

Epistula Dionysii Alexandrini ad Paulum Samosatenum

Ps.Dionysius of Alexandria Letter against Paul of Samosata¹ (CPG 1708)

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Translator's Introduction

This is a draft translation of the supposed letter of Dionysius of Alexandria to Paul of Samosata. Both men actually lived in the middle of the third century AD, but this letter was probably forged around 400 by an Apollinarist, and deliberately given the name of the more ancient figure.

The text has been considered spurious since about 1800. There is a clear reference to the "Holy Fathers" of Nicaea (325 AD) who created the term "homoousios", so the letter cannot date before then. It also calls Mary "Theotokos", "Mother of God", which term only comes into use in the late 4th century. Bardy analysed the theological positions, which are somewhat monophysite, and identified them as directed against the School of Antioch, and especially against Diodorus of Tarsus and Theodore of Mopsuestia. His conclusion was that the piece was written by an Apollinarist of the late 4th-early 5th century.² De Riedmatten considered that the text was most likely 6th century.³ Both Bardy and Bonwetsch⁴ commented on the crude Greek, at odds with the smooth style of the genuine Dionysius.

The Greek text was first edited by Turrianus in 1608,⁵ with a Latin translation and scholia printed as endnotes. This was reprinted endlessly. A critical edition was made, without translation, by Ed. Schwartz in 1927.⁶ For reference Schwartz added page numbers in square brackets [], taken from a random, otherwise useless, edition of 1796.⁷

What follows is a quick draft English version, made with Google Translate and manually cleaned up a bit. It was made in order to look through the text for another purpose, and is placed online purely in case it helps someone else obliged to do the same thing. The translation was made, not from the Greek, but from the Latin translation of Turrianus as taken from the reprint of Mansi, *Concilia*, vol. 1, 1033 f. Mansi uses the original punctuation of Turrianus, and it would have been better to use the text in the 1796 reprint. Schwartz's reference numbers have been added. The text has been divided into sections purely for convenience. The scripture references are from Mansi, augmented from Schwartz.

Roger Pearse
Ipswich
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² G. Bardy, *Paul de Samosate: étude historique*, Louvain (1929). p.77, 92.

³ Via Uwe Michael Lang, *John Philoponus and the Controversies Over Chalcedon in the Sixth Century: A Study and Translation of the Arbiter*, Peeters (2001), p.110, n.335.

⁴ N. Bonwetsch, "Der Brief des Dionysius von Alexandrien an Paulus aus Samosata", In: *Nachrichten der Königl. Gesellschaft der Wissenschaften zu Göttingen: Philologisch-historische Klasse*, Göttingen (1909) p. 103-122.

⁵ *Beati Dionysij Archiepiscopi Alexandrini epistola aduersus Paulum Samosatensem ... Francisco Turriano ... interprete* (1608). Online at

https://www.google.co.uk/books/edition/Tou_makari%C5%8Dtatou_Dionysiou_Archiepiskop/u_z3jgEACAAJ?hl=en

⁶ Ed. Schwartz, "Eine fingierte Korrespondenz mit Paulus dem Samosatener", In: *Bayerische Akademie der Wissenschaften, Philosophisch-Philologische Klasse = Sitzungsberichte der Bayerischen Akademie der Wissenschaften, Philosophisch-Philologische und Historische Klasse*, (1927), Heft 3. 58p.

⁷ *Dionysii Alexandrini episcopi cognomento magni quae supersunt*. Romae (1796), p.203-217. Online at <https://books.google.co.uk/books?id=JZvoB7KRI9kC>.

Beati (Ps.) Dionysii Archiepiscopi Alexandrini, Epistola adversus Paulum Samosatensem, Episcopum Antiochiae.

Dionysius et compresbyteri ecclesia Alexandria, in domino salutem.

I. [203] Rescripsimus ad ea quas prius scripsisti, ut eliceremus te ad dicendum aperte quod vis dicere: et nunc pro viribus scribimus, de quibus iterum dixisti; ostendentes singula verba quae a te rursus collecta sunt, frivola ac vitiosa esse, nullam certae ac verae rationis conclusionem habentia. [204] Satis vero refelli posse quae tibi visum est temere ac praecipitanter enunciare, cum dicis duas hypostases esse, et duas personas unius et solius Christi; et duos Christos, ac duos filios: unum natura filium Dei, qui fuit ante saecula; et unum homonyme Christum, et filium David, qui non fuit ante, et fuit in tempore, et secundum beneplacitum Dei accepit nomen filii; (sicut civitas accipit nomen domini, et domus nomen ejus qui eam aedificavit.) Volens ignoras, o amice, unum et unigenitum filium Dei praedicatum esse, ut scripturae divinitus afflatae de eo testantur, et Christum Jesum vocatum dominum gloriae, sicut de eo dictum est, "qui propria passione salvos facit credentes in eum;" secundum divinitatem, inquam, salvos facit, et non secundum humanitatem; ipse enim inquit, "salvum faciet populum suum a peccatis eorum." Solus enim Deus potest salvos facere a peccatis, sicut is, cui debetur, solus potest remittere et condonare debitum. "Quis enim Deus sicut tu, auferens iniquitates, et praeteriens peccata?" Audi igitur et intellige contra ea quae a te dicta sunt, et adverte quae a te dicuntur. [205] Homo majoribus a Deo gratiis ejus beneplacito honoratus, praesertim cum magis Deo probaretur vitam ducendo studiosam. In Christo Jesu nihil horum spectatum est. Non fuit in eo propter prudentiam studium laboris, neque propter temperantiam ciborum abstinencia, utpote qui modum humanum superaret. At Joannes quidem in admiratione erat, cum neque pane vesceretur, neque vinum biberet: Christus vero (ut scriptura testatur) edebat et bibebat; atque ille quidem in solitudine vivens, asceticam vitam degebat, ut Deo placeret. Dominus vero Jesus versabatur cum apostolis et reliquis, non separatus ab eis quibuscum erat. Et ob id plane apparebat quod Christus magna puritate et justitia incomparabili, Joanni antecelleret; quia in Joanne quidem erat opus et labor justitiae, in Jesu vero natura.

II. [206] Absurdum igitur non est dicere, hominem Christum magis Deo placuisse, quam omnes homines, ad habitandum in eo, idque sine dura et laboriosa exercitatione justitiae. Christus enim non solo nomine, sed veritate est Christus Jesus, qui est ante saecula Verbum, ipse factus est homo ex Maria incarnatus. Non enim sortitus est unctionem externam, sicut nos sortiti sumus qui ante non vocabamur Christi: ipse vero semper praedicatur Christus dominus, ut qui est. Nisi enim esset Christus⁸ ipsa per se res, an non supervacane scriberet Paulus, quod "Israel bibebat ex petra spirituali, consequente eos petra, et quod petra erat Christus?" Si igitur Christus non erat, (quod absit) neque Verbum erat: tu vero dicis, quod ante Mariam non erat; at Hieremias dicit, attestante simul sacro doctore, quod "petra erat Christus;" sicut ait Joannes evangelista: "In principio erat Verbum," ipse ait, qui est semper Christus Verbum: [207] "Amen amen dico vobis, antequam Abram fieret, ego sum." Et bene scriptum est illud, quod "non capiet mundus eos qui scribendi essent libri Christi Verbi." Tu es unus non capientium, sed potius serpis super pectus et ventrem, terram comedens omnibus diebus vitae tuae, secundum opera tua et actiones cogitans contra dominum, qui est Pater Christi; et contra Christum ejus, qui est Christus Dei virtus, sapientia Patris, qui est Verbum sempiternum. "Cum enim esset aeternus, factus est puer genitus nobis filius." Sicut

⁸ Turrianus: id est, ipsa per se unctio. Christus enim unctum significat, ipse autem Filius et Verbum, factus est ipsa per se unctio humanitatis per unionem hypostaticam.

enim praedictum est, quod "divisa sunt vestimenta ejus;" et factum est, perductaque ad exitum quae sunt praenunciata: sic intelligimus quae nobis extremis temporibus revelata sunt, cum essent antequam a nobis cognita essent: cujusmodi est quod erat Spiritus sanctus. Sunt autem etiam nunc homines qui nesciunt an sit Spiritus sanctus; an propter eorum ignorantiam non erat Spiritus Sanctus?

III. Similiter non propter tuam ignorantiam cunctos tenet ignorantia; sicut ait: [208] "Incredulitas nostra non commendat justitiam Dei." Non enim propter tuam incredulitatem scrutamur scripturas; nam jam antequam tu sedem Antiochenam occupares, litterae nostrae omnibus presbyteris haec declarant. Neque enim nos eo consilio ista dicimus, ut ad ea quae excitantur, respondeamus: sed ante Esaias, spiritu Dei afflatus, "Deum fortem Deum puerum" praedicat, et "virginem in utero accipientem." Quid igitur contra divinum praeconium venis? "Unus enim dominus Jesus Christus:" quare non duo, sed unus est; [209] siquidem civitas cum domino non numeratur in unum numerum; neque domus cum domino domus qui eam fabricatus est: nec unquam civitas cum rege simul operatur, neque domus cum eo qui eam fabricavit: neque rex unquam vocabitur civitas; neque civitas condet leges sicut rex; neque domus aedificabit et docebit alios artem. In unum autem numerantur quae sunt ejusdem generis, ut homo cum homine, cum Deo Deus, sicut operari etiam possunt. Extrusus revera es, qui non potes neque duos Christos, neque duos filios Dei dicere; neque duos unum esse tanquam unam personam. Forma autem Dei, Verbum ejus; et sapientia filius Dei, et Deus ipse, semper existens una persona, et una hypostasis personae. Non enim possunt haec esse in hominibus: nam ratio hominis, et sapientia, et potestas, ac forma, partes sunt unius hominis quae non per se subsistunt; sed unaquaeque harum non est homo, neque filius hominis. [210] Sic igitur et forma Dei, et verbum ejus esse non potest homo perfectus, id est persona: forma autem Dei et Verbum cum ipso Deus et filius Dei, Verbum Patris est, quod per se est: et sic confessi sunt cum sancti Patres; et ut confiteremur ac crederemus, nobis tradiderunt. Demonstratum itaque est manifestum esse sophisma, quod formam hominis, hominem appellas: et formam ac habitum servi, servum: quia forma Dei est Deus. "Christus autem qui a mortuis surrexit, mortuus est et vixit ut in mortuis et vivis dominetur."

IV. Deus enim est natura, qui in omnibus dominatur: et excitatus a mortuis, atque agnitus ex vulneribus verus Deus esse, qui fuerat crucifixus, et surrexerat, et aequali honore "Deus dominus" a Thoma praedicatus. Dominus enim et Deus habens in manibus cicatrices surrexit, qui fuerat propter nos vulneratus. [211] Deus enim apostolorum erat, qui attrectatus est, non natura a homo, sed natura Deus, qui haeres gentium est, et omnem judicat terram, sicut scriptum est; "Surge," inquit, "Deus qui judicas terram, quoniam tu eris haeres in cunctis gentibus." Filius Dei, qui est Verbum Christus haeres, mortuus est postea post servos suos prophetas, sicut ipse in evangelii dixit ad eos qui occiderunt prophetas. Quomodo ais tu hominem esse eximium Christum, et non revera Deum, et ab omni creatura cum Patre et Spiritu sancto adoratum, incarnatum ex sancta virgine et Deipara Maria? Propter nos enim voluit nasci ex muliere; unde et passionem pro nobis suscepit, qui "se exinanivit et humiliavit usque ad mortem, mortem autem crucis, cum esset alioqui aequalis Deo," sicut scriptum est; [212] "factus est sub lege," qui secundum divinitatem legislator est, "ut eos qui sub lege erant, redimeret; et adoptionem filiorum reciperemus," sicut ait scriptura. Unus est Christus qui est in Patre, coaeternum Verbum, una ejus persona, Deus invisibilis, et visibilis factus. Deus enim apparuit in carne natus ex muliere, qui erat ex Deo Patre "genitus ex utero ante luciferum," tanquam ex corde Verbum ex Patre editum: et simplex atque expers partium Verbum caro factum est secundum scripturas; non divisum in carnem et Verbum, quasi in homine habitet Verbum: haec enim

fuga generationis est: siquidem jam inde habitat, in quibus multae reperientur matres: [213] una autem et sola virgo filia vitae genuit Verbum vivens, et per se subsistens, increatum, et creatorem; qui venit in mundum, et mundus eum non cognovit Deum;" et Deum supra coelestem, coeli fabricatorem, conditorem mundi; sanctificantem et sanctificatum; non est qui sanctificat seipsum, alius a sanctificato, sed tanquam ex uno; solius enim Dei est dicere: "Ego pro ipsis sanctifico me ipsum:" quod quidem ab homine fieri non potest, ut sanctificet seipsum, vel alium sanctificet.

V. Cum autem haec ita dicta sint, eversa sunt omnia quae a te pronunciata sunt, cum ais, alium virum esse Christum praeter Deum Verbum, ab alterius Christi substantia et dignitate differentem, et unum Christum inhabitantem, et opera divinae justitiae operantem. Quamobrem pudeat te, dum Christum exponis esse spiritum, rationis expertem et materiam inanimatam, terram in qua sol operationes exercet; [214] terra quippe genus rei est motu voluntatis carens: sic enim dixisti cum ais, infirmitates Filii sublatas esse tanquam humorem terrae a sicco. Vides in quantum absurdi te praecipitas, cum dicis virum sumptum a Deo Verbo? ut neque homo possit esse, cum ejus liberam voluntatem confundis; nec esse suas potestatis; hoc enim est hominum tantum et angelorum. Salvatorem autem Christum dicis fuisse desertum, non illi parcens quod in cruce dixerit: "Deus, Deus meus, ut quid me dereliquisti?" Desertum dicis eum qui erat natura dominus, et Verbum Patris, "per quem omnia Pater fecit," et quem sancti patres "homoousion" Patri vocaverunt; de Deo enim nos docuerunt; tu vero dicis quod Christus filius hominis non est hoc Verbum Patris. Nec Petrum reveritus es, qui superne afflatus a Deo Patre, Christum qui erat filius hominis, "Filius Dei viventis" esse confitetur: et Thomam, qui "dominum" suum et "Deum" ex vulneribus agnovit, eumque coram omnibus confessus est. [215] Scriptum enim est, "quod pro nobis dolet," si quidem tristitia dolorem efficit in hominibus naturae nostrae, in Deo autem nequaquam. Incarnatus est pro nobis ut pateretur pro nobis, sicut tentatus est pro nobis.

VI. Ipse enim factus est, ut ipse novit. Quomodo autem factus est, ut novit? In specie nostra: ut quod homo non perfecit, hoc Verbum Patris incarnatum perficeret. Qui enim ex Deo est ante saecula genitus, ipse extremis temporibus ex matre natus est. Idcirco deicidae sunt Judaei, quia "dominum gloriae crucifixerunt." Nisi enim fuisset Christus idem qui erat Deus Verbum, non poterat esse alienus a potestate peccandi. Nemo enim est qui peccare non possit, nisi unus Christus, sicut et Pater Christi, et Spiritus sanctus. Unde et volens mortuus est, et volens excitatus a mortuis, operatus miracula, qui erat filius Dei unigenitus. Ipse est qui petebat divinam gloriam, "quam habebat antequam mundus fieret:" non quos hac esset privatus: absit: sed petebat ut ipse nobis manifestaretur ut glorificaremus eum fideles, qui glorificatus est in potentia, justus natura ut Deus non exercitatione et [216] laboribus sicut omnis homo ex numero piorum, quod necessario sequuntur defectus. "Non" enim, inquit, "est homo justus super terram, qui faciet bonum, et non peccabit." Quamobrem piorum sunt certamina et labores et preces pro delinquentibus; et omne genus hominum a parvo usque ad magnum caritate Dei erga homines et misericordia indigemus. Christus vero non in exercitatione ostensus est per fidem et pietatem in Deum, ut jam dictum est. Naturalis enim justitia et divina virtus est, et ipse solus est, creditus verus Deus, et qui requirit ab hominibus confessionem fidei in eum. "Qui" enim, inquit, "credit in me, vivet in saeculum," et "Qui diligit me, mandata mea servabit;" et quae sequuntur. Quid igitur confiteberis Christum? edissere, qui nec unum, neque duos confiteri potes, neque Deum, neque hominem. Huc enim evadunt quae a te dicta sunt: siquidem neque natura justum eum dicis utpote Deum Christum, Deus enim est natura id omne, quodcumque bonum de ipso dicatur.

VII. Tu vero justum eum dicis sicut hominem qui se in justitia exercet. [217] Sic enim homo justificatur. Videris eo inopiae decidisse, ut nescias quo te veritas, qui nihil de Christo potes dicere. Deinde dicis communicatione justificari Christum, non natura justum, qui non potes intelligere modum, communicationis significantis communicationem quae versatur in dando et accipiendo, sicut ait Sapientia Dei: "Fili, praebe mihi cor tuum, ut fias sapiens in extremis diebus tuis." Sicut et alius propheta dicit, quod idem valet: "Voluntatem timentium eum faciet." Voluntas igitur Dei pro voluntate sanctorum rependitur: et "qui confitentur eum coram hominibus, confitebitur eos dominus coram angelis suis," sicut ipse ait, et "qui compatiuntur cum Christo, ad conformationem gloriae ejus venient." Haec est vera communicatio hominis cum Deo: sic potest per fidem et opera digna recipi.

The Letter of the Blessed (Ps.) Dionysius, Archbishop of Alexandria, against Paul of Samosata, Bishop of Antioch.

Dionysius and his co-presbyters of the Alexandrian church, greetings in the Lord.

1. We have written in reply to the letters which you have written previously, in order to induce you to say clearly what you want to say, and now we are writing as best we can about the things which you have said once more, showing that every word which has been obtained from you again is frivolous and vicious, without any process of certain and true reasoning. But it is quite enough just to rebut what you rashly and hastily enunciate when you say that there are two hypostases, and two persons of one and only Christ; and two Christs, and two sons: one the Son of God by nature, who was before the ages; and one a homonymous Christ and son of David, who was not before, and was in time, and according to the good pleasure of God took the name of son; (just as a city takes the name of its master, and a house the name of him who built it.) You wish to ignore, O friend, that the one and only begotten son of God was prophesied – as the divinely inspired scriptures testify about him – and that Christ Jesus was called the Lord of glory, just as it was said about him, “who by his own passion saves those who believe in him” (1 Cor. 2:8); he saves, I say, through his divinity, and not through his humanity; for he himself says, “he will save his people from their sins.” (Mt. 1:21) For only God can save from sins, just as the only one who can remit and forgive a debt is the one who is owed. “For who is God like You, taking away iniquities and passing over sins?” (Micah 7:18) Hear therefore, and understand, in reply to those things which you have said, and realise what you are saying.

A man receives the honour of God's greater graces [indwelling?] at His pleasure, especially when he was more approved by God through leading a zealous life. In Christ Jesus none of these things were observed. He was not within him on account of a prudent zeal by effort, nor on account of his temperance in abstinence from food, since he surpassed any human method. For John indeed was admired when he neither ate bread, nor drank wine.(Mt. 11:18-19) But Christ (as Scripture testifies) ate and drank. And indeed he (John) lived in solitude and lived an ascetic life in order to please God. But the Lord Jesus went about with the apostles and the rest, not separated from those with whom he was. And for this reason it was plainly evident that Christ, with great purity and incomparable justice, had excelled John, because in John there was indeed the work and labour of righteousness, but in Jesus it was by nature.

2. Therefore it is not absurd to say that the man Christ pleased God more than all men, in order to dwell in Him, and that without the hard and laborious exercise of righteousness. For Christ is not Christ in name alone, but in truth, Christ Jesus, who before ages was the Word, he himself became a man incarnate from Mary. For he was not allotted an external anointing, as we are allotted, who were not called of Christ before, but He himself is always preached as the Lord Christ, as he is. For

unless Christ⁹ was the thing in himself, would it not be superfluous for Paul to write that "Israel drank from a spiritual rock, the rock accompanying them, and that rock was Christ?" (1 Cor 10:4)

So if he was not the Christ, (which God forbid) neither was he the Word, yet you say that before Mary He was not; but Jeremiah says, attesting at the same time as the holy teacher, that "the rock was Christ," (Lam. 4:20 – not there); just as John the evangelist says, "In the beginning was the Word," (John 1:1) he says, which is always Christ the Word, "Amen, amen, I say to you, before Abraham was made, I am." (John 8:58) And well is it written that "the world will not receive the books of Christ the Word that should be written." (John 21:25) You are one of those who do not receive, but rather crawl on their chest and belly, eating dirt all the days of your life, (Gen. 3:14) according to your works and actions, thinking against the Lord, who is the Father of Christ, and against his Christ, who is Christ the power of God, the wisdom of the Father, (1 Cor. 1:24) who is the everlasting Word. For although he was eternal, it happened that "a child was born to us as a son." (Is. 9:6) For just as it was foretold that "his clothes were divided," (Ps. 21:19, John 19:24) and it happened, and it brought to an end what had been foretold, so we understand the things which have been revealed to us in recent times, although they existed before they were known to us: of this sort is what the Holy Spirit was. But even now there are men who do not know whether there is a Holy Spirit; because of their ignorance is there no Holy Spirit?

3. Similarly not everyone is ignorant because of your ignorance, in the same way as it says, "Our unbelief does not bring out the righteousness of God." (Rom. 3:5) For it is not because of your unbelief that we search the scriptures, for our letters declare these things to all the priests even before you occupied the seat of Antioch. For we do not say these things for the purpose of answering those things which are raised, but in the past Isaiah, inspired by the spirit of God, prophesied, "mighty God," "child God", (cf. Isaiah 9:6) and "a virgin conceiving in the womb." (cf. Isaiah 7:14)

Why, then, have you come against the divine proclamation? "For there is one Lord Jesus Christ." (1 Cor. 8:6) wherefore there are not two, but one; indeed, the city and the master are not counted as one in number; nor is the house with the master of the house who built it: a city is never grouped together with a king, nor a house with him who built it; nor will a king ever be called a city; nor does the city make laws like the king; nor does the house build and teach others the art. But those things which are of the same kind are numbered together, as man with man, God with God, just as they can also group together.

You are indeed an outcast, who cannot say either two Christs, or two sons of God, nor are two to be one as if one person. But the form of God, his Word, and His wisdom, the son of God, and God himself, are always existing in one person, and in one hypostasis of person. For these things cannot be in a human being, for human reason, and wisdom, and power, and form, are parts of one human being, and do not subsist by themselves; but each of these things is not itself a man, nor the son of a man. In this way, therefore, both the form of God and his word cannot be a perfect man, that is, a person; but the form of God and the Word with Him is God and the Son of God, the Word of the Father, which is by Himself: and so they with the holy Fathers confessed and delivered to us, so that we might confess and believe. It has therefore been demonstrated that it is a manifest sophistry,

⁹ Marginal note from the edition. "i.e. he was an anointing in himself. For "Christ" means "anointed", himself indeed the Son and the Word, he became the very anointing of humanity through the hypostatic union."

that you call the form of man, a "man", and the form and manner of a servant, a "servant" because the form of God is God. "But Christ, who rose from the dead, died and lived, in order to rule over the dead and the living." (cf. Rom. 14:9)

4. For He is God by nature, who rules over all things, and being raised from the dead, and recognized from his wounds to be the true God, who had been crucified, and had risen, and He was preached by Thomas with equal honor as "my Lord and my God." (Jn.20:28) For the Lord and God rose up, having scars on his hands, he who had been wounded for our sakes. For it was the God of the apostles who was rejected, not by nature "man", but by nature "God", who is the heir of the nations, and judges all the earth, as it is written; "Arise," he said, "O God, who judges the earth, for you shall be the heir in all the nations." (Ps.81:8) The Son of God, who is the heir, the Word-Christ, died later, after his servants the prophets, as He said in the gospels to those who killed the prophets.(Mt.23:21)

How do you say that a man is a superior Christ, and not really God, and adored by every creature with the Father and the Holy Spirit, incarnated from the holy virgin and Mary the Mother of God?

For it was for our sake that he chose to be born of a woman, wherefore He also took on suffering for us, who "emptied himself and humbled himself unto death, indeed the death of the cross, when otherwise He was equal to God," (cf. Phil. 2:7-8), just as it is written: "He was made to be under the law," he who on account of his divinity is the lawgiver, "that he might redeem those who were under the law, and that we might receive adoption as children,"(Gal.4:4) as the scripture says. There is one Christ who is in the Father, the co-eternal Word, one in his person, invisible God, and made visible. For God appeared in the flesh, born of a woman, he who was, "begotten from the womb before Lucifer" (Ps.109, 3) from God the Father, as if from the heart the Word issued from the Father, and the Word, simple and undivided, was made flesh according to the Scriptures, not divided into flesh and Word, as if the Word dwells in a man - for this is the pursuit of generation - for he already dwells from that time, in whom many mothers are to be found,¹⁰ but the one and only virgin daughter gave birth from life to the living Word, both subsisting by itself, uncreated and creator; who "came into the world, and the world did not recognise him as God," (John 1:14) and as God above the heavens, the maker of the heavens, the founder of the world, sanctifying and sanctified. He who sanctifies himself is not different from what is sanctified, but as if from one; for it is for God alone to say, "I sanctify myself for them," (John 17:19) which indeed cannot be done by a man, either to sanctify himself, or to sanctify another.

5. But since these matters have been stated in this way, everything that was pronounced by you has been overthrown, when you say that another man is Christ besides God the Word, different from the substance and dignity of another Christ, both inhabiting one Christ, and working the works of divine justice. Therefore shame on you, as you expound that Christ is a spirit, experienced by reason, and is inanimate matter, earth on which the sun exercises its operations; for earth is a kind of thing lacking the motion of the will: for this is what you said when you say that the infirmities of the Son are taken away like the moisture from the dry earth. Do you see how you are plunging in the absurd when you say that a man is taken up from the Word of God? so that he cannot be a man, when you disrupt his free will, nor can he be of his own power, for this is only for men and angels.

¹⁰ "siquidem jam inde habitat, in quibus multae reperientur matres" – I have no idea what this means.

But you say that Christ the Saviour was abandoned, not sparing him what he said on the cross, "God, my God, why have you forsaken me?" (Mt. 27:46) You call him abandoned who was Lord by nature, and the Word of the Father, "through whom the Father made all things," (John 1) and whom the holy fathers called "homoousion" of the Father, for they taught us about God;¹¹ but you say that Christ the Son of Man is not this Word of the Father. Nor did you respect Peter, who, inspired by God the Father, confesses that Christ, who was the son of man, is the "Son of the living God," (Mt.16:16) nor Thomas, who recognized his "master" and "God" from his wounds, and confessed him before everyone. For it is written, "that grieves for us," (Is.53:4) as if indeed sorrow produces sorrow in men of our nature, but not in God at all.

6. For he himself was made, as he himself knows. But in what shape was he made, as he knows? In our shape, so that what man did not accomplish, this incarnate Word of the Father would accomplish. For he who was born of God before the ages, was himself born of his mother in recent times. This is why the Jews were the killers of God, because they "crucified the Lord of glory." (1 Cor. 2:8) For unless Christ had been the same as God the Word, he could not have been a stranger to the power of sin. For there is no one who cannot sin, except Christ alone, just like both the Father of Christ and the Holy Spirit. Wherefore he willingly died, and willingly rose from the dead, and wrought miracles, he who was the only begotten Son of God. He is the one who sought the divine glory "which he had before the world was made," (Jn. 17:5) not that he might lose these things by this – far from it - but He sought that He Himself should be revealed to us, that we might glorify him as believers, He who is glorified in power, righteous by nature as God, not by the training and labours that unavoidably follow failures, as with every man out of the number of the pious. For he says that "there is no man righteous on earth who will do good and not sin." (Eccl.7:21) Wherefore, struggles and labours and prayers for transgressors are more pious, and all kinds of men, from the small to the great, need God's love for men and mercy.

But Christ was not revealed by training through faith and piety in God, as has already been said. For natural righteousness is a divine virtue, and he alone is the true God, who is believed to be true, and who requires from men a confession of faith in him. "For," he says, "he that believes in me shall live forever," (Jn.11:25) and "he who loves me shall keep my commandments," (Jn.14:21) etc. Why, then, will you confess Christ? Explain, you who can confess neither one nor two things, neither God nor man. For now the things that were said by you are evasive, for neither by nature do you call Him righteous by nature as God Christ, for God is by nature everything good whatsoever that is said of Him.

7. But you call him righteous in the same way as a man who trains himself in righteousness, for so a man is made righteous. You seem to have fallen into such poverty that you do not know where to turn, you who cannot say anything about Christ. Then you say that Christ is made righteous by communion, not righteous by nature, who cannot understand the manner of communion, meaning communion that is concerned with giving and receiving, as the Wisdom of God says, "Son, give me your heart, that you may be wise in your last days." (Prov.23:26) As another prophet says, the same applies, "He will do the will of those who fear him." (Ps. 144:19)

Therefore the will of God is rendered by the will of the saints, and "those who confess him before men, the Lord will confess them before his angels," (Luke 12:8) as he says, and "those who suffer

¹¹ Note the reference to the fathers of Nicaea (325 AD).

with Christ will come to conform to his glory." (Rom.8:17) This is the true communion of man with God; thus it can be received by faith and worthy works.