
SAINT THOMAS AQUINAS

COMMENTARY ON ISAIAH

Translated by Louis St. Hilaire

OLD TESTAMENT COMMENTARIES

Volume 30

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NOTES ON THE TEXT

Latin Text of St. Thomas

One of his earliest writings and perhaps the very first of his theological works, Thomas's commentary on *Isaiah* was likely composed while Thomas was staying with Albert the Great in Cologne, before Thomas arrived to teach at Paris as a bachelor in 1252. The commentary's focus is on the literal meaning of the text, but also includes the *collationes*, or collections of scriptural texts connected with the passage at hand, which make for a rich and rewarding commentary, fruitful for both spiritual growth and preaching. The Latin text used in this volume is based on the Leonine Edition (Rome: Editori di San Tommaso, 1974), transcribed and revised by The Aquinas Institute.

Sacred Scripture

The Latin for the Scripture texts used in this volume is based on the Leonine edition, transcribed and revised by The Aquinas Institute. The Greek text, included for comparison, is from the *Septuaginta*, edited by Alfred Rahlfs, Second Revised Edition, edited by Robert Hanhart, © 2006 Deutsche Bibelgesellschaft, Stuttgart. Used with permission. English translations of Scripture texts are based on the Douay-Rheims version of the Bible, revised in some places to make the sense of St. Thomas's commentary clearer.

English Translation of St. Thomas

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DEDICATED WITH LOVE TO
OUR LADY OF MT. CARMEL

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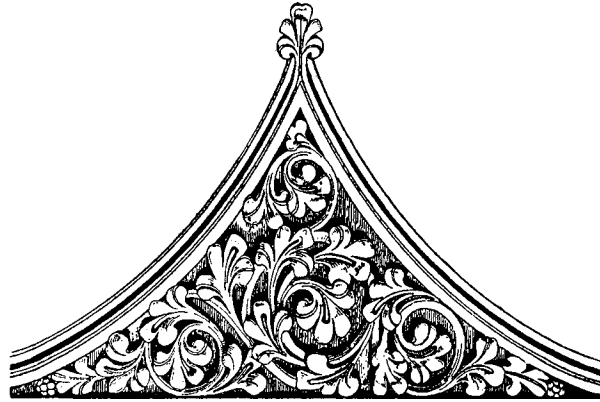
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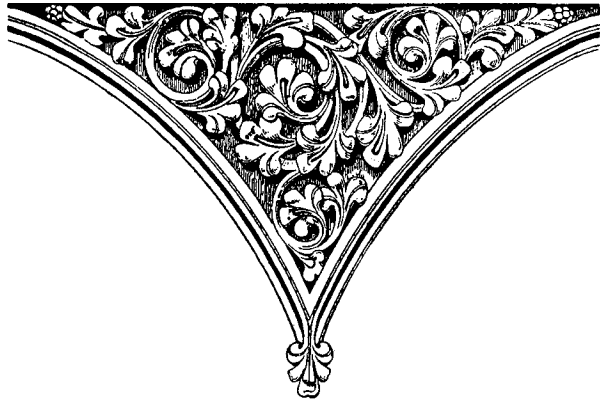
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COMMENTARY ON ISAIAH



PROLOGUE OF ST. THOMAS

Habakkuk 2:2–3

Scribe visum et explana eum super tabulas ut percurrat qui legerit eum, quia adhuc visus procul et apparebit in finem. Γράψον ὄρασιν καὶ σαφῶς ἐπὶ πύξιον, ὅπως διώκη ὁ ἀναγινώσκων αὐτά. διότι ἔτι ὄρασις εἰς καιρὸν καὶ ἀνατελεῖ εἰς πέρας. Write the vision, and make it plain upon tables: that he who reads it may run through it. For as yet the vision is far off, but it shall appear at the end.

1. Ex verbis istis tria possunt accipi circa librum Isaiae prophetae quem prae manibus habemus, scilicet auctor, modus et materia.

Circa primum tria ponuntur, scilicet auctor, auctoris minister et ministri officium sive donum.

Auctor ostenditur in dicentis imperio, unde praemittitur *respondit mihi Dominus et dixit: scribe visum* etc. Auctor enim Scripturae sacrae Spiritus Sanctus est, infra XLVIII 16 *nunc misit me Dominus* etc., II Petri I 21 *non enim voluntate humana* etc.; Spiritus enim *loquitur mysteria*, sicut dicitur I Cor. XIV 2.

Minister ostenditur in scribentis actu; dicit enim *scribe*: fuit autem lingua prophetae organum Spiritus Sancti, sicut in Ps. dicitur *lingua mea calamus scribae velociter scribentis*, et I Cor. III 4–5 *quid igitur est Apollo? Quid vero Paulus? Ministri ejus cui credidistis.*

Officium vero ministri ostenditur in visionis privilegio, dicit enim *visum*; *qui enim hodie dicitur propheta olim vocabatur videns*, sicut I Regum IX 9 dicitur, et Num. XII 6 *si quis fuerit inter vos propheta Domini in visione apparebo ei vel per somnium loquar ad illum*. Sic igitur patet auctor.

2. Sed modus ostenditur in hoc quod sequitur *et explana*. Modus enim istius prophetiae planus est et apertus; unde, ut dicitur in Prologo, non videtur *vaticinari de futuris sed magis de praeteritis historiam texere*.

Et circa hoc tria ponuntur: visionis explanatio, explanationis ratio et utilitas consequens.

Primum ostenditur in hoc quod dicit *explana eum*. Explanatur autem ab eo visus sive visio tribus modis: primo per similitudinis adaptationem, secundo per sententiae expressionem, tertio per verborum venustatem; et in his tribus iste propheta alios excellit prophetas.

Ponit enim pulchras et curiales similitudines, quae quidem sunt necessariae nobis propter connaturalitatem sensus ad rationem: est enim naturale rationi nostrae

1. From these words, we can understand three things about the book of the prophet Isaiah, which we have at hand: the author, the manner, and the subject matter.

Regarding the first, three things are set out, namely: the author, the author's minister, and the minister's office or gift.

The author is shown in the authority of the speaker; hence it says, *and the Lord answered me, and said, write the vision*. For the author of Holy Scripture is the Holy Spirit, as it says below: *now the Lord God has sent me, and his Spirit* (Isa 48:16); *for prophecy never came by the will of man, but the holy men of God spoke, inspired by the Holy Spirit* (2 Pet 1:21); for it is the Spirit who *speaks mysteries* (1 Cor 14:2).

The minister is shown in the act of writing, for he says, *write*. The tongue of the prophet was an organ of the Holy Spirit, as is said in Psalm 44:2[45:1]: *my tongue is the pen of a scribe who writes swiftly*; and: *what then is Apollo and what is Paul? The ministers of him whom you have believed* (1 Cor 3:4).

The office of the minister is shown in the privilege of the vision, for it says, *the vision*, as it says in 1 Samuel 9:9: *for he who is now called a prophet, in time past was called a seer*; and in Numbers 12:6: *if there be among you a prophet of the Lord, I will appear to him in a vision, or I will speak to him in a dream*. Thus, therefore, the author is clear.

2. The manner is shown in what follows, *and make it plain*. For this prophet's manner of writing is plain and open. Hence, as is said in the Prologue [of Jerome], he seems *to be not prophesying about the future, but rather composing an account of past events*.

In regard to the manner of writing, three things are set out: namely, the explanation of the vision, the reason for the explanation, and the benefit that follows.

The first is shown where it is said, *make it plain*. He makes plain what he has seen, or the vision, in three ways: first, through the use of similitudes; second, through the expression of thought; third, through the beauty of his words.

And in these three ways this prophet surpasses the other prophets.

For he sets out beautiful and courtly similitudes, which indeed are necessary for us, because of the connaturality of sense to reason: for it is natural for our reason to receive

accipere a sensibilibus, unde perspicacius capit ea quorum similia ad sensum videt; unde Dionysius in Epistola ad Titum secunda demonstrat hoc, scilicet quod necessariae sunt sensibiles figurae in Scripturis *quicumque plana cum audierint in se ipsis componunt figuram quamdam ad intellectum theologiae ipsos manucentem*, et Osee XII 10 *in manibus prophetarum assimilatus sum*.

Excellit etiam in expressione sententiae, *ut videatur non prophetiam sed evangelium texere*, ut dicitur in Prologo Galeato; unde dictum est sibi, infra XL 9 *exalta vocem tuam, noli timere, dic civitatibus Judae* etc.

Excellit etiam in verborum venustate sicut *vir nobilis et urbanae eloquentiae*, ut dicitur in Prologo 2, Prov. XV 2 *lingua sapientium ornat scientiam*.

3. Sed hujus explanationis tangitur consequenter ratio cum dicit *super tabulas*. Sunt enim tabulae legis, sunt tabulae lapidei cordis et sunt tabulae mollis et carnei cordis, II Cor. III 2–3 *epistola nostra vos estis, scripta non in tabulis lapideis sed in tabulis cordis carnalibus*.

Prima tabulae legis scriptae fuerunt digito Dei, sicut dicitur Exo. XXXI, et ideo scriptura profunda et obscura et plena multis mysteriis, unde oportuit superscribi illis tabulis digito hominis planam prophetiam ad explanandum, infra VIII 1 *sume tibi librum grandem et scribe in eo stylo hominis*.

Sed secundis tabulis, scilicet cordibus lapideis, superscribi oportuit plane ad confutandum, Matth. XV 7–8 *bene prophetavit de vobis Isaias dicens: populus hic labiis me honorat, cor autem eorum longe est a me*.

Sed tertiis tabulis, scilicet cordibus carnalibus, oportuit plane superscribi ad instruendum, Esdrae VIII *signate in libro Dei distincte et aperte ad intelligendum*, et sequitur *et intellexerunt cum legeretur*.

4. Utilitas autem explanationis ostenditur in hoc quod sequitur *ut percurrat*. Percurrere enim est expedite in finem currendo devenire.

Est autem finis triplex, scilicet finis legis, finis praecepti et finis vitae:

finis legis Christus est ad justitiam omni credenti, sicut dicitur ad Ro. X 4;

finis praecepti caritas est, I ad Tim. I 5;

finis vitae mors est, Matth. XXI *qui perseveraverit usque in finem hic salvus erit*.

Dicit ergo *ut percurrat qui legerit*, ac si dicat: ut qui legerit sine impedimento dubitationis percurrat credendo in Christum, credens amet et in amore perseveret.

from sensible objects; hence, it more clearly grasps things whose likenesses it sees by the senses. Hence Dionysius in his second Letter to Titus shows this, namely, that sensible figures are necessary in the Scriptures: *all those who hear plain things, weave in themselves a certain figure, which conducts them to an understanding of theology*,¹ and: *I have used similitudes by the hands of the prophets* (Hos 12:10).

Isaiah also excels in the expression of thought, *so that he seems to compose not a prophecy, but a Gospel*, as is said in the Helmeted Prologue.² Thus it is said to him below: *lift up your voice, fear not. Say to the cities of Judah* (Isa 40:9).

He also excels in beauty of words as *a man of noble and urbane eloquence*, as Jerome says in the Prologue; *the tongue of the wise adorns knowledge* (Prov 15:2).

3. After this the reason for this explanation is touched on, when it says, *upon tables*. For there are the tables of the law, there are tables of a stony heart, and there are tables of a soft and fleshly heart: *you are our epistle . . . written not in tables of stone but in the fleshly tables of the heart* (2 Cor 3:2–3).

The first tables of the law were written by the finger of God, as is said in Exodus 31:18, and therefore Scripture is profound and obscure and filled with many mysteries. Thus it was necessary for plain prophecy to be written upon these tables by the finger of man to explain them, as it says below: *take a large book, and write in it with a man's pen* (Isa 8:1).

But it was necessary to write plainly on the second tables, the stony hearts, in order to confound them: *well has Isaiah prophesied of you, saying: this people honors me with their lips, but their heart is far from me* (Matt 15:7–8).

But it was necessary to write on the third tables, the fleshly hearts, in order to instruct them: *mark in the book of God distinctly and plainly to be understood*, and it continues: *and they understood when it was read* (Neh 8:8).

4. The benefit of the explanation, however, is shown in that which follows: *that he may run through it*. For to run through is to come to the end quickly by running.

The end, however, is threefold: the end of the law, the end of the commandment, and the end of life.

The end of the law is Christ, unto justice for everyone who believes (Rom 10:4);

the end of the commandment is charity (1 Tim 1:5);

the end of life is death: he that shall persevere to the end, he shall be saved (Matt 24:13).

Therefore it says, *that he who reads it may run through it*, as if to say: that he who reads it without the impediment of doubt may run through, believing in Christ, and believing may love, and in love may persevere.

1. Pseudo-Dionysius the Areopagite, Letter 9.1 (PG 3, 1107B).

2. The "Prologus Galeatus": St. Jerome's Preface to Samuel and Kings. However, these words appear in Letter 53.8 (PL 22, 547; CSEL 45, 460); cf. also the Prologue to Isaiah, below.

5. Materia tangitur in hoc quod sequitur *quia adhuc visus procul*; et est principaliter materia hujus libri apparitio Filii Dei, unde in Ecclesia tempore adventus legitur. Est autem triplex apparitio Filii Dei.

Prima qua apparuit in carne homo factus, ad Titum III 4 *apparuit benignitas et humanitas salvatoris nostri Dei*;

secunda qua apparuit per fidem a mundo creditus, ad Titum II 11–12 *apparuit gratia salvatoris nostri Dei erudiens nos*;

tertia qua apparebit per speciem in glorificatione, I canon. Io. III 2 *scimus quoniam cum apparuerit similes ei erimus*.

Et istae apparitiones sunt materia istius libri; unde in Prologo dicitur quod *omnis cura ejus est de adventu Christi et vocatione gentium*.

6. Sed certe iste qui postea sic visus est, adhuc suis temporibus procul erat.

Siquidem procul quia excelsum in maiestatis aequalitate, Iob XXXVI 25–26 *unusquisque intuetur procul: ecce Deus magnus vincens scientiam nostram*;

erat etiam procul quia absconsum in praefinitione Patris, Eph. III 9 *quae sit dispensatio sacramenti absconditi a saeculis in Deo*;

erat etiam procul quia dilatatum in expectatione patrum, Hebr. XI 13 *iuxta fidem defuncti sunt omnes isti, non acceptis repromissionibus sed a longe eas aspicientes*.

7. Sed certe modo quod erat longe factum est prope, quia excelsum factum est infimum: verbum enim *caro factum est*, Io. I 14;

quod erat absconsum factum est publicum, quia *unigenitus qui est in sinu Patris ipse enarravit*;

quod erat dilatatum incepit esse iam a sanctis possessum in gloria, Matth. XXV 34 *venite benedicti Patris mei, percipite regnum quod vobis paratum est ab origine mundi*.

8. Sic igitur poterat dicere *adhuc visus procul apparebit in finem*.

Fuit enim prima apparitio in finem legis, quia *ubi venit plenitudo temporis, misit Deus Filium suum natum ex muliere, factum sub lege*, ad Gal. IV 4.

Secunda autem fuit in finem idolatriae, infra XIX 1 *ecce Dominus ascendet super nubem levem et ingredietur Aegyptum et movebuntur simulacra Aegypti a facie ejus*.

Sed tertia erit in finem omnis miseriae, quam *absterget Deus ab oculis sanctorum, et non erit amplius neque*

5. The subject matter is touched upon in what follows: *for as yet the vision is far off*; and the subject matter of this book is principally the appearance of the Son of God: hence in the Church it is read during the season of Advent. Now there are three appearances of the Son of God.

The first is that in which, made man, he appeared in the flesh: *the goodness and humanity of God our Savior appeared* (Titus 3:4).

The second is that in which he appeared by faith, believed by the world: *the grace of God our Savior has appeared* (Titus 2:11–12).

The third is that in which he will appear by sight in glorification: *we know that when he shall appear we shall be like to him* (1 John 3:2).

And these appearances are the subject matter of this book. Thus in the Prologue it is said that *all his concern is for the coming of Christ and the calling of the gentiles*.

6. But certainly the one who afterwards was thus seen was still far off in Isaiah's own time.

Indeed he was far off because he was exalted in equality of majesty: *every one beholds from afar: behold, God is great, exceeding our knowledge* (Job 36:25–26).

He was also far off because he was hidden in the Father's preordination: *what is the dispensation of the mystery which has been hidden from eternity in God* (Eph 3:9).

He was also far off because he was delayed in the expectation of the fathers: *all these died according to faith, not having received the promises but beholding them from afar* (Heb 11:13).

7. But certainly what was then far off has come near, because what was exalted has been made the lowest. For the Word *was made flesh* (John 1:14).

What was hidden has been made public, because *the only begotten Son who is in the bosom of the Father, he has declared him* (John 1:18).

What was delayed has begun even now to be possessed by the saints in glory: *come, you blessed of my Father, possess the kingdom prepared for you from the foundation of the world* (Matt 25:34).

8. Thus, therefore, he was able to say, *the vision that is as yet far off shall appear at the end*.

For the first appearance was at the end of the law, for *when the fullness of the time had come, God sent his Son, born of a woman, born under the law* (Gal 4:4).

The second appearance, however, was at the end of idolatry, as it says below: *behold, the Lord will ascend upon a swift cloud, and will enter into Egypt, and the idols of Egypt shall be moved at his presence* (Isa 19:1).

The third will be at the end of all misery, for *God shall wipe away [all tears] from the eyes of the saints, and there*

luctus neque labor, sed nec ullus dolor, quoniam priora transierunt, Apoc. XX.

Et haec sunt ultima de quibus Eccli. XLVIII 27–28 dicitur de Isaia *spiritu magno vidit ultima, et consolatus est lugentes Sion usque in sempiternum, et ostendit futura et abscondita antequam evenirent.*

will no longer be mourning nor suffering, and neither shall there be any sorrow, for the former things have passed away (Rev 21:4).³

And these are the last things about which it is said of Isaiah: *with a great spirit he saw the last things, and comforted the mourners in Zion unto eternity, and he showed the future and hidden things before they came to pass (Sir 48:24–25).*

3. Cf. *Breviarum S.O.P.*, Responsory for the Common of Martyrs, “Absterget Deus.”

PREFACE OF ST. JEROME

Nemo, cum prophetas versibus viderit esse descriptos, metros eos estimet apud Hebraeos ligari, et aliquid simile habere de Psalmis vel operibus Salomonis. Sed quod in Demosthene et Tullio solet fieri, ut per cola scribantur et comata, qui utique prosa et non versibus scripserunt, nos quoque utilitati legentium providentes interpretationem novam novo scribendi genere distinximus. [9]

Ac primum de Isaia sciendum quod in sermone suo disertus sit, quippe ut vir nobilis et urbane elegantie, nec habens quicquam in eloquio rusticitatis admixtum; unde accidit ut prae ceteris florem sermonis ejus translatio non potuerit conservare. [13]

Deinde etiam hoc adiciendum quod non tam propheta dicens sit quam evangelista: ita enim universa Christi Ecclesiaeque mysteria ad liquidum prosecutus est, ut non eum putes de futuro vaticinari sed de praeteritis historiam texere. Unde conicio noluisse tunc temporis Septuaginta interpretes fidei suae sacramenta perspicue ethnicis prodere, ne sanctum canibus et margaritas porcis darent; quae, cum hanc editionem legeritis, ab illis animadvertetis abscondita. [14]

Nec ignoro quanti laboris sit prophetas intelligere, nec facile quempiam posse judicare de interpretatione nisi intellexerit antequam legerit, nosque patere morsibus plurimorum qui stimulantem invidia quod consequi non valent despiciunt. Sciens ergo et prudens in flammam mitto manum, et nihilominus hoc a fastidiosis lectoribus precor: ut quomodo Graeci, post Septuaginta translatores Aquilam et Symmachum et Theodotionem legunt, vel ob studium doctrinae suae vel ut Septuaginta magis ex collatione eorum intelligant, sic et isti saltem unum post priores habere dignentur interpretem. Legant prius, et postea despiciant, ne videantur non ex iudicio sed et ex odii presumptione ignorata damnare. [15]

Prophetavit autem Isaias in Jerusalem et in Judea necdum decem tribibus in captivitatem ductis; ac de utroque regno, nunc commixtim nunc separatim, textit oraculum; et cum interdum ad presentem respiciat historiam, et post Babiloniam captivitatem reditum populi significet in Judeam, tamen omnis ejus cura de vocatione gentium et de adventu Christi est. [16]

Quem quanto plus amatis, o Paula et Eustochium, tanto magis ab eo petite ut pro obtreccatione presenti qua me indesinenter emuli laniant, ipse michi mercedem restituat in futuro, qui scit me ob hoc in peregrine linguae eruditione sudasse, ne Judei de falsitate scripturarum ecclesiarum ejus diutius insultarent.

No one, seeing the prophets written out in verses, should think that they are bound by meter in the Hebrew and have something similar to the Psalms or the works of Solomon. Rather, just as Demosthenes and Cicero (who certainly composed in prose and not in verses) are usually written out by colons and commas, we also, for the benefit of readers, have marked off our new translation with a new kind of writing. [9]

But first, it should be known about Isaiah that, as he is well-spoken in his discourse, surely he was a man of noble and urbane elegance, having nothing of rusticity mixed in his eloquence. Thus it happens that, more than others, translation cannot preserve the flower of his discourse. [13]

And next it should be added that Isaiah should not so much be called a prophet as an evangelist, for he describes all the mysteries of Christ and the Church so clearly, that you think that he is not prophesying about the future, but composing an account of past events. Thus I conclude that the Seventy translators did not wish at that time to clearly publish the mysteries [*sacramental*] of their faith to the heathen, lest they give what is holy to dogs and pearls to swine; when you have read this edition, you will observe these things that were hidden by them. [14]

I am not ignorant of how much effort it may take to understand the prophets, and that no one can easily judge concerning their translation unless he first understands what he reads, and that we are exposed to the attacks of many, who, with their envy roused, despise what they are unable to understand. Therefore, knowingly and cautiously, I stick my hand into the flame, and nonetheless I ask this of fastidious readers: that, in the same way that the Greeks read Aquila, Symmachus, and Theodotion after the Seventy translators, for the study of their doctrine or so that they may understand the Seventy better from comparison with them, just so these too may deign to have at least one translation after the previous ones. Let them first read it, and afterwards despise it, lest they appear to condemn what they do not know, not out of judgment, but out of the presumption of hatred. [15]

Isaiah prophesied in Jerusalem and in Judea, when the ten tribes had not yet been led into captivity, and he composes his oracle about both kingdoms, sometimes together, sometimes separately. And, although he occasionally turns his attention to present history and signifies the return of the people to Judea after the Babylonian captivity, nevertheless all his concern is for the calling of the gentiles and the coming of Christ. [16]

The more you love him, Paula and Eustochium, ask from him so much more, that in return for the present attack, in which jealous men tear at me incessantly, he may reward me in the future, he who knows that I have sweated in learning a foreign tongue for this purpose, lest the Jews still further mock his churches because of the falsehood of their scriptures.

Exposition of Saint Thomas on Saint Jerome's Preface to Isaiah

9. Huic autem operi praemittit Hieronymus prologum, in quo tria facit:
 primo ostendit modum dicendi;
 secundo modum prophetandi, ibi *deinde etiam hoc adjiciendum*;
 tertio modum tractandi, ibi *prophetavit autem*.

Modum dicendi ostendit circa ornatum prolocutionis ex duobus:

primo ex ordine verborum,
 secundo ex elegancia verborum, ibi *ac primum de Isaia*.

Circa primum tria facit:
 primo removet ordinem a quibusdam aestimatum, scilicet metricum;

secundo demonstrat ordinem a propheta servatum, ibi *sed quod in Demosthene*;

tertio ostendit eundem modum se esse in sua translatione imitatum, ibi *nos quoque*.

Versibus, id est brevibus clausulis; *descriptos*, id est distinctos; *metro ligari*: metrum Graece mensura dicitur, unde illud dicitur metricè describi ubi servatur certa mensura pedum, syllabarum et temporum; a qua lege prophetae soluti sunt. *Et aliquid habere de Psalmis*, id est eis simile, *vel operibus Salomonis*, quantum ad finem Proverbiorum et in Canticis Canticorum.

10. In *Demosthene* Graeco, *Tullio* Latino, oratoribus, qui *prosa scripserunt per cola et comata*. Tres sunt distinctiones in scripturis: coma, colon et periodus, ad similitudinem corporis humani, in quo sunt distinctiones quaedam in partibus unius membri, sicut sunt articuli, et distincta membra, sicut manus et pedes, et iterum totum corpus. Primae distinctioni respondet distinctio quae fit per comata, quia coma idem est quod incisio vel divisio; secundae respondet illa quae est per cola, quia colon interpretatur membrum; sed toti respondet periodus, periodus enim dicitur circulatio a *peri*, quod est circum, et *odos*, quod est via: sola autem linea circuli completa est, sicut probat Philosophus.

11. Sumuntur autem istae distinctiones in scripturis tripliciter.

Primo, secundum Isidorum, in versibus coma est quando post duos pedes sequitur una syllaba quae est pars alterius pedis, quia tunc deciditur pes unus, sicut ibi

9. St. Jerome sets a prologue before this work, in which he does three things:

first, he shows the manner of speaking;
 second, the manner of prophesying, where he says, *and next it should be added*;
 third, the manner of discussing, where he says, *Isaiah prophesied*.

He shows the manner of speaking from two things concerning ornament of speech:

first, from the order of words;
 second, from the elegance of words, where it says, *but first, it should be known about Isaiah*.

Concerning the first, he does three things:
 first, he removes the order supposed by some, namely, meter;

second, he shows the order observed by the prophet, where he says, *just as Demosthenes*;

third, he shows that the same manner is imitated in his own translation, where he says, *we also*.

Verses, that is, short clauses. *Written out by*, that is, separated. *Bound by meter*: "meter" is the Greek word for "measure"; thus, something is said to be written out in meter where a fixed measure of feet, syllables and time is observed; but the prophets were not bound by such a law. *And have something of the Psalms*, that is, are similar to them. *Or the works of Solomon*, as to the end of Proverbs and the Song of Songs.

10. *Demosthenes*, a Greek orator, *Cicero*, a Latin orator. *Who wrote prose by colons and commas*. There are three distinctions in writing: the comma, the colon and the period, which is similar to the human body, in which there are certain distinctions in the parts of a single member, such as joints; and there distinct members, such as hands and feet; and again there is the whole body. The distinction which may be made by commas corresponds to the first distinction, because a comma is the same as a clause or division; the distinction by colons corresponds to the second, because "colon" is translated "member"; but the period corresponds to the whole because a circular course is called a "period" from *peri*, which means "around," and *odos*, which means "way." But only the line of the circle is complete, as the Philosopher demonstrates.⁴

11. These distinctions are taken up in writings in three ways.

First, according to Isidore,⁵ in verse, a comma is when, after two feet, a syllable follows, which is part of the second foot, because then one foot is cut off, as in *gloria, laus, et*

4. Aristotle, *De caelo* 2.5 (286b21).

5. *Etymologies* 1.20 (PL 82, 118A).

gloria, laus et honor; cola autem quando accipiuntur duo pedes sine syllaba sequente, ut *carmina dulcia*; sed periodus quando tota sententia metrica tradita completur.

Secundo modo in prosa, secundum Isidorum et Tullium, coma est quando imperfectae orationes pausatim proferuntur, ut infra I 4 *vae genti peccatrici, populo gravi iniquitate, filiis sceleratis*, et dicitur subdistinctio; cola, quando perfectae orationes cum pausa proferuntur quamvis perfecta non sit sententia, et dicitur distinctio, ut illud eodem *dereliquerunt Dominum, blasphemaverunt Sanctum Israel, alienati sunt retrorsum*; periodus, quando ex pluribus orationibus constat perfecta sententia.

Tertio modo sumitur coma a Rabano pro capitulo uno, super illud Jer. XLVIII 29 *audivimus superbiam Moab*, ubi dicit *in superiori <commate> provocavit ad poenitentiam*, id est in superiori capitulo. Sed secundo modo accipitur hic.

12. *Novam*, a nobis primo editam de Hebraeo in Latinum; *novo genere*, servato modo qui apud Hebraeos est per cola et comata, qui in aliis translationibus non servabatur.

13. *Ac primum de Isaia*. Hic ostendit modum dicendi quantum ad elegantiam verborum. Et circa hoc tria facit:

primo ponit modum;
secundo assignat rationem ex conditione dicentis, ibi *quippe ut vir nobilis*;

tertio concludit excusationem defectus in sua translatione a tali modo, ibi *unde accidit* etc.

Disertus, id est eruditus in eloquentia appareat, *nobilis* genere, quia fuit avus maternus vel affinis Manasse regi Juda, sicut dicitur in *Historia*. *Unde accidit*: quae pulchre dicuntur in una lingua non sonant pulchre translata in aliam, et ideo quanto ipse prae ceteris prophetis pulchriori eloquio usus est, tanto magis translatio a pulchritudine ipsius deficit; *florem*, id est dulcedinem et ornatum.

14. *Deinde etiam hoc adjiciendum*. Hic ostendit modum prophetandi apertum et expressum. Et circa hoc tria facit:

primo ostendit modum prophetandi qui dictus est;
secundo ex modo concludit rationem defectus in antiqua translatione Septuaginta, ibi *unde conjicio*:

honor.⁶ Colons are when two feet are taken without a following syllable, as in *carmina dulcia*. But a period is when an entire metrically transmitted sentence is completed.

In the second way, in prose, according to Isidore and Cicero, a comma is when incomplete expressions are put forth pause by pause, as below, *woe to the sinful nation, a people laden with iniquity, wicked children* (Isa 1:4); and this is called a sub-distinction. Colons are when complete expressions are put forth with a pause, although the sentence may not be complete; and this is called a distinction, as in the same verse, *they have forsaken the Lord, they have blasphemed the Holy One of Israel, they have gone away backwards*. A period is when a complete sentence consists of many expressions.

In the third way, a comma is taken for a single chapter by Rabanus, commenting on Jeremiah 48:29, *we have heard the pride of Moab*, where he says, *in the [comma] above he provoked them to penance*,⁷ that is, in the chapter above. But here these distinctions are taken in the second way.

12. *New translation*, that is, first translated by us from Hebrew into Latin. *With a new kind of writing*, following the manner of writing by colons and commas found in the Hebrew, which is not followed in other translations.

13. *But first, it should be known about Isaiah*. Here he shows the manner of speaking as to elegance of words. And concerning this, he does three things:

first, he sets out the manner;
second, he assigns the reason from the condition of the speaker, where he says, *surely he was a man of noble and urbane elegance*;

third, he constructs an excuse for the defect in his translation from such a manner, where he says, *thus it happens*.

Well-spoken: that is, so that he appears erudite in eloquence. *Noble*: by descent, because he was the grandfather, either maternal or by marriage, of Manasseh the king of Judah, as it says in the *Historia Scholastica*.⁸ *Thus it happens*: things which are said beautifully in one language do not sound beautiful translated into another, and therefore as much as Isaiah used more beautiful speech than the other prophets, so much more does translation fall short of his beauty. *Flower*: that is, sweetness and ornament.

14. *And next it should be added*. Here he shows that the manner of prophesying is open and explicit. And concerning this, he does three things:

first, he shows the manner of prophesying is that which has been mentioned;
second, from this manner he infers the reason for the defect in the old Septuagint translation, where he says, *thus I conclude*;

6. Palm Sunday processional hymn: "Glory, praise, and honor."

7. Rabanus Maurus, *Expositio super Ierem*. 15.48 (PL 111, 1119C–D).

8. Peter Comestor, *Historia Scholastica*, IV Regum 32 (PL 198, 1414B).

tertio excludit contradictionem aemulorum, ibi *nec ignoro* etc.

Non propheta, quasi veritatem sub aenigmate obscurans, *mysteria*, id est secreta, a *mystim* quod est secretum, ut incarnationem, infra X *filius datus est nobis*, passionem, infra LIII 7 *tamquam ovis ad occisionem ducetur, et agnus coram tondente se obmutescet*, et multa alia.

Ad liquidum, expresse; *putes*, putare possis propter expressionem facti, non quantum ad modum qui magis exprimi potest de praeteritis quam de futuris, unde in hoc superat evangelista prophetam. *Conjicio*, sub quadam coniectione existimo; *ethnicis*, id est gentilibus, ab *ethnon* quod est gens; *margaritas*, Matth. VII *inventa una pretiosa margarita; abscondita*, occultata. Unde tria facit:

primo ponit defectum;
secundo rationem defectus, ibi *ne sanctum*;

tertio probat per suam editionem, ibi *quae cum hanc*.

Abscondita, id est sacramenta.

15. *Nec ignoro*. Hic refellit contradicentium falsum iudicium. Et circa hoc tria facit:

primo ostendit per causam falsum esse eorum iudicium;
secundo convincit eos per exemplum, ibi *et nihilominus*;
tertio ostendit eis ordinem rectum, ibi *legant*.

Circa primum tria facit:

primo ostendit causam falsi iudicii ex parte intellectus: ignorantiam;
secundo ex parte affectus: invidiam, ibi *nos quoque*;

tertio concludit suam inter contradictiones constantiam, ibi *sciens ergo*.

Quanti laboris, Ps. *tenebrosa aqua in nubibus aeris*.

Contra: supra dixit *ad liquidum*, id est expresse, hunc dicere Christi mysteria.

Respondeo: verum est quantum ad quaedam principaliora.

Morsibus, id est detractionibus; *in flammam mitto manum*, id est expono me periculo, et alludit proverbio vulgari quod habet ortum ex hoc quod Scaevola manum

third, he excludes the objections of the envious, where he says, *I am not ignorant*.

Isaiah should not so much be called a prophet, as if obscuring the truth under an enigma; *mysteries*: that is, secret things, from *mystim*, which means "secret," as the Incarnation, below: *a son is given to us* (Isa 9:6), the passion, below, *he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer* (Isa 53:7); and many others.

So clearly: expressly. *You think*: you can think it so because of the expression of fact, not as to the manner, which can be more explicit about past events than future events; hence the evangelist surpasses the prophet in this. *Thus I conclude*, I suppose, under a certain conjecture. *Heathens [ethnicis]*: that is, the gentiles, from *ethnon*, which means "nation." *Pearls, neither cast your pearls before swine* (Matt 7:6).⁹ *Things that were hidden*, concealed. Concerning which, he does three things:

first, he sets out the defect;

second, the reason for the defect, where it says *lest they give what is holy*;

third, he proves this by his own edition, where it says, *when you have read this edition*.

Things that are hidden: that is, the mysteries [*sacramenta*].

15. *I am not ignorant*. Here he refutes the false judgments of objectors. And concerning this, he does three things:

first, he shows, through its cause, that their judgment is false;

second, he convinces them through example, where he says, *and nonetheless*;

third, he shows them right order, where he says, *let them read first*.

Concerning the first, he does three things:

first, he shows that the cause of their false judgment on the part of the intellect is ignorance;

second, on the part of desire, envy, where it says, *we are exposed to the attacks of many*;

third, he shows his own constancy among contradictions, where it says, *therefore, knowingly and cautiously*.

I am not ignorant of how much labor it may be to understand the prophets. *Dark waters in the clouds of the air* (Ps 17:12 [18:11]).

On the contrary: above he says that this prophet speaks of the mysteries of Christ *so clearly*, that is, expressly.

I respond: it is true as far as concerns certain more principal things.

Attacks, that is, detractions. *I stick my hand in the flame*, that is, I expose myself to danger, and he alludes to the common proverb, which has its origin from the fact

9. Cf. Matthew 13:46.

qua Cillium interfecit, credens Sillam interficere, misit in ignem dicens *pereat manus quae hoc scelus operata est. Ob studium*, id est exercitium scientiae.

16. *Prophetavit*. Hic ponit modum tractandi. Et circa hoc tria facit:

primo tangit tractatus ordinem quantum ad tempus et materiam et modum simul;

secundo tangit intentionem, ibi *cum interdum*;

tertio ex intentione concludit orationis petitionem, ibi *quem quanto*.

that Scaevola stuck the hand by which he killed Cillius into the fire, thinking he was killing Silla, saying, *let the hand which performed this crime perish. For the study of their doctrine*, that is, for the exercise of knowledge.

16. *Isaiah prophesied*. Here he sets out the prophet's manner of treating his subject. And concerning this, he does three things:

first, he touches upon the order of the treatment, at once discussing its time, matter, and manner;

second, he touches upon the intention, where he says, *although he occasionally*;

third, from the intention, he deduces a request for prayer, where he says, *the more you love him*.

CHAPTER 1

LECTURE 1

¹¹ Visio Isaiaë filii Amos, quam vidit super Judam et Jerusalem in diebus Oziaë, Joatham, Achaz, Ezechiaë, regum Juda. [17]

¹¹ Ὅρασις, ἣν εἶδεν Ἡσαιας υἱὸς Ἀμώς, ἣν εἶδεν κατὰ τῆς Ἰουδαίας καὶ κατὰ Ἰερουσαλήμ ἐν βασιλείᾳ Ὀζίου καὶ Ἰωαθαμ καὶ Ἀχάζ καὶ Ἐζεκιου, οἱ ἐβασίλευσαν τῆς Ἰουδαίας

¹¹ The vision of Isaiah the son of Amos, which he saw concerning Judah and Jerusalem in the days of Ozias, Joathan, Achaz, and Ezechias, kings of Judah. [17]

17. *Visio Isaiaë filii Amos.* Iste liber dividitur in duas partes:

in prooemium,
et tractatum qui incipit ibi *audite caeli*.

Prooemium inducitur quasi titulus ad manifestationem sequentis operis. Manifestatur autem ex quatuor:

primo ex operis genere;
secundo ex auctore, ibi *Isaiaë*;
tertio ex materia, ibi *quam vidit*;

quarto ex tempore, ibi *in diebus*.

Genus operis ostenditur in hoc quod dicit *visio*, in quo differt a libris historialibus quia prophetia est, Oseae XII 12 *ego visiones multiplicavi*, et sequitur *in manibus prophetarum assimilatus sum*.

18. Hic oportet tria videre:

primo qualiter se habeat visio ad prophetiam,
secundo de modis prophetialium visionum,
tertio de differentia propheticae visionis ad alias visiones.

Circa primum sciendum est quod prophetia potest habere duplicem interpretationem, secundum quod potest venire a *phanos*, quod est apparitio, vel a *for faris*.

Secundum primam derivationem dicitur propheta habens apparitionem de his quae procul sunt; et secundum hoc prophetia differt a visione in modo, quia apparitio dicit relationem visibilis ad videntem, sed visio e contrario. Iterum se habet ex additione: quia visio est de quibuscumque, sed prophetia de his quae procul sunt. Dicuntur autem aliqua esse procul a cognitione nostra dupliciter: simpliciter et secundum quid. Simpliciter procul sunt futura contingentia ad utrumlibet, quorum non potest accipi determinata cognitio neque in se neque in suis causis: et de his prophetia proprie est;

17. *The vision of Isaiah the son of Amos.* This book is divided into two parts:

into a preface,
and a treatise, which begins where it says, *hear, O you heavens* (Isa 1:2).

The preface is introduced like a title to make the work that follows manifest. It is made manifest, however, from four things:

first, from the genus of the work;
second, from the author, where it says, *Isaiah*;
third, from the matter, where it says, *which he saw concerning Judah and Jerusalem*;

fourth, from the time, where it says, *in the days of Ozias, Joathan, Achaz, and Ezechias, kings of Judah*.

The genus of the work is shown where it says *the vision*, in which it differs from historical books, because it is prophecy: *I have multiplied visions*, and it continues: *I have used similitudes by the hands of the prophets* (Hos 12:10).

18. Here it is necessary to see three things:

first, in what way vision relates to prophecy;
second, concerning the modes of prophetic vision;
third, concerning the difference of prophetic vision from other visions.

Concerning the first, it should be known that “prophecy” can have a double interpretation, in as far as it can come from *phanos*, which means “apparition,” or from *for, faris* (“to speak”).

According to the first derivation, a prophet is said to have an apparition of things which are far off; and hence, prophecy differs from vision in mode, because apparition signifies the relation of the visible thing to the one who sees, but vision signifies the converse. Again, prophecy and vision relate to each other by addition: because a vision may be of anything, but prophecy is of things which are far off. Things are said to be far off from our knowledge in two ways; simply, and relatively. Future things that are contingent on something are far off simply; determinate knowledge of them cannot be grasped either in themselves

secundum quid procul sunt quorum cognitio disjungitur a cognoscente, sicut quaedam praeterita et quaedam praesentia: et de his non est prophetia simpliciter, sed quoad nescientes.

Sed secundum secundam derivationem dicitur propheta quasi procul fans: et sic prophetia addit supra visionem actum exterioris denuntiationis, et visio erit materialis respectu prophetiae.

19. Circa secundum sciendum est quod modi prophetalium visionum distinguuntur secundum ea in quibus accipitur praesentia futuri contingentis.

Illud autem est aut species facta in sensu, et dicitur visio corporalis, quia sensus accipit species praesentibus corporibus quorum sunt; aut est species recepta in imaginatione, et dicitur visio spiritualis, quia primo manifestatur in ipsa actus et proprietas spiritualis quae est cognoscere rem abstractam a materia; aut est species existens tantum in intellectu, et dicitur visio intellectualis.

Et est sciendum quod prophetia salvatur in istis tribus sicut totum potentiale in suis partibus, cujus natura est quod secundum perfectam suam virtutem est in uno, et in aliis quaedam participatio et quidam modus illius; sicut est in anima quod ejus tota virtus salvatur perfecte in anima rationali, et sensibilis non habet perfectam animae virtutem, et adhuc minus anima vegetabilis: propter quod dicit Gregorius quod plantae non vivunt per animam sed per virorem. Similiter etiam corporalis visio et spiritualis vel imaginaria est aliquid prophetiae; sed non possunt dici verae prophetiae nisi addatur visio intellectualis, in qua est completa ratio prophetiae, Dan. X 1 *intelligentia enim opus est in visione*, unde antecedit *intellexitque sermonem*, scilicet Daniel. Visio autem primo et proprie dicitur de visione corporali; et quia omnis nostra cognitio est a sensu, inter quos visus potior est et subtilitate et universalitate, quia plures rerum differentias nobis ostendit, ideo transfertur nomen visionis ad alias interiores cognitiones.

20. Circa tertium sciendum quod non quaelibet visio intellectualis est visio prophetalis.

Est enim quaedam visio ad quam sufficit lumen naturale intellectus, sicut est contemplatio invisibilium per principia rationis; et in hac contemplatione ponebant philosophi summam felicitatem hominis.

or in their causes, and prophecy is properly of these things. Things are far off relatively when knowledge of them is separated from the knower, as certain past and present things, and prophecy is of these things not simply, but with respect to those who are ignorant of them.

But according to the second derivation, a prophet is so called because he is speaking far off [*procul fans*], as it were. And thus prophecy adds upon vision an act of exterior declaration, and vision will be material in respect to prophecy.

19. Concerning the second, it should be known that the modes of prophetic vision are distinguished according to those things in which foreknowledge of future contingencies are received.

This, however, is either an image¹ made in the senses and is called corporeal vision, because the senses accept images from the present bodies whose images they are; or it is an image received in the imagination and is called spiritual vision, because, in it, act and property are first manifested spiritually, which is to know a thing abstracted from matter; or it is an image existing only in the intellect and is called intellectual vision.

And it should be known that prophecy is kept in these three as a potential whole in its parts, whose nature is that it is in one according its perfect power, and in the others there is a certain participation and mode of it; just as in the soul, because its whole power is preserved in the rational soul, the sensitive soul does not have the perfect power of the soul, and still less the vegetative soul. Because of this, Gregory says that plants do not live by soul but by vigor. Similarly, corporeal and spiritual (or imaginary) vision also are certain kinds of prophecy, but they cannot be called true prophecies unless intellectual vision is added, in which is the complete notion of prophecy: *for there is need of understanding in a vision* (Dan 10:1), which is preceded by: *and he* (that is, Daniel) *understood the word*. "Vision," however, is first and properly applied to corporeal vision. And because all our knowledge comes from the senses, among which vision is the most powerful both in subtlety and universality, because it shows us more differences of things; therefore the name of seeing is transferred to other interior kinds of knowledge.

20. Concerning the third, it should be known that not every intellectual vision is prophetic vision.

For there is a certain vision for which the natural light of the intellect suffices, as the contemplation of invisible things by the principles of reason; and philosophers have placed the supreme happiness of man in this contemplation.

1. *Species*.

Est iterum quaedam contemplatio ad quam elevatur homo per lumen fidei sufficienter, sicut sanctorum in via.

Est etiam quaedam beatorum in patria, ad quam elevatur intellectus per lumen gloriae, videns Deum per essentiam in quantum est objectum beatitudinis; et hoc plene et perfecte non est nisi in patria, sed quandoque ad ipsam raptim aliquis elevatur etiam existens in hac mortali vita, sicut fuit in raptu Pauli, II Cor. XII 2 *scio hominem in Christo ante annos quatuordecim, sive in corpore* etc., ubi dicit Glossa quod vidit sicut illi qui sunt de tertia hierarchia.

Nulla autem istarum est visio prophetalis, quia ad ipsam neque lumen naturae neque lumen fidei sufficit; sed elevatur ad ipsam intellectus prophetae per lumen gratiae gratis datae quod est donum prophetiae, nondum tamen attingit ad videndum Deum prout est objectum beatitudinis, sed prout est ratio eorum quae pertinent ad dispositionem hominum in mundo. Similiter non omnis visio corporalis vel imaginaria dicitur prophetica, sed illa tantum quae fit per speciem specialiter divina virtute ad hoc ordinatam ut sit in signum alicujus futuri, sive videns sive alius intelligentiam accipiat.

21. Auctor tangitur in hoc quod dicit *Isaiae filii Amos*. Et quamvis iste Amos fuerit propheta, quia ponitur in titulo prophetiae secundum regulam Hebraeorum, non tamen est ille qui est de numero duodecim prophetarum, quia aliis elementis apud Hebraeos uterque scribitur.

22. Materia tangitur in hoc quod dicit *quam vidit super Judam et Jerusalem*, quia de his quae pertinent ad Judam et Jerusalem, ut ly *super* accipiatur pro *de* secundum translationem Symmachi, vel pro *contra* secundum Septuaginta: ut *Juda* sumatur pro terra duarum tribuum et *Jerusalem* pro metropoli illius regionis; vel *Juda* pro sorte Judae et *Jerusalem* pro sorte Benjamin, quia in sorte illius erat quantum ad corpus civitatis quod erat in declivi, quamvis quantum ad verticem montis in quo erat turris David et templum pertineret ad domum Dei, sicut potest Joshue XV haberi.

23. *In diebus*. Hic notificatur opus ex tempore, et ponuntur quatuor reges quorum tempore Isaias prophetiam hanc edidit. Unde quidam dividunt hunc librum secundum tempora regum sub quibus revelationem accepit,

ut in prima parte ponantur ea quae visa sunt tempore Oziae;

Again, there is a certain contemplation to which man is elevated sufficiently by the light of faith, as that of the saints while on earth.

There is also a certain contemplation of the blessed in heaven to which the intellect is elevated by the light of glory, seeing the essence of God, inasmuch as he is the object of beatitude; and this is only found fully or perfectly in heaven, although sometimes one is suddenly elevated to it while existing in this mortal life, as happened in the rapture of Paul, *I know a man in Christ: above fourteen years ago (whether in the body, I know not, or out of the body, I know not: God knows), such a one caught up to the third heaven* (2 Cor 12:2). There the Gloss says that he saw as those who are from the third hierarchy.

However, none of these visions is prophetic vision, because neither natural light nor the light of faith suffices for this vision; but the intellect of the prophet is elevated to it by the light of a gratuitous grace, which is the gift of prophecy, for it does not attain to seeing God as he is the object of beatitude, but as he is the cause [*ratio*] of things which pertain to the disposition of men in the world. Similarly, not every corporeal or imaginary vision is called prophecy, but only that vision which is made by an image specially ordained by divine power to be a sign of some future thing, whether he who sees or another receives understanding.

21. The author is touched upon where it says, *Isaiah the son of Amos*. And although this Amos was a prophet, because he is placed in the title of a prophecy according to the rule of the Hebrews, nevertheless, he is not the Amos who is one of the twelve prophets, because they are written with different letters in Hebrew.

22. The matter is touched upon where he says, *which he saw concerning Judah and Jerusalem*, because of these things that pertain to Judah and Jerusalem, so that *concerning* [*super*] is given as *of* [*de*] in the translation of Symmachus or as *against* [*contra*] in the Septuagint. And *Judah* is taken for the land of the two tribes, and *Jerusalem* for the chief city of this region. Or *Judah* is taken for the lot of Judah and *Jerusalem* for the lot of Benjamin, because Jerusalem was in Benjamin's lot as to the body of the city, which was on the slope; although as to the top of the mountain, where the tower of David and the temple were, it belonged to the house of God, as can be gathered from Joshua 15.

23. *In the days*. Here, the work is made known from the time, and four kings are named, in whose time Isaiah proclaimed this prophecy. Hence some divide this book according to the times of the kings under whom he received revelation,

so that in the first part are placed the things that were seen in the time of Ozias;

in secunda ea quae visa sunt tempore Joatham, scilicet in VI cap. *in anno quo mortuus est*;

in tertia ea quae visa sunt tempore Achaz, a VII cap. usque ad finem XIV ubi dicitur *in anno quo mortuus est rex Achaz*;

et inde usque ad finem ea quae visa sunt tempore Ezechiae.

24. Sed quaeritur quare non facit mentionem de regibus Israel, sicut Osee in suo titulo facit mentionem de Jeroboam filio Joas, cum fuerint contemporanei.

Ad quod dicendum quod iste prophetavit contra duas tribus principaliter, et ideo eorum reges tantum in titulo habet; sed ille contra utrosque.

25. Item quaeritur quare non fit mentio de Manasse rege Juda, sub quo etiam propheta vixit, cum constet eum non amisisse spiritum prophetiae.

Ad quod dicendum quod omnia quae in hoc libro scripta sunt temporibus prophetarum vidit, sed non erat decens ut prophetia quae principaliter consolationis est in comminatione terminaretur, aut quod tempore mali regis, qui iram Dei provocabat, Dei consolatio praedicaretur, Jer. XV 4 *dabo eos in furorem universis regnis terrae*.

in the second, those that were seen in the time of Joathan, in chapter 6, *in the year that king Ozias died*;

in the third, the things which were seen in the time of Achaz, from chapter 7 to the end of chapter 14, where is said, *in the year that king Achaz died* (Isa 14:28);

and from there to the end, the things which were seen in the time of Ezechias.

24. But it is asked: why does he not make mention of the kings of Israel, as Hosea in his title (Hos 1:1) makes mention of Jeroboam, the son of Joas, when they were contemporary?

To this is to be said that Isaiah prophesied principally against the two tribes, and therefore he only has their kings in the title, whereas Hosea prophesied against both Judah and Israel.

25. Likewise, it is asked why no mention is made of Manasseh king of Judah, under whom Isaiah also lived, when it is certain that he did not lose the spirit of prophecy.

To this is to be said that everything which was written in this book, he saw in the times of the prophets, but it was not fitting that a prophecy which is principally of consolation should be ended in a threat, or that the consolation of God should be preached in the time of a bad king who provoked the wrath of God: *I will give them up to the rage² of all the kingdoms of the earth* (Jer 15:4).

2. *Furorem*. Vulgate (Vg.): *fervorem*.