down, my name is great among the Gentiles' (ibid., 11).

The author of this beatitude is he who shall come 'as a violent river, which the spirit of the Lord driveth on.' Or as Aquila translated: 'as a narrow river, the spirit of the Lord is his seal.' Or Theodotion: 'as an attacking river, the spirit of the Lord is marked.' Therefore in that part of this testimony which the Septuagint translated, 'as a violent river, the wrath of the Lord shall come with fury,' the last part is not found in the Hebrew. For wrath and fury are not to be placed in the promises of God: since in the other things that follow, there is the beatitude of future things, and the commination and punishment of sinners.

But according to Aquila and Theodotion, the spirit of the Lord which is sealed in Christ, confirms that example which is read in John the Evangelist: 'For him hath God the Father sealed' (John 6:27); of whom it was already said before: 'There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root, and the Spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness, and the spirit of the fear

of the Lord shall fill him' (Isa. 11:1-3). Whence we also say: 'The light of thy countenance, O Lord, is signed upon us' (Ps. 4:7). And in Ezekiel, the foreheads of the men that sigh are signed with the mark of *Thau*, a Hebrew letter, which is the last among them (Ezek. 9:4).

But if we wish to know how the Holy Spirit is a violent river, let us re-read the Acts of the Apostles, in which it is written: 'And when they were all together, suddenly there came a sound from heaven, as of a mighty wind [or: violent spirit] coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost' (Acts 2:1-4).

It follows: 'And there shall come a redeemer to Sion, and to them that return from iniquity in Jacob, saith the Lord.' For which the Septuagint translated: 'There shall come out of Sion he that shall deliver, and shall turn away ungodliness from Jacob.' If therefore he shall come from Sion, who shall turn away ungodliness from Jacob, we understand this, that he was born a man in Sion, and the Highest himself hath founded her, who turns away the crimes of Jacob. But if 'there shall come a redeemer to Sion, and to them that return from iniquity in Jacob, saith the Lord,' this is the sense: Christ shall come who will redeem Sion with his blood. Or according to the Hebrew property, he who is a kinsman to Sion, and was generated from the stock of Israel, for this is what *Goel*, that is, *anchisteus*, sounds like.

And lest we should think that all Sion is redeemed and that she is delivered from crimes, she who was bloodied with the blood of the Lord, he significantly added: 'to them that return from iniquity,' if they shall wish to do penance, in whom the prayer of the Lord may be fulfilled: 'Father, forgive them, for they know not what they do' (Luke 23:34). Therefore their redemption is in Sion: and he is a kinsman to those who shall have received him from Jacob, and to them he promises, saying: 'This is my covenant with them,' or 'pact,' as all others translated, or 'testament,' as the Septuagint put.

But what the covenant, pact, and testament is, the following verse shows: 'My spirit,' he says, 'which is in thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, from henceforth and for ever.' Which is said either to Isaiah, as it seems to me, or to the Lord, as most estimate. Therefore to Isaiah the order is thus connected: This is the everlasting pact of the Gospel, that my spirit which is in thee, and my words which I have put in thy mouth, through which thou mayest predict future things, shall not depart from thy mouth, nor from the mouth of thy sons and grandsons, and of thy seed, so that every generation through the series may be demonstrated: namely, that the grace of the Prophets may come in the Apostles, and through those of Israel who are to believe through the Apostles.

And that which he adds: 'From henceforth and for ever,' agrees with that testimony: 'Heaven and

earth shall pass away: but my words shall not pass away' (Matt. 24:35). Paul, diligently explaining this place, writes to the Romans, that there is no distinction of the Jew and the Greek, but the same Lord of all is rich unto all that call upon him (Rom. 10:12); and that the Gentiles have not so believed that Israel was utterly cast off. 'For I also,' he says, 'am an Israelite of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew' (Rom. 11:1-2).

And after a little while, when he had set the example of Elijah, complaining to the Lord that he was left alone, and hearing from him that the Lord had left to himself seven thousand men, who had not bowed their knees to Baal (1 Kings 19), he added: 'Even so then at this present time also, there is a remnant saved according to the election of grace. And if by grace, it is not now by works: otherwise grace is no more grace. What then? That which Israel sought, he hath not obtained: but the election hath obtained it; and the rest have been blinded' (Rom. 11:5-7).

'And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again' (Rom. 11:23), not against nature from the wild olive, as the multitude of the Gentiles was grafted in; but according to nature into the good olive, that is, into their own olive tree. And at the end he placed, so that he might arrive at the present chapter: 'For I would not have you ignorant, brethren, of this mystery, (lest you should be wise in your own conceits), that

blindness in part has happened in Israel, until the fulness of the Gentiles should come in. And so all Israel should be saved, as it is written: There shall come out of Sion, he that shall deliver, and shall turn away ungodliness from Jacob. And this is to them my covenant: when I shall take away their sins' (Rom. 11:25-27).

We have pursued these things more widely for this reason, so that whatever promises we read and are about to say concerning Sion and Jerusalem, we may understand them to be said not generally to all Jews, but specifically to those who were elected from Israel in the Apostles and through the Apostles.

BOOK SEVENTEEN.

How many mysteries the seventeenth number (which this book of Explanations on Isaiah has now reached) contains in the Holy Scriptures, I would wish, O virgin of Christ Eustochium, to run through in a brief discourse. But because I cannot say all things in all places, I strictly advise this: that the psalm which is pre-noted with the title of this number is of David the servant of the Lord, and he sang the words of the Canticle on the day when the Lord delivered him from the hand of all his enemies and from the hand of Saul, and said: 'I will love thee, O Lord, my strength,' and the rest. But that servant of the Lord is he to whom the Father speaks in Isaiah: 'It is a great thing for thee to be called my servant' (Isa. 49:6). And in another place: 'Behold my servant whom I have chosen, my beloved in whom my soul is well pleased' (Isa. 42:1).

This servant, who is interpreted as 'strong in hand,' on the day when the Lord delivered him from the hand of Saul (which in our language sounds as 'sought after' or 'hell') and from all his enemies who cried out against him: 'Crucify, crucify such a one' (Luke 23:21), when he ascended as victor to the Father with blood-red [or: yellow] garments from Bozrah, among other words of triumph he spoke: 'Deliver me from the contra-

dictions of the people: thou shalt make me head of the nations.' A people, which I knew not, hath served me: at the hearing of the ear they have obeyed me' (Ps. 17:44-45). And again concerning the people of the Jews: 'Strange children have lied to me: strange children have grown old, and have limped from their paths' (ibid., 46); to whom also Elijah had said: 'How long do you limp between two sides?' (1 Kings 18:21).

Finally, what is difficult to find in others, this psalm is contained both in the history of Samuel and in the Chronicles (2 Sam. 22). Which, progressing by increments from one number to a week [seven], comes to the twenty-eighth psalm, which is also inscribed to David, at the finishing of the tabernacle, when the Angels are commanded: 'Bring to the Lord, O ye sons of God: bring to the Lord the offspring of rams.' And all the mysteries of saving baptism and of the Church are sung: 'The voice of the Lord is upon the waters: the God of majesty hath thundered: the Lord is upon many waters, the voice of the Lord is in power' (Ps. 28:1-4). And after a little while: 'The voice of the Lord preparing the stags [servants], and he will discover the thick woods [condensa]: and in his temple all shall speak his glory' (ibid., 9).

And that he might demonstrate the multitude of believers, he added: 'The Lord maketh the flood to dwell: and the Lord shall sit king for ever' (ibid., 10). And again, the eighth sacrament being added, he makes the thirty-sixth psalm alphabetical [litteratum], whose beginning is: 'Be not

emulous of evildoers; nor envy them that work iniquity' (Ps. 36:1). The exposition of which is not for a preface, but for its own volume.

And lest we should now repeat many things, growing by increases up to the fifteenth number, in which are the psalms of the steps [graduum], and the vessel of election [Paul] dwells with Peter in Jerusalem [for fifteen days], he makes the number one hundred and twenty, who were the first believers in Christ and with the Apostles ascended the upper room of faith (Acts 1): and the Holy Spirit descended upon them (Gal. 1).

And afterwards walking in order up to the seventeenth number, and possessing Evangelical dignity, at the command of the Lord from the right side, he catches one hundred and fifty-three great fish, and places them in the Church (John 21). To which now also the prophet Isaiah speaks.

(Chapter 60.---Verse 1 and following.) Arise, be enlightened: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. LXX: Be enlightened, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. Behold darkness shall cover the earth, and a mist upon the nations. But the Lord shall appear upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in thy brightness.

What our opinion is concerning the restoration of Sion and Jerusalem, and all the things which are promised to her by prophetic prophecy, we have said more fully at the end of the previous book, where we interpreted what that little verse signified: 'A redeemer shall come to Sion, and to those who return from iniquity in Jacob.' Now we must briefly touch upon what many feel about this place, so that, the error being perceived, we may more easily be able to receive the truth.

The Jews and our semi-Jews [Millenarians], who look for a golden and bejeweled Jerusalem from heaven, contend that these things are to be in a kingdom of a thousand years, when all the nations are to serve Israel, and the camels of Midian and Ephah coming from Sheba, shall bring gold and incense, and all the sheep of Kedar shall be gathered, and the rams of Nebaioth shall come, that they may be sacrificed upon the altar of the Temple which shall have been built.

Also that from the islands, and especially the ships of Tarshish, her daughters fly as doves, bringing riches of gold and silver: and that the walls of Jerusalem are built by foreigners, over whom kings of the nations preside, and that the gates of the city will be always open, so that by day and night the riches of Jerusalem and victims may be brought in.

And that all things which are deserted are to be constructed with cypress, and pine, and cedar cut in Lebanon: especially the Temple of the Lord, in which there may be everlasting joy: so that

she may suck the milk of the nations, and eat the riches of kings, and there will be such an abundance of all things, that instead of brass, they may have gold, instead of iron, silver, instead of wood, brass, instead of stones, iron.

Also that her princes will enjoy eternal peace, and bishops will preside over the people in justice, and even that the gates will be embossed [anaglyphas]. And what is greater than these, instead of the sun and moon, the Lord himself will shine with eternal light: and for one man she will have a thousand most strong men, and for little ones, she will possess most robust nations. These things they say, who desire earthly pleasures, and seek the beauty of wives, and the number of children, whose God is their belly, and whose glory is in their shame (Phil. 3:19), whose error he who follows, confesses himself to be like the Jews under a Christian name.

But others assert that all these things were promised carnally to the Jews, if they had received him who says in the Gospel: 'I am the light of the world' (John 8:12), which enlighteneth every man that cometh into the world, so that just as victims were granted to the people of Israel, not because they were good in themselves, but lest they should be offered to demons: so also to the gluttonous Jews, and those seeking nothing else but the pleasures of bodies, the Lord promises these things, so that at least for carnal desires, and abundance of wealth, they might receive the Son of God, whom because they did not receive, the promises also become void.

For light is come into the world: and the Jews loved darkness more. Whence also the Lord, when he had wept over Jerusalem, added: 'If thou also hadst known the things that are to thy peace' (Luke 19:42). Which because she did not receive, he added: 'But now the days shall come upon thee: and thy enemies shall cast a trench about thee: and compass thee round, and beat thee flat to the ground with thy children' (ibid., 43-44).

But we, according to the former sense, believe that all things are said to the Church: which was first gathered from the Jewish people, and the light which had risen upon her, she transmitted through the Apostles to the Gentiles. To whom it is said: 'Arise, be enlightened'; so that she who fell in the unbelieving, may rise in the Faithful: she who fell in the synagogues, may rise in the Churches: and after she has risen, let her be enlightened, so that they may by no means have the darkness of error.

'For thy light is come,' he says, which all the Prophets were promising, which thou wast continually expecting, 'and the glory of the Lord,' which formerly was over the tabernacle and his Temple, 'is risen upon thee': of which it was said: 'Glorious things are said of thee, O city of God' (Ps. 86:3). 'For behold darkness shall cover the earth,' those who mind earthly things; 'and a mist the people,' or as it is read in the Hebrew: 'the tribes': which properly refers to the Jews, of whom it is written in another psalm: 'For thither did the tribes go up, the tribes of the Lord: the testimony of Israel' (Ps. 121:4).

'But the Lord shall arise upon thee,' the sun of justice, 'and his glory shall be seen upon thee': of which it is written: 'And we saw his glory, the glory as it were of the only begotten of the Father, full of grace and truth' (John 1:14). 'And the Gentiles shall walk in thy light.' We all shall walk in the light of the Apostles, which shines in the world, and the darkness did not comprehend it.

'And kings,' he says, 'in the brightness of thy rising': when thou wast first born in Christ. Which is fulfilled both spiritually and carnally, so that kings whose heart is in the hand of the Lord, and in whom sin does not reign in their mortal body (Prov. 21:1; Rom. 6:12), may walk in the splendor of the nascent Church, or in him who has arisen in the Church, and submit their necks to the faith of the true king Christ. Which we see daily fulfilled when, the error of idolatry and the rage of persecution being taken away, the Roman princes pass over to the faith and tranquility of Christ.

There are some who look forward to all these things (which we recall as partly completed and to be fully completed after the first coming of the Savior until the consummation of the world) in a future time, when, the fullness of the Gentiles having entered, all Israel is to be saved (Rom. 11). Whose opinion is by no means to be rejected, provided we know that these are to be fulfilled spiritually, and not carnally. Furthermore, the name of Jerusalem and of the nations, which is here placed by the Septuagint, is not found in the Hebrew, and is to be noted with an obelus against

those who assert that all things which are said are said to Jerusalem.

(Verse 4.) Lift up thy eyes round about, and see: all these are gathered together, they are come to thee. Thy sons shall come from afar, and thy daughters shall rise up at thy side [or: suck at thy side]. LXX: Lift up thy eyes round about: and see all thy sons gathered together. All thy sons are come from afar, and thy daughters shall be carried upon shoulders.

It is said to the Church, which was first gathered in Sion through the Apostles, of whom we also read in the Acts of the Apostles, that there were religious men from the whole world in Jerusalem, who received the word of God and either heard others speaking in the languages of their own and foreign nations, or themselves spoke to the rest (Acts 2).

And it is commanded that they lift up their eyes round about: which the Lord also commanded the Apostles, saying: 'Lift up your eyes, and see the countries; for they are white already to harvest' (John 4:35). For out of Sion shall go forth the law, and the word of the Lord from Jerusalem, and by no means from Mount Sinai. And it is commanded that, her eyes being raised, she see her sons gathered, who come from afar.

To whom it is also said in another place: 'Be glad and rejoice with all thy heart, O daughter of Jerusalem: the Lord thy God in the midst of thee is mighty' (cf. Zeph. 3:14-17); and, 'Many nations shall be joined to the Lord in that day, and they shall be my people, and I will dwell in the midst

of thee' (Zech. 2:11). But we are the sons who have come from afar to the Lord, formerly strangers from the testament of God and his promises, having no hope, and without God in the world. But what does the Apostle say? 'You, who some time were afar off, are made nigh' (Eph. 2:13).

And that which follows: 'And thy daughters shall suck at thy side,' signifies this, that souls suckling in Christ, and in the baptism of little ones, of whom also Peter the Apostle speaks: 'As newborn babes, desire the rational milk without guile' (1 Pet. 2:2), suck the milk of the Apostles. To which little ones and sucklings Paul also spoke: 'My little children, of whom I am in labor again, until Christ be formed in you' (Gal. 4:19). And in another place: 'As a nurse cherishing her children: so we, being desirous of you, were pleased to impart unto you not only the Gospel of Christ, but also our own souls' (1 Thess. 2:7-8).

But that which is said for this in the Septuagint: 'thy daughters shall be carried upon shoulders,' is to be more diligently attended to. For the sons, who are robust, come of themselves from afar, and are gathered to the faith of the Lord. But the daughters, who are weaker, and because of the fragility of their sex, have not yet come to a perfect man, are carried on the shoulders of the Apostles, that they may be brought into the bosoms of Abraham, Isaac, and Jacob.

(Verse 5.) Then shalt thou see, and abound, and thy heart shall wonder and be enlarged: when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come

to thee. LXX: Then shalt thou see, and shalt fear, and shalt be amazed in heart: because the riches of the sea shall be transferred to thee, and of the Gentiles, and of the peoples.

When thou shalt have lifted up thy eyes, and seen thy sons and daughters either coming swiftly by themselves, or being carried on the shoulders of the saints, then thou shalt rejoice, and in the manner of rivers, thou shalt be inundated with sudden waters, and thy heart shall wonder, and be amazed, nay rather shall be enlarged, hearing the Apostle: 'Our mouth is open to you, O ye Corinthians, our heart is enlarged.' And again: 'Be you also enlarged' (2 Cor. 6:11-13); lest by the narrowness of your breast you cannot have Christ as a guest, who says in the Gospel: 'I and the Father will come, and will make our abode with him' (John 14:23).

But that which is added in the Septuagint, 'and thou shalt fear,' is not found in the Hebrew. Unless perhaps after the greatness of joy fear entered, lest it should lack so great a good. Or is it not joy, to behold the riches and the multitude of the sea transferred and converted to itself, and the strength of the Gentiles coming to itself, so that whatever is in the world and the globe of the earth is its own; and the faith of the Gentiles being strengthened, it says: 'I can do all things through him who strengtheneth me, Jesus Christ' (Phil. 4:13)?

(Verses 6, 7.) "A multitude of camels shall cover thee, the dromedaries of Midian and Ephah. All they from Sheba shall come, bring-

ing gold and frankincense, and announcing the praise of the Lord. All the flocks of Kedar shall be gathered together unto thee: the rams of Nebaioth shall minister unto thee: they shall be offered upon my acceptable altar: and I will glorify the house of my majesty." LXX: "And herds of camels shall come to thee, and the camels of Midian and Gephar [Al. Ephah] shall cover thee: all from Sheba shall come, bringing gold and frankincense: and they shall announce the salvation of the Lord. All the sheep of Kedar shall be gathered together unto thee, the rams of Nebaioth shall come, and they shall be offered acceptably upon my altar: and the house of my prayer shall be glorified."

After the riches of the sea and the strength of the Gentiles, herds of camels also, and dromedaries of Midian and Ephah are promised to Jerusalem, all of whom shall come from Sheba, carrying gold and frankincense: and, what is greater than these, announcing the salvation of the Lord. All the sheep of Kedar shall also be gathered to the Church, and the rams of Nebaioth shall come, or as it is written in the Hebrew, "shall minister," and shall be offered, or "they shall offer victims" upon the altar of the Lord, so that his house may become renowned. Midian and Ephah are regions across Arabia, fertile in camels, and the whole province is called Sheba, whence also was the Queen of Sheba, who came to hear the wisdom of Solomon: and she herself bringing gold and frankincense, carrying many things to the peaceful king, and receiving greater

things from him (1 Kings 10). Kedar, moreover, is a region of the Saracens, who in Scripture are called Ishmaelites. And Nebaioth is one of the sons of Ishmael, from whose names the desert is called, which, destitute of crops, is full of flocks. Therefore, through the familiar names of the barbarian nations that are neighbors to Israel, the conversion of the whole world is preached.

For "Midian" in this place is interpreted as "iniquity." "Ephah," "loosened," or "pouring out." "Sheba," "conversion," or "captivity." "Kedar," "darkness." "Nebaioth," "prophecies." Therefore, the herds of camels, loosened from the bonds of iniquity and pouring out their souls to God, shall cover Jerusalem with gifts, and all shall come from captivity, and in their conversion, bringing the gold of faith and the frankincense of sacrifice. And through these gifts, by no means content with their own salvation, they shall progress so that they may also preach the salvation of God to others. That rich man, who in the Gospel carried the weights of riches like a camel, and was a camel, did not want to hear the counsels of the Lord, nor to be unburdened, so that, the burden having been cast away, he might fly to heaven with the wings of a dove; therefore he went away sad. And the Savior speaks concerning a camel of this sort: "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven" (Matt. 19:24). He proposed the difficulty of the thing, not the impossibility. Finally, your mother Paula of holy memory, and your brother Pammachius,

passed through the eye of the needle—that is, through the strait and narrow way which leads to life—to the kingdoms of heaven, leaving behind the broad way with its burdens, which leads to hell. Nay rather, whatever they had, they carried into the gifts of the Lord, fulfilling that which is written: "The ransom of a man's soul are his own riches" (Prov. 13:8). For "the things that are impossible with men are possible with God" (Matt. 19). Having the principal things in their gifts, gold in their sense and incense of the best odor, and saying: "Let my prayer be directed as incense in thy sight" (Ps. 140:2). And: "We are the good odor of Christ in every place" (2 Cor. 2:15); by the example of their virtue, they daily announce the salvation of the Lord, so that all the sheep of Kedar may be gathered in the Church, and pass from the darkness of error to the light. And the rams of the Prophets, of whom it is sung in the twenty-eighth Psalm: "Bring to the Lord, O ye sons of God, bring to the Lord the sons of rams," let them come and be offered, or according to Theodotion, "let them offer themselves" as a sacrifice to the Lord, and become acceptable hosts, so that the Church of Christ may be glorified. Concerning sheep of this kind the Savior spoke to his disciples: "Go to the lost sheep of the house of Israel" (Matt. 10:6). And again: "My sheep hear my voice" (John 10:27). And in Ezekiel more fully: "Behold, I myself will seek my sheep, and will visit them: as a shepherd seeketh his flock. Thus saith the Lord: I will seek that which was lost, and bring again that which was driven away, and

will bind up that which was broken, and will strengthen that which was weak, and I will keep the strong, and I will feed them with judgment" (Ezek. 34:11, 12, 16). And that we might know what the sheep were, he sets it forth more clearly: "And they shall know that I am the Lord their God; and they the house of Israel are my people, saith the Lord God: and you my sheep, the sheep of my flock, you are all, and I am the Lord your God" (ibid. 34:30, 31).

If, therefore, anyone among the Gentiles is rich, let him be saved as a camel, not without gifts and offerings, by which he may be able to preach the word of the Lord. If anyone is of the simplicity of the sheep and the authority of the rams, let him ascend or be offered upon the altar of the Lord by those who prevail, so that his house may be glorified. But that which we noted as written in the Hebrew: "The rams of Nebaioth shall minister unto thee, and shall be offered upon my acceptable altar," is properly understood concerning those who, chosen from the Gentiles into the priesthood, are ministers of the Savior. But if anyone is contentious, and contends for these promises carnally, let us answer him: "We have no such custom, nor the Church of God" (1 Cor. 11:16). And let us say this, that even if they were promised carnally to the Jews, yet they were promised under a condition, so that if they had received their light, which had been sent to them, then these things also would follow; namely, that through the desire for gold, and the abundance of wealth, and carnal things, by

the allurements of which this nation was always taken, they would receive the Son of God sent to them, whom because they did not receive, all things were taken away, and the inheritance was rendered to those receiving it spiritually.

(Verses 8, 9.) "Who are these, that fly as clouds, and as doves to their windows? For the islands wait for me, and the ships of the sea in the beginning, that I may bring thy sons from afar: their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." LXX: "Who are these that fly as clouds, and as doves with their young to me? The islands have waited for me, and the ships of Tharsis among the first, that they may bring thy sons from afar, and their silver and gold with them, because of the holy name of the Lord: and because the Holy One of Israel is glorified."

Because the Lord entered Egypt upon a light cloud, and commanded the clouds of the Prophets that they should not rain rain upon Israel, to whom the truth of God has come, the Church gathered first from the people of the Circumcision wonders that a crowd of nations from the whole world flies to her. And having taken the wings of the Holy Spirit, they hasten, according to Symmachus and Theodotion, to their "windows"; according to Aquila to their "cataracts," that they may enter the Church. Or that teachers with their disciples, that is, doves with their young, fly to the Church from the islands of the Gentiles, which according to the

prophecies of the Prophets shall wait for the Lord. The ships of Tharsis also, that is, of the sea, concerning which we have spoken more fully in the vision of Tyre, shall bring the sons of the Church in the beginning of the faith, carrying gold and silver. For "with the heart we believe unto justice; but with the mouth confession is made unto salvation" (Rom. 10:10). Concerning which gold and silver it is written in the sixty-seventh Psalm: "The wings of a dove are silvered, and her hinder parts in the brightness of gold" (Ps. 67:14). And in the seventy-first Psalm: "The kings of Tharsis and the islands shall offer presents, and the kings of the Arabians and of Sheba shall bring gifts" (Ps. 71:10). All which things are brought to the name of the Lord God and to the Holy One of Israel, who has glorified him.

(Verse 10 seqq.) "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee. For in my wrath I struck thee, and in my reconciliation I have had mercy on thee: and thy gates shall be open continually, they shall not be shut day nor night: that the strength of the Gentiles may be brought to thee, and their kings may be brought. For the nation and kingdom that will not serve thee shall perish: and the nations shall be laid waste with solitude." LXX: "And foreigners shall build thy walls, and their kings shall assist thee. For because of my wrath I struck thee, and because of mercy I have loved thee. And thy gates shall be opened always: they shall not be shut day nor night, that they may bring to thee the strength of the

Gentiles, and their kings who are to be brought. For the nations and kings that will not serve thee shall perish: the nations shall be desolated with solitude."

Among other things with which the Church is enriched, and the city of the Savior is built up, foreigners also and the sons of strangers build her walls, lest the enemy be able to enter, nor perfidy find a place. But foreigners and strangers properly signify the people of the nations, who truly built the Church of Christ: so much so that their kings and princes minister, or assist her. Which is understood either carnally or spiritually. If carnally, we see the Roman Caesars submit their necks to the yoke of Christ, and build churches at public expense, and enact the decrees of laws against the persecutions of the Gentiles and the snares of heretics. If spiritually, whoever among them are princes in continence, eloquence, and holiness, and subjugate the servitude of the flesh to the empire of the soul, these themselves administer, and assist, or help her, whom he often deserts because of negligence, or strikes with the rod of persecutors, so that again because of his mercy he may love her. Or certainly this must be said, that her who was once afflicted and delivered to captivity in the people of the Jews, he reconciles to himself in the calling of the Gentiles, so that her gates may be always open, and not be shut either by day or by night, and be continually open to those desiring to be saved—that is, so that an entrance may not be denied to those wishing to believe in joy and in tribulation. And

the strength, or the riches of the Gentiles, may be brought to her; and their kings may minister, or be brought to her as if captives. Which you will then understand, when you shall see the most eloquent brought to the faith of Christ; and the wisdom of the wise become foolish, and the prudence of the prudent be rejected (1 Cor. 1), so that the foolishness of God may be wiser than men. But the nation and their kings, who will not serve the Church with a good and useful servitude, so that they may be transferred to Apostolic dignity, shall perish with that perdition which is prepared for the impious, and whatever shall be in them shall be reduced to solitude, who would not have God as a guest.

(Verses 13, 14.) "The glory of Lebanon shall come to thee, the fir tree, and the box tree, and the pine tree together, to adorn the place of my sanctification; and I will glorify the place of my feet. And the sons of them that afflicted thee shall come bowing down to thee, and all that slandered thee shall worship the steps of thy feet, and shall call thee the city of the Lord, the Sion of the Holy One of Israel." LXX: "The glory of Lebanon shall come to thee in the cypress, and pine, and cedar together, that my holy place may be glorified, + and I will glorify the place of my feet. * And the sons of them that humbled thee shall go to thee fearing, ÷ and they have provoked thee * and all that provoked thee shall worship the steps of thy feet; and thou shalt be called the city of the Lord, the Sion of the Holy One of Israel."

Many things are missing in the Septuagint, which I have placed from the Hebrew under asterisks, and what they added, I have marked with an obelus. Lebanon is a mountain of Phoenicia, planted with lofty trees, which the Psalmist describing says: "I have seen the impious highly exalted, and lifted up like the cedars of Lebanon" (Ps. 36:35). And in another place: "The Lord shall break the cedars of Lebanon" (Ps. 28:5). And many other things which I pass over for the sake of brevity. From this once Hiram, king of Tyre, sent timber to Solomon at Joppa, for the building of the Temple of God (1 Kings 5). Concerning which even now the Scripture promises that the fir tree, and the box tree, and the pine tree, or according to the Septuagint, the cypress, and the pine, and the cedar, or according to Aquila, the fir, thaadaor, and thaassur; or according to Theodotion, Berosh, Thadaar, and Teassur, are together to be felled, that the temple of Sion may be built (2 Chron. 2). For if it is so, where will be the golden and jeweled Jerusalem? where the wife of the Lamb? where the twelve gates distinguished by a variety of gems? Unless perhaps it shall have jeweled walls and foundations, and the Temple, which ought to be more ornate, shall be built with wood. By which reason we are compelled to take everything spiritually, that the fir, the cypress, the pine, and the cedar, once lofty trees of Lebanon, have glorified the Temple of God, and the place of his feet, and made it renowned. And lest I draw out the sense with a long discourse, do not the holy man and most

eloquent martyr Cyprian, and the confessor of our time Hilary, seem to you to have been once lofty trees in the world, who built the Church of God? And that which follows: "And the sons of them that afflicted thee shall come bowing down," or "returning": "and all that slandered thee shall worship the steps of thy feet," we ought to understand concerning those who are Christians not by will, but by necessity: and are bowed down with fearing minds by the fear of the offense of those reigning. Or certainly that those who were first persecutors, afterwards believed. Such was also the Apostle Paul, who persecuted the Church of God, and afterwards was called a vessel of election (Acts 9). When these things shall have been thus fulfilled, that the fullness of the Gentiles may enter, then all Israel shall be saved. And it shall truly be called the city of the Lord, the Sion of the Holy One of Israel, which consists in a watchtower, and is gathered from both peoples.

(Verses 15, 16.) "Because thou wast forsaken, and hated, and there was none that passed through thee, I will make thee to be an eternal pride, a joy unto generation and generation: and thou shalt suck the milk of the Gentiles, and thou shalt be nursed with the breasts of kings. And thou shalt know that I am the Lord that saveth thee, and thy Redeemer, the mighty One of Jacob." LXX: "Because thou wast forsaken, and hated, and there was none that helped: I will make thee an eternal exultation, a joy of generations unto generations. And thou shalt suck the

milk of the Gentiles, and thou shalt eat the riches of kings. And thou shalt know that I am the Lord who have made thee safe, and who have rescued thee, the God of Jacob."

She who was first forsaken, and hated, the branches in thee having been broken because they had brought forth no fruit: which were broken for this reason, because there was none that passed through, and offered help there: concerning whom it is said in the Psalms: "Neither have they said who passed by: The blessing of the Lord be upon you" (Ps. 128:8); therefore I will make thee to be an eternal pride, or an exultation and joy of two generations: instead of the former branches, others having been ingrafted from the wild olive of the nations, which against nature shall bring forth fruits of the example, not of the former bitterness, but of sweetness, which they took from the root. Thou shalt also suck the milk of the Gentiles, and thou shalt be nursed with the breasts of kings. Which place, what sense it has, we have explained more fully above, discussing that verse: "Thy sons shall come from afar, and thy daughters shall suck at thy side." Or according to the Septuagint: "thou shalt eat the riches of kings." Which riches, according to the Hebrew truth, are the breasts of kings and of teachers, with which the infancy of those being born in Christ is instructed and nourished. When thou shalt have sucked these and arrived at solid food, so that thou mayest also eat riches of this sort of kings: then thou shalt know that I am thy Savior,

who redeemed thee with my blood, or the mighty God of Jacob.

(Verses 17 ff.) "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: and I will make thy visitation peace, and thy overseers justice." Iniquity shall no more be heard in thy land, wasting and destruction in thy borders, and salvation shall occupy thy walls, and praise thy gates." LXX: "For brass I will bring thee gold, and for iron I will give thee silver, and for wood I will grant thee brass, and for stones iron. And I will give thy princes in peace, and thy bishops in justice, and iniquity shall no more be heard in thy land, nor destruction and misery in thy borders: but thy walls shall be called salvation, and thy gates sculpture." The same thing, according to the quality of the places, is a genus to one, a species to another. And lest I seem to say anything about the arts, rhetoric and dialectic, I will provide common examples which can instruct the simple reader. My son, who is a species to me, and has me as a genus, is a genus to his own son. I will say another thing, which is greater to one, smaller to another. A centurion is greater than a common soldier, smaller than a tribune. Five are few compared to ten: more compared to one. Therefore, in the restoration of the spiritual Jerusalem, wood shall be turned into brass, and stones shall be changed into iron; that is, men who were once brute and insensible shall be changed into those materials which provide some utility to the city. And the brass and iron themselves, through the increases

of virtues, shall be changed into gold and silver: so that they may by no means have only the appearance of utility, but also value and beauty. We have more often said what gold and silver signify in the Holy Scriptures. “I will place,” he says, “thy princes in peace, and thy bishops in justice.” For which it is written in the Hebrew: "I will make thy visitation peace, and thy overseers in justice." In which is the admirable majesty of Holy Scripture, that it named the future princes of the Church "bishops," whose entire visitation is in peace, and the title of dignity in justice: so that they may by no means accept persons in judgment, nor may anything iniquitous be heard in the land of the Church, nor destruction and unhappiness in its borders. For wherever there is iniquity, and justice is not observed, and peace is lost, all these things will follow. But instead of all these, he says: "salvation shall occupy thy walls," or the savior, who in Hebrew is read as JESUS, which properly sounds as the name of the Lord. For He Himself is the strength of the walls of the Church, which has gates in the praise of the Lord: so that those who enter it may first learn to praise the Lord, and to confess His name. But as to what the Septuagint interpreted as *glumma* for praise, that is, "sculpture," we can say this: that the gates of the Church ought to be carved with all virtues, through which we may enter into it.

(Verses 19, 20.) "Thou shalt no more have the sun for light by day, nor shall the brightness of the moon enlighten thee: but the Lord shall be unto thee for an everlasting light, and thy God for

thy glory." "Thy sun shall go down no more, and thy moon shall not decrease: for the Lord shall be unto thee for an everlasting light, and the days of thy mourning shall be completed." LXX: "And the sun shall be no more for thy light by day, nor shall the rising of the moon provide light for thee by night; but the Lord shall be unto thee an eternal light, and God thy glory." "For the sun shall not go down for thee, and the moon shall not fail thee." "And the Lord shall be an everlasting light, and the days of thy mourning shall be completed." From this chapter we are compelled to refer all things which have been said and are to be said to the final time: when, with heaven and earth passing away, the office of the sun and moon shall cease. And the Lord Himself shall be the perpetual light, so that those things which the Millenarians (*chiliastai*) assert are to be fulfilled carnally, we may believe are to be spiritually in the future, differing in the quality of the promises, not in the time. To whom it must be briefly answered, that if for pseudoprophets and sinners the sun sets at midday, and on the contrary for those fearing the Lord the sun of justice rises: why should He not always be for the Saints, who says: "I am the light of the world" (John 8:12), who shines in the darkness, and the darkness did not comprehend Him (John 1)? For by day the sun shall not burn us, nor the moon by night (Psalm 120:6). Because we have the Lord as a perpetual light, and the days of our mourning shall be completed, not at all for those wailing in the subversion of Jerusalem, but for those

rejoicing from the instruction of the Church. For blessed are those who mourn, for they shall be comforted. Blessed are those who weep, for they shall laugh. Blessed are those who hunger and thirst for justice, for they shall be satisfied (Matthew 5). So that after they shall have been satisfied with the flesh of the Lord, they may bring forth the word of the Lord, and tell their works to the King (Psalm 44).

(Verses 21, 22.) "And thy people shall be all just, they shall inherit the land for ever, the bud of my planting, the work of my hand for glorifying." "The least shall be among a thousand, and a little one among a most strong nation." "I the Lord will suddenly do this in its time." LXX: "Thy people all just shall possess the land for ever: keeping the planting, the works of His hands for glory." "He who is small shall be among thousands, and he who is least, among a great nation." "I the Lord will gather them in time." The days of mourning having been finished and completed, when sadness shall be turned into joy, the people of Zion shall be all just, not for a brief time, but for ever; and because they are just, they shall possess the land of the mild. Nor is it to be wondered at if, to receive the goods of promise, they hold the land of the gentle and of the living, for which the Prophet sighs, saying: "I believe to see the good things of the Lord in the land of the living" (Psalm 26:13), since it is the bud of the planting of the Lord, and the work of His hands for glorifying God. For every planting, He says, which my heavenly Father has not planted, shall be

rooted up (Matthew 15). Or according to the Septuagint, the people keeping the planting of God, and the works of the hands of the Lord, shall be preserved in the glory of the Creator. Concerning the good planting, God speaks through Jeremiah: "I planted thee a good vineyard, all true," which in Isaiah is called "the vineyard of Sorec" (Isaiah 5). And because Paul, by the consciousness of the virtues of Christ speaking in him, could say: "Be ye imitators of me, as I also am of Christ" (1 Corinthians 11:1), therefore he spoke to the Corinthians: "I planted, Apollos watered, but the Lord gave the increase" (1 Corinthians 3:6). For those planted in the house of the Lord shall flourish in His courts (Psalm 91). Then he who was a little one shall be among thousands, hearing from the Lord: "Be thou having power over five" or "ten cities" (Luke 19:17, 19); so that he may be called a *chiliarches* (ruler of a thousand). And he who had said with the Apostle: "To me, the least of all the saints, is this grace given" (Ephesians 3:8), shall be a prince of a great nation in the heavens, when at the appointed time the Lord shall send His Angels, and they shall gather to Him all the Saints, from the height of heaven even to its summit (Matthew 24): not only from Israel, but also from the people of the Gentiles, of whom He spoke, signifying: "And I have other sheep which are not of this fold, and those I must gather, so that there may be one fold and one shepherd" (John 10:16). But this He will do suddenly, so that when all things shall have been despaired of, then they may be gathered into a

most strong nation. Which things although we see fulfilled daily in part in the Church, yet they shall be more fully completed in the consummation of the world, and in the second advent of the Savior.

(Chapter 61.---Verses 1 ff.) "The Spirit of the Lord [Vulgate lacks 'God'] is upon me, because the Lord hath anointed me: he hath sent me to preach to the mild, to heal the contrite of heart, and to preach indulgence to the captives, and opening to them that are shut: and to announce the acceptable year to the Lord, and the day of vengeance to our God: to comfort all that mourn." "To appoint for them that mourn in Zion: and to give them a crown for ashes: the oil of joy for mourning, the mantle of praise for the spirit of sorrow." LXX: "The Spirit of the Lord is upon me, because he hath anointed me: he hath sent me to evangelize the poor, to heal the contrite of heart: to preach remission to the captives and sight to the blind: to call the acceptable year to the Lord, and the day of retribution: to comfort all that mourn: to give to them that mourn in Zion: to give them glory for ashes, the unction of gladness to them that mourn, the habit of glory for the spirit of sorrow." He who above had said: "I the Lord will gather them in time," or according to the Hebrew: "I the Lord in its time, will suddenly do this," speaks consequently: "The Spirit of the Lord God is upon me": not that the Lord God has a Lord God, but that according to the economy (*dispensatio*) of the assumed flesh He says those things which are humble.

To whom the Psalmist had already said: "Thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with the oil of exultation above thy fellows" (Psalm 44:8). For when fellows are named, understand the nature of the flesh: because God does not have fellows of His substance. And because it was a spiritual unction, and by no means of a human body, as it was in the priests of the Jews; therefore He is mentioned as being anointed above His fellows, that is, the rest of the saints. Whose unction was fulfilled at that time when He was baptized in the Jordan, and the Holy Spirit descended in the form of a dove upon Him, and remained in Him (John 1). Concerning which also here this same Prophet said: "There shall come forth a rod from the root of Jesse, and a flower shall ascend from his root, and the spirit of God shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety" (Isaiah 11:1, 2). Whence also the Savior, when He had come into Nazareth, in which He had been nourished, after He was baptized in the Jordan, entered according to custom into their synagogue on the sabbath day. And when He had risen up to read, the book of Isaiah the prophet was given to Him, which having opened, He found written: "The Spirit of the Lord is upon me, because he hath anointed me: he hath sent me to evangelize the poor: to preach remission to the captives, and sight to the blind: to dismiss the broken into liberty, to preach the accepted year of the Lord." When He gave back the rolled-up

book to the minister, and sat down; and the eyes of all who were in the synagogue were attending to Him, He began to say to them: "Today is this Scripture fulfilled in your ears, and all were bearing testimony to Him, and were wondering at the words of grace which were proceeding from His mouth." If therefore the prophecy was fulfilled at that time, how do some refer to the times of the consummation the things which are said: unless perhaps we can say this, that it was then fulfilled in part, to be more fully completed when all the people of God shall be just? For now we know in part, and we prophesy in part: but when that which is perfect is come, those things which are in part shall be destroyed (1 Corinthians 13). He was therefore anointed with the Holy Spirit, that He might announce to the poor, or to the mild, saying to them in the Gospel: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matthew 5:3). And: "Blessed are the mild, for they shall possess the land" (Ibid. 4). And He was sent to heal those who are contrite in heart (Luke 4), and who say: "A contrite and humbled heart God does not despise" (Psalm 50:19). Or according to Symmachus and Theodotion, to bind up the wounds of sinners, to preach remission to the captives, sight to the blind, or opening to those who are shut, which Symmachus interpreted more clearly: "release to the bound." Concerning which, or rather to whom it is said above: "Behold I have set thee for a light of the gentiles, to open the eyes of the blind, to lead out the bound from chains, and those sitting in

darkness from the house of the prison" (Isaiah 42:6, 7). But understand the acceptable year and the day of retribution as the entire time of His preaching in which He was engaged in the flesh. Which also the Apostle Paul interprets as in the first advent of the Savior, saying: "Behold now is the acceptable time: behold now is the day of salvation" (2 Corinthians 6:2). Concerning which we have said more fully above (On chap. 60). But if retribution is accepted not in the merits of the good, but in the punishments of sinners, according to what is called the day of vengeance, it is to be understood of the Jewish people, upon whom, after His passion, the wrath of God immediately arrived. And He comforted all who mourn, saying: "Blessed are they that mourn, for they shall be comforted" (Matthew 5:5); that He might appoint for those that mourn in Zion and give them glory and a crown for ashes. Among whom was also the Apostle Paul, who mourned for Zion and said: "For I have great sadness and continuous sorrow" (Romans 9:2): And again: "I wished myself to be anathema from Christ for my brethren, and my kinsmen according to the flesh who are Israelites" (Ibid., 3). And therefore mourning and wailing, they received the oil of joy for ashes, seeing many of the Jews to have believed, and to receive a most clean robe instead of a mournful garment.

(Verses 3-5.) "And they shall be called in it strong ones of justice, the planting of the Lord for glorifying." "And they shall build the deserts from of old, and shall raise up the ancient

ruins, and shall restore the deserted and dissipated cities for generation and generation." "And strangers shall stand and shall feed your flocks: and the sons of foreigners shall be your farmers and vinedressers." LXX: "And they shall be called generations of justice: the planting of the Lord for glory." "And they shall build the eternal deserts, which had been desolate before, they shall be raised up, and they shall renew the deserted cities, desolate for generations, and aliens shall come, and shall feed thy sheep, and the plowmen and vinedressers of other nations." After the Apostles and Apostolic men shall have received, for ashes and the spirit of sorrow, the oil of joy, and a mantle, or according to the Septuagint, a robe of glory and praise: then they shall be called generations of justice, the glorious planting of the Lord: or according to the Hebrew *ELE* (), with both syllables extended, the "strong ones" and "Gods of justice," or "as the planting of the Lord for glorifying": so that when they shall have been glorified, or themselves shall have glorified the Lord, they may build the deserted cities from of old, and raise up the ancient ruins, as well of the people of the Jews as of all nations, who will not only have the knowledge for building and restoring cities; but also they will be the best pastors, so that, the ancient pastors having been repulsed, to whom through Ezekiel God had said: "O pastors of Israel, do the pastors feed themselves, and not rather the sheep?" (Ezekiel 34:2), they may hear with the apostle Peter: "Feed my sheep" (John 21:17). And in a wondrous

manner they shall pass from being masons and pastors into farmers, that is, into plowmen and vinedressers, so that they can say with the Apostle: "We are God's building, God's agriculture" (1 Corinthians 3:9). Finally, the Savior asks the Scribes and Pharisees, the vinedressers and farmers of the Jews, what He should do to the evil vinedressers and farmers? And when they responded: "He will miserably destroy those evil men, and will give the vineyard to other farmers" (Matthew 21:41), He added: "The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Ibid., 43). Which thing does not need interpretation. For how many a prince of the Churches is from the Jews, and not from aliens and from men of external nations? Who, previously serving idols, and alien to the testament of God, and strangers to His promises, having no hope, and without God in the world, now preside over the Churches, and tame the hard hearts of the gentiles, previously untamed, to bring forth fruits by the plow of faith; so that they may multiply the seed of the doctrine of the Lord by the abundance of good works.

(Verses 6, 7.) "But you shall be called the priests of the Lord, the ministers of our God, it shall be said to you: You shall eat the strength of the Gentiles, in their glory you shall boast." "For your double confusion and shame they shall praise their part: because of this in their land they shall possess double things, everlasting joy shall be unto them, because I am the Lord loving

judgment, and hating robbery in a holocaust." LXX: "But you shall be called the priests of the Lord, the ministers of our God." "You shall eat the strength of the Gentiles, and in their riches you shall be admirable." "Thus they shall possess the land a second time, and everlasting joy shall be upon their head." "For I am the Lord, who love justice: and I hate robberies from iniquity." The builders of the deserted cities and the pastors of the flocks, who are themselves the plowmen and vinedressers, that is, the sons of foreigners, they themselves are also the priests of God, to whom the Prophet now says: "But you shall be called the priests of the Lord, and the ministers of our God, it shall be said to you:" without doubt he signifies the princes of the Churches. Or certainly it is to be understood of the Apostles, so that the order is: When the masons, pastors, plowmen and vinedressers from the Gentiles shall have been set over the Churches, you of whom it is said: "The remnant shall be saved" (Romans 9:27). And: "Unless the Lord of sabaoth had left us a seed, we had been as Sodom, and we should have been like Gomorrah" (Isaiah 4:9), you shall be called priests, and ministers of God such as were also the sons of David. Of whom Scripture says: "But the sons of David were the priests of God" (2 Samuel 8:18). These shall eat the strength of the Gentiles, and in their riches they shall be admirable. For the crown of fathers is the glory of the children, and the progress of the people is the feast of the priests (Proverbs 17). Of riches of this sort Paul wrote to the Corinthians: "I give thanks

to my God through Jesus Christ, because in all things you are made rich in him, in every word, and in all knowledge, as the testimony of Christ is confirmed in you, so that you lack nothing in any grace" (1 Corinthians 1:4 ff.). But the strength of the Gentiles is the triumph of the Martyrs: and we are proud in their glory, not with that pride which is in vice, which God resists, so that He may give grace to the humble; but with that which is accepted for power and glory (James 4). Whence also Moses had a horned face (Exodus 34), who could say: "In thee we will blow away our enemies with the horn" (Psalm 43:6). And for "boast in glory," Aquila interpreted, "and in their glory you shall be clothed in purple," that is, you shall be clothed in purple; so that he might show the mark of royal beauty. And that which follows: "For double confusion, and for shame they shall praise their part," which is not had in the Septuagint, seems to me to be explained thus. For the fact that you had double confusion, as well over the people of the Jews, who had departed from God, as over the nations, which were serving idols, you shall see them converted to the fear of God, praising their part. Without doubt the Lord, of whom also the holy one spoke: "The Lord is my part" (Psalm 72:26). But no one can say this, except he who has no other part. Because therefore you had double confusion over them and the shame of their sin, over which they themselves were not ashamed, therefore in their land, that is, in the land of the mild and of the living, they shall possess double things: when they

shall have believed in both the present and the future. And they shall have everlasting joy. For which in the Septuagint is read, "thus they shall possess the land a second time." And everlasting joy shall be upon their head, so that they who had possessed the land in the most narrow borders of Judea, afterwards may possess the whole world. Of which land the Father speaks to the Savior: "Ask of me, and I will give thee the Gentiles for thy inheritance, and the borders of the earth for thy possession" (Psalm 2:3). But this the Lord provided, who loves the truth of judgment, and hates robbery in a holocaust. For which the Septuagint translated, "robbery from iniquity": as if there were any robbery which did not consist of iniquity. Therefore what He says is this: God loves more the poverty of the just, than the gifts of the rich, which are from robberies and iniquity.

(Verses 8, 9.) "And I will give their work in truth, and I will make a perpetual covenant with them." "And their seed shall be known [Vulgate: they shall know] among the Gentiles, and their bud in the midst of the peoples." "All that shall see them shall know them, because these are the seed which the Lord hath blessed." LXX: "And I will give their labor to the just, and I will set an eternal testament with them." "And their seed shall be known among the Gentiles, and their grandsons in the midst of the peoples." "Every one that shall see them shall know them, because these are the seed blessed by God." God who loves justice and judgment, and detests violent holocausts (for whatever is from robberies, He

considers as the reward of a harlot, and the price of a dog,) He Himself will give the labor to the just of those who shall have possessed the land a second time, and whom He shall have crowned with double joy, or as it is better had in the Hebrew, "in truth": so that it may by no means be as the shadow of truth in the Law, but the truth itself. And He shall strike an everlasting covenant, not such as He had given to Moses, which has passed away; but the covenant of the Gospel, of which Christ speaks: "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35). And then the Apostolic seed shall be known among the Gentiles, and all future generations shall receive the seed of the doctrine of God: by no means saying that, in which the people of the circumcision previously erred saying: "For what else does God seek, but a seed?" Every one who shall see them, at first sight shall know, because they are the seed which the Lord has blessed. For who from the order of life, mildness, continence, hospitality, and all virtues would not understand the people of God? And who on the contrary would not detest the bloodstained hands of Israel, against whom the Prophet imprecates, saying: "Fill, O Lord, their faces with ignominy" (Psalm 82:17).

(Verses 10, 11.) "I will greatly rejoice in the Lord, and my soul shall exult in my God: because he hath clothed me with the garments of salvation, and with the clothing of justice he hath surrounded me, as a bridegroom decorated with a crown, and as a bride adorned with her jewels."

"For as the earth bringeth forth her bud, and as the garden germinateth its seed: so the Lord God will germinate justice and praise before all the gentiles." LXX: "With joy they shall be glad in the Lord, let my soul exult in the Lord." "For he hath clothed me with the garment of salvation, and a tunic of gladness he hath surrounded me with." "As a bridegroom with a miter, and as a bride he hath adorned me with womanly worldliness, and as the earth bringing forth its flower, and as a garden germinateth its seeds: so the Lord God bringeth forth justice and praise in the sight of all nations." The beginning of the chapter according to the LXX, who said: "With joy they shall be glad in the Lord," is coupled to the end of the superior chapter. According to the Hebrews, however, it is the exordium of another chapter, in which the Church is introduced to respond to the words of Christ: "I will greatly rejoice in the Lord, and my soul shall exult in my God." By no means in the fathers, as the Jews were boasting, saying: "We are the seed of Abraham, and we have never served anyone" (John 8:33); but in God, Scripture saying: "But of the multitude of believers there was one heart and one soul" (Acts 4:32). And she renders the causes of joy: "Because he hath clothed me with the garment of salvation, and with the clothing," or "tunic of justice and gladness," which in Hebrew is called *MAIL* (), "he hath adorned and surrounded me." For as many of us as have been baptized in Christ, are clothed with Christ, and we have the tunic of justice: who is made unto us holiness,

justice, and redemption (Galatians 1). And he sets the similitude of two bands in the Church, of the perfect and of the beginners (1 Corinthians 1). He compares the perfect to the beauty of the bridegroom; he assimilates the beginners to the adornment of the bride. Paul was perfect, who as a bridegroom decorated with a crown and to be crowned, or, as Aquila translated, *hierateumenos stephano*, which in our language is said, "bearing a crown for a priest," was saying by the authority of Christ speaking in him: "I have fought a good fight, I have finished my course, I have kept the faith: as for the rest, there is laid up for me a crown of justice" (2 Timothy 4:7). And in another place: "As many therefore as are perfect, let us be thus minded" (Philippians 3:15). But he was a beginner by comparison of fullness, when he was speaking from the persona of beginners: "When I was a little one, I spoke as a little one, I understood as a little one, I thought as a little one" (1 Corinthians 13:11). And again: "We see in part, and we know in part, until that which is perfect is come" (Ibid., 9). And therefore she is assimilated to the adornment of the bride, who is adorned with womanly worldliness, or as others translated, "with vessels," or "with her jewels." And he sets the examples of another comparison, of which the first refers to the bridegroom, the following to the bride. As the earth brings forth its bud, and is irrigated by heavenly rains: and as a garden germinateth its seed, which desires the waters of springs and rivers: so, he says, the Lord will germinate justice and gladness before

all nations: by no means before Israel, so that He may shake down the eyebrow of the Jews; but all nations, which are gathered in the Church.

(Chapter 62.---Verses 1 ff.) "For Sion's sake I will not hold my peace, and for the sake of Jerusalem I will not rest, until her just one go forth as brightness, and her savior be lighted as a lamp." "And the gentiles shall see thy just one, and all kings thy illustrious one, and thou shalt be called by a new name, which the mouth of the Lord hath named." "And thou shalt be [Vulgate: It shall be] a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." LXX: "For Sion's sake I will not hold my peace, and for Jerusalem's sake I will not leave: until her justice go forth as light, and her salvation burn as a lamp." "And the gentiles shall see thy justice, and all kings thy glory, and a new name shall call thee, which the mouth of the Lord shall name." "And thou shalt be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God." The Lord and Savior had said: "The Spirit of the Lord is upon me, because he hath anointed me" (Luke 4:18), down to that place where it is written: "All that shall see them shall know them, because these are the seed which the Lord hath blessed" (Isaiah 61:1). After which repromise, the Church responded: "I will greatly rejoice in the Lord," which in the third psalm of degrees, from the persona of the repenting people, she sang joyfully: "I was glad in those things which were said to me, we shall go into the house of the Lord" (Psalm 121:1); now the persona of the prophet is

introduced saying: "For Sion's sake I will not hold my peace, and for Jerusalem's sake I will not rest." By days, he says, and nights I will not close my mouth, nor shall my prayer ever be silent; but I will cry out so long, and I will join prayers to prayers, until He who was promised come, and with His brightness enlighten the whole world. Who this is whom he seeks, whom he desires to come, he sets more clearly: "Until her just one go forth as brightness, and her savior be lighted as a lamp." Or according to the LXX: "Until her justice go out as light, and her salvation burn as a lamp." Who was saying in the Gospel: "I am the light of the world" (John 8:12): which when it shall have been lighted in Zion and in Jerusalem, it shall by no means shine in Judea alone, but it shall be said to her: The light which is in thee is lighted; which went out from the Father, began to burn in thy borders, and shall enlighten all nations (Matthew 6). "And all kings shall see thy illustrious one," O Jerusalem and Zion: who was generated from thy stock, who exalted in thee on the gallows, drew all to Himself: so that the gentiles may see His justice, by which the Creator of all had mercy on the gentiles: and kings His glory, by which He was glorified on the cross, and subjected all kingdoms to His empire. Finally, she shall by no means be called Jerusalem and Zion, but she shall receive a new name, which the Lord shall have imposed on her, saying to the apostle Peter: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it" (Matthew 16:18). Which title

He derived from the name of the Lord, so that it is called "Dominical" (*Dominicum*). And His people shall by no means be called Israel by the old name, but by the new, that is, "Christian." And it shall be as a crown of beauty in the hand of the Lord, and as a royal diadem in the hand of its God, when the crowd of believers shall have crowned her, and the diadem of the empire, which the Martyrs shall have distinguished by the variety of their gems, shall have been in the hand of God so that He may crown His son with their victories. Whence also the apostle Paul was speaking to the Saints: "My joy and my crown."

(Verse 4.) "Thou shalt no more be called Forsaken, and thy land shall no more be called Desolate: but thou shalt be called My Will in Her, and thy land Inhabited, because the Lord hath been well pleased in thee: and thy land shall be inhabited." LXX: "And by no means shalt thou be called any more Forsaken, and thy land shall not be called yet Deserted." "For thou shalt be called My Will, and thy land Inhabited." For Zion and Jerusalem thou shalt be called the Church, and the Dominical: for Jews they shall be called Christians. Nor shalt thou be content with this end of names; but thou who previously wert called "left," which in Hebrew is called *AZUBA* (), shalt be called *EPESI-BA* (), which is interpreted "my will in her"; and thy land which previously was called *SEMEMA* (), "desolated" or "deserted," afterwards shall be called *BULA* (), which Aquila interpreted *eschemenē*; Symmachus and Theodotion *synōkismenē*; the

Septuagint *oikoumenē*, all of which signify "inhabited," and "possessed." But this is of the Hebrew custom, that they always impose names on things from the event: as Abram, who previously was called "excellent father": when he heard the repromise: "And in thy seed all nations shall be blessed" (Genesis 12:3) he was called "father of many nations," that is, Abraham. And on the Lord Savior a name is imposed above: "Quickly take away the spoils, swiftly plunder" (Isaiah 8:1). Also the sons of Zebedee, of whom one could emit the voice of thunder (Mark 3): "In the beginning was the Word, and the Word was with God, and God was the Word" (John 1:1), were called *BANEREEM* (), which is interpreted, "sons of thunder." But that which follows: "Because the Lord hath been well pleased in thee, and thy land shall be inhabited," is passed over by the Septuagint, and he rendered the causes why she is called *EPHSI* (), and why she is called *BULA* (), because the Lord was well pleased with Himself in Zion, and made her land inhabitable, which previously had been deserted by the Jewish error. Or let us refer this same thing to the Church, which previously possessed by idols, had been deserted by God.

(Verse 5.) "For the young man shall dwell with the virgin, and thy sons shall dwell in thee." "And the bridegroom shall rejoice over the bride, thy God shall rejoice over thee." LXX: "And as a young man dwelling with a virgin, so thy sons shall dwell." "And it shall be as the bridegroom is glad over the bride, so the Lord shall be glad over

thee." The Apostle also says: "Husbands, love your wives, as also Christ the Church" (Ephesians 5:25). And when in another place he had set the example: "For this cause a man shall leave father and mother, and shall cleave to his wife, and they two shall be in one flesh," he added, "This is a great sacrament: but I say in Christ and in the Church" (Ephesians 5:31, 32). If therefore on account of the brevity of the time, which is in a narrow place, men ought so to have their wives as if they had them not: how much more shall there be a holy conjunction between the bridegroom and the bride? This is the bridegroom of whom it is sung in the eighteenth psalm: "And he as a bridegroom proceeding from his chamber" (Psalm 18:6). And this is the bride who is more frequently written of in the Song of Songs, who has no wrinkle nor spot (Song 4). Whom Paul desires to offer as a chaste virgin to one man, that she may be holy in body and in spirit (1 Corinthians 2). Concerning whom also under the name of the most beloved, the forty-fourth psalm sings: "The queen stood at thy right hand in gilded clothing, surrounded with variety" (Verse 10). As therefore the bridegroom rejoices in the bride, and the young man with the virgin, in which examples is a holy conjunction: so the Lord shall be glad in her, whose names shall have been changed.

(Vers. 6, 7.) Upon thy walls, Jerusalem, I have appointed watchmen: all the day and all the night they shall not be silent perpetually: you who remember the Lord, be not silent, and

give him no silence, until he establish and until he make Jerusalem a praise in the earth. LXX: And upon thy walls, Jerusalem, I have appointed watchmen, all the day and all the night who shall never be silent, remembering the Lord: for there is no one like you if he shall have corrected, and he will make Jerusalem a joy upon the earth.

The Prophet had said: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest," and the rest even to that place where the chapter is now ended: "The bridegroom shall rejoice over the bride: thy God shall rejoice over thee." And he had promised that he would pray day and night that the Savior and the Just One who had been promised might come, and like a lamp might illustrate the whole world. After which is introduced the person of God speaking to Jerusalem, that is, the Church of the firstborn, and her who was built in the Apostles and through the Apostles: "Upon thy walls I have appointed watchmen," whom we can understand as either Angels, or Apostles, and all her princes and doctors. Who guard the walls of the Church, lest our adversary the devil, who as a roaring lion goeth about and seeketh how he may enter (1 Peter 5), should take occasion to devastate the flock of the Lord. Which watchmen ought not to be silent neither by days nor by nights, neither in joyful things nor in sad ones; but always to deprecate the clemency of the Lord, that his flock and the walls of Jerusalem may be guarded and walled by his help.

Wherefore also the word is directed to the same watchmen and doctors: O you who remember the Lord, and weary his clemency day and night with prayers, take care that prayer never be silent in your mouth. "Give him no silence," is understood, to the Lord; but always be troublesome, seasonably, unseasonably, and imitate the female interpellator of the hard judge. For if he laid aside the ferocity of his mind by assiduous imprecation, how much more shall the heavenly Father give good things to those who ask him? But you ought to pray so long, until Jerusalem, which fell among the Jews, and is for an example and a curse, may be turned into the praise of the whole world. And I wonder what the Septuagint intended, in place of what is held in the Hebrew, "give him no silence, until he establish and until he make Jerusalem a praise in the earth," to say, whose sense does not cohere in the superior things: "For there is no one like you, if he should correct, and make Jerusalem a joy upon the earth." Unless perhaps we may adapt this with artificial eloquence, so that it may be said to the watchmen of the Church, that no one shall be like them who by their preaching shall have caused Jerusalem to be corrected and made the joy of all the earth.

(Vers. 8, 9.) The Lord hath sworn by his right hand and by the arm of his strength: Surely I will no more give thy corn to be meat for thine enemies: and the sons of the stranger shall not drink thy wine, in which thou hast labored: for they that gather it shall eat it, and shall praise the

Lord: and they that bring it together shall drink it in my holy courts. LXX: The Lord hath sworn by his right hand, and by the strength of his arm: If I shall any more give my corn to be for meat to thine enemies, and if the sons of strangers shall any more drink thy wine in which thou hast labored: but they that have gathered them shall eat them, and shall praise the Lord; and they that have gathered them shall drink them in my holy courts.

The Almighty God, who had said to the Church: "Upon thy walls I have appointed watchmen, who shall not be silent perpetually," and to whom I shall command that they never cease to pray, unless they shall have obtained what they pray for, now swears by his right hand and the arm of his strength. Concerning which we have frequently said, that it is our Lord and Savior, who according to the Apostle, is the power of God and the wisdom of God (1 Corinthians 1). But he swears that the corn and wine of Jerusalem shall by no means yield into the food of enemies, nor shall foreigners enjoy her labor; but whosoever shall have sown in tears, let them reap in joy, and they who have harvested, and the chaff being cast away, shall have gathered pure grain into the barns, let them eat the labors of their own hands, and lift up the Lord with eternal praise, and drink wine in his holy courts. Which we understand as either the many mansions with the Father, if we receive it concerning the future beatitude in the heavenly kingdom, or certainly the Churches divided in the whole world, in which being planted,

afterwards we shall flourish in the house of the Lord.

But when he says: "I will no more give thy corn to thine enemies: and the stranger shall not drink thy wine, in which thou hast labored," he shows the former labor of the Jews, and that all their works had been possessed by demons, when they fluctuated between God and idols, when Elijah said to them: "How long halt ye between two feet? if the Lord be God, follow him" (3 Kings 18:21). And according to the typical history, which is narrated in the book of Judges, the Midianites came, and even to Gaza devastated her fruits, so that the food of men was turned into the fodder of brute animals (Judges 6). But this is the corn, and this the wine, which they shall not eat except those praising the Lord, and they shall not drink except in his holy courts, concerning which the Lord said in his passion: "Amen, amen I say to you, I will not drink of the fruit of this vine, until I drink it new in the kingdom of my Father" (Mark 14:25). Which things are fulfilled in part in the Church, when the Lord says to his disciples: Drink, my friends, and be inebriated, brothers, which wine rejoices the heart of man (Psalm 103). And in full light and midday it is drunk by Joseph with his brothers (Genesis 4). And it shall be fulfilled more fully, when the earth shall be inebriated with the blessings of the Lord. The corn also of which the heavenly bread is made, is that of which the Lord speaks: "My flesh is meat indeed." And again of the wine: "And my blood is drink indeed" (John 6).

(Vers. 10-12.) Go through, go through the gates, prepare the way for the people, make the journey plain, and choose out the stones, lift up a sign to the peoples. Behold the Lord hath made it to be heard in the ends of the earth: say to the daughter of Zion, Behold thy Savior cometh: behold his reward is with him, and his work before him. And they shall call them the holy people, the redeemed by the Lord. But thou shalt be called a city sought after, and not forsaken.

LXX: Go through my gates, and make a way for my people: and cast away the stones from the way. Lift up a sign among the nations: for behold the Lord hath made it to be heard even to the end of the earth. Say to the daughter of Zion: Behold thy Savior cometh, having his reward with him, and his work before his face: and he shall call it a holy people, redeemed by the Lord. But thou shalt be called a requested city, and not forsaken.

He commanded the watchmen of the walls of Jerusalem, whom he had before commanded that they should not be silent, that they should never cease to pray, to pass through the gates of Jerusalem, and make a way for the people. Which the semi-Jews contend is to be in the last time, when after the fullness of the Gentiles, Israel is to be saved, and to return to the Lord. But others think it is to be fulfilled in the kingdom of heaven, when there shall be true joy, and each one shall receive according to his merit, and by no means shall they behold the Lord in humility, but they shall feel him in the habit of one judging, when he shall come upon the clouds with a multitude

of Angels, to render to each one according to his work. But we, according to the explanation begun, can understand these things also in the first advent, so that we may say it is commanded to the Apostles and Apostolic men, that they should enter and pass through the gates against which hell does not prevail, and take away all impediments from the way, so that without any scandal the people may enter the Church of the Savior. Wherefore also John cried in the desert: "I am the voice of one crying in the wilderness, as Isaiah said: Prepare ye the way of the Lord, make his paths straight: every valley shall be filled, and every mountain and hill shall be humbled" (John 1:23; to Isaiah 40:3, 4). And in other words now the same sense is said: The Ecclesiastical man chooses stones, who softens all hardness from the heart of the believers. Concerning whom the same Baptist said: "God is able of these stones to raise up children to Abraham" (Matthew 3:9). Or according to the Septuagint, he casts away from the way the stones which separate the infidels from the believers.

Lest the Jews should think this was said of themselves, it is joined: "Lift up a sign among the nations," and to the peoples of the nations, so that by no means the narrownesses of one land of Judea should be provoked to salvation, but it should be made to be heard in the ends of the earth, so that the whole world may hear the passion of the Creator of all. "Say," he says, "to the daughter of Zion." Who is either therefore called the daughter of Zion, because she first arose from

the Jews, concerning whom he says in the Song of Songs: "The sons of my mother have fought against me" (Song 1:5); or certainly for this reason a daughter, because she received the name of adoption from God. For as many as received him, he gave them power to be made the sons of God (John 1). But what is it that the masters and doctors are commanded to announce to the daughter of Zion? "Behold thy Savior cometh," who in Hebrew is called Jesus. Wherefore also Gabriel to Joseph: "And thou shalt call," he says, "his name Jesus, for he shall save his people from their sins" (Matthew 1:21). Which Savior is the judge of all believers, to render to each one according to his works: rewards to the just; eternal punishments to sinners (Matthew 16). "And he shall call," he says, "them," the Lord and Savior himself. Or according to the Hebrew, the Apostles and Apostolic men "shall call them" a holy people and redeemed by the Lord, who are redeemed by the blood of Christ. The city itself also shall by no means be called "forsaken," as it had been called before, whether among the Jews, on account of business? or among the nations, on account of idolatry, but "sought after," as it is said in Hebrew DRUSA; so that for the increases and variety of virtues, they may always receive new names.

(Chapter 63.---Vers. 1.) Who is this that cometh from Edom, with dyed garments from Bozrah? this beautiful one in his robe, walking in the multitude of his strength. LXX: Who is this that cometh from Edom, with reddish garments

from Bosor? Thus beautiful in his robe, with violence and strength.

Many of ours refer this whole place from that place where according to the LXX it is said: "Shine, shine, Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee" (Chapter 60:1), even to the present chapter, where it is said: "Who is this that cometh from Edom, with dyed garments from Bozrah?" to the end of the world, in which they contend it is to be fulfilled either carnally or spiritually (for there is a diverse opinion of many). But we, because we read also above in this same chapter: "The Spirit of the Lord is upon me, because he hath anointed me, to preach to the poor he hath sent me," which the Lord and Savior, having read the volume of Isaiah, showed in the Synagogue of the Jews to have been fulfilled in himself, saying: "This day is this Scripture fulfilled in your ears" (Luke 4:21); and now it is said of the same, that after his passion he ascended bloody to the Father, are compelled to receive all things that are said in the first advent of the Savior. Nor indeed can it be, as many of ours strive to do, that things which are coupled in works should be varied in time; nor do we deny it to be of the greatest labor to join all these things to themselves, and so to show them to be fulfilled spiritually in the consummation, that we may teach them to be already completed in Christ both according to the flesh and according to the spirit. Because therefore the Savior came to the daughter of Zion, whose reward is with him, and his work before him; and the just

one went forth as brightness, and the Savior was kindled as a lamp, and the bridegroom rejoiced over his bride the Church, yea, his God exulted over her, who himself is both bridegroom and Lord: therefore according to the assumption of the flesh and the passion of the cross it is said to him: "That thy foot may be dipped in blood" (Psalm 67:24). And under the name of Judah in Genesis it is prophesied: "Judah, thy brethren shall praise thee: Thy hands shall be in the necks of thy enemies" (Genesis 49:8 et seqq.), "the sons of thy father shall adore thee." "Judah is a lion's whelp: to the prey, my son, thou art gone up: resting thou hast couched as a lion, and as a lioness: who shall rouse him up" (Genesis 49:8, 9)? And again: "Binding his foal to the vineyard, and his ass, O my son, to the vine; he shall wash his robe in wine, and his garment in the blood of the grape" (Ibid., 11). This is he whom the Angelic powers seeing ascend bloody to the Father, command the other Angels, and hear from them: "Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the King of glory shall enter in." "Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle" (Psalm 23:7, 8). And again: "The Lord of hosts, he is the King of glory" (Ibid., 10).

We have premised these things, that we may show that the present chapter also agrees with other testimonies. Wherefore also in the Song of Songs it is said: "My brother-in-law is ruddy and white" (Song 5:10); ruddy in the passion; white in the resurrection. The Angels therefore interro-

gate, terrified by the novelty of the thing (for the Mystery of the passion and resurrection of Christ according to the apostle Paul (1 Corinthians 2) had been unknown to all past generations). Who is this who comes bloody from the land of Edom? For EDOM is expressed in our language as both earthy and bloody. "With dyed garments from Bozrah?" Which many, having slipped by a pious error, think is understood of the flesh of the Lord: that is, BASAR, which word if it signified flesh, would be written through the middle letter SIN, but now it is written through SADE, and is interpreted firm and fortified: which we receive either concerning Jerusalem (Psalm 59:11). which was before surrounded by very firm walls, in which the Lord suffered; or concerning hell, concerning which in the fifty-ninth and in the hundred and seventh psalm it is written: "Who will lead me into the fortified city" (Psalm 107:11)? in which the souls of the dead are enclosed, and it is surrounded by very firm guards. It is also to be known that according to history BOSRA is not in Edom, but in Moab. It follows: "Thus beautiful in his robe, walking in the multitude of his strength." Concerning whom also the forty-fourth psalm sings: "Beautiful in form above the sons of men. Gird thy sword upon thy thigh, O thou most mighty. In thy splendor and thy beauty, attend, proceed prosperously and reign" (Psalm 44:3-5). For which the Septuagint translated, "with violence and strength." What sense this may have, let the prudent reader inquire.

I who speak justice, and am a defender to save. LXX: I who speak justice, and the judgment of salvation. The Lord answered the interrogating Angels: Do you ask who I am, who ascend bloody to the heavens, and the blood with which I am sprinkled has not given me deformity, but beauty? I am he to whom the Father hath delivered all judgment (John 5). Concerning whom also the Psalmist said: "Give to the king thy judgment, O God, and to the king's son thy justice" (Psalm 71:1). I who speak justice: that I may render evil things to the evil, and good things to the good; who came to fight against the adversary powers, and to preach remission to the captives, and to free the bound from prison, so that both the adversaries may feel punishments, and the captives liberty.

(Vers. 2.) Wherefore then is thy apparel red, and thy garments like theirs that tread in the winepress? LXX: Why are thy garments red, and thy apparel like theirs that tread in the winepress, full and trodden down? Where it is now said, "red," in Hebrew is read EDOM. Therefore also above where "Edom" is written, it is not the name of a place, but the name of blood. But again the Angels inquire and say: We have learned that it is thou who speakest justice, and that the salvation of all is constituted in thy judgment. Now we wish to know, why thy garments are as if dyed with must, or what cause existed, that thou shouldst stain with blood the tunic which is woven from above and cannot be rent, and had so much whiteness from the virginal womb as

no fuller on earth can make? For clemency rather befits thee than cruelty: whiteness rather than blood. To whom the Lord answered, not with one little verse, as before, but with many words: that he may teach the ignorant all things, lest they should be compelled to ask again.

(Vers. 3 seqq.) I have trodden the winepress alone, and of the nations there is not a man with me. I have trodden them in my fury, and have trampled them in my wrath: and their blood is sprinkled upon my garments, and I have polluted all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about, and there was no helper: I sought, and there was none to aid. And my own arm saved for me, and my indignation itself helped me. And I have trampled the peoples in my fury, and have inebriated them in my indignation, and have pulled down their strength to the earth.

The Septuagint for that which we said, "I have trodden the winepress alone," translated "full and trodden down," which is rather to be read with the superior chapter, than to be the beginning of the following one. The rest they translated thus. "And of the nations there is no man with me, and I have trampled them in my fury, and I have broken them like the earth, and I have led down their blood into the earth, and all my garments I have stained. For the day of retribution is come to them, and the year of redemption is present. I looked, and there was no helper: I considered, and no one who would provide aid; and my arm rescued them, and my fury came, and

I have trampled them in my wrath, and have led down their blood into the earth."

For the winepress which is called in Hebrew GETH, Theodotion placed the Hebrew word itself PHURA. But Symmachus is better in this place, whom we also have followed. For the word PHURA is ambiguous, and signifies both a winepress and a small flagon for the most part.

It must be said therefore of the winepress, that according to the custom of the holy Scripture, sometimes it is placed for the vengeance and punishments of sinners, sometimes in the gathering of new fruits. It is placed for pains and torments, when Jeremiah in the Lamentations wailing for the overturning of Jerusalem speaks: "The Lord hath trodden the winepress to the virgin daughter of Judah, therefore I weep" (Lamentations 1:15, 16). In a good part the psalms are inscribed for the winepresses, the eighth and the eighty-third. Concerning which in their own places, if life shall be a companion, the Lord providing, it shall be spoken. This winepress, in which both punishments for the evil and rewards for the good are trodden by the Savior, he alone trod, and had no helper. For neither Angel, nor Archangel, Thrones, Dominations, or any of the celestial powers, assumed a human body, and suffered for us, and trampled the adversary strengths, and crushed them; unless he who speaks in the psalm: "Save me, O Lord, for the holy one hath failed" (Psalm 11:1); in so much, that even the most confident, and most firm in

the truth of faith, the apostle Peter, terrified by fear fled, yea denied the Lord (Matthew 26).

And that which follows: "And their blood is sprinkled upon my garments, and I have polluted all my apparel," is by no means to be understood so that we should believe demons and adversary powers to have blood: but all things are to be received tropologically, when the most clement God, to instruct his people and to free them from the chains of captivity, is compelled to strike the enemies. "For the day," he says, "of vengeance is in my heart: the year of my redemption is come." Concerning which we read also above (To chapter 61), to preach in a good part the acceptable year of the Lord, and the day of retribution to our God; and now as much in a bad part as in a good one. In a bad one: "For the day of vengeance is in my heart." In a good one: "The year of my redemption is come"; so that in that time in which the adversaries are punished, the people of God should be freed, yea redeemed by the precious blood of the lamb who in the Apocalypse of John is said to be slain. Concerning this day of retribution Moses also by the holy Spirit prophesied: "And he will render vengeance to his enemies, and to them that hate him he will restore." I looked about, and there was no helper: I sought, and there was none to aid (Deuteronomy 32:41). Who also in the psalm had said: "And I expected someone who would be grieved together, and there was none, and someone who would console, and I found none" (Psalm 68:21). For he, when he was in the form of God, thought

it not robbery to be equal to God, but emptied himself (Philippians 2), taking the form of a servant, and made obedient to the Father even unto death, even the death of the cross, and therefore he gave him a name above every name, that he might save those believing in him by his right hand; and his indignation which was against the adversaries, should free the people of God. Or he rescued the believers in his arm, and his fury he delayed no further: and he led down their blood into the earth, whether of demons tropically, or certainly the blood of the Jews: for which the rest of the interpreters translated, "contention"; who with all study strove, that they might dismiss the bound people.

(Vers. 7.) I will remember the mercies of the Lord; the praise of the Lord for all that the Lord hath rendered to us, and for the multitude of good things to the house of Israel, which he hath bestowed upon them according to his indulgence, and according to the multitude of his mercies. LXX: I have remembered the mercy of the Lord, the virtues of the Lord I will remember in all things which he has rendered to us: the Lord is a good judge to the house of Israel, he will render to us according to his mercy, and according to the multitude of his justice.

The first advent of the Savior having been finished, as we think (as many estimate, the second), in which is understood the voice of one judging, yea of one fighting, and slaying his own and his people's adversaries, he is described as bloody and a victor: another section begins, in

which the Prophet speaks from the person of the people, recounting the benefits of God toward them, and the hardness of their own heart, on account of which both Jerusalem was delivered to burning, and Israel to captivity. Which the Jews refer to Babylonian times. But we have shown in order and by reason, that it is said of the present time, in which they serve the Romans, and Israel being excluded, the crowd of nations succeeded. Let us run therefore through the individual members of the prayer, and these things, lest the exposition be long-winded, let us briefly discuss. Pressed by the weight of evils, I have hope in no other than in the mercy of God; who shows mercy to thousands of those loving him, and extends his mercy to those who know him. From which it is shown, that to those loving and knowing God, the mercy of the Lord comes to aid. For it is not of him that willeth, nor of him that runneth, but of God that showeth mercy (Romans 9). And unless the Lord build the house, and guard the city, in vain he watches who builds and guards it (Psalm 126). For he himself will bestow virtue, that we may perform strength, and be able to say: My strength and help, and my refuge in the day of my evils (Jeremiah 16). Which in the present place, we ought not to receive for vices and sins, but for narrownesses.

But that which follows according to the Septuagint: "The virtues of the Lord I will remember in all things which he has rendered to me," for which in the Hebrew, "the praises of the Lord," are contained, let us understand signs and mira-

cles, for which virtues are often placed, as there: "My glory I will not give to another, nor my virtues to graven things" (Isaiah 42:8). And elsewhere: "His virtues they shall announce in the islands," either to the nations of the whole world, or to the Churches which are founded on a firm mass, and are struck rather than overturned. Sometimes virtue is by no means received for strength and miracles: but for good conversation, as is that of the Apostles, of Peter: "Administer in your knowledge virtue" (1 Peter 1:5); and of Paul: "If there be any virtue, and if there be any praise" (Philippians 4:8). According to which also in another place it is said: "Better is sterility with virtue." The former understanding of virtue befits God: the second befits men. But for that which we have interpreted: "Over all things which the Lord hath rendered to us," which can be received both in a good and a bad part, Symmachus more manifestly placed it in the retribution of good things, saying: "For all things, in which he has benefited us, and for the multitude of goodness, which he has exercised over the house of Israel." For which the Septuagint translated: "The Lord is a good judge to the house of Israel, he rendered to us according to his mercy, and according to the multitude of his justice." But no one can say this, except he who understands that he sustains justly what he suffers. Finally in the seventy-second psalm, whose beginning is: "How good is the God of Israel, to those who are of a right heart," the prophet speaks from the person of those who are perturbed by the judgments of God: "But my

feet were almost moved: my steps were almost poured out, seeing the peace of sinners," and the rest, even to the end of the psalm. Wherefore the apostle Paul who had known the Lord as a good and just judge, speaks confidently: "There is laid up for me a crown of justice, which the just judge will render to me. But not only to me, but also to all who love the coming of our Lord and Savior" (2 Timothy 4:8). Nor is there between good and just, as heretics wish, any distance, the same writing: "Therefore the law is holy, and the commandment holy, and just, and good" (Romans 7:12), so that namely goodness in genus, and justice in species may be understood. For which reason he writes to the Romans: "For scarcely for a just man does anyone die: for for a good man perhaps someone may dare to die" (Romans 5:7).

(Vers. 8 seqq.) And he said: Nevertheless they are my people; children that will not deny: and he became their Savior. In all their tribulation he was not troubled, and the Angel of his face saved them: in his love, and in his indulgence he himself redeemed them, and he carried them, and lifted them up all the days of the world. But they provoked him to wrath, and afflicted his holy spirit; and he was turned to be their enemy, and he himself fought against them. LXX: And he said: Not my people, children by no means will they reject. And he became for them unto salvation out of all their tribulation: not a legate, nor an Angel, but he himself saved them, because he loved them, and spared them, he himself redeemed them, and took them up, and exalted them all the days of the

world. But they did not believe, and exasperated his Holy Spirit: he was turned to be their enemy, he himself fought against them.

Where we have interpreted: "In all their tribulation he was not troubled," which in Hebrew is said as LO, and is an adverb of negation, for "not," it can also be read as "himself," so that the sense would be: In all their tribulation he himself was troubled, that is, God: so that he himself might carry not only our sins, but also our tribulations. For he himself carries our infirmities, and grieves for us. Furthermore, the Septuagint placed another thing which is not held in the Hebrew, "not a legate, nor an Angel, but he himself saved them": concerning which we shall speak in its own place. God therefore spoke, who is the just judge to the house of Israel, and mitigates the austerity of justice with the clemency of the one judging: I have indeed begotten children and exalted them, and they themselves have despised me. Nevertheless, because they are my people, and once named children, they shall not perish forever; if they cease to despise and deny me, they shall feel the Savior: because in all their tribulation he himself was troubled. Or he was not troubled, so that he might desert them for a little while, and compel them, stripped of his help, to pray. Or certainly he by no means troubled them, but on the contrary, while others were persecuting, he was a helper, and sent his Angel, who might deliver them from danger. Or according to the Septuagint, he did not wish to save his people through Angels and Prophets, and

other holy men; but he himself descended to the lost sheep of the house of Israel, that he might carry back the sick sheep on his shoulders, and find the drachma which had perished, and meet with joy the luxurious son returning. On account of which the spouse says in the Song of Songs: "Let him kiss me with the kisses of his mouth." By no means through the Patriarchs, Moses, and the Prophets, but let him assume my body, let him be conversant in my flesh, let the Word become flesh, and thus let him kiss me dwelling in me, that he may be Emmanuel. By no means therefore as a legate, nor as an Angel, but he himself will save those who have received salvation: not by the merit of works, but by the charity of God. For God so loved the world, that he gave his only-begotten Son, that everyone who believes in him may not perish, but have eternal life.

But if the prudent reader should respond with silent thought; why were many not saved, if he himself saved them, and loved, and spared his children, and redeemed them with his blood, and took up and exalted those assumed? The clear cause is brought in. But they did not believe, and exasperated his Holy Spirit, or "of that holy one," which in Hebrew is called CADESO (qodesho). Thus God willed to save those desiring: and provoked them to salvation, so that the will might have a reward; but they were unwilling to believe. Otherwise it is also written of John: "There was a man sent from God, whose name was John: he came, that he might provide testimony to the light, so that all might believe through him"

(John 1:6). Nor is it immediately in fault, if many were unwilling to believe, but the will of the one coming was this, that all might believe and be saved. But if he who exasperates and afflicts the Holy Spirit, or of his Holy One, that is, of Christ, exasperates God: the Holy Spirit is of the same nature with the Father and the Son. Wherefore the Apostle commands: "Do not grieve the Holy Spirit, in whom you are sealed" (Ephesians 4:30). Which Holy Spirit departs from a body subject to sins: and into a perverse soul wisdom does not enter (Wisdom 1). Whence also David, from the conscience of sins, lest he should lose the Holy Spirit, prayed saying: "And take not thy holy spirit from me" (Psalm 50:13). But that we may know that everyone who exasperates the Holy Spirit offends God, and from a friend becomes an enemy and a foe, the apostle Peter speaks more significantly in the Acts of the Apostles: "Why have you agreed together to lie to the Holy Spirit? You have not lied to men, but to God" (Acts 5:9). This is the Holy Spirit, of whom in the Gospel the Lord was saying: "If you love me, keep my commandments: and I will ask the Father, and he will give you another Paraclete, that he may be with you forever, the Spirit of truth" (John 14:15, 16). Concerning whom we also find in Wisdom, which is written in the name of Solomon: "For the holy spirit of discipline will flee deceit, and will depart from foolish thoughts" (Wisdom 1:5).

(Vers. 11 seqq.) And he remembered the days of the world, of Moses, of his people. Where is he who brought them out of the sea with the

shepherds of his flock? where is he who placed in the midst thereof the Spirit of his Holy One? Who brought out Moses to the right hand by the arm of his majesty: who divided the waters before them, that he might make for himself an everlasting name. Who led them through the depths like a horse in the desert not stumbling. Like an animal descending into the field, the Spirit of the Lord was his leader: so didst thou lead thy people, that thou mightest make for thyself a name of glory. LXX: And he remembered the ancient days, he who brought out of the earth the shepherd of the sheep. Where is he who placed in them the Holy Spirit? who brought out by the right hand Moses the arm of his glory. So he brought out his people through the mighty water in his sight, that he might make for himself an everlasting name. He led them through the abyss like a horse through the solitude, and they did not labor. And like beasts of burden through the field the Spirit from the Lord descended, and was their leader: so didst thou lead thy people, that thou mightest make for thyself a name of glory.

The Lord who from a protector was made an adversary of the people of the Jews, who provoked to wrath his Holy Spirit, and fought against them: he himself remembered the ancient days, when Moses prayed for them in the desert, saying: "Either forgive them this offense: or if thou dost not, blot me out of the book which thou hast written" (Exodus 32:31, 32). Isaiah therefore remembering the ancient history, says: Where is that Moses who brought them out of the Red

Sea? where is the shepherd of the sheep? Where is he who labored with the other shepherds of the flock of the Lord? Who impetrated, and placed the Spirit of God by his prayer and petitions, in the flock of the Lord? Or certainly it is thus to be understood: where is that clemency of the Lord, with which he formerly took pity on his people, so that he might also bestow upon them the grace of the Holy Spirit: Who brought out to the right part, not to the left, Moses his servant by the arm of his majesty: who divided the waters before them, that he might make for himself an everlasting name; so that even unto the present day his power might be narrated? For he led his people through the immense abysses of waters, like a horse through the solitude, and beasts of burden through the plain, and the Spirit of the Lord was his leader, that is, of the flock of the Lord (Exodus 14). But here we ought to understand the Spirit as the Angel, who was the leader of the people of Israel, according to that which is written: "Who maketh his Angels spirits, and his ministers a burning fire" (Psalm 103:4). And in the Epistle to the Hebrews: "These are administratorial spirits, who are sent into ministry, on account of those who are to possess salvation" (Hebrews 1:14). Let us consider that which is written in the Acts of the Apostles: "The Spirit of the Lord snatched away Philip, and the eunuch saw him no more" (Acts 8:39): whether we ought to receive it concerning the Angel. There are those who testify that the Angel did these things in the Holy Spirit.

We run through manifest things, that we may dwell on more obscure ones.

(Vers. 15 seqq.) Look down from heaven, and behold from thy holy habitation, and the habitation of thy glory. Where is thy zeal and thy strength? the multitude of thy bowels, and of thy mercies toward me they have restrained themselves. For thou art our father: and Abraham hath not known us, and Israel hath been ignorant of us. Thou, O Lord, art our father, our redeemer from eternity is thy name. LXX: Turn from heaven, and behold from thy holy house, and of thy glory: where is thy zeal and thy strength? where is the multitude of thy mercies, and of thy pity with which thou hast sustained us? For thou art our father, because Abraham did not know us, and Israel did not know us. But thou, O Lord our father, deliver us: from the beginning thy name is upon us.

Thou who hast provided such great things for the people, which the superior discourse has narrated, so that thou mightest even lead us as worthy of the fellowship of thy Spirit, now also look down from heaven, and behold our works, if indeed they are worthy of thee. Why dost thou turn thy face from us? But heaven is called his holy habitation, and the house of his glory (Psalm 43), according to that: "Heaven is my throne: but the earth is my footstool" (Isaiah 66:1); and in another place: "He who dwelleth in the heavens shall laugh at them"; and: "To thee have I lifted up my eyes, who dwellest in heaven" (Psalm 112:1). Not that the almighty God, who holds the heaven

in his palm and the earth in his fist, is enclosed in any place; but that those things which are more holy are said to be his place and habitation. Finally Solomon, who built the house of God, prays to him speaking: "The heavens of heavens and the earth do not suffice for thee" (1 Kings 8:27 / 2 Chronicles 6:18). And in the Lord's Prayer it is said: "Thy will be done as in heaven, so also on earth" (Matthew 6:10). Wherever, therefore, the will of God is done, that is his habitation, and the house of God. But that which follows, "Where is thy zeal and thy strength?" let us discuss by that testimony which through Ezekiel God says to Jerusalem, which had followed her lovers: "Now I will no longer be angry with thee, and my zeal has departed from thee" (Ezekiel 16:42). And the sense is: Because we have sinned and thou hast begun to hate us, thy zeal has departed from us, which does not depart when he speaks through Zechariah: "I have been jealous for Zion and Jerusalem with a great jealousy" (Zechariah 1:14). Whence also in the following things he says: "And I will be angry over the nations which are gathered against her in circuit." But with zeal departing, the strength of God also departs, and the affection of paternal bowels is overcome, while by the magnitude of sins the incredible clemency of God is conquered, so that he restrains himself over my help, he who could not bear to see me oppressed.

"For thou," he says, "art our father," who art the creator of all. "Abraham knows us not, and Israel is ignorant of us," because we have offended

thee, nor do they recognize as children those whom they understand are not loved by their God. A sudden question arises, why he placed Abraham and Israel, that is, Jacob, and the name of Isaac is silent (Genesis 32)? To which we shall respond, that the beginning and the end being placed, the middle things are also named. Or thus: Abraham was called from the nations to the faith, and for the quality of the prior and subsequent condition, he obtained a change of name. Jacob also, that he might be called Israel, arrived at it with much labor. Whence also Abraham had three wives, and Jacob four: but Isaac from the beginning even to the end possessed his ancient name, and indicating the chastity of the Church, was content with one wife. These, therefore, who pray for a change into a better state for sinners, assume the likeness of those for whom joyful things succeeded after sad ones. But this is all that they ask, that because he is their father, and has deigned to call them by this name, he may not forget his children; lest through them the name of God be blasphemed among the nations.

(Vers. 18, 19.) Why hast thou made us to err, O Lord, from thy ways: hast thou hardened our heart, that we should not fear thee? return for the sake of thy servants, the tribes of thy inheritance. As nothing they have possessed thy holy people: our enemies have trodden down thy sanctification. We are become as in the beginning: when thou didst not rule over us, nor was thy name called upon us. LXX: Why hast thou seduced us, O Lord, from thy holy way: hast thou hardened our

hearts, so that we might not fear thee? return for the sake of thy servants, for the sake of the tribes of thy inheritance, that we may possess a little of thy holy mountain: our adversaries have trodden down thy sanctuary: we are become as from the beginning when thou didst not rule over us: nor was thy name called upon us.

The Epistle which Paul writes to the Corinthians, although it is written to the people of one city, yet on account of the variety of inhabitants, that is, of saints and sinners, now he praises them, now he corrects them, now he teaches, now he reproves, he provokes to continence; he does not refuse marriages; he withdraws from idolatry; he instructs concerning the resurrection; he extends a hand to digamy, lest he should give place to fornication. This we have said, that we may understand the present chapter also, which is all woven from the prayer of the people supplicating God, to be either of the just, or of sinners: and now praising the Lord, now moving a question to the Lord, and referring their own fault to God. Whence also after the rest they also speak this: "Why hast thou made us to err, O Lord, from thy ways," or "thou hast seduced us from thy way: hast thou hardened our heart lest we should fear thee?" Not that God is the cause of error and hardness, but that his patience, awaiting our salvation, while he does not correct those who delinquent, seems to be the cause of error and hardness. Whence, being vehemently angry with some, he suspends his hand from striking, and speaks: "I will not visit upon your daughters

when they shall have committed fornication, and upon your spouses when they shall have committed adultery" (Hosea 4:14). For he scourges every son whom he receives, and strikes for this purpose that he may amend (Hebrews 12). Finally, concerning those who have by no means lost the name of children, but are withdrawn to repentance through punishments, he says of them: "I will visit their iniquities with a rod, and their sins with scourges: but my mercy I will not take away from them" (Psalm 88:33). For there is a sorrow that leads to life, and there is a sorrow that leads to death. Whence also the sinner speaks in the psalm: "Thou hast made our paths to decline from thy way, and thou hast humbled us in the place of affliction" (Psalm 43:19). And for forty years the people err in the desert; that they may not find the prior way, nor return to the Egyptians (Numbers 32). In Hosea also the paths of Jerusalem are hedged, and closed with thorns; lest she follow her lovers, and compelled by necessity, she return to her former husband (Hosea 2). And God is said to have hardened the heart of Pharaoh, lest he should dismiss his people, and so that he might be afflicted with ten plagues (Exodus 4). Which question Paul discussed most diligently to the Romans (Romans 9). And we have touched upon it in a certain work.

"Return," he says, "O Lord," or "convert us for the sake of thy servants," Abraham and Israel, who did not know us, or whom we believe to be in the people. For for as if unto nothing and without any labor our adversaries have possessed thy

holy people. Or "convert us," that according to the Septuagint, we may possess a little of thy holy mountain, because we cannot possess thy whole mountain, so that when we shall have had a part, we may come to its fullness and contemplate the glory of the Only-begotten from the Father, full of grace and truth (John 1). Of whom in this same prophet it is said: "In the last days the mountain of the Lord shall be manifest" (Isaiah 2:2). But concerning that which was placed above: "Why hast thou made us to err" (Isaiah 63:17)? in what sense it is to be received, Jeremiah teaches most fully: "Thou hast seduced me, O Lord, and I am seduced: thou hast held, and hast prevailed" (Jeremiah 20:7). For while thou promisest clemency to me, and like a merciful father dissemblest the hardness, and like a skillful physician hidest the sharpest iron, lest thou terrify the sick one before thou curest him, thou hast made me negligent; on account of which also God says concerning Jerusalem: "Behold I will seduce her, and will place her as a desert, and will set her like a land without waters, and I will speak to her heart: and I will give her possessions from thence, and the valley of Achor to open the understanding" (Hosea 2:14, 15). Let us consider the order of each: he seduces her, and makes her to be deserted, and without water, that she may suffer thirst for virtues. Who after she shall have said: "My soul has thirsted for thee, in how many ways my flesh for thee" (Psalm 62:2), then he will speak to her heart, and console the mourning one. And he will give her possession from thence, that is,

from repentance and sorrow which works salvation. And the humility of her troubled heart (for this is what the valley of Achor is interpreted) opens the understanding, lest she be ignorant of her Creator. "Our enemies," he says, "have trodden down thy sanctuary." There is no doubt but that he signifies the Temple, which the victorious Romans trod upon. And we are become as in the beginning before we were called in Abraham, and while we were in Egypt, not having God, nor kings, nor princes, nor Prophets, nor the Law of the commandments of God (Hosea 3), all which things were completed after the passion of the Lord, and are completed today. For while they said: "His blood be upon us, and upon our children" (Matthew 27:25), the everlasting malediction remains, and God does not rule over them, nor is his name called upon them, while they are by no means called the people of God.

(Chapter LXIV.---Vers. 1 seqq.) O that thou wouldst rend the heavens and wouldst come down: that the mountains might melt away at thy presence. As the burning of fire they would waste away, the waters would burn with fire, that thy name might be made known to thy enemies: that the nations might be troubled at thy presence. When thou shalt do wonderful things, we shall not sustain them: thou didst come down, and at thy presence the mountains melted away. LXX: If thou shouldst open the heaven, trembling shall seize the mountains from thee: and they shall melt as wax melteth from the presence of fire, and fire shall burn the adversaries: and thy

name shall be manifest among the adversaries: at thy presence the nations shall be troubled. When thou shalt do glorious things, trembling shall seize the mountains from thee.

Since our enemies have trodden down thy sanctuary, and we are become as in the beginning, when thy name was not called upon us: therefore we pray and say: "O that thou wouldst rend the heavens, and wouldst come down"; and thou who art always promised, that thou wouldst at some time fulfill the promises. But this was said at that time when the Savior had not yet arrived, nor had he assumed from the virginal womb a man of our nature and substance whom he might save: so that as we have carried the image of the earthy, we may carry the image of the super-heavenly (1 Corinthians 15:49). Which if thou shouldst do, they say, and the heavens, or heaven, should be opened, at the coming of thy majesty the mountains would flow down, or trembling would seize the mountains, and they would be consumed, as wax is consumed from the presence of fire. And to Ezekiel the heavens were opened, and he saw a great vision (Ezekiel 1). But also Moses in the blessings of Deuteronomy imprecates: "May the Lord open to thee his good treasure, the heaven, that he may give thee a blessing" (Deuteronomy 28:12). And in the Gospel (Matthew 3) John the Baptist is narrated to have seen the heavens opened, and the Holy Spirit descending upon the Lord in the likeness of a dove. But the mountains which at the coming of the Lord—of whom it is written: "God is a

consuming fire" (Deuteronomy 4:24)—shall be consumed and melt like wax, are the adversary powers, and all who lift themselves up against the knowledge of God. Concerning whom also it is sung in the ninety-sixth psalm: "He saw, and the earth was moved. The mountains melted like wax from the presence of the Lord, from the presence of the God of the whole earth" (Psalm 96:4, 5). For if thou shouldst come down, and fulfill thy promises, the waters of the sea would waste away (according to Symmachus) and that fire would consume all their saltiness. Concerning which also in another psalm it is written: "As smoke vanisheth, so let them vanish: as wax melteth before the fire, so let the wicked perish at the presence of God" (Psalm 67:3). And this is to be noted, that when the waters of the sea shall have been consumed by the divine fire, then the name of the Lord Savior may be made known to his enemies. Concerning whom it is said in the sixty-seventh psalm: "The tongue of thy dogs from the enemies by it"; so that him whom they had not perceived by benefits, they may know by the subversion of their city and their own captivity. And at his presence the nations shall be troubled, or as it is more significantly said in Hebrew, "shall be moved": so that those which were previously immobile may come to salvation. And when he shall have done wonderful things, and shown signs in the Gospel, which he formerly showed in Egypt and in the solitude, they will confess that they are not able to bear the glory of his coming, or that trembling has seized the mountains. And

beautifully according to the Hebrew, as if those who above had prayed were heard: "O that thou wouldst rend the heavens and wouldst come down, that the mountains might melt away at thy presence," they afterwards bring in: "Thou didst come down," the Word was made flesh, and dwelt among us, truly Emmanuel, which is interpreted "God with us." And therefore at thy presence all the mountains melted away, concerning which we spoke above. The Hebrews explain this place thus: "So shall the fire burn the impious, as the waters boil with the heat of fire"; for they wish AMASIM (hamasim) to be understood not as "consumption" and "wasting away," as the others have interpreted, but as "the impious."

(Vers. 4, 5.) From the world they have not heard: nor have they perceived with the ears: the eye hath not seen, O God, besides thee, what things thou hast prepared for them that wait for thee. Thou hast met him that rejoiceth and doth justice: in thy ways they shall remember thee. LXX: From the world we have not heard, nor have our eyes seen a God besides thee, and thy works, which thou shalt do for them that wait for mercy: for he meeteth them that do justice, and they shall remember thy ways.

The apostle Paul, as a Hebrew of Hebrews, assumes a paraphrase of this testimony from the authentic books in the Epistle which he writes to the Corinthians, not rendering word for word, which he altogether contemns to do; but expressing the truth of the senses, which he uses to strengthen that which he wished (1 Corinthians

2:9). Whence let the ravings of the apocrypha be silent, which on the occasion of this testimony are thrust upon the Churches of Christ. Of which it can truly be said, that the devil sits in ambush with the rich in apocryphal places, that he may kill the innocent. And again: "He lieth in ambush in an apocryphal place like a lion in his den: he lieth in ambush, that he may catch the poor man" (Psalm 10:8, 9). For the Ascension of Isaiah, and the Apocalypse of Elijah have this testimony. And by this occasion, and many things of this kind, the silly women of the Spains and especially of Lusitania were deceived, laden with sins, who are led by various desires, always learning, and never arriving at the knowledge of the truth (2 Timothy 3:6, 7), so that they might receive the portents of Basilides, of Balsamus and of the Treasure, of Barbelo also and of Leusibora, and of the rest of the names. Concerning which the apostolic man Irenaeus, bishop of Lyons and martyr, writes most diligently, explaining the origins of many heresies, and especially of the Gnostics, who through Marcus the Egyptian first deceived the noble women of the Gauls around the Rhone, then of the Spains, mixing pleasure with fables, and claiming the name of knowledge for their own ignorance (Irenaeus Book 1 Against Heresies).

But what the people say in the present is this, that they never knew either by ears or by eyes what things God prepares for his saints in the future: because he meets those who do justice, and remember his ways. Furthermore, according to

the Septuagint they say that they never knew another God besides him who truly is God, nor have they seen such works and so great of another, which he is about to do for those who wait for his mercy, and do justice, and remember his ways. And how is it written: "No man hath seen God at any time" (John 1:18). And again: "No man shall see my face and live" (Exodus 33:20)? Therefore God is by no means explained by words, nor is he contemplatable by eyes, but he is seen by those of whom it is written: "Blessed are the pure in heart, for they shall see God" (Matthew 5:8).

(Verse 6.) "Behold, you are angry, and we have sinned; in these we have been always, and we shall be saved." And: "We have all become like one who is unclean, and all our righteousnesses are like the rags of a menstruous woman." And we have all fallen like a leaf, and our iniquities like the wind have taken us away." LXX: "Behold, you are angry, and we have all sinned: therefore we have erred, and we have all become like the unclean, and all our righteousness is like the rag of one sitting: and we have flowed away like leaves because of our iniquities: as the wind shall take us away."

The order is reversed. It is not because you are angry that we have sinned; but because we have sinned, you are angry. And because we have sinned, you are angry with us, O Lord: therefore we have erred, and we have left the right way. Or according to the Hebrew: we who have always been in sins, shall be saved only by your mercy, we who are unclean through ourselves; and

whatever righteousness we seem to have, is compared to the rag of one sitting, or of a menstruous woman. For which Theodotion placed the Hebrew word itself, EDDIM, which Symmachus translated as kyousōn, that is, of those who are bringing forth; Aquila as martyriōn, that is, of testimonies: when the blood in the first marital union is approved for a virgin. And he says: "We have flowed away like leaves from trees," which, because of our iniquities, are dispersed by the blasts of the winds.

In this it must be considered that the righteousness which is in the Law is called uncleanness in comparison with Evangelical purity. For that which was previously glorified has not been glorified on account of the excellent glory. Whence also the apostle Paul, who had fulfilled all things according to the righteousness which is in the Law, says that he counted all things as loss that he might gain Christ (Philip. 3), and because of the eminent knowledge of our Lord Jesus Christ, for whose sake he considers all things as dung, that he may gain Christ, and be found in him, not having his own righteousness, which is from the Law, but through the faith of Christ, which is righteousness from God. For he is just who perishes in his own righteousness (Eccles. 7), if after the truth of the Gospel he wishes to exercise legal shadows, and not justly pursue what is just. Whence according to the most wise Solomon, every man seems just to himself when he is occupied in the law: to whom the Lord speaks in the Gospel: "You are they who justify

yourselves before men" (Luke 16:15). Which Paul, fleeing, says: "I am conscious of nothing to myself, yet in this I am not justified" (2 Cor. 4:4).

Moreover, from sin comes the righteousness of God, of which the same Solomon speaks: "Understand true righteousness." Therefore there is another righteousness which does not have truth, and this is true righteousness, of which again it is said in the Gospel: "Blessed are they who hunger and thirst for righteousness" (Matt. 5:6). Which many prophets and just men desired to see, and did not see (John 8). But Abraham saw that righteousness and rejoiced, by no means following the killing letter, but the vivifying spirit. Nor is it a marvel to say these things of men, since the stars also, compared to the righteousness of God, are not clean, and he has found something perverse against his Angels (Job 4, 15). If anyone, therefore, after the Gospel of Christ and the coming of the Son of God, observes the ceremonies of the Law as a pedagogue, let him hear the people confessing that all that righteousness is compared to a most filthy rag, to which Esther also compares her diadem, which was the sign of royal power, which she wore by no means by her will, but by necessity: "You know my necessity: that I detest the sign of my pride, which is upon my head in the days of my appearance: I abhor it like a menstruous rag: nor do I wear it in the days of my quiet" (Esther 14:16).

(Verse 7.) "And there is none that calleth upon thy name, that riseth up and holdeth thee." Thou hast hid thy face from us, and hast dashed us

in the hand of our iniquity." LXX: "And there is none that calleth upon thy name, and who remembered to lay hold on thee. Because thou hast turned thy face from us, and hast delivered us because of our iniquities."

Because we have flowed like leaves from trees, which the wind disperses when they are dried up, therefore no one was found who would call upon thy name, and rising from the ruin of his iniquities, would lay hold of or hold thee, and say with the bride: "I found him whom my soul sought: I will hold him, and I will not let him go" (Cant. 3:4).

Wind in the Scriptures is placed in three ways: either in the greatness of temptations, or in the perversity of doctrine, or simply wind, by which the clouds are gathered, and the air is driven into clouds. Of temptations, that is from the Gospel: "The floods came, the winds blew, and they beat upon that house, and it could not be subverted: for it was founded upon a stable mass upon a rock" (Matt. 7:27). Of the perversity of doctrine: "That we be not carried about with every wind of doctrine in the malice of men" (Eph. 4:14). Of wind simply: "And they could not sail, for the wind was contrary" (Mark 6:48): not that this also cannot be felt tropologically, but that it offers only a similitude to the present sense.

For when the Lord turns his face from us, we are dashed in the hand of our iniquity, or we are delivered to temptations because of our sins. From which we learn, that iniquity also has hands, and all sins, which desire to hold us

strongly bound. Whence also in the hand of the tongue is death and life (Prov. 18); and the saint prays: "The foot of pride shall not come to me" (Ps. 35:12). But we, because the Lord has turned his face from us, knowing that which is written: "Every one that shall call upon the name of the Lord shall be saved" (Joel 2:32), let us call upon his name, and let us say: "I have made my sin known to thee, and my iniquity I have not covered. I said I will pronounce against myself my iniquity to the Lord, and thou hast forgiven the impiety of my heart" (Ps. 31:5). And immediately we shall have the Lord responding: "I have blotted out thy iniquities like a mist, and thy sins like a cloud" (Isa. 44:22), and we shall say, "Show thy face, and we shall be saved" (Ps. 79:4): that we be by no means servants of sin, but thy servants. For "every one that committeth sin is the servant of it" (John 8).

(Verse 8 ff.) "And now, O Lord, thou art our father, and we are clay: and thou art our maker, and we all are the works of thy hands. Be not very angry, O Lord, and remember no longer our iniquity: behold, look upon us, we are all thy people. The city of thy sanctuary is become a desert, Sion is become a desert, Jerusalem is desolate: the house of our sanctification, and of our glory, where our fathers praised thee, is burnt with fire, and all our desirable things are turned into ruins. Wilt thou contain thyself upon these things, O Lord, wilt thou hold thy peace; and afflict us vehemently?" LXX: "And now, O Lord, thou art our father: but we are clay, we all are the works of

thy hands; be not very angry with us, O Lord, and remember not our sins in time. And now look, for we all are thy people, the city of thy sanctuary is become a desert, Sion: Jerusalem like a solitude, for a curse the house of our sanctuary and glory, which our fathers blessed, is burnt with fire, and all our glorious things have fallen. And upon all these things thou hast refrained, O Lord: and thou hast held thy peace, and hast humbled us exceedingly."

If we consider our merits, we must despair. But if we consider thy clemency, who scourgest every son whom thou receivest, we dare to pour out prayers (Hebr. 12). For thou art our father, who hast deigned to say: "Israel is my firstborn son" (Exod. 4:22). And although we are clay, and the works of thy hands, and thou art our maker; and the vessel cannot respond to the potter why it was made thus or so: yet knowing that we are sons, we dare to say: "Be not very angry, O Lord." We do not forbid anger, nor do we seek beyond thy patience, through which we have treasured up for ourselves wrath in the day of wrath. But this we ask, that thou be not angry with us very much, that in the time of vengeance and retribution thou remember not our iniquity: but rather that thou look upon thy people, who once was called thy people. And that thou have mercy on the city of thy sanctuary, in which thy name was invoked. Which city is called Sion and Jerusalem, which the impetus of the river gladdens; and in which once was a watchtower of virtues and a contemplation of peace (Ps. 43). Also thy house,

that is, the Temple of our sanctification and glory, in which our fathers praised thee, has fallen into ruins and ashes, and by a devastating fire, it was destroyed; so that by no means are victims offered in it; the Passover is not celebrated; nothing is done of the ceremonies which thou didst command to be done; but all our desirable things are turned into ruins.

Since these things are so, wilt thou, O Lord, contain thy mercy upon these things, and wilt thou hold thy peace against the blaspheming adversaries, and wilt thou afflict and humble us, not in the usual way, but exceedingly? All which things the Jews think were completed in the times of the Assyrians and Babylonians. But we, according to those things which follow from the person of the Savior: "I appeared to those who did not ask for me. I was found by those who did not seek me" (Isa. 65:1); refer all these things to the time of the Roman victory, which Josephus, the writer of Jewish history, explains in seven volumes, to which he gave the title The Jewish Captivity, that is peri halōseōs: and it is superfluous to discuss in speech those things which are open to the eyes, since all their desirable things are turned into ruins, and the Temple, celebrated in the whole world, has passed into a dunghill of the new city, which was called Aelia by its founder; and into a habitation of owls: and in vain do they say daily in their synagogues: "Upon all these things, O Lord, thou wilt refrain and afflict us, and humble us vehemently."

We can refer these things to the Church, or to the soul of a holy man, which can rightly be called a watchtower and a vision of peace, when the Father and the Son and the Holy Spirit shall have dwelt in it. But if by a vice, either ours or of the people, a Sion of this kind shall have been forsaken by the Lord, immediately it will be open to the fire of the fiery arrows of the devil: for "all adulterers are like an oven, their hearts" (Hos. 7:4). And the coldness of modesty being expelled, the flame of lust will rage in the temple of God, so that whatever was previously glorious and illustrious in us, may fall, be blotted out, and perish. And that which is said in the Psalms may be fulfilled: "They have burnt thy sanctuary with fire, they have profaned the tabernacle of thy name on the earth" (Ps. 73:7). Which he alone can extinguish, from whose belly flow rivers of living water.

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).

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. 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). 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).

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 irri-

tating 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.

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. 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: "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 briers 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). 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. 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."

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 () 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."

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. 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. 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 contemn 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."

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 showeth 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." 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. 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.

(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 789 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. 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.

(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). 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).

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.

(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 manifesty, 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.

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 treasuries. "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). 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. 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." 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.

(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 immolateth 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 immolateth 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 (*μετωνυμικῶς*) 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).

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 immolateth 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 immolateth a ram, as he that immolateth 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.

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, *ἐμπαῖκται*, 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.

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).

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).

(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. 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. 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). 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. 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.

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."

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). 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.).

(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. 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 in-

stead of a verb. Which, if it be accepted, signifies the Cappadocians: whose metropolis is Mazaca, which afterwards received the name Caesarea from Caesar Augustus. 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). 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. 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.

(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). 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).

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).

"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). 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). 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).

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). 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).