

SAINT AUGUSTINE OF HIPPO

AGAINST FIVE HERESIES

Adversus Quinque Haereses

SABBATISMUS

Saint Augustine of Hippo (354–430)
Adversus Quinque Haereses · Against Five Heresies

Latin text: public domain.
Translation, alignment and edition © 2026 Inversiones San Juan Diego (Sabbatismus). Creative Commons Attribution-ShareAlike 4.0 International license (CC BY-SA 4.0).

Facing-page bilingual edition: Latin on the left-hand pages, English on the right.
Sabbatismus is the imprint of the Inversiones San Juan Diego foundation, San Pedro Sula, Honduras.
Set in EB Garamond and Cinzel.
sabbatismus.com

CONTENTS

Chapter I.....7

CHAPTER VI.....25

CHAPTER VII.....41

Tractatum adversus quinque Haereses, quem Erasmus hominis eruditi quidem, et arguti et facundi esse censuerat, non tamen Augustini, nisi forte, ait, juvenis scripsit, Augustino sine cunctatione adjudicant Lovanienses et Bellarminus, alique auctoritate Bedae, qui ex capite ejusdem tractatus quarto et quinto citat quaedam in caput primum Epistolae Pauli ad Romanos. Ea de facto verba nomine Augustini citata reperiuntur non solum in vulgata Bedae collectione illa auctiore, quae verius est Flori Lugdunensis; sed etiam in altera certa Bedae, quae penes nos est brevior in Paulum collectio, nondum typis edita. Verum sermo iste dictus eo tempore deprehenditur, quo Africa tenebatur Arianorum dominatu, quando jam orthodoxis pastoribus, aliis exilio seu fuga, aliis morte sublatis, haeretici Catholicos et concertationibus sollicitabant, et largitionibus pecuniave corrumpere tentabant. In capite 6, Ubi estis, inquit, fontes lacrymarum? Quibus agricolis loquor? Alii sunt mortui, alii fugati. Et cap. 7, Adversatur (Arianus), clamat, litigat, pugnat, turbas congregat, contra Christum dimicat. Ille sanguinem fudit, ut redimat; iste pecuniam spargit, ut perimat. Similia leguntur in sermone 2 ad Catechumenos, n. 24, et sermone de Tempore barbarico, n. 10; quae tomo sexto, in tempus Vandalicae persecutionis post Augustini mortem excitatae convenire observavimus. Praeterea dictio nec satis accurata, nec tam seria est, quam solet esse Augustini. Exempli gratia, in cap. 3, Deo Patri ad gignendum Filium conjugis vice fuisse bonam voluntatem docet. Ad haec quod Augustinus in Donatistas scripsit, id auctor in Arianos torquet, cap. 6: Quare litigamus? Si una nobis est haereditas, simul possideamus, fratres sumus, etc. Credimus itaque Bedam hic, quemadmodum et in subdititia Collatione cum Pascentio, quam in secundi tomi appendicem rejecimus, deceptum esse errore veterum codicum qui hunc tractatum Augustino assignant. Hujus libri mentionem facit Hincmarus, lib. de non trina Deitate, et quia praeconceptae illius opinioni valde incommoda erant haec capituli 7: Gratias tibi, vera et una Trinitas, una et trina Veritas, trina et una Unitas, ibi multis contendit, a pagina scilicet 450 ad 464, ea a falsario et impostore aliquo fuisse immissa. In Indice Possidii notatum dicit Bellarminus, in eo videlicet, quem interpolatum edidit Joannes Ulimmerius: nusquam vero in caeteris, tum editis, tum scriptis, quae videre nobis licuit, Possidiani Indicis exemplaribus invenitur.

The Louvain scholars and Bellarmine, and others on the authority of Bede—who, from the fourth and fifth chapter of this same treatise, cites certain passages in his commentary on the first chapter of Paul's Epistle to the Romans—without hesitation attribute to Augustine the **Treatise against the Five Heresies**, which Erasmus had judged to be the work of a man who was indeed learned, clever, and eloquent, but not Augustine, unless perhaps, he says, he wrote it as a young man. In fact, these words are found cited in Augustine's name not only in that more extensive, commonly known collection of Bede, which is more accurately attributed to Florus of Lyon, but also in another genuine collection by Bede, a shorter one on Paul that we possess, which has not yet been published in print. But this sermon is found to have been delivered at that time when Africa was held under the dominion of the Arians, when, the orthodox pastors having already been removed—some by exile or flight, others by death—the heretics were harassing the Catholics with disputes and attempting to corrupt them with gifts or money. In chapter 6, he says: "Where are you, O fountains of tears?" "To which husbandmen do I speak?" "Some are dead, others have been put to flight." And in chapter 7: "He [the Arian] opposes, he shouts, he disputes, he fights, he gathers crowds, he battles against Christ." "The one shed his blood to redeem; the other scatters money to destroy." Similar things are read in Sermon 2 to the Catechumens, no. 24, and in the Sermon on the Barbarian Time, no. 10; which, in the sixth volume, we have observed to fit the time of the Vandal persecution, which was stirred up after Augustine's death. Furthermore, the style is neither sufficiently precise nor as serious as Augustine's usually is. For example, in chapter 3, it teaches that the good will of God the Father served in the place of a spouse for begetting the Son. To this, what Augustine wrote against the Donatists, the author twists against the Arians, in chapter 6: "Why do we dispute?" "If our inheritance is one, let us possess it together; we are brothers," etc. We believe, therefore, that Bede was deceived here—just as in the spurious **Collation with Pascentius**, which we have relegated to the appendix of the second volume—by the error of the ancient codices that assign this treatise to Augustine. Hincmar makes mention of this book in his work **On the Not-Triple Deity**, and because these words from chapter 7—"Thanks to you, true and one Trinity, one and threefold Truth, threefold and one Unity"—were very inconvenient for his preconceived opinion, he argues there at length (namely from page 450 to 464) that they were inserted by some forger and impostor. Bellarmine says it is noted in the Index of Possidius, namely, in the one that John Ulimmerius published in an interpolated form; but it is found nowhere in the other copies of the Possidian Index, both printed and manuscript, which we have been able to see.

Recognovimus Tractatum et emendavimus ad codices Vaticanos decem, ad Germanensem unum, ad Michaelinum, ad Remigianum, ad Ebrulphensem, ad Arnulphensem, ad Cisterciensem, ad Fossatensem, ad Colbertinum, ad codicem V. C. domini de Maran Tolosatis, ad Turonensem S. Gatiani, et ad alium Ecclesiae Lugdunensis codicem, in quibus inscribitur Libellus adversus quinque haereses, sive contra quinque hostium genera; quia nempe est contra Paganos, Judaeos, Manichaeos, Sabellianos et Arianos.

CAPUT PRIMUM.

1. Quinque genera hostium.

Debitor sum, fateor, non necessitate cogente, sed, quod est vehementius, charitate. Non tam ad compellendum potest esse molestus exactor, quam ad reddendum devotus est debitor. Sed ut impleam quod promisi, adjuvate me sanctis orationibus vestris, ut Deus omnipotens det gratiam sermonibus meis, et satisfaciam piis mentibus et auribus vestris. Si meminisse dignamini qui in tempore adfuistis, quinque hostium genera esse diximus: contra quae expugnanda inducias postulavimus, ut necessaria arma praeparare possemus. Promissus dies illuxit, nos quoque impigre ad certamen Domino adjuvante processimus. Adjutorium nostrum a Domino, qui fecit coelum et terram (Psal. CXXIII, 8). Donabit certanti victoriam, qui certandi dedit audaciam. Non nos hostium turba, non nos bellantium revocet forma, non quasi vitrea, fulgentia terreant arma. Goliath magnum, robustum, armis terribilibus, ingentique turba munitum, David solus, puer parvus atque inermis, uno lapidis ictu prostravit, totaque Allophylorum castra turbavit atque fugavit (I Reg. XVII, 49). Quid autem aliud petra contra Goliath manu David missa, nisi Christum contra diabolum ex semine David venturum significavit?

2. Aggrediamur jam, et errorum quae diximus quinque genera proponamus. Pagani dicunt, Quid est quod nos exhorretis atque abjicitis tanquam multos colentes deos? Ecce et vos Deum, quem praedicatis colendum, filium habere dicitis, eumque sine alterius commixtione sexus natum esse confingitis. Judaei dicunt, Quomodo unum colitis Deum, quando et hominem quem patres nostri crucifixerunt Dominum dicentes, hominibus extorquetis ut tanquam Filium Dei vobiscum venerentur et colant? Manichaei dicunt phantasma esse, quod dicitur Dominum Christum femineo potuisse nasci ex utero.

We have reviewed and emended the Treatise according to ten Vatican codices, one from Saint-Germain, one from Saint-Michael, one from Saint-Remi, one from Saint-Évroult, one from Saint-Arnoult, one from Cîteaux, one from Saint-Maur-des-Fossés, one from the Colbert collection, the codex of the distinguished gentleman de Maran of Toulouse, one from Saint-Gatien of Tours, and another codex from the Church of Lyon, in which it is titled *Booklet against the five heresies*, or *against the five kinds of enemies*; because it is, namely, against the Pagans, Jews, Manichaeans, Sabellians, and Arians.

CHAPTER I.

1. Five kinds of enemies.

I am a debtor, I confess, not compelled by necessity, but, what is more forceful, by charity. A tax collector cannot be as troublesome in compelling payment as a debtor is devoted to repaying. But so that I may fulfill what I have promised, assist me with your holy prayers, that almighty God may give grace to my words, and that I may satisfy your pious minds and ears. If you who were present at the time deign to remember, we said that there are five kinds of enemies: against whose assault we requested a truce, so that we might prepare the necessary arms. The promised day has dawned, and we too have diligently proceeded to the contest with the Lord's help. Our help is from the Lord, who made heaven and earth (Ps. 123:8). He who gave the boldness to fight will grant victory to the one who fights. Let not the crowd of enemies, nor the appearance of the combatants, hold us back; let not their gleaming arms, as if of glass, terrify us. Goliath, great, robust, fortified with terrible arms and a huge crowd, David alone, a small and unarmed boy, laid low with a single blow of a stone, and threw into confusion and put to flight the entire camp of the Philistines (1 Kings 17:49). For what else did the stone sent by David's hand against Goliath signify, if not Christ, who was to come from the seed of David against the devil?

2. Let us now proceed, and set forth the five kinds of errors which we have mentioned. The Pagans say, "Why do you shrink from us and reject us as if we worship many gods? Behold, you too say that the God whom you preach is to be worshipped has a son, and you fabricate that he was born without the mingling of another sex." The Jews say, "How do you worship one God, when you call a man whom our fathers crucified 'Lord,' and extort from men that they should venerate and worship him with you as the Son of God?" The Manichaeans say that what is said of the Lord Christ being able to be born from a woman's womb is a phantasm.

Non enim dignum est, inquiunt, ut tanta majestas per sordes et squalores feminae transisse credatur. Sabelliani, iidem Patripassiani, dicunt, Unus est Deus Pater et Filius; quoniam qui Pater, ipse est et Filius. Nam si aliter dixerimus, dicemur multicolae. Ariani dicunt, Alius est Pater, alius est Filius, sed minor est Filius. Quomodo enim fieri potest, ut genitori genitus existat aequalis?

Ecce sunt errorum propositae quaestiones, quasi hostium compositae acies. Contra istas acies pestiferas, sanctissimi fratres, assumite arma Dei, ut possitis resistere in die malo et in omnibus perfecti stare. Accingimini lumbos in veritate: nemo trepidet, nemo formidet. Est lorica iustitiae, est scutum fidei, in quo sagittae malignorum ignitae excipiantur et exstinguantur. Est galea salutis, est gladius spiritus, quod est verbum Dei (Ephes. VI, 14-17). Quisquis fidelium Christi militum his fuerit armis munitus, non cujusquam formidabit personam, non terrore temporis a certamine revocabitur. Eia, fratres, certamen in promptu est, fervet opus, urget adversarius, spicula parat, jacere tentat, nemo expavescat. Fratres, plures sunt nobiscum quam cum illis. Nobiscum est Moyses ille magnus amicus Dei, qui ut hostem vinceret praeliantem, manus ad coelum extendit, jam tunc figuram crucis Christi ostendens: ipse divino imperio, tumentis ponti volventes flexuosis sinibus undas, uno virgae percussu trajiciendo populo aridos vertit in campos. Nobiscum est Jesus post Moysen populi dux Israelitici, fortissimus praeliator, cujus etiam nomen indicat Salvatorem: ipse potentia sua et divina fiducia, diem, sui cursus metas ne perageret, statuit; et nocti ne accederet imperavit. Ipse gentium reges, non singillatim, sed congregatim superavit, captivavit, humiliavit, occidit. Nobiscum est David manu fortis; quid dicam? servus Dei, electus Dei, amicus Dei, parens Dei: noverat et bene noverat, non solum parcere subjectis et debellare superbos (Aeneid. lib. 6., vers. 853), verum etiam virtutes ostendere et patientiam custodire. Ipse inimicos suos cum persequeretur, non perniciosus, et cum vinceret, non exstitit impius. Nobiscum sunt alii atque alii sancti viri, qui omnia futura praeviderunt et praedixerunt. Non est ergo quod terreat vos: et tantum exspectate, audite et orate, intentior et auctior circa me vestra sit oratio. Non diutius immoremur, jam quae proposuimus prosequamur.

"For it is not fitting," they say, "that so great a majesty should be believed to have passed through the filth and squalor of a woman." The Sabellians, who are the same as the Patripassians, say, "God is one, Father and Son; since he who is the Father, is himself also the Son. For if we were to say otherwise, we would be called worshippers of many gods." The Arians say, "The Father is one, the Son is another, but the Son is lesser. For how can it be that the one begotten should exist as equal to the one who begets?"

Behold, the questions of the errors have been set forth, like the ordered battle lines of the enemy. Against these pestiferous battle lines, most holy brethren, take up the armor of God, that you may be able to resist in the evil day and, being perfect in all things, to stand. Gird your loins with truth: let no one tremble, let no one be afraid. There is the breastplate of justice, there is the shield of faith, in which the fiery darts of the wicked are to be caught and extinguished. There is the helmet of salvation, there is the sword of the spirit, which is the word of God (Ephesians 6:14-17). Whosoever of Christ's faithful soldiers shall have been fortified with these arms will not fear any person, nor will he be called back from the contest by the terror of the times. Come, brethren, the contest is at hand, the work is fervent, the adversary presses on, he prepares his darts, he attempts to hurl them; let no one be terrified. Brethren, there are more with us than with them. With us is that great friend of God, Moses, who, in order to conquer the fighting enemy, extended his hands to heaven, even then showing the figure of the cross of Christ: he himself, by divine command, with a single strike of his rod, turned the rolling waves of the swelling sea with their winding curves into dry fields for the people to cross. With us is Joshua, the leader of the Israelite people after Moses, a most brave warrior, whose name also indicates "Savior": he himself, by his own power and divine confidence, made the day stand still, lest it complete the goals of its course, and commanded the night not to approach. He himself overcame, captured, humbled, and killed the kings of the nations, not one by one, but all together. With us is David, strong of hand; what shall I say? The servant of God, the elect of God, the friend of God, the parent of God: he knew, and knew well, not only "to spare the conquered and war down the proud" (Aeneid, Book 6, line 853), but also to show virtues and to preserve patience. He himself, when he pursued his enemies, was not destructive, and when he conquered, he was not impious. With us are other and yet other holy men, who foresaw and foretold all future things. Therefore, there is nothing that should terrify you: only wait, listen, and pray; let your prayer for me be more intent and more abundant. Let us delay no longer; let us now pursue what we have proposed.

Quid dicis, pagane? Deus, inquis, si delectatus est filio, indiguit conjugio: si horruit conjugium, solus est sine filio. Quid enim poterat inveniri simile Deo, quod conjungeretur Deo, et pareret filium Deo? Deinde si, ut dicitis, habet Deus filium, jam non unum colitis Deum. Quid agimus? Ab Allophylo telum missum excepiimus; quid remitteremus? Quodlibet miserimus telum, licet perveniat ad illum, nihil prodest. Quare? Quia durus est. Quantum durus est? Lapideus est: idola colit; et scriptum est, Similes illis fiant omnes qui faciunt ea, et omnes qui confidunt in eis (Psal. CXIII, 8). Sanctas Scripturas non accipit. Quaeramus ergo lapidem quo percutiatur, ut percussus quassetur, quassatus comminuetur, comminutus in pulverem convertatur, conversus in pulverem compluatur, complutus seratur, satus faciat fructum, non qui igne consumatur, sed qui in horreo recondatur. Hermes, qui latine Mercurius dicitur, scripsit librum qui Λόγος τέλειος appellatur, id est, Verbum perfectum: magnum nomen libri hujus, quia magnus est de quo scriptus est. Quid enim perfectius Verbo, qui solus est inter mortuos liber (Psal. LXXXVII, 6)? Audiamus quid loquatur Mercurius de Verbo perfecto: Dominus, inquit, et omnium factor deorum, secundum fecit Dominum. Et post pauca, ut ostenderet quid dixerit, repetiit et dixit: Quoniam ergo hunc fecit primum, et solum et unum : bonus autem ei visus est et plenissimus omnium bonorum. Quantum plenissimus Joannes evangelista dicat: De plenitudine ejus nos omnes accepimus, gratiam pro gratia (Joan. I, 16). Bonus autem ei visus est, et plenissimus omnium bonorum. Et sequitur: Laetatus est. Cui, vel cum quo laetatus est? Dicat ipsa Sapientia Dei, Filius Dei: Ego eram cui adgaudebat (Prov. VIII, 30). Ergo, laetatus est, et valde dilexit tanquam unigenitum suum. Quem primo factum dixit, postea unigenitum appellavit. Item alio loco sic dixit: Filius benedicti Dei atque bonae voluntatis, cujus nomen non potest humano ore narrari. Quaerebas, pagane, conjugem Dei? Audi Mercurium: para frontem, et excipe lapis lapidem: cade, ut erigaris; frangere, ut confirmeris; destruere, ut aedificeris: ictus lapidis non cutem dividat frontis, non venam rumpat sanguinis, non aperiat foveam vulneris; sed signum faciat crucis. Conjugem Dei quaeris? Abjiciatur ex corde tuo, rogo, impura pravitas. Conjux Dei bona voluntas est. Quomodo autem pater sit Deus, et Filius Deus, nec tamen duo dii, sed unus sit Deus, tecum disputare non debeo; quia nisi credideris, intelligere nulloatenus poteris. Et tamen Filium Dei Deum fatetur Mercurius. Hoc lapide percussus, lapideus desinat esse sacrilegus. Audiamus quid etiam Sibylla vates eorum de eodem dicat: Alium, inquit, dedit Deus filiis hominum colendum. Quantum apparet, in his sententiis Mercurii et Sibyllae, Sabellius etiam judicatur.

What do you say, O pagan? God, you say, if he delighted in a son, needed marriage; if he abhorred marriage, he is alone without a son. For what could be found similar to God, that could be joined to God, and bear a son to God? Furthermore, if, as you say, God has a son, then you no longer worship one God. What are we to do? We have received a dart thrown by the foreigner; what shall we send back? Whatever dart we might send, although it may reach him, it is of no avail. Why? Because he is hard. How hard is he? He is of stone: he worships idols; and it is written, "Let all who make them become like them, and all who trust in them" (Psalm 113:8). He does not accept the Holy Scriptures. Let us therefore seek a stone by which he may be struck, so that being struck he may be shattered, being shattered he may be broken into small pieces, being broken into small pieces he may be turned into dust, being turned into dust he may be rained upon, being rained upon he may be sown, and being sown he may bear fruit—not that which is consumed by fire, but that which is stored in the granary. Hermes, who is called Mercury in Latin, wrote a book which is called *Logos teleios* (Λόγος τέλειος), that is, the Perfect Word: a great name for this book, because great is He of whom it was written. For what is more perfect than the Word, "who alone is free among the dead" (Psalm 87:6)? Let us hear what Mercury says about the perfect Word: "The Lord," he says, "and maker of all the gods, made a second Lord." And a little after, to show what he had said, he repeated and said: "Since, therefore, He made this one first, and only, and one: He seemed good to Him and most full of all good things." How "most full" let John the Evangelist say: "From his fullness we have all received, grace upon grace" (John 1:16). "He seemed good to Him, and most full of all good things." And it follows: "He rejoiced." In whom, or with whom did He rejoice? Let the Wisdom of God herself, the Son of God, say: "I was his delight" (Proverbs 8:30). Therefore, "He rejoiced, and loved him greatly as his only-begotten." He whom he first said was "made," he afterwards called "only-begotten." Likewise in another place he said thus: "The Son of the blessed God and of good will, whose name cannot be told by human mouth." Were you seeking, O pagan, a spouse for God? Hear Mercury: prepare your forehead, and let stone receive stone: fall, that you may be raised up; be broken, that you may be made firm; be destroyed, that you may be built up: let the blow of the stone not divide the skin of your forehead, nor break a blood-vessel, nor open a pit of a wound; but let it make the sign of the cross. Do you seek a spouse for God? Let this impure depravity be cast out from your heart, I beg you. The spouse of God is good will. But how the Father is God, and the Son is God, and yet they are not two gods, but one God, I ought not to dispute with you; because unless you believe, you will in no way be able to understand. And yet Mercury confesses that the Son of God is God. Struck by this stone, let the sacrilegious one cease to be of stone. Let us hear what the Sibyl, their prophetess, also says about the same: "God," she says, "has given another to be worshipped by the sons of men." As is apparent, in these sayings of Mercury and the Sibyl, Sabellius is also judged.

Mercurius et Patrem Deum dicit et Filium: et Sibylla dicit Deum alium. Sabellius dicit non alium, quia eundem Patrem asserit esse quem Filium. Optimum valde est, si modo non unum tantum, sed etiam ad quantoscumque missus pervenire potuerit adversarios, uno ictu percutiamus. Item Sibylla dicit: Ipsum tuum cognosce Dominum Dei Filium esse. Versus iste et Paganum increpat et Judaeum. Alio loco Filium Dei σύμβουλον appellat, id est, consilium, vel consiliarium, Et propheta dicit, Vocabitur nomen ejus, Admirabilis, consiliarius, Deus fortis et potens (Isai IX, 6). Hic Arianus arguitur, qui cum dicit minorem Dei Filium, dicit aliquando Deum non habuisse filium. Et si fuit sine filio, fuit sine consilio. Ecce ad quanta pericula provocamur. Sed quia Deus nunquam fuit sine consilio, etiam contradicente Ariano, nunquam Pater potuit esse sine Filio. Quid agis, pagane? Aperi aures, noli esse sicut aspis surda, quae obturat aurem ne audiat vocem incantantis (Psal. LVII, 5). Non tibi meos auctores profero; tuus est Mercurius, cui inter deos tantus honor cultusque a vobis delatus est, ut ejus nomine diem vocaretis. Ipsum audi, ipse te convincat, ipse expugnet; ut cum te vicerit, illi cedas, et mihi credas. Mercurius dixit: Dilexit Deus Unigenitum suum. Ipse dixit: Filius benedicti Dei atque bonae voluntatis. Et ne de ejus nomine taedium interrogationis sustineret, secutus adjunxit: Cujus nomen non potest humano ore narrari. Quid tu, Mercuri, ab hominibus dicis nomen Dei Filii narrari non posse? A te narretur, qui non homo, sed deus ab hominibus aestimaris. Loquitur autem ad Filium suum dicens: Est autem. Quis? Filii inenarrabilis sermo sapientiae Sanctus sanctus. Nonne hoc est, In principio erat Verbum (Joan. I, 1)? Dic, Hermes, sermo iste sapientiae habet matrem? Sequitur: De solo Deo Domino est, omnibus dominante Deo mortalibus. Et quia ab hominibus indagari non potest, addit et dicit: Super homines est. Ergo quia super homines est, nomen Filii Dei narrare non possum, quia deus non sum: dicant homines quasi homines quod non sum, ego agnosco quod sum. Sermo sapientiae de solo Deo est Non ergo ibi, pagane, humanum suspiceris autingas fuisse conjugium: de solo Deo est, et super homines est. Increpat te Sibylla dicens, Ipsum tuum cognosce Dominum Dei Filium esse Deum: ipsum, non alium, non Martem, non Jovem, non Mercurium; sed quem confitetur Mercurius. Quid miraris, christiane, quod talia isti de Patre et Filio dicant? Et daemones credunt, et contremiscunt (Jacobi II, 19). Nempe in Evangelio transeunte Domino dicunt, Novimus qui sis, Filius Dei, venisti ante tempus torquere nos (Marc. I, 24). Utinam quomodo daemones judicem, sic homines agnoscerent salvatorem!

Mercury says that both the Father and the Son are God: and the Sibyl says "another" God. Sabellius says "not another," because he asserts that the Father is the same as the Son. It is very good if, with a single blow, we can strike not only one adversary, but as many as the missile might be able to reach. Likewise the Sibyl says: "Know that your Lord Himself is the Son of God." This verse rebukes both the Pagan and the Jew. In another place she calls the Son of God symboulon (σύμβουλον), that is, counsel, or counselor. And the prophet says, "His name shall be called, Wonderful, Counselor, God the mighty and powerful" (Isaiah 9:6). Here the Arian is refuted, who, when he says the Son of God is lesser, says that at one time God did not have a son. And if He was without a son, He was without counsel. Behold to what great dangers we are provoked. But because God was never without counsel, even with the Arian contradicting, the Father could never have been without the Son. What are you doing, O pagan? Open your ears, do not be like the deaf asp that stops its ear lest it hear the voice of the charmer (Psalm 57:5). I do not bring forth my own authorities to you; yours is Mercury, to whom among the gods such great honor and worship has been given by you that you named a day after him. Hear him, let him convince you, let him conquer you; so that when he has overcome you, you may yield to him, and believe me. Mercury said: "God loved His Only-begotten." He himself said: "The Son of the blessed God and of good will." And lest he should endure the weariness of questioning about his name, he followed up by adding: "Whose name cannot be told by human mouth." Why do you, Mercury, say that the name of the Son of God cannot be told by men? Let it be told by you, who are considered by men not a man, but a god. But he speaks to his Son, saying: "He is, moreover." Who? "The holy, holy word of wisdom of the ineffable Son." Is this not, "In the beginning was the Word" (John 1:1)? Tell me, Hermes, does this word of wisdom have a mother? It follows: "He is from the Lord God alone, the God who rules over all mortals." And because he cannot be investigated by men, he adds and says: "He is above men." Therefore, because he is above men, I cannot tell the name of the Son of God, because I am not a god: let men say, as men do, what I am not, I acknowledge what I am. The word of wisdom is from God alone. Therefore, do not suspect or imagine, O pagan, that there was a human union there: he is from God alone, and he is above men. The Sibyl rebukes you, saying, "Know that your Lord Himself, the Son of God, is God": Him, not another, not Mars, not Jupiter, not Mercury; but the one whom Mercury confesses. Why are you surprised, O Christian, that these men say such things about the Father and the Son? "Even the demons believe, and tremble" (James 2:19). Indeed, in the Gospel, as the Lord was passing by, they say, "We know who you are, the Son of God; have you come to torment us before the time?" (Mark 1:24). Would that men might acknowledge the savior in the same way that the demons acknowledge the judge!

Quid dicit Iudaeus? Unus est nobis Deus, praeter ipsum non alium novimus. Illum vero quem dicitis Christum, patres nostri non Deum, sed hominem occiderunt. Nempe hoc est quod dixi: Utinam quomodo daemones iudicem, sic homines agnoscerent salvatorem! Ecce daemones viderunt, et tremuerunt: homines viderunt, et occiderunt. Daemones confessi sunt: homines persecuti sunt. Quae infelicitas est et quanta miseria, imparem etiam daemonibus inveniri? Item homines credunt, daemones pereunt: homines salvantur, daemones puniuntur. Sed haec immutatio gratia est dexterae Excelsi (Psal. LXXVI, 11), non praesumptio hominis de suis viribus confidentis. Contra istum vero Iudaeum non laboro: pugnant contra illum codices sui, pugnant Lex et Prophetae: et aut victus et humiliatus salvabitur, aut superbus et pertinax punietur. Dixit Dominus ad Moysen: Ecce ego mitto angelum meum qui praecedat te, et custodiat in via, et introducat in locum quem paravi. Observa eum, et audi vocem ejus, nec contemnendum putes. Audisti angelum, agnosce Dominum: nec contemnendum esse putes. Audi adhuc quod metuas: Nec, inquit, contemnendum putes. Quare? Quia non dimittet cum peccaveris, et est nomen meum in illo (Exod. XXIII, 20, 21). Quis est ille tam magnus, cui Deus et potestatem suam dedit et nomen? Dominus virtutum ipse est rex gloriae (Psal. XXIII, 10). Et unde probamus, quod cum dicitur angelus, debeat intelligi Deus? Habes in libro qui appellatur Genesis: Venerunt, inquit, duo angeli Sodomam vespere, sedente Loth prae foribus civitatis: quos cum vidisset, surrexit, et ivit obviam eis (Gen. XIX, 1). Quid plura? Suscepit, et obsecutus est eis tanquam peregrinis. Consuetudine hospitalitatis liberatus a periculo civitatis, et temporale evasit incendium, et aeternum consecutus est praemium. Discite, christiani, sine discretionem exhibere hospitalitatem, ne forte cui domum clauseritis, cui humanitatem negaveritis, ipse sit Christus. Non amplius evagemur a proposita actione. Angeli venerunt ad Loth, et dixerunt: Videte et advertite, quia angeli loqui dicuntur. Quid dixerunt angeli? Salva animam tuam, noli respicere post tergum (Ibid., 17). Quia nemo ponens manum super aratrum, et retro respiciens, aptus est regno Dei (Luc. IX, 62). Neque stes in omni circa regione; terrenis non inhaereas voluptatibus: sed in monte salvum te fac (Gen. XIX, 17); spes tua Deus sit, ne et tu simul pereas cum Sodomitis. Dixitque Loth ad eos. Videte hominem videntem, non caecum, sicut Iudaei et Sabelliani; non lippientem, sicut Ariani: sed oculos sanos habentem, sicut catholici Christiani. Angelos vidit, et Dominum intellexit. Quid dixit angelis? Dixitque Loth ad eos: Domine mi, quia invenit servus tuus gratiam ante te, et magnificasti misericordiam tuam, quam fecisti mecum, ut salvares animam meam (Ibid., 19).

What does the Jew say? "We have one God; besides him we know no other." "But that man whom you call Christ, our fathers killed not as a God, but as a man." This is indeed what I have said: Would that men might acknowledge the savior as the demons do the judge! Behold, the demons saw and trembled; men saw and killed. The demons confessed; men persecuted. What an unhappiness and how great a misery, to be found unequal even to the demons? Likewise, men believe, demons perish; men are saved, demons are punished. But this change is the grace of the right hand of the Most High (Psalm 76:11), not the presumption of a man confident in his own strength. Against this Jew, however, I do not struggle; his own books fight against him, the Law and the Prophets fight against him: and either, conquered and humbled, he will be saved, or, proud and stubborn, he will be punished. The Lord said to Moses: "Behold, I send my angel who shall go before you, and keep you in the way, and bring you into the place which I have prepared." "Observe him, and hear his voice, and do not think him to be despised." You have heard "angel," acknowledge the Lord: and do not think him to be despised. Hear further what you should fear: "Nor," it says, "should you think him to be despised." Why? "Because he will not forgive when you have sinned, and my name is in him" (Exodus 23:20-21). Who is he, so great, to whom God has given both His power and His name? The Lord of hosts, he is the king of glory (Psalm 23:10). And whence do we prove that when "angel" is said, God should be understood? You have it in the book called Genesis: "Two angels," it says, "came to Sodom in the evening, while Lot was sitting at the gates of the city: and when he saw them, he rose up and went to meet them" (Genesis 19:1). What more? He received them and attended to them as if they were strangers. By the custom of hospitality, he was freed from the danger of the city, and he escaped the temporal fire and obtained an eternal reward. Learn, Christians, to show hospitality without distinction, lest perhaps he to whom you have closed your house, to whom you have denied humanity, be Christ himself. Let us not wander further from the proposed subject. The angels came to Lot and said: See and take note, for the angels are said to speak. What did the angels say? "Save your soul, do not look behind you" (Ibid., 17). For "no one who puts his hand to the plow and looks back is fit for the kingdom of God" (Luke 9:62). "Neither stay thou in all the country round about;" do not cling to earthly pleasures: "but save thyself in the mountain" (Genesis 19:17); let God be your hope, lest you also perish along with the Sodomites. And Lot said to them. Behold a man who sees, not blind like the Jews and Sabellians; not bleary-eyed like the Arians: but having sound eyes, like Catholic Christians. He saw angels, and he understood the Lord. What did he say to the angels? "And Lot said to them: My Lord, for thy servant hath found grace before thee, and thou hast magnified thy mercy, which thou hast shewn to me, in saving my life" (Ibid., 19).

Magna res, cum volo Judaeum ferire sic, Moyses fortissimus vir hastam verbi sui vibravit, et misit, ut per Judaeum ad Sabellianum transiret, Arianumque percuteret. Quid agis, Loth sancte? Angelos vides, et non unum, sed duos, et dicis, Domine mi. Ad unum verba facis, unum precaris; et non metuis ne alteri injuriam facere videaris? Absit, inquit. Recedite, Judaei; recedite, Sabelliani, quia non videtis; recedite, Ariani, quia parum videtis. Ego video; et quod video quia video, nec contemno nec erro. Duos video, aequales video. Unum rogo, nulli injuriam facio: quia Patrem a Filio non divido. Nam ut intelligatis me non falli, cum duos tanquam unum deprecor, videte utrum duo, an unus meis respondeat precibus. Petiit ut in modica civitate et proxima refugium haberet et viveret. Respondetur ei. Videamus quot sunt qui respondent. Verba libri subsequuntur, Dixitque ad eum: quasi responsio singularis est. Adhuc sequere, videamus: Ecce etiam in hoc suscepi preces tuas, ut non subvertam urbem, pro qua locutus es. Festina, et salvare ibi: quia non potero facere quidquam, donec ingrediaris illuc (Ibid., 21, 22). Vides, Judaeae, et dici angelum, et esse Deum? Audis, Ariane, duos, Patrem et Filium, dicentem: nec tamen eundem Patrem quem Filium, propter Sabellianos; sed Patrem et Filium? Audis quid dictum est, Suscepi preces tuas? Audis quid dicit, Non subvertam urbem? Audis, Non potero facere quidquam? Judaeus legat angelum, intelligat Deum; Sabellianus legat duos venisse; Arianus legat unum respondisse: et non contemnunt, sed errorem fugiant, ne ad ignem perveniant. Sed ut plenius ostendamus dictum angelum debere intelligi Deum, hujus lectionis sequentia recitemus: Igitur, inquit, Dominus pluit super Sodomam et Gomorrhaim sulphur et ignem a Domino de coelo (Gen. XIX, 24). Quid est, Dominus a Domino, nisi Filius a Patre? Sicut et alio loco: Dixit Dominus Domino meo, id est, Pater Filio suo, Sede ad dexteram meam, donec ponam inimicos tuos scabellum pedum tuorum (Psal. CIX, 1). Item in Exodo, Apparuit, inquit, Moysi angelus Domini in flamma ignis de rubo, et vidit quoniam rubus ardebat igni, rubus autem non cremabatur. Et dixit Moyses: Transeo, et videbo hoc grande visum, cur utique non crematur rubus. Cum vidisset autem Dominus, quia accedit videre, vocavit eum Dominus de rubo. Ecce ipse angelus ipse Dominus. Et sequitur dicens, Moyses, Moyses. Et ille dixit, Quis es Domine? Ait illi Dominus, Ne accesseris huc, nisi solveris calceamenta de pedibus tuis; locus enim in quo stas, terra sancta est. Adhuc audi quid dixerit ei: Ego sum Deus patrum tuorum, Deus Abraham, Deus Isaac, Deus Jacob (Exod. III, 2-6).

A great thing, when I wish to strike the Jew thus, Moses, a most mighty man, brandished the spear of his word and sent it forth, so that passing through the Jew it might reach the Sabellian and strike the Arian. What are you doing, holy Lot? You see angels, and not one, but two, and you say, "My Lord." You address your words to one, you pray to one; and do you not fear that you may seem to do an injustice to the other? "Far from it," he says. "Depart, Jews; depart, Sabellians, for you do not see; depart, Arians, for you see too little." "I see; and what I see, because I see it, I neither despise nor am I mistaken." "I see two, I see them as equals." "I ask one, I do no injustice to any: for I do not divide the Father from the Son." "For so that you may understand that I am not mistaken when I beseech two as one, see whether two, or one, responds to my prayers." He asked that he might have refuge in a small and nearby city and live. It is answered to him. Let us see how many there are who respond. The words of the book follow, "And he said to him": as if it is a singular response. Follow still further, let us see: "Behold, even in this I have accepted your prayers, that I will not overthrow the city for which you have spoken." "Hasten, and be saved there: for I cannot do anything until you enter there" (Ibid., 21, 22). Do you see, O Jew, that he is both called an angel and is God? Do you hear, O Arian, him speaking of two, the Father and the Son: and yet not the same Father as the Son, on account of the Sabellians; but the Father and the Son? Do you hear what was said, "I have accepted your prayers"? Do you hear what he says, "I will not overthrow the city"? Do you hear, "I cannot do anything"? Let the Jew read "angel" and understand "God"; let the Sabellian read that two came; let the Arian read that one responded: and let them not despise, but flee from error, lest they come to the fire. But that we may show more fully that the one called an angel should be understood as God, let us recite what follows in this reading: "Therefore," it says, "the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven" (Genesis 19:24). What is "the Lord from the Lord," if not the Son from the Father? As also in another place: "The Lord said to my Lord," that is, the Father to His Son, "Sit at my right hand, until I make your enemies your footstool" (Psalm 109:1). Likewise in Exodus, "There appeared," it says, "to Moses the angel of the Lord in a flame of fire out of a bush, and he saw that the bush was on fire, but the bush was not being consumed." And Moses said: "I will go over and see this great sight, why the bush is not burnt." But when the Lord saw that he was coming to see, the Lord called him from the bush. Behold, the angel himself is the Lord himself. And it follows, saying, "Moses, Moses." And he said, "Who are you, Lord?" The Lord said to him, "Do not come near here, unless you take off the sandals from your feet; for the place on which you stand is holy ground." Hear further what He said to him: "I am the God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob" (Exodus 3:2-6).

Et ideo Judaeus sic audiat angelum, ut intelligat Dominum et timeat Deum: Sabelianus sic confiteatur Patrem, ut non neget Filium: Arianus sic confiteatur Patrem et Filium, ut non minuat Filium. Jesus etiam Nave, sicut liber dicit qui ejus scriptus est nomine, cum adversus hostes dimicaret, in ipso constitutus procinctu, vidit virum stantem contra se, et evaginatum tenentem gladium: perrexitque ad eum, et ait: Noster es, an adversariorum? Qui respondit: Nequaquam, sed sum princeps exercitus Domini, et nunc adveni (Josue V, 13, 14). Cecidit autem Jesus pronus in terram, et adoravit. Et nunc sequere, Judaeae, ducem tuum. Videt, interrogat, et adorat. Visio communionem habet: videtur enim et quod agnoscitur, et quod non cognoscitur. Ergo visio communionem habet, interrogatio ignorationem, adoratio fidem. Quem videt? Hominem. Quis est homo iste? Ipse est cujus contra inimicas gentes praenuntiabatur, desiderabatur, expectabatur adventus. [Et homo est, inquit, et quis cognoscet eum?] Quis est princeps exercitus Domini? Nonne ipse est, qui in Evangelio interrogatus quis esset, respondit, Principium, qui et loquor vobis (Joan. VIII, 25)? Quid turbaris, Jesu? Quare fremuerunt gentes, et populi meditati sunt inania adversus Dominum et adversus Christum ejus (Psal. II, 1)? Vides armatum, noli metuere: non contra te venio, sed pro te; quia non sum missus nisi ad oves perditas domus Israel (Matth. XV, 24). Quid est, Jesu, quod vides, interrogas, et adoras? Audi: Hominem video; interrogo quem video; audio quem non video; adoro, non quod video, sed quod credo: quia fides ex auditu, auditus autem per verbum Dei (Rom. X, 17). Quid ergo quaeris? Adverte, et sequere: Hominem video, sed prae filiis hominum est quod intelligo. Nescio quid mihi coruscat, et tanquam de latebris fulgidum aliquid splendet. Vado ad eum, quia venit ad me: perscrutabor quod video hoc tam grande visum. Quem video, et homo est, et non est homo. Imo et homo est propter Manichaeum; et plusquam homo est propter Judaeum. Perge, Jesus meus, dux meus, perge. Quare, nisi quia cum tu me inquiris, me acquiris? Ecce venio, hominem invenio: intus nescio quid intelligo; obscurum est, nondum video: recta est facies Moysi, velamen impedit aciem (Exod. XXXIV, 33), latet veritas. Non agnosco quid sit, opus est interrogatione. Dic, tu homo, Noster es an adversariorum? Si adversariorum est, et homo est, et inimicus est: si noster est, et homo est, et Salvator est. Post me venit, sed ante me factus est (Joan. I, 30). Si Jesus est, et Salvator est. Interroget Jesus Jesum, interroget prior posteriorem, sed tamen minor majorem; interroget deficiens crescentem: figura interroget veritatem; imo figura intelligat veritatem: ut luceat dies, et removeantur tenebrae temporales. Ecce venio, scio quia spiritus carnem et ossa non habet (Luc. XXIV, 39); palpo carnem: quaero, intueor armatum. Adhuc latet mysterium.

And therefore let the Jew so hear "angel" that he may understand the Lord and fear God; let the Sabellian so confess the Father that he does not deny the Son; let the Arian so confess the Father and the Son that he does not diminish the Son. Joshua, son of Nun, also, as the book written in his name says, when he was fighting against the enemy, being set in battle array, saw a man standing opposite him, holding a drawn sword: and he went to him and said: "Are you for us, or for our adversaries?" He replied: "Not at all, but I am the prince of the army of the Lord, and now I have come" (Joshua 5:13-14). And Joshua fell on his face to the ground and worshipped. And now follow, O Jew, your leader. He sees, he asks, and he worships. Vision has a common quality: for both what is recognized and what is not recognized is seen. Therefore, vision implies communion, questioning implies ignorance, worship implies faith. Whom does he see? A man. Who is this man? He is the one whose coming was foretold, desired, and awaited against the enemy nations. ["And he is a man," it says, "and who shall know him?"]. Who is the prince of the army of the Lord? Is it not he who, when asked in the Gospel who he was, answered, "The beginning, who also speak to you" (John 8:25)? Why are you troubled, Joshua? "Why have the nations raged, and the people devised vain things against the Lord and against his Christ?" (Psalm 2:1). You see an armed man, do not be afraid: I come not against you, but for you; for "I was not sent but to the lost sheep of the house of Israel" (Matthew 15:24). What is it, Joshua, that you see, ask, and worship? Listen: I see a man; I question whom I see; I hear whom I do not see; I worship, not what I see, but what I believe: for "faith comes from hearing, and hearing by the word of God" (Romans 10:17). What then do you seek? Pay attention, and follow: I see a man, but what I understand is beyond the sons of men. Something flashes before me, and something brilliant shines as if from a hiding place. I go to him, because he has come to me: I will investigate this great sight that I see. The one I see is both man and not man. Indeed, he is a man, on account of the Manichaeon; and he is more than a man, on account of the Jew. Go on, my Joshua, my leader, go on. Why, unless because when you seek me, you find me? Behold, I come, I find a man: within I understand something; it is obscure, I do not yet see: the face of Moses is upright, a veil hinders the sight (Exodus 34:33), the truth is hidden. I do not recognize what it is, there is need for questioning. Say, you man, "Are you for us or for our adversaries?" If he is for our adversaries, he is both a man and an enemy: if he is for us, he is both a man and a Savior. "He came after me, but was made before me" (John 1:30). If he is Jesus, he is also Savior. Let Joshua question Jesus, let the former question the latter, yet the lesser the greater; let the one who is lacking question the one who is increasing: let the figure question the truth; indeed, let the figure understand the truth: that the day may dawn, and the temporal shadows be removed. Behold, I come, I know that "a spirit does not have flesh and bones" (Luke 24:39); I touch flesh: I seek, I look upon an armed man. The mystery is still hidden.

Interrogo virum, audio verbum; removeo velum, adoro Deum. In eo quod Jesus vidit nec cognovit, furiosam gentem Judaeorum significabat, quae si videns cognovisset, nunquam Dominum gloriae crucifixisset (I Cor. II, 8): in eo autem quod audiendo credit et adoravit, istum significabat populum de quo scriptum est, Populus quem non cognovi, servivit mihi; in auditu auris obaudivit mihi (Psal. XVII, 45). Audi adhuc qui negas Deum genuisse Filium, audi quid dicit Pater per Isaïam prophetam: Numquid ego, qui alios parere facio, ipse non pariam, dicit Dominus (Isai. LXVI, 9)? Ego qui generationes caeteris tribuo, sterilis remanebo? dicit Dominus Deus tuus, cui dictum est, Filius meus es tu, ego hodie genui te (Psal. II, 7). Quid me stimulas, Ariane, et irrides cum audis, hodie? Apud Deum nunquam crastinus, nunquam hesternus dies est, sed semper hodie: non mensium circulis volvitur annus, non succedentibus ac decedentibus transigitur mensis diebus, non horae mutantur, non variantur tempora vel momenta, ubi dies nec termino concluditur, nec initio inchoatur. Audiat adhuc Judaeus quid per prophetam dicat Dominus, audiat Arianus: audiant et omnes qui Filium Dei aut non esse, aut esse minorem dicunt. Ego, inquit, Deus, et non est alius. Et quid de Filio, Domine, si tu solus es Deus? Audi adhuc, quid festinas? In memetipso juravi. Ubi est juratio, nulla est dubitatio. In memetipso juravi, Egredietur de ore meo justitiae verbum. Ecce habes Filium: Egredietur de ore meo justitiae verbum, et non revertetur. Quid est, non revertetur? Ne Sabellianus dicat quia ipse est Filius qui Pater, egressum verbum non revertetur: quia Pater, Pater est; Filius, Filius est. Sileat aliquantulum haeticorum loquacitas, nullam habens verecundiam: impleat Dominus sententiam; et Filio Dei aut nullus adversabitur, aut qui adversarius exstiterit, confundetur. Egredietur, inquit, de ore meo justitiae verbum, et non revertetur; quia mihi curvabitur omne genu, et confitebitur omnis lingua. Et Filius quid? Audi ergo in Domino dici: Meae sunt summae justitiae et imperium. Age ergo, et quid postea? Ad eum venient, et confundentur omnes qui repugnant ei (Isai. XLV, 22-25). Ite nunc, omnes, Pagani, Haeretici, Judaei; adversamini, et repugnate Filio Dei: ad eum venietis, et confundemini omnes qui repugnatis ei.

Non parum de Filio Dei secundum divinitatem locuti sumus, et resistentibus in quantum potuimus adversariis non pepercimus: nunc volo ad ejus incarnationem accedere, et Manichaeus obsistit impurus. Quare? Quia Dei Filium non vult dici etiam hominis filium. Et ubi est quod scriptum est, Rorate, coeli, desuper, et nubes pluant justum; aperiatur terra, et germinet Salvatorem; et justitia oriatur simul, ego Dominus creavi eum (Ibid., 8)?

I question the man, I hear the word; I remove the veil, I worship God. In that Joshua saw and did not recognize, he signified the furious nation of the Jews, which, if it had recognized upon seeing, would never have crucified the Lord of glory (1 Corinthians 2:8); but in that he believed by hearing and worshipped, he signified that people of whom it is written, "A people whom I knew not, has served me; at the hearing of the ear they have obeyed me" (Psalm 17:45). Hear further, you who deny that God begot a Son, hear what the Father says through the prophet Isaiah: "Shall I, who make others to bear, not bear myself? says the Lord" (Isaiah 66:9). "Shall I, who grant generations to others, remain barren? says the Lord your God," to whom it was said, "You are my Son, today I have begotten you" (Psalm 2:7). Why do you provoke me, O Arian, and mock when you hear "today"? With God there is never a tomorrow, never a yesterday, but always today: the year is not turned by the cycles of months, the month is not passed by succeeding and departing days, the hours are not changed, the times or moments are not varied, where the day is neither concluded by an end, nor begun by a beginning. Let the Jew hear further what the Lord says through the prophet, let the Arian hear: let all hear who say that the Son of God either does not exist, or is lesser. "I," he says, "am God, and there is no other." And what of the Son, Lord, if you alone are God? Hear further, why do you hasten? "I have sworn by myself." Where there is an oath, there is no doubt. "I have sworn by myself, the word of justice shall go forth from my mouth." Behold, you have the Son: "The word of justice shall go forth from my mouth, and it shall not return." What does "it shall not return" mean? Lest the Sabellian say that the Son is the same as the Father, the word that has gone forth shall not return: because the Father is Father; the Son is Son. Let the talkativeness of heretics, having no shame, be silent for a while: let the Lord fulfill his sentence; and either no one will oppose the Son of God, or whoever stands as an adversary will be confounded. "The word of justice," he says, "shall go forth from my mouth, and it shall not return; for to me every knee shall bow, and every tongue shall confess." And the Son, what of him? Hear therefore what is said in the Lord: "Mine are the highest justices and the command." Come then, and what afterwards? "To him they shall come, and all who resist him shall be confounded" (Isaiah 45:22-25). Go now, all you Pagans, Heretics, Jews; oppose and resist the Son of God: you will come to him, and all you who resist him will be confounded.

We have spoken not a little about the Son of God according to his divinity, and we have not spared our adversaries, resisting them as much as we could: now I wish to approach his incarnation, and the impure Manichaeus stands in opposition. Why? Because he does not want the Son of God to be called also the son of man. And where is that which is written, 'Drop down, ye heavens, from above, and let the clouds rain the just one; let the earth be opened, and let it bud forth a Savior; and let justice spring up together, I the Lord have created him' (Isaiah 45:8)?

item, Ecce parvulus natus est nobis, et filius datus est nobis: et factus est principatus super humerum ejus et vocabitur nomen ejus, Admirabilis, consiliarius, Deus fortis, pater futuri saeculi, princeps pacis (Id. IX, 6)? item, Ecce virgo concipiet in utero, et pariet filium; et vocabitur nomen ejus Emmanuel (Id. VII, 14; Matth. I, 23)? Dicit aliquis, Cum Manichaeo certare disposueras, non cum Judaeo. Contra Manichaeum nova tela sunt necessaria, non antiqua. Quare? Quia novum, non Vetus accipit Testamentum. Sed mihi, qui contra utrosque suscepi certamen, undique arma sunt necessaria; maxime, quia ista nova ex veteribus fabricata sunt: ergo nec illa abjicienda, et ista portanda sunt. Diversis enim telis diversi concidunt adversarii. Ordo itaque iste servandus est, ut loquens de Evangelio, non sileam de Prophetis.

Sed ego, inquit Manichaeus, nec Moysen accipio, nec Prophetas. Quid ais de Paulo apostolo, qui in exordio Epistolae suae ad Romanos scripsit, Paulus servus Jesu Christi vocatus apostolus, segregatus in Evangelium Dei, quod ante promiserat per Prophetas suos in Scripturis sanctis de Filio suo, qui factus est ei ex semine David secundum carnem (Rom. I, 1-3)? Audis quia Evangelium per Apostolos non exhiberetur, nisi per Prophetas ante promitteretur? Audis quia Filius Dei secundum divinitatem, factus est filius hominis ex semine David secundum carnem? Quid est enim, in quo Prophetae contrarii sunt Evangelio? Dixit Propheta: Rorate, coeli, desuper, et nubes pluant justum: veniat angelus, praedicet verbum. Aperiat terra; audiat Maria: et germinet Salvatorem; pariat Jesum. Propheta dixit, Ecce virgo in utero concipiet, et pariet filium; et vocabitur nomen ejus Emmanuel. Hoc etiam evangelista cum diceret, secutus est et exposuit dicens, Nobiscum Deus (Matth. I, 23). Frustra, Manichae, conaris adversari Prophetis. Ecce Apostolus dicit, De Filio suo qui factus est ei de semine David secundum carnem (Rom. I, 3). Quod Prophetae praeviderunt et praedixerunt, hoc Apostoli viderunt et praedicaverunt. Qui erat, factus est. Quid erat? quid factus est? Verbum erat, caro factus est. Deus erat, homo factus est: Filius Dei erat, Filius hominis factus est. Suscepit humanitatem, non amisit divinitatem: factus humilis, mansit sublimis: natus est homo, non destitit esse Deus: natus est parvulus, latens magnus: qui libenter amplectitur Deum natum, non horreat virginis partum. Dicit tibi Deus creator hominis, filius hominis: Quid est quod te permovet in mea nativitate? Non sum libidinis conceptus cupiditate.

Likewise, 'Behold a child is born to us, and a son is given to us: and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace' (Isaiah 9:6)? Likewise, 'Behold a virgin shall conceive in the womb, and shall bring forth a son; and his name shall be called Emmanuel' (Isaiah 7:14; Matthew 1:23)? Someone says, 'You had arranged to contend with the Manichaeon, not with the Jew.' Against the Manichaeon, new weapons are necessary, not old ones. Why? Because he accepts the New, not the Old Testament. But for me, who have undertaken the contest against both, weapons are necessary from all sides; especially since these new ones are forged from the old: therefore, the former are not to be cast aside, and the latter are to be carried. For different adversaries fall by different weapons. Therefore, this order must be observed, that in speaking of the Gospel, I may not be silent about the Prophets.

But I, says the Manichaeon, accept neither Moses nor the Prophets. What do you say about the apostle Paul, who at the beginning of his Epistle to the Romans wrote, 'Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he had promised before by his prophets in the holy scriptures, concerning his Son, who was made to him of the seed of David according to the flesh' (Romans 1:1-3)? Do you hear that the Gospel would not be presented by the Apostles unless it were first promised by the Prophets? Do you hear that the Son of God according to divinity was made the son of man from the seed of David according to the flesh? For in what are the Prophets contrary to the Gospel? The Prophet said: 'Drop down, ye heavens, from above, and let the clouds rain the just one': let the angel come, let him preach the word. 'Let the earth be opened'; let Mary hear: 'and let it bud forth a Savior'; let her bring forth Jesus. The Prophet said, 'Behold a virgin shall conceive in the womb, and shall bring forth a son; and his name shall be called Emmanuel.' When the evangelist also said this, he followed and explained it, saying, 'God with us' (Matthew 1:23). In vain, O Manichaeon, do you attempt to oppose the Prophets. Behold, the Apostle says, 'Concerning his Son, who was made to him of the seed of David according to the flesh' (Romans 1:3). What the Prophets foresaw and foretold, this the Apostles saw and preached. He who was, was made. What was he? What was he made? He was the Word, he was made flesh. He was God, he was made man: He was the Son of God, he was made the Son of man. He took on humanity, he did not lose divinity: made humble, he remained sublime: he was born a man, he did not cease to be God: he was born a little child, remaining great in secret: let him who gladly embraces God born, not shudder at the virgin's birth. God the creator of man, the son of man, says to you: What is it that disturbs you in my birth? I was not conceived by the desire of lust.

Ego matrem, de qua nascerer, feci; ego viam meo itineri praeparavi atque mundavi. Hanc quam despicias, Manichae, mater est mea; sed manu fabricata est mea. Si potui inquinari cum eam facerem, potui inquinari cum ex ea nascerer. Sicut transitu meo illius non est corrupta virginitas, sic mea ibi non est maculata majestas. Si solis radius cloacarum sordes desiccare novit, eis inquinari non novit; quanto magis splendor lucis aeternae, in quo nihil inquinamenti incurrit, quocumque radiaverit, mundare potest, ipse pollui non potest? Stulte, unde sordes in virgine matre, ubi non est concubitus cum homine patre? Unde sordes in ea, quae nec concipiendo libidinem, nec pariendo est passa dolorem? Unde sordes in domo, ad quam habitator nullus accessit? Solus ad eam fabricator et dominus ejus venit, vestem quam non habebat, induit; eamque sicut invenit, clausam reliquit. Sicut ille natus est solus inter mortuos liber (Psal. LXXXVII, 6); sic istius, ex qua natus est, matris pudor solus est integer. Eva inobediens meruit poenam, Maria obediendo consecuta est gratiam: illa gustando prohibitum maledicta, haec credendo angelo est benedicta: illa nobis mortem contulit, haec vitam nobis peperit. Quid agis, Manichae? Christianum premis, non Christum defendis. Taceat immunda vanitas, quia munda nata est veritas.

CAPUT VI.

8. Contra Arianos. Vellem adhuc Manichaeum persequi, sed infestum patior Arianum, qui confidit in virtute sua, et gloriatur in potentia sua (Psal. XLVIII, 7). Jam quidem cum aliis responderemus, nec ipsi tacuimus: sed etiam nunc servato ipsius ordine, videamus quae spicula jaciat. Nullius terreat persona potentis: Omnis caro fenum (Isai. XL, 6).

Vides quotidie fenum crescere, vides florere, quid expavescis? Tales fructus deserta germinat terra. Agricolas non accuso, sed quaero. Ubi modo estis, o boni agricolae? Quid agitis? quare vacatis? Videtis quot malis ista plena sit terra: hinc spinae, hinc tribuli, hinc fenum surgit. Spinās incendite, tribulos eradicatē, fenum secate, bona semina spargite, non vos terreat hiems: et si abundat iniquitas, tamen vestra ferveat charitas.

Serite hieme, quod metatis aestate. Sed quibus dico? Ubi estis fontes lacrymarum? Quibus agricolis loquor? Alii sunt mortui, alii fugati: terra tradita est in manus impii (Job IX, 24), tribulatio et necessitas invenerunt nos. Domine, da nobis auxilium de tribulatione, ut salus hominis non sit vana, sed vera (Psal. LIX, 13)

I made the mother from whom I was to be born; I prepared and cleansed the way for my journey. This woman whom you despise, O Manichaeon, is my mother; but she was fashioned by my hand. If I could have been defiled when I made her, I could have been defiled when I was born from her. Just as her virginity was not corrupted by my passage, so my majesty was not stained there. If a ray of the sun knows how to dry the filth of sewers, but does not know how to be defiled by them; how much more can the splendor of eternal light, in which no defilement can occur, cleanse wherever it has shone, and cannot itself be polluted? Fool, whence could there be filth in a virgin mother, where there was no intercourse with a human father? Whence filth in her, who suffered neither lust in conceiving nor pain in giving birth? Whence filth in a house to which no inhabitant has had access? Only its maker and lord came to it, put on the garment he did not have, and left it closed, just as he found it. Just as he alone was born free among the dead (Psalm 87:6), so the modesty of this mother, from whom he was born, is alone intact. Disobedient Eve merited punishment, obedient Mary obtained grace: the former was cursed by tasting the forbidden thing, the latter was blessed by believing the angel: the former brought us death, the latter bore us life. What are you doing, O Manichaeon? You oppress the Christian, you do not defend Christ. Let impure vanity be silent, for pure truth has been born.

CHAPTER VI.

8. Against the Arians. I should still wish to pursue the Manichaeon, but I must endure the troublesome Arian, who trusts in his own virtue, and glories in his own power (Psalm 48:7). Indeed, when we responded to others, we ourselves were not silent; but even now, preserving his own order, let us see what darts he throws. Let no one be terrified by the person of the powerful: All flesh is grass (Isaiah 40:6).

You see the grass grow daily, you see it flourish; why are you afraid? The deserted earth brings forth such fruits. I do not accuse the farmers, but I seek them. Where are you now, O good farmers? What are you doing? Why are you idle? You see how full this land is of many evils: here thorns, there thistles, here grass springs up. Burn the thorns, eradicate the thistles, cut the grass, sow good seeds, do not be terrified by winter: and if iniquity abounds, yet let your charity burn fervently.

Sow in winter what you may reap in summer. But to whom do I speak? Where are you, fountains of tears? To which farmers do I speak? Some are dead, others have been put to flight: the land is given into the hand of the wicked (Job 9:24), tribulation and necessity have found us. Lord, give us help from tribulation, that the salvation of man may not be vain, but true (Psalm 59:13).

Quid dicis, Ariane? Interroganti quaeso respondeas. Nolo despicias parvulum, non te grandis forma juvat, non magna protegunt arma, unius lapidis ictus frontem penetrat galeatam (I Reg. XVII, 49). Dic mihi ergo quod te interrogo: Credis in Deum Patrem omnipotentem? Credo, inquit. Credis in Jesum Christum Filium ejus Dominum nostrum? Credo, inquit. Credis Deum et hominem Jesum Christum natum de Spiritu sancto ex virgine Maria? Credo, inquit.

Bene facis. Adhuc interrogo: Sicut Pater Deus est, ita et Filius Deus est? Ita. Alius est Pater, Alius Filius? Et maxime. Aequalis est Patri Filius? Aequalis, inquit.

Quid restat? Ecce ad omnia quae interrogavi, respondit. In eo quod credere se dicit Deum Patrem et Deum Filium, contrarius est mecum Pagano. In eo quod credit Christum Deum et hominem natum de Spiritu sancto ex virgine Maria, mecum est contra Judaeum et Manichaeum. In eo quod credit alium esse Patrem, alium Filium, mecum est contra Sabellianum. Age, si mecum es in omnibus, quare litigamus?

Si una nobis est haereditas, simul possideamus; fratres sumus: Ecce quam bonum et jucundum habitare fratres in unum (Psal. CXXXII, 1)! Quare est nova fabrica ante murum? Simul ad custodiam nostrae haereditatis in vigilemus. Haereditas nostra praeclara est nobis (Psal. XV, 6). Habemus invidos, habemus inimicos: et ipsi possidere volunt, non nobiscum, sed contra nos. Nemo sibi usurpet aliquid: haereditas ista sic est nobis dimissa, ut indivisa possideatur, non partibus dissipetur. Simul fructum colligamus, ne dividendo perdamus. Paupertas sollicitum me facit; rogo te, noli foras praeter me colligere, ne incipias spargere. Qui enim mecum non colligit, spargit (Luc. XI, 23).

Quasi oblitus sum, cum quo agebam; sed non sum oblitus, interrogo Arianum, quem desidero esse catholicum. Dicit aliquis: Ad omnia quae voluisti respondit, in responsionibus illius nihil invenitur adversum: quid amplius quaeris? Exspecta, frater, noli facile judicare, habeo adhuc quod interrogem: noli cito te illi committere, responsio claret, virus latet.

Quid dixisti, frater? Aequalis est Patri Filius? Aequalis, inquis. Eia modo vigila, modo manifestabitur quod latebat. Quomodo dicis aequalem Patri Filium? operatione, an origine? potestate, an aeternitate? an forte in utroque? Absit, inquis. Operatione et potestate aequalis est, non aeternitate: quomodo enim fieri potest, ut genitus sit aequalis ingenito? En adest ille qui mecum quasi cohaeres ambulabat, dolus apparuit qui latebat.

Mecum possidere putabatur, vult dividere: sed non permitto; prorsus resisto.

What do you say, Arian? I ask that you answer my question. I do not want you to despise a little one; a great form does not help you, large weapons do not protect you, the blow of a single stone penetrates a helmeted forehead (1 Kings 17:49). Tell me, therefore, what I ask you: Do you believe in God the Father almighty? He says, "I believe." Do you believe in Jesus Christ his Son our Lord? He says, "I believe." Do you believe that Jesus Christ, God and man, was born of the Holy Spirit from the Virgin Mary? He says, "I believe."

You do well. I ask further: Just as the Father is God, so also is the Son God? "Yes." Is the Father one person, the Son another? "Most certainly." Is the Son equal to the Father? "Equal," he says.

What remains? Behold, he has answered all that I have asked. In that he says he believes in God the Father and God the Son, he is with me against the Pagan. In that he believes Christ, God and man, was born of the Holy Spirit from the Virgin Mary, he is with me against the Jew and the Manichaeon. In that he believes the Father is one person and the Son another, he is with me against the Sabellian. Come now, if you are with me in all things, why do we contend?

If our inheritance is one, let us possess it together; we are brothers: Behold how good and pleasant it is for brethren to dwell in unity (Psalm 132:1)! Why is there a new building before the wall? Let us watch together for the custody of our inheritance. Our inheritance is splendid for us (Psalm 15:6). We have envious men, we have enemies: and they themselves wish to possess it, not with us, but against us. Let no one usurp anything for himself: this inheritance was left to us in such a way that it should be possessed undivided, not dissipated into parts. Let us gather the fruit together, lest by dividing we lose it. Poverty makes me anxious; I ask you, do not gather outside with me, lest you begin to scatter. For he who does not gather with me, scatters (Luke 11:23).

It is as if I have forgotten with whom I was dealing; but I have not forgotten, I am questioning an Arian, whom I desire to be a Catholic. Someone says: He has answered all that you wished, in his responses nothing adverse is found: what more do you seek? Wait, brother, do not judge easily, I still have something to ask: do not quickly entrust yourself to him; the response is clear, the poison is hidden.

What did you say, brother? Is the Son equal to the Father? "Equal," you say. Come now, be vigilant, now what was hidden will be revealed. How do you say the Son is equal to the Father? In operation, or in origin? In power, or in eternity? Or perhaps in both? "Far from it," you say. "In operation and power he is equal, not in eternity: for how can it be that the begotten is equal to the unbegotten?" Behold, he is here who was walking with me as a co-heir; the deceit that was hidden has appeared.

He was thought to possess with me, he wishes to divide: but I do not permit it; I resist completely.

Leges habent ut testatoris voluntati in omnibus pareatur: si quis contra voluntatem testatoris facere voluerit, careat haereditate. Sed silent leges inter arma (Cicero pro Milone, n. 40)? Non prorsus: ad hoc laboratur, ad hoc pugnatur, ut legibus serviat. Testamentum profero, verba testatoris recito: si est quod dividatur, ibi invenio: si non est quod dividatur, de ipso testamento tibi resisto.

Audi quid habet testamentum: Pacem meam do vobis, pacem relinquo vobis (Joan. XIV, 27). Haec est haereditas. Et quis est ipse testator? Lege Testamentum, et invenies. Cum propheta de Domino loqueretur, ait; Magnificabitur usque ad terminos orbis terrae, et erit ipse pax (Michaeae V, 4, 5). Gloria in excelsis Deo, et in terra pax hominibus (Luc. II, 14); non divisoribus sanctae unitatis, sed hominibus bonae voluntatis. Ipse est haereditas, ipse est testator, ipsum quaeris dividere. Quid partiris unum? Si unum diviseris, integrum nihil habebis.

O ariana haeresis, crudelis et impia meretrix, erubescere judicante Salomone. Meretrix, ne unum vivum, ne undecumque conceptum, jamque partum perderet, non permisit dividi filium suum; et tu dividis Dominum Deum tuum? Illa etsi meretrix, tamen pia, quia mater; tu et meretrix et impia, quia non mater, quod paris praefocas, quod non paris congregas. Quomodo alienum lactas, quae tuum necas? Viscera tua duruerunt, illius tremuerunt.

Quid dixit? Date illi puerum, et nolite dividere eum (III Reg. III, 27): Filius meus est; sed melius apud illam integrum gaudeo vivum, quam divisum lugeam mortuum. Filius meus est, inquit; sed quid prodero mater puero, si vitam quam non confero, aufero? volo illius crudelis a parvulo repellere ubera, sed magis cogor iudicis timere machaeram. Date illi filium meum: meus est natus; sed migret ad illam totus, apud me maneat affectus. Date illi puerum totum, non auferatur vita membrorum: non dividatur integritas, mihi non eripitur pietas.

Quid dixit, Date illi puerum et nolite dividere eum? Ecce et ego dico, totum posside, et noli dividere Deum.

Non, inquit; sed si vis habere pacem sine praeiudicio, divide haereditatem. Et quomodo habeo dividere? Pater major est, Filius minor? O partes! o justitia! o aequalitas! Una pars major est, alia minor. Non consentio, non facio partem; quia non divido pacem. Si enim fracta fuerit pax, jam non erit pax. Sed quomodo apud te pax illibata esse potest, apud quem fides integra non est? Unde, quia mecum non vis possidere, et pacem vis dividere, haereditatem non potes obtinere.

The laws hold that the testator's will is to be obeyed in all things: if anyone should wish to act against the will of the testator, he should be deprived of the inheritance. But do the laws fall silent amidst arms (Cicero, *Pro Milone*, n. 40)? Not at all: for this we labor, for this we fight, that the laws may be served. I bring forth the testament, I recite the words of the testator: if there is something to be divided, I find it there: if there is nothing to be divided, I resist you from the testament itself.

Hear what the testament holds: My peace I give to you, my peace I leave with you (John 14:27). This is the inheritance. And who is this testator? Read the Testament, and you will find out. When the prophet spoke of the Lord, he said: He shall be magnified even to the ends of the earth, and this man shall be peace (Micah 5:4, 5). Glory to God in the highest, and on earth peace to men (Luke 2:14); not to the dividers of holy unity, but to men of good will. He himself is the inheritance, he himself is the testator, you seek to divide him himself. Why do you partition the one? If you divide the one, you will have nothing whole.

O Arian heresy, cruel and impious harlot, be ashamed at the judgment of Solomon. The harlot, lest she should lose the one living child, conceived from whatever source and already born, did not permit her son to be divided; and you divide the Lord your God? That woman, though a harlot, was yet pious, because she was a mother; you are both a harlot and impious, because you are not a mother; what you bear, you suffocate; what you do not bear, you gather. How do you nurse another's child, you who kill your own? Your bowels have hardened, hers trembled.

What did she say? Give her the child, and do not divide him (1 Kings 3:27): He is my son; but I rejoice more that he lives whole with her, than that I should mourn him dead and divided. He is my son, she says; but what good will I, a mother, be to the boy, if I take away the life that I do not confer? I wish to repel the cruel woman's breasts from the little one, but I am more compelled to fear the judge's sword. Give her my son: he was born mine; but let him go to her whole, let the affection remain with me. Give her the whole boy, let the life of his limbs not be taken away: let his wholeness not be divided, my piety is not snatched from me.

What did she say, Give her the boy and do not divide him? Behold, I too say, possess the whole, and do not divide God.

"No," he says, "but if you wish to have peace without prejudice, divide the inheritance." And how am I to divide? The Father is greater, the Son is lesser? O what parts! O what justice! O what equality! One part is greater, the other lesser. I do not consent, I do not make a partition; because I do not divide peace. For if peace is broken, it will no longer be peace. But how can peace be inviolate with you, with whom faith is not whole? Therefore, because you do not wish to possess with me, and you wish to divide peace, you cannot obtain the inheritance.

Postremo si more tuo non paci, sed perfidiae studes, vade, interpella judicem, videamus quid tibi dicturus est. Habes judicem ordinarium, nolo mihi adducas ex diversis partibus alias atque alias potestates. Non mihi armiger, sed legifer necessarius est. Et ubi, inquis, istum invenio? Ubi autem eum non invenies? Audi prophetam dicentem: Dominus judex noster, Dominus legifer noster. Nec contemnendum judicem putes; audi quid sequitur: Dominus rex noster, Dominus ipse salvabit nos (Isai. XXXIII, 22). Ecce habes judicem. Si parum est, et rex noster ante te est. Sic est in coelo, ut non deserat terram. Coelum, inquit, et terram ego impleo (Jerem. XXIII, 24). Vobiscum sum omnibus diebus usque ad consummationem saeculi (Matth. XXVIII, 20). Et nobiscum est, et cum Patre est: quia nec Patrem dimisit, cum ad nos descendit; nec nos deseruit, cum ad Patrem ascendit.

Ipsum interpella, ipsi dic: Domine, dic fratri meo ut dividat mecum haereditatem. Audi responsum divinum, audi judicem justum; audi pacem, fugientem litem: quid ait? Amice, quis me constituit judicem aut divisorem inter vos (Luc. XII, 13, 14)? Vis dividere pacem, et quaeris habere judicem pacem? Judex tuus nolo esse; ego pax sum, litigare non novi; consentientibus assideo, litigantes fugio. Si tu cum esses inimicus Patri meo, reconciliavi te per me, quomodo ergo a Patre meo separabis me? Ego cum esses longe, veni ut reducerem te: cum inter montes et silvas errares, quaesivi te: inter lapides et ligna inveni te: in lapidibus offendebas, ipsis adhaerebas, quia ligna et lapides adorabas. Et ne luporum ferarumque avido ore laniareris, collegi te, humeris meis portavi te, patri meo reddidi te, laboravi, sudavi, caput meum spinis supposui, manus meas clavis objeci, lancea latus meum aperuit: tot non dicam injuriis, sed et asperitatibus laceratus sum: sanguinem meum fudi, animam meam posui, ut mihi conjungerem te, et tu dividis me?

Audi quid respondeatur discipulo, qui Filium noverat, et Patrem quaerebat. Ait Philippus Domino: Domine, ostende nobis Patrem, et sufficit nobis. Numquid non et ipse Filium separabat a Patre? Jam te, inquit, novimus, sed Patrem tuum non novimus. Et quid vis? Ostende nobis Patrem, et sufficit nobis. Et Dominus ad eum. Si vis, Ariane, audire, errasti cum Apostolo, redi cum Apostolo: sit illius objurgatio etiam tua curatio. Quid ait Dominus? Tanto tempore, inquit, vobiscum sum, et non cognovistis me? Philippe, ego veni Patri meo te applicare, tu noli me separare: quid quaeris quasi alterum praeter me? Qui me vidit, vidit et Patrem. Tanta in nobis est unitas, tanta similitudo, tanta charitas, ut ego in Patre sim, et Pater in me.

Finally, if according to your custom you strive not for peace, but for perfidy, go, appeal to the judge, let us see what he will say to you. You have an ordinary judge, I do not want you to bring me other and different powers from various parts. I need not a man-at-arms, but a lawgiver. And where, you ask, do I find him? But where will you not find him? Hear the prophet saying: The Lord is our judge, the Lord is our lawgiver. Nor should you think the judge is to be despised; hear what follows: The Lord is our king, the Lord himself will save us (Isaiah 33:22). Behold, you have a judge. If that is not enough, our king is also before you. He is so in heaven, that he does not desert the earth. Heaven, he says, and earth I fill (Jeremiah 23:24). I am with you always, even to the consummation of the age (Matthew 28:20). And he is with us, and he is with the Father: for he neither left the Father when he descended to us; nor did he desert us when he ascended to the Father.

Appeal to him, say to him: Lord, tell my brother to divide the inheritance with me. Hear the divine response, hear the just judge; hear peace, fleeing strife: what does he say? Friend, who made me a judge or a divider between you (Luke 12:13, 14)? You wish to divide peace, and you seek to have peace as your judge? I do not wish to be your judge; I am peace, I do not know how to litigate; I sit with those who agree, I flee those who litigate. If, when you were an enemy to my Father, I reconciled you through myself, how then will you separate me from my Father? When you were far off, I came to bring you back: when you wandered among mountains and forests, I sought you: among stones and wood I found you: you stumbled on stones, you clung to them, because you worshiped wood and stones. And lest you be torn by the greedy mouths of wolves and wild beasts, I gathered you, I carried you on my shoulders, I returned you to my Father, I labored, I sweated, I placed my head under thorns, I offered my hands to nails, a lance opened my side: I was torn by so many, I will not say injuries, but even hardships: I shed my blood, I laid down my life, that I might join you to myself, and you divide me?

Hear what was answered to the disciple, who knew the Son, and sought the Father. Philip says to the Lord: Lord, show us the Father, and it is enough for us. Was he not also separating the Son from the Father? We already know you, he says, but we do not know your Father. And what do you want? Show us the Father, and it is enough for us. And the Lord to him. If you wish, Arian, to hear, you have erred with the Apostle, return with the Apostle: let his rebuke also be your cure. What does the Lord say? For so long a time, he says, I am with you, and you have not known me? Philip, I came to apply you to my Father, do not you separate me: what do you seek as if another besides me? He who has seen me, has seen the Father also. So great is the unity in us, so great the likeness, so great the charity, that I am in the Father, and the Father in me.

Sentio, Sabelliane, quid mussitas, aut in Ariano me concludere, aut ab Ariano avocare festinas. Sed in nomine Patris et Filii et Spiritus sancti; non trium, sed unius Dei; cum illi respondeo, te non praetereo. Quid dixit Dominus? Qui me vidit, vidit et Patrem. Numquid dixit, Qui vidit me, vidit Patrem; aut, Ego sum Filius simul et Pater? Sed dixit, Ego in Patre, et Pater in me; et Qui me vidit, vidit et Patrem (Joan. XIV, 8-10). Interpositio unius syllabae, quae dicitur Et, discernit et Patrem, discernit et Filium; teque demonstrat nec Patrem habere, nec Filium.

Dic mihi, Ariane: Patrem dicis Deum? Et maxime. Quid Filium? Ipsum quoque Deum confiteor. Unde agnoscis? Quia cum praenuntiaretur in carne venturus, de ipso propheta dixit, Dicite, Pusillanimes confortamini: nolite timere, ecce Deus noster ultionem adducet retributionis; Deus ipse veniet, et salvabit nos (Isai. XXXV, 4). Agnosce, in eo quod te agnoscere dicis, si Prophetas non adversaris. Quid ergo dicis de Patre? Deus est. Quid Filium? Deus est. Coaeternus est Patri Filius? Non. Ergo erat tempus, quando non erat Filius, secundum te.

Si erat tempus quando non erat Filius, ergo fuit tempus quod non fecit Filius. Si fuit tempus quod non fecit Filius, non omnia per ipsum facta sunt: jam enim erat tempus, quando non erat Filius. Si erat tempus, quando non erat Filius, Joannes evangelista non debuerat dicere, In principio erat Verbum; sed, In principio erat tempus. Joannes dicit, Omnia per ipsum facta sunt (Joan. I, 1, 3): sed Arianus contradicit. Dic, Ariane: unde scis quia erat tempus, quando non erat Filius? An forte dicturus es, Et Joannes unde scit, quia in principio erat Verbum? Quia super pectus Domini discumbibat, et inde hauriebat quod in convivio Christi bibebat, quia in principio erat Verbum. Tamen dic mihi, quando in principio erat Verbum (Ibid., 1), vel quando Joannes super pectus Domini recumbibat (Id. XIII, 23), et a Verbo Domini discebat, quia Verbum erat in principio, et Verbum Deus erat: Arius ubi erat? Nescio, si audes dicere ibi erat. Notum est enim et legitur quo tempore natus est, meritoque sit damnatus. Notum est etiam quomodo vixerit, quomodo mortuus fuerit: et ideo non audes dicere de Ario, sicut de Verbo, Et fuit, et est: quia nec tunc fuit Arius, nec modo est.

I sense, Sabellian, what you are muttering, you hasten either to confine me in the Arian, or to call me away from the Arian. But in the name of the Father and of the Son and of the Holy Spirit; not of three, but of one God; when I respond to him, I do not pass you by. What did the Lord say? He who has seen me, has seen the Father also. Did he say, He who has seen me, has seen the Father; or, I am the Son and also the Father? But he said, I am in the Father, and the Father in me; and He who has seen me, has seen the Father also (John 14:8-10). The interposition of one syllable, which is called And, both distinguishes the Father and distinguishes the Son; and it demonstrates that you have neither the Father nor the Son.

Tell me, Arian: do you call the Father God? "Most certainly." What of the Son? "I confess him also to be God." How do you recognize this? "Because when it was foretold that he would come in the flesh, the prophet said of him, Say, Be strengthened, you of faint heart: do not fear, behold our God will bring the vengeance of retribution; God himself will come, and will save us (Isaiah 35:4)." Acknowledge, in that which you say you acknowledge, if you do not oppose the Prophet. What then do you say of the Father? He is God. What of the Son? He is God. Is the Son co-eternal with the Father? "No." Therefore there was a time when the Son was not, according to you.

If there was a time when the Son was not, then there was a time that the Son did not make. If there was a time that the Son did not make, not all things were made through him: for time already was, when the Son was not. If there was a time when the Son was not, John the evangelist should not have said, In the beginning was the Word; but, In the beginning was time. John says, All things were made through him (John 1:1, 3): but the Arian contradicts. Tell me, Arian: how do you know that there was a time when the Son was not? Or perhaps you will say, And how does John know that in the beginning was the Word? Because he was reclining on the Lord's breast, and from there he drew what he drank at the banquet of Christ, that in the beginning was the Word. Yet tell me, when in the beginning was the Word (Ibid., 1), or when John was reclining on the Lord's breast (Id. 13:23), and was learning from the Word of the Lord that the Word was in the beginning, and the Word was God: where was Arius? I do not know, if you dare to say he was there. For it is known and read at what time he was born, and deservedly was he condemned. It is also known how he lived, how he died: and therefore you do not dare to say of Arius, as of the Word, And he was, and is: because neither was Arius then, nor is he now.

Sed ut in omnibus excludatur Arianus, audi quid per Salomonem dicatur: Dominus fecit regiones et fines inhabitabiles sub coelo. Cum pararet coelum, aderam illi. Et post pauca: Eram ego apud illum cuncta disponens: ego eram quando faciebat fortia fundamenta terrae: ego eram cui adgaudebat (Prov. VIII, 26, 27, 30). Sed dicis, De tempore agitur; utrum fuerit Filius antequam esset tempus. Audi ipsum per prophetam dicentem: Ex tempore, inquit. Quid est, Ex tempore? Numquid ex quo tempus esse coepit? Non sic, impie Ariane; non sic: sed, Ex tempore, antequam fieret, ibi eram (Isai. XLVIII, 16). Ecce antequam fieret tempus, ibi erat. Quaere jam quando non erat, qui ante tempora erat. In principio erat Verbum. Melius Graeci dicunt, Λόγος. Λόγος quippe verbum significat et rationem. Vides ergo quia semper erat, de quo tu audes dicere, Non erat. Aut si dicis Deum aliquando sine verbo, aut sine ratione fuisse, jam non Filio tantum, sed et Patri adversarius eris.

Ego, inquit, ex ore Altissimi prodii (Eccli. XXIV, 5). Quis dicit? Verbum. Et Verbum hoc quid est? Joannes dicat: Deus erat Verbum. Et Verbum ergo, et cujus erat Verbum, non duo, sed unum sunt. Non, inquis: quia verbum posterius est eo cujus est verbum, unde apparet Filium Patre esse minorem. Negas itaque Filium Dei esse Deum. Non nego, inquis: et Patrem Deum dico, et Filium Deum; sed Patrem majorem, Filium minorem.

Quamdiu Pater major, Filius minor? Dic mihi, quia video te calculare velle aeternitatem: quot annis praecedit Deus Pater Filium suum? Ubi diem nativitatis Filii Dei legisti? Filii Dei dico, non dico Filii Dei et hominis. Ubi ergo diem nativitatis ipsius legisti? Cum quo mathematico Creatoris siderum constellationem quaesisti, atque tractasti? Quae tempora, quas horas, quae momenta, quos numeros, quas minutas momentorum nativitatis illius, qui omnia condidit, collegisti? Conquiescat rogo, conquiescat haeretica tua, non religio, sed superstitio: de Christi initio deficit calculatio. Quia cum auditur sine initio aeternitas, nulla ibi quaeritur aetas.

Si Pater Deus, et Filius Deus, Pater major, Filius minor: jam non unus Deus, sed duo dii. Si duo dii sunt, quid est ergo quod dicit Dominus per prophetam, Ante me non est formatus Deus, et post me non erit (Isai. XLIII, 10)? Quid dicis, Ariane? Cui istas deputas voces? Si Patris sunt, dicendo, Ante me non est formatus Deus, et post me non erit: aut ipse Pater non erit, aut Filius Deus non erit. Si enim hoc tantum diceret, Ante me non est formatus Deus; nec adderet, et post me non erit: liberum tibi erat haec verba Patri tantummodo applicare.

But that the Arian may be excluded in all things, hear what is said through Solomon: The Lord made the regions and the uninhabitable ends under heaven. When he prepared the heaven, I was there with him. And after a little: I was with him, arranging all things: I was there when he made the strong foundations of the earth: I was the one in whom he delighted (Proverbs 8:26, 27, 30). But you say, The issue is about time; whether the Son was before time was. Hear him saying through the prophet: From the time, he says. What is, From the time? Is it from when time began to be? Not so, impious Arian; not so: but, From the time, before it was made, there I was (Isaiah 48:16). Behold, before time was made, he was there. Seek now when he was not, who was before time. In the beginning was the Word. The Greeks say it better, Λόγος. For Λόγος signifies both word and reason. You see therefore that he always was, of whom you dare to say, He was not. Or if you say that God was at some time without word, or without reason, you will now be an adversary not only to the Son, but also to the Father.

I, he says, came forth from the mouth of the Most High (Ecclesiasticus 24:5). Who says this? The Word. And what is this Word? Let John say: The Word was God. And so the Word, and he whose Word it was, are not two, but one. "No," you say: "because the word is posterior to him whose word it is, whence it appears that the Son is less than the Father." You therefore deny that the Son of God is God. "I do not deny it," you say: "I both call the Father God, and the Son God; but the Father greater, the Son lesser."

For how long is the Father greater, the Son lesser? Tell me, since I see you wish to calculate eternity: by how many years does God the Father precede his Son? Where have you read of the day of the Son of God's birth? I say of the Son of God, I do not say of the Son of God and man. Where then have you read of the day of his birth? With what mathematician have you sought and treated the constellation of the Creator of the stars? What times, what hours, what moments, what numbers, what minute fractions of moments of his birth, who created all things, have you collected? Let your heretical, not religion, but superstition, be quiet, I beg you: calculation fails concerning the beginning of Christ. Because when beginningless eternity is heard of, no age is sought there.

If the Father is God, and the Son is God, the Father greater, the Son lesser: now not one God, but two gods. If there are two gods, what then is it that the Lord says through the prophet, Before me no God was formed, and after me there will be none (Isaiah 43:10)? What do you say, Arian? To whom do you assign these words? If they are the Father's, by saying, Before me no God was formed, and after me there will be none: either the Father himself will not be, or the Son will not be God. For if he only said this, Before me no God was formed; and did not add, and after me there will be none: you would be free to apply these words to the Father alone.

Cum autem sequitur et dicit, post me non erit: secundum te, ut dixi, et se Patrem et Filium negat Deum. Item si Filii sunt haec verba, Patrem suum et Deum negat et Patrem. Si enim non diceret, Ante me non est formatus Deus; sed tantum diceret, post me non erit: posset forsitan dici Filium illud fuisse locutum. Modo autem cum dicit, Ante me non est formatus Deus, et post me non erit: Patrem suum nec Deum dicit esse, nec Patrem.

Item si Patris sunt haec verba; quis dicit, cui dicit, Filius meus es tu, ego hodie genui te (Psal. II, 7)? An forte, quod absit, mendacii arguendus est Deus? Sed si Filii verba sunt, quis dicit, de quo dicit, Pater meus usquemodo operatur (Joan. V, 17)? An forte et injuriosus Patri judicandus est, et ingratus? Sed numquid ingrato diceretur, Postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae (Psal. II, 8)? An forte Propheta aut quid diceret nescivit, aut fallere voluit; aut ut mitius aliquid de Propheta dicamus, finxisse credendus est sibi duos confabulantes, id est, Patrem et Filium; et Patre dicente, Ante me non est formatus Deus, adjunxit et Filius dicendo, Et post me non erit? Mimica sunt et jocularia quae agimus, an divina?

O scelus! pro dolor! Parce, parce, haeretica impietas. Cum tu Deum non capias, nos quoque ad blasphemiam provocas. Non hoc docet sancta Ecclesia. Pater, Pater est; Filius, Filius est: et ille nunquam non fuit Pater, et iste nunquam non fuit Filius: ambo aeterni, nec coeperunt esse, nec desistunt. Quod Pater loquitur, Filius loquitur, quia Verbum Patris est: et quod Filius loquitur, Pater loquitur, quia Pater Verbi est. Ipsum Verbum dicit, Verba quae ego loquor, a me ipso non loquor (Joan. XIV, 10).

Concedite, quaeso, Creatori quod ipse praestitit creaturae, et in creatura, si potestis, capite Creatorem. Ecce ignis et splendor duo sunt, alter ex altero est, nec sine altero alter est: ignis pater, splendor filius. Ipse, si posset, diceret, Quod luceo, non a me ipso luceo; sed qui me misit, ipse mihi dedit ut luceam. Ignis enim splendorem mittit. Et sicut Filius de Deo Patre dicit, Pater mecum est (Id. XVI, 32); ita et splendor dicere posset, Ignis mecum est. Exstingue ignem, splendor nusquam parebit.

But when he follows and says, after me there will be none: according to you, as I said, he denies both himself as Father and the Son to be God. Likewise, if these words are the Son's, he denies his Father to be both God and Father. For if he did not say, Before me no God was formed; but only said, after me there will be none: it could perhaps be said that the Son had spoken that. But now when he says, Before me no God was formed, and after me there will be none: he says his Father is neither God nor Father.

Likewise, if these words are the Father's; who says, to whom does he say, You are my Son, today I have begotten you (Psalm 2:7)? Or perhaps, which God forbid, is God to be accused of a lie? But if the words are the Son's, who says, of whom does he say, My Father is working until now (John 5:17)? Or perhaps is he to be judged both injurious to the Father, and ungrateful? But would it be said to an ungrateful one, Ask of me, and I will give you the nations for your inheritance, and the ends of the earth for your possession (Psalm 2:8)? Or perhaps the Prophet either did not know what he was saying, or wished to deceive; or, that we may say something milder of the Prophet, is he to be believed to have imagined two conversing with him, that is, the Father and the Son; and with the Father saying, Before me no God was formed, the Son also added, saying, And after me there will be none? Are the things we are doing theatrical and jocular, or divine?

O wickedness! O sorrow! Spare us, spare us, heretical impiety. When you do not comprehend God, you provoke us also to blasphemy. The holy Church does not teach this. The Father is Father; the Son is Son: and the former was never not the Father, and the latter was never not the Son: both are eternal, they neither began to be, nor do they cease. What the Father speaks, the Son speaks, because he is the Word of the Father: and what the Son speaks, the Father speaks, because he is the Father of the Word. The Word himself says, The words that I speak, I do not speak on my own (John 14:10).

Grant, I pray, to the Creator what he himself has bestowed upon the creature, and in the creature, if you can, comprehend the Creator. Behold, fire and splendor are two, one is from the other, nor is one without the other: the fire is the father, the splendor the son. He himself, if he could, would say, That I shine, I do not shine from myself; but he who sent me, he himself gave me that I might shine. For the fire sends forth the splendor. And just as the Son says of God the Father, The Father is with me (John 16:32); so also the splendor could say, The fire is with me. Extinguish the fire, the splendor will appear nowhere.

Si ergo ignis et splendor, pater et filius, unus sine conjuge pater, alius sine matre filius est; nec dividi alter ab altero potest; et cum sit alter ex altero, initium tamen alterius esse non potest sine altero; hoc autem posse, a Creatore tributum est creaturae: quid potest ipse Creator? Accedat Paganus, accedat Sabellianus, accedat Arianus: contemplentur lucernam, in ipsa videant quod in Deo videre non possunt. Non facio injuriam, si aliqua ex parte tanti Creatoris cupiens ostendere potestatem, ignis sive lucernae afferam tantillam similitudinem. Scriptum est enim, Lucerna pedibus meis verbum tuum, Domine, et lumen semitis meis (Psal. CXVIII, 105). Et de Deo dictum est, Ignis consumens (Deut. IV, 24; Hebr. XII, 29).

Accedite ergo, et lucernam diligenter considerate, vestrasque fatuas tenebras remove. Paganus intueatur, et illic sine conjugio esse Patrem discat et Filium, et quomodo natus est Filius: et si caecus non es, ibi vide; inter ignem et splendorem quaere medium. Si nullum est medium, nullum est conjugium. Noli velle perscrutari medium, ne magnum patiaris incendium. Accedat Sabellianus, videat duos in unum, ignem et splendorem. Numquid non recte dicere potest splendor, Ego in igne, et ignis in me; sicut et Filius dicit, Ego in Patre, et Pater in me (Joan. XIV, 10)? Accedat et Arianus, videat et ipse alterum ex altero, nec tamen nasci posse alterum sine altero: nemo eorum prior, nemo posterior; coaevi sunt pater et filius, splendor et ignis: nec ignis sine splendore, nec splendor sine igne esse potest. Aut certe, si placet, mitte manum, divide alterum ab altero: ostende mihi ignem sine splendore, vel splendorem sine igne. Absit, absit: ardere tantummodo poteris, separare alterum ab altero non poteris.

Sicut enim ignis et splendor alter ex altero est, nec tamen esse alter sine altero potest: ita Pater Deus et Filius Deus alter ex altero est, nec tamen esse alter sine altero potest. Non illis ortus qui non est, sed aeternitas atque substantia una est. Ignis et splendor temporales sunt: Pater autem et Filius Deus aeterni sunt. Sunt dico, quia Pater et Filius; Deus dico, quia unum sunt. Dualitas in prole, unitas in deitate. Alterum facit unius nativitas, sed unum ostendit esse divinitas. Cum dico, Filius, alter est: cum dico, Deus, unus est. Alius est, quia Filius est: aliud non est, quia Deus est.

If therefore fire and splendor, father and son, one a father without a spouse, the other a son without a mother; and one cannot be divided from the other; and though one is from the other, yet the beginning of one cannot be without the other; and this power was granted by the Creator to a creature: what power does the Creator himself have? Let the Pagan approach, let the Sabellian approach, let the Arian approach: let them contemplate a lamp, in it let them see what they cannot see in God. I do no injury, if, wishing to show in some part the power of so great a Creator, I bring forward so small a likeness of fire or a lamp. For it is written, Your word is a lamp to my feet, O Lord, and a light to my paths (Psalm 118:105). And of God it is said, A consuming fire (Deuteronomy 4:24; Hebrews 12:29).

Approach therefore, and consider the lamp diligently, and remove your foolish darkness. Let the Pagan look, and there let him learn that there is a Father and a Son without a spouse, and how the Son was born: and if you are not blind, see there; seek the middle between the fire and the splendor. If there is no middle, there is no union. Do not wish to scrutinize the middle, lest you suffer a great burning. Let the Sabellian approach, let him see two in one, fire and splendor. Can the splendor not rightly say, I am in the fire, and the fire in me; just as the Son also says, I am in the Father, and the Father in me (John 14:10)? Let the Arian also approach, let him also see one from the other, and yet that one cannot be born without the other: neither of them is prior, neither posterior; the father and son, splendor and fire, are coeval: neither can the fire be without the splendor, nor the splendor without the fire. Or certainly, if you please, put forth your hand, divide one from the other: show me fire without splendor, or splendor without fire. God forbid, God forbid: you will only be able to burn, you will not be able to separate one from the other.

For just as fire and splendor are one from the other, and yet one cannot be without the other: so the Father is God and the Son is God, one is from the other, and yet one cannot be without the other. Theirs is not an origin which is not, but their eternity and substance are one. Fire and splendor are temporal: but the Father and the Son, God, are eternal. I say are, because they are Father and Son; I say God, because they are one. There is duality in the offspring, unity in the deity. The nativity of the one makes another, but the divinity shows them to be one. When I say, Son, he is another: when I say, God, he is one. He is other, because he is Son: he is not another thing, because he is God.

Erubescite, Ariani. Tunicam hominis jam judicati in cruce pendentis carnifices Pilati non sunt ausi conscindere (Id. XIX, 24): et vos conamini charitatem Dei in coelo sedentis, imo ipsam charitatem Deum dividere? Sed conamini; quantum potestis, conamini, vos jam in infernum ruistis: nam illam tunicam nunquam rumpe-
tis. Item per prophetam Dominus dicit, Non est Deus absque me: Deus justus et salvans non est praeter me (Isai. XLV, 21).

CAPUT VII.

9. Contra Sabellium. Hic Sabellianus exsultat. Ut enim unum eundemque Patrem ostendat et Filium, talibus se testimoniis credit muniri. Contra Ariani, ut probent alium esse Patrem, alium Filium, alia proferunt testimonia, et dicunt, In tantum alius est Pater, alius Filius, et alius major, alius minor; ut Pater dicat Filio, Dedi te in lucem gentium (Id. XLIX, 6); et Filius dicat, Pater misit me (Joan. VIII, 19). Quantum intelligo, lux ista gentium tam clara est atque perspicua, ut haeretici eam comprehendere non valentes atque perspicere, unde caecati, non in eam possint ambulare, sed potius oberrare. Arianus aliud, Sabellianus aliud. Quale bellum? Quid ad haec Catholicus? Arma, inquit, quae portant, mea sunt: mihi militant; ambo contra se pugnant, sed pro me: utinam ambo deficiant, et non alter ad alterum transeat, sed ad me! Proferam et ego aliquid, unde utrique percutiantur. Tu, Ariane, dieis majorem esse qui mittit, minorem qui mittitur: interrogo te et ego, Quis est major, qui praecedit, an qui praeceditur? Item quis est major, cui praeparatur aliquid venienti, an qui praeparat: cui exhibetur officium, an qui exhibet? Utique si hominum genus interroges, respondebit illum esse majorem, qui praeceditur, cui praeparatur, vel cui officium exhibetur. Tu inde vis probare minorem Filium, quia missus est: ego ostendo eum qui misit, praecedere illum quem misit; nec alterum eorum dico majorem, quia non audeo dicere vel minorem.

Isaias propheta dicit, Haec dicit Dominus Christo meo Domino, cujus apprehendi dexteram, ut subjiciam ante faciem ejus gentes. Ecce jam Filio misso comes est Pater.

Adhuc sequere: Et dorsa regum vertam, et aperiam ante eum januas, et portae non claudentur (Isai. XLV, 1). Ecce ille qui miserat, praecursor factus est. Quis enim major aut superior ante minorem januas aperit? vel quomodo id faciat, nisi paululum quoque praecesserit?

Be ashamed, Arians. The soldiers of Pilate did not dare to tear the tunic of the man already judged and hanging on the cross (John 19:24): and you attempt to divide the charity of God sitting in heaven, nay, charity itself, God? But attempt it; as much as you can, attempt it, you have already rushed into hell: for that tunic you will never tear. Likewise, through the prophet the Lord says, There is no God without me: a just God and a savior there is none besides me (Isaiah 45:21).

CHAPTER VII.

9. Against Sabellius. Here the Sabellian exults. For so that he may show the Father and the Son to be one and the same, he believes himself to be fortified by such testimonies. Against this, the Arians, to prove that the Father is one and the Son another, bring forward other testimonies, and say: To such an extent is the Father one and the Son another, and one greater, the other lesser; that the Father says to the Son, I have given you for a light to the nations (Is. 49:6); and the Son says, The Father has sent me (John 8:19). As far as I understand, that light of the nations is so clear and conspicuous that the heretics, not being able to comprehend and perceive it, whence being blinded, they cannot walk in it, but rather wander astray. The Arian says one thing, the Sabellian another. What a war! What says the Catholic to these things? The arms, he says, which they carry, are mine: they fight for me; both fight against each other, but for me: would that both should fail, and not one pass over to the other, but both to me! I too will bring forward something by which both may be struck. You, Arian, say that he who sends is greater, he who is sent is lesser: I also ask you, who is greater, he who precedes, or he who is preceded? Likewise, who is greater, he for whom something is prepared as he comes, or he who prepares it; he to whom service is rendered, or he who renders it? Surely if you ask the human race, it will respond that he is greater who is preceded, for whom preparation is made, or to whom service is rendered. From this you wish to prove the Son lesser, because he was sent: I show that he who sent precedes him whom he sent; nor do I say that either of them is greater, because I do not dare to say either is lesser.

Isaiah the prophet says: Thus says the Lord to Christ my Lord, whose right hand I have grasped, to subdue nations before his face. Behold, the Father is now a companion to the sent Son.

Follow further: And I will turn the backs of kings, and I will open the gates before him, and the doors shall not be closed (Is. 45:1). Behold, he who had sent has become a precursor. For who that is greater or superior opens the gates before one who is lesser? or how would he do that, unless he also preceded him a little?

Audi adhuc, Et portae, inquit, non claudentur. Quomodo? Ego ante te ibo (Ibid., 2). Vides quia qui miserat, et comitatur, et praecedit: mittit, et non discedit. Parum est quia non discedit, insuper et praecedit.

Jam tu discerne qui sit major, qui potior: ego enim nullam discretionem video, sed potius aequalitatem conspicio. Filius dicit de Patre, Misit me (Joan. VIII, 16). Pater Filio dicit, Ego ante te ibo. Recedat de medio discordiosa calamitas: aequalitas hoc exhibet, non disparilitas.

Adhuc sequere, ut clarius appareat quis cui dicat: Ego ante te ibo, et gloriosos terrae humiliabo.

Hic esto et tu, pagane. Audi quid dicat propheta. Non mihi ego quod volui scripsi: codex, in quo haec scripta leguntur, in armario Judaei habetur. Inimicus meus testis est meus; ab ipso quaere; aperi, lege, et crede. Dorsa, inquit, regum vertam, et gloriosos terrae humiliabo. Nonne reges terrae vides, qui ante persequabantur Christianos, nunc esse christianos? Nonne vides eos qui humiliabant Ecclesiam, humiles intrare in Ecclesiam? Nonne nunc vides ipsos habere defensores, quos ante habebat persecutores? Ego, inquit, ante te ibo, et gloriosos terrae humiliabo. Portas aereas conteram, et vectes ferreos confringam. Et dabo tibi thesauros absconditos, et arcana secretorum, ut scias quia ego sum Deus, qui voco nomen tuum, Deus Israel (Isai. XLV, 2, 3).

Audiat Sabellianus, Deus dicit, Deo dicit. Ergo duo sunt; qui dicit, et cui dicit.

Audiat et Arianus: Ego Deus, et non est alius extra me (Ibid., 5).

Diu est ex quo contra istas duas haereses certando laboro, et pene sum fatigatus.

Veni, Domine meus, Jesu praeliator fortissime, princeps exercitus Domini qui diabolum vicisti et saeculum, Apprehende arma et scutum, et exsurge in adjutorium mihi (Psal. XXXIV, 2).

Processurus ad praelium, et victurus in mundo mundum, oravit; non tanquam virtutis impotens, cum esset omnipotens; sed ut nobis, propter quod venerat, humilitatis magisterium exhiberet.

Et quid dixit? Pater, clarifica Filium tuum (Joan XVII, 1).

Modo Arianus maledictus dicit, Vides quia minor est, et claritatem non haberet, nisi Patrem petisset?

Exspecta, homo, quid festinas? Tu hominem vides, in qua forma non solum Patre, sed et angelis minor est (Psal. VIII, 6): homo paret, Deus latet.

Tu mihi ostendis hominem humilem: aperi oculos, et vide Deum sublimem, non angelis minorem, sed Patri aequalem.

Pater, inquit, Filium tuum clarifica: ecce minorem.

Hear yet further: And the doors, he says, shall not be closed. How? I will go before you (Ibid., 2). You see that he who had sent both accompanies and precedes: he sends, and does not depart. It is little that he does not depart; moreover, he also precedes.

Now you discern who is greater, who is more powerful: for I see no distinction, but rather behold equality. The Son says of the Father, He sent me (John 8:16). The Father says to the Son, I will go before you. Let the discordant calamity withdraw from the midst: equality exhibits this, not disparity.

Follow further, that it may appear more clearly who says to whom: I will go before you, and I will humble the glorious ones of the earth.

Be here you also, pagan. Hear what the prophet says. I did not write what I wished for myself: the book in which these things are read is held in the cabinet of the Jew. My enemy is my witness; seek from him; open, read, and believe. I will turn, he says, the backs of kings, and I will humble the glorious ones of the earth. Do you not see the kings of the earth, who before were persecuting Christians, now being Christians? Do you not see those who were humbling the Church, entering humble into the Church? Do you not now see those very ones as defenders, whom before she had as persecutors? I, he says, will go before you, and I will humble the glorious ones of the earth. I will break the gates of brass, and burst the iron bars. And I will give you hidden treasures, and the secrets of secret places, that you may know that I am the Lord, who call your name, the God of Israel (Is. 45:2, 3).

Let the Sabellian hear: God says, he says to God. Therefore there are two; he who speaks, and he to whom he speaks.

Let the Arian also hear: I am God, and there is no other besides me (Ibid., 5).

It is long that I have been laboring by contending against these two heresies, and I am almost exhausted.

Come, my Lord, Jesus, most brave warrior, prince of the army of the Lord who conquered the devil and the world, Take hold of arms and shield, and rise up to my help (Ps. 34:2).

About to proceed to battle, and about to conquer the world in the world, he prayed; not as if powerless in virtue, since he was omnipotent; but so that he might exhibit to us the mastery of humility, for the sake of which he had come.

And what did he say? Father, glorify your Son (John 17:1).

Now the accursed Arian says: Do you see that he is lesser, and would not have glory unless he had asked the Father?

Wait, man, why do you hasten? You see the man, in which form he is lesser not only than the Father, but even than the angels (Ps. 8:6): the man appears, the God is hidden.

You show me the humble man: open your eyes, and see the sublime God, not lesser than the angels, but equal to the Father.

Father, he says, glorify your Son: behold the lesser.

Adhuc sequere, Ut et Filius tuus clarificet te (Joan. XVII, 1): ecce aequalem.

Invenimus Filium agnoscentem Patrem, atque orantem, eique conjunctum, non ut putabatur ingratum.

Videamus quid de Filio dicat et Pater.

Assumpsit Jesus Petrum et Jacobum et Joannem fratrem ejus (Evangelii verba sunt), et duxit illos in montem excelsum seorsum, et transfiguratus est ante eos. Et resplenduit facies ejus sicut sol, vestimenta autem ejus facta sunt alba sicut nix. Et ecce apparuit illis Moyses et Elias cum eo loquentes (Matth. XVII, 1-3).

Moses et Elias, Lex et Prophetae; loquebantur cum illo, quia locuti erant de illo; ostendebant quem praedixerant, manifestabant quem prophetaverant.

Loquebantur: putas, quid loquebantur? Ut Judaei convincerentur, Pagani converterentur, Manichaei confunderentur, Haeretici comprimerentur, Catholici confirmarentur.

Loquebatur lex et gratia, asperitas et lenitas, terror et mansuetudo, praeceptum et adjutorium, ferramentum et medicus, umbra et lux, praeco et judex, sententia et misericordia.

Et quid post haec?

Respondens autem Petrus dixit ad Jesum: Domine, bonum est nobis hic esse; si vis faciamus hic tria tabernacula, tibi unum, Moysi unum, et Eliae unum (Matth. XXVII, 4).

Quid dicis, sancte Petre?

Mundus parturit, et tu secretum petis?

Vides ergo tot gentes in unum convenisse, et tu requiem quaeris?

Vides tenebras mundi, et tu lumen abscondis?

Nemo accendit lucernam, et ponit eam sub modio, sed super candelabrum, ut luceat omnibus qui in domo sunt (Id. V. 15).

Ista domus totus est mundus: lucernae accensio, Verbi est incarnatio: candelabrum autem, crucis est lignum: lucerna in candelabro lucens, Christus in cruce pendens.

Nemo accendit lucernam, et ponit eam sub modio, sed super candelabrum, ut luceat omnibus qui in domo sunt.

Vidisti tu, videamus et nos.

Tenebrae sunt, non offendamus in Paganis, non erremus in haeticis: luceat nobis lucerna, doceat nos Verbum in carne.

Videamus quid dicit Evangelista, videamus si admissum est consilium Petri: Adhuc, inquit, eo loquente, ecce nubes lucida obumbravit eos. Et ecce vox de nube dicens (Id. XVII, 5).

Omnes audiamus, nemo aures claudat.

Follow further: That your Son also may glorify you (John 17:1): behold the equal. We find the Son acknowledging the Father, and praying, and joined to him, not as was thought ungrateful.

Let us see what the Father also says of the Son.

Jesus took Peter and James and John his brother (these are the words of the Gospel), and led them up into a high mountain apart, and was transfigured before them. And his face shone like the sun, and his garments became white like snow. And behold, there appeared to them Moses and Elijah talking with him (Matt. 17:1-3).

Moses and Elijah, the Law and the Prophets; they were talking with him, because they had spoken of him; they were showing whom they had foretold, they were manifesting whom they had prophesied.

They were talking: what do you think they were talking about? That the Jews might be convinced, the Pagans converted, the Manichaeans confounded, the Heretics suppressed, the Catholics confirmed.

There spoke the law and grace, harshness and leniency, terror and mildness, precept and help, the iron tool and the physician, shadow and light, the herald and the judge, sentence and mercy.

And what after these things?

And Peter responding said to Jesus: Lord, it is good for us to be here; if you wish, let us make here three tabernacles, one for you, one for Moses, and one for Elijah (Matt. 17:4).

What do you say, holy Peter?

The world is in labor, and you seek a secret place?

Do you see then so many nations come together into one, and you seek rest?

Do you see the darkness of the world, and you hide the light?

No one lights a lamp and puts it under a bushel, but on a lampstand, that it may shine to all who are in the house (Matt. 5:15).

That house is the whole world: the lighting of the lamp is the incarnation of the Word: the lampstand, however, is the wood of the cross: the lamp shining on the lampstand is Christ hanging on the cross.

No one lights a lamp and puts it under a bushel, but on a lampstand, that it may shine to all who are in the house.

You have seen, let us also see.

There is darkness, let us not stumble among the Pagans, let us not err among the heretics: let the lamp shine for us, let the Word in the flesh teach us.

Let us see what the Evangelist says, let us see if the counsel of Peter was admitted: While he was yet speaking, he says, behold a bright cloud overshadowed them. And behold a voice from the cloud saying (Matt. 17:5).

Let us all hear, let no one close his ears.

Audiant Pagani irrisores, audiant Judaei persecutores, audiant Manichaei phantasmatum somnatores, audiant haeretici erronei litigatores; audiant, et maxime audiant etiam Catholici, fideles Dei cultores.

Isti audiant ut instruantur, illi ut corrigantur: aut isti audiant ne seducantur, illi ut puniantur.

Quid dicit vox de nube? Hic est Filius meus dilectus in quo mihi bene complacui (Ibid., et III, 17).

Ubi estis qui adversamini Filio Dei?

Pater dicit, Hic est Filius meus: et tu dicis, Non habet Filium Deus.

Tu pagane, quid stas foris et murmuras? Intra huc in scholam Dei, aperi aures cordis tui, audi vocem Domini, et discas Filium Dei.

Quid agetis, Judaei, qui occidistis Filium Dei?

Quo fugietis, ubi vos abscondetis? Qui montes, quae petrae super vos casurae sunt?

Et si in cavernis petrarum vos absconderitis, inde extraham vos, dicit Dominus (Jerem. XLIX, 16).

Sed et vos venite, intrate, consilium meum audite, desperare nolite: quoniam sunt reliquiae homini pacifico (Psal. XXXVI, 37).

Saevistis, occidistis, sanguinem Christi fudistis, in periculo estis, Filio Dei increduli fuistis.

Quid ergo facere nunc habetis, nisi ut credentes baptizemini, et bibatis sanguinem quem fudistis?

Non est quod horreatis: fusus est sanguis medici, et factus est medicamentum phrenetici.

Quid dubitatis? Gustate, et videte, quoniam suavis est Dominus (Psal. XXXIII, 9).

Quid, tu manichaeae, quamdiu phantasmata somniabis?

Evigila, et vide; nubila tonant.

Quid tonant? Hic est Filius meus dilectus (Matth. III, 17; XVII, 5).

Vide in terra hominem verum, audi de coelo Deum verum: vide in terra hominis filium, audi de coelo Dei esse Filium.

Utrumque verum esse cognosce, id est, Deum et hominem, Filium Dei et filium hominis unum eundemque esse Deum et hominem.

Agnosce hominem, et placabis Deum.

Cave ne offendas in petra, et mortis patiaris ruinam: quia quod tu somnias, vanitas est; quod Deus tonat, veritas est.

Audi, tu Sabelliane, audi de coelo Patrem, vide in terra Filium, et noli dicere, Idem est Pater qui Filius.

Let the mocking Pagans hear, let the persecuting Jews hear, let the Manichaeans, dreamers of phantasms, hear, let the erring heretical litigants hear; let them hear, and especially let the Catholics, the faithful worshipers of God, also hear.

Let the former hear that they may be instructed, the latter that they may be corrected: or let the former hear lest they be seduced, the latter that they may be punished.

What says the voice from the cloud? This is my beloved Son, in whom I am well pleased (Matt. 17:5 and 3:17).

Where are you who oppose the Son of God?

The Father says, This is my Son: and you say, God has no Son.

You pagan, why do you stand outside and murmur? Enter here into the school of God, open the ears of your heart, hear the voice of the Lord, and learn of the Son of God.

What will you do, Jews, who killed the Son of God?

Whither will you flee, where will you hide yourselves? What mountains, what rocks are to fall upon you?

And if you hide yourselves in the caverns of the rocks, thence will I drag you out, says the Lord (Jer. 49:16).

But you also come, enter, hear my counsel, do not despair: since there are remnants for the peaceful man (Ps. 36:37).

You were fierce, you killed, you shed the blood of Christ, you are in danger, you were incredulous of the Son of God.

What then have you to do now, but that believing you be baptized, and drink the blood which you shed?

There is nothing for you to dread: the blood of the physician was shed, and it was made the medicine of the frantic man.

Why do you doubt? Taste and see, that the Lord is sweet (Ps. 33:9).

What of you, Manichaean, how long will you dream of phantasms?

Wake up and see; the clouds thunder.

What do they thunder? This is my beloved Son (Matt. 3:17; 17:5).

See on earth the true man, hear from heaven the true God: see on earth the son of man, hear from heaven that he is the Son of God.

Know both to be true, that is, God and man, that the Son of God and the son of man are one and the same God and man.

Acknowledge the man, and you will appease God.

Take care lest you stumble on the rock, and suffer the ruin of death: because what you dream is vanity; what God thunders is truth.

Hear, you Sabellian, hear from heaven the Father, see on earth the Son, and do not say, The Father is the same as the Son.

Audi, et tu Ariane, et in Patre et in Filio noli errare, sed sequere unitatem, et vide divinitatem.

Domine, audiamus quid dicis de Filio tuo:

Hic est, inquit, Filius meus.

Vide in terra hominis filium, audi de coelo Dei esse Filium.

Meus dilectus in quo mihi bene complacui.

Et quid?

Ipsam audite.

Deo gratias.

Intonuit praeceptum Dei, et remotum est consilium Petri.

Gratias tibi, Deus Virtus; gratias tibi, Deus Pater, qui et Filium tuum ostendisti, et mihi doctorem dedisti.

Recedat Sabellianus, recedat Arianus, recedant caeterae pestes, recedat omnis iniqua doctrina.

Doceat Deus, non Arius: doceat Dei Filius, non Filii adversarius.

Dic, Domine meus Jesu, doce, discam quod doceam.

Sabellianus dicit, Ipse est Pater qui Filius.

Arianus dicit, Alius est Pater, alius Filius; Pater major, Filius minor.

Adversatur, clamat, litigat, pugnat, turbas congregat, contra Christum dimicat.

Ille sanguinem fudit, ut redimat; iste pecuniam spargit, ut perimat.

Speluncam fabricat, illic catholicum praefocat, christianum vocat paganum, baptizato ingerit Baptismum, contra id quod scriptum est, Qui semel lotus est, non indiget denuo lavari (Joan. XIII, 10).

Clamat homo, Christianus sum: quid me dicis esse quod non sum? Clamat, Fidelis sum: et ille dicit, Accipe a me pecuniam.

Clamat, Redemptus sum: et ille dicit, Accipe a me aurum.

Quid das, aut quid auferis?

Das pecuniam, ut auferas gratiam: das pecuniam, ut auferas vitam: das pretium, ut auferas quod emptus sum.

Quid emis ab empto?

Pretium meum, non aurum, sed sanguis Christi est: non me seducis, non me decipis; quantumcumque mihi conferas, non mihi tollis pretium meum.

Pecunia tua tecum sit in perditionem (Act. VIII, 20): nam pretium meum non habet pretium.

Clamat homo: Fidelis sum, et tu exsufflas.

Clamat, In nomine Patris et Filii et Spiritus sancti baptizatus sum, et exsufflas.

Hear, you also Arian, and do not err in both the Father and the Son, but follow unity, and see the divinity.

Lord, let us hear what you say of your Son:

This is, he says, my Son.

See on earth the son of man, hear from heaven that he is the Son of God.

My beloved, in whom I am well pleased.

And what?

Hear him.

Thanks be to God.

The precept of God thundered, and the counsel of Peter was removed.

Thanks be to you, God of Virtue; thanks be to you, God the Father, who both showed your Son, and gave me a teacher.

Let the Sabellian withdraw, let the Arian withdraw, let the other pests withdraw, let all iniquitous doctrine withdraw.

Let God teach, not Arius: let the Son of God teach, not the adversary of the Son.

Speak, my Lord Jesus, teach, let me learn what I may teach.

The Sabellian says: He himself is the Father as well as the Son.

The Arian says: The Father is one, the Son another; the Father greater, the Son lesser.

He opposes, he cries out, he litigates, he fights, he gathers crowds, he battles against Christ.

The former shed blood, that he might redeem; the latter scatters money, that he might destroy.

He builds a cavern, there he suffocates the catholic, he calls the christian a pagan, he forces baptism upon the baptized, against that which is written: He who has been washed once does not need to be washed again (John 13:10).

The man cries out: I am a Christian: why do you say I am what I am not? He cries out: I am a believer: and he says: Receive money from me.

He cries out: I am redeemed: and he says: Receive gold from me.

What do you give, or what do you take away?

You give money, that you may take away grace: you give money, that you may take away life: you give a price, that you may take away that I have been bought.

What do you buy from the bought?

My price is not gold, but the blood of Christ: you do not seduce me, you do not deceive me; however much you may confer upon me, you do not take away my price.

May your money be with you unto perdition (Acts 8:20): for my price has no price.

The man cries out: I am a believer, and you breathe out upon me.

He cries out: I have been baptized in the name of the Father and of the Son and of the Holy Spirit, and you breathe out upon him.

Quid ergo Christiano reservas, in quo Patrem et Filium et Spiritum sanctum exsufflas?

An forte novam fidem, novum baptisma, novum deum de transmarinis partibus advexisti?

Dic, meus doctor sancte Paule, doce, divini juris perite, sponsi amice: homo iste modo venit, mundum subvertit, et fidei unitatem scindit, Trinitatem dividit, non sibi consentientem rebaptizare contendit; quid facio? In ipso Jesu per Evangelium tu me genuisti (I Cor. IV, 15), in Christo baptizatus sum.

An forte est aliud baptisma aut alia fides?

Absit, inquis: Una fides, unum Baptisma, unus Deus et Pater omnium (Ephes. IV, 5, 6).

Si ergo una fides est, imo quia et una est fides, unum Baptisma, unus Deus et Pater omnium: jam credidi, jam baptizatus sum, jam Deum habeo Patrem: quare homicidam patior Arianum?

Subveni, Domine meus Jesu, et accingere gladium tuum circa femur, potentissime (Psal. XLIV, 4).

Omnium potentissime, egredere, occide eos in se, ut vivant in te, desinant persequi me.

Sabelliani te subtrahunt, Ariani te minuunt: tu quid dicis de te?

Pater dixit ut te audiamus: cum te audimus, ipsum audimus: uno ictu utrosque percute adversarios.

Pereant, inquit, vaniloqui, et mentis seductores, Arianus et Sabellianus: nam Ego et Pater unum sumus (Joan. X, 30).

Non dixit, Ego et Pater unum sum; sed, Ego et Pater unum sumus.

Quod dico, unum, audiat Arianus: quod dico, sumus, audiat Sabellianus.

Non dividat Arianus, unum: non deleat Sabellianus, sumus: sed ambo veniant, et sint etiam ipsi in nobis unum, sicuti ego et Pater unum sumus (Id. XVII, 11).

Ergo si Pater et Filius unum sunt, imo quia indubitanter unum sunt, non duo dii, sed unus Deus: non mimicum aliquid propheta scripsit, sed verum dixit, Domino dicente, Ante me non est formatus Deus, et post me non erit (Isai. XLIII, 10).

Docuit veritas veritatem, et gladio bis acuto omnem peremit errorem.

Si adhuc haeretici reluctantur, audiant Catholici definitivam sententiam, quam sequantur.

What then do you reserve for the Christian, in whom you breathe out against the Father and the Son and the Holy Spirit?

Or perhaps you have brought a new faith, a new baptism, a new god from overseas parts?

Speak, my holy teacher Paul, teach, skilled in divine law, friend of the bridegroom: this man has just come, he subverts the world, and rends the unity of the faith, divides the Trinity, contends to rebaptize one who does not agree with him; what do I do? In that very Jesus through the Gospel you begot me (1 Cor. 4:15), I was baptized in Christ.

Or is there perhaps another baptism or another faith?

Far be it, you say: One faith, one baptism, one God and Father of all (Eph. 4:5, 6).

If therefore there is one faith, nay because there is also one faith, one baptism, one God and Father of all: I have already believed, I have already been baptized, I already have God as my Father: why do I suffer the homicidal Arian?

Succor me, my Lord Jesus, and gird your sword upon your thigh, most mighty one (Ps. 44:4).

Most mighty of all, go forth, kill them in themselves, that they may live in you, let them cease to persecute me.

The Sabellians withdraw you, the Arians diminish you: what do you say of yourself?

The Father said that we should hear you: when we hear you, we hear him: strike both adversaries with one blow.

Let the vain-talkers perish, he says, and the seducers of the mind, the Arian and the Sabellian: for I and the Father are one (John 10:30).

He did not say, I and the Father am one; but, I and the Father are one.

What I say, one, let the Arian hear: what I say, we are, let the Sabellian hear.

Let the Arian not divide the one: let the Sabellian not delete the we are: but let both come, and let them also be one in us, just as I and the Father are one (John 17:11).

Therefore if the Father and the Son are one, nay because they are undoubtedly one, not two gods, but one God: the prophet wrote nothing theatrical, but spoke the truth, the Lord saying: Before me no God was formed, and after me there shall be none (Is. 43:10).

Truth taught truth, and with a two-edged sword destroyed every error.

If the heretics still resist, let the Catholics hear the definitive sentence, which they should follow.

Audistis Patrem quid dixerit de Filio, audistis Filium quid de Patre dixerit vel de se. Si quis vobis evangelizaverit praeter id quod accepistis, anathema sit (Galat. I, 8). Diximus de Patre et Filio quod potuimus, et quantum potuimus, si tamen aliquid digne potuimus. De Spiritu sancto tacuimus, sed non eum separavimus; quidquid enim de Patre et Filio diximus, etiam de Spiritu sancto diximus. Est enim in illis et cum illis aequalis et unus, non minor, aut tertius deus. Quid aliud dicam fatigatis fatigatus? Qui Spiritum sanctum a Patre et Filio aeternitate et substantia vel communionem separat, et qui negat Spiritum sanctum non esse Patris et Filii, plenus est spiritu immundo, vacuus Spiritu sancto. Ideo enim Deus dicitur charitas (I Joan. IV, 8), quia non partibus dividit unitatem, sed ineffabiliter coagulat Trinitatem. Ipsa est enim Trinitas unus Deus, turris fortitudinis a facie inimici (Psal. LX, 4), qui in se credentes custodit in saecula saeculorum. Amen.

You have heard what the Father has said of the Son, you have heard what the Son has said of the Father or of himself. If anyone preaches to you a gospel other than what you have received, let him be anathema (Gal. 1:8). We have spoken of the Father and the Son as we were able, and as much as we were able, if indeed we were able to say anything worthily. We have been silent about the Holy Spirit, but we have not separated him; for whatever we have said of the Father and the Son, we have also said of the Holy Spirit. For he is in them and with them, equal and one, not lesser, nor a third god. What else shall I, being weary, say to you who are weary? He who separates the Holy Spirit from the Father and the Son in eternity, substance, or communion, and yet affirms that the Holy Spirit is of the Father and the Son, is full of an unclean spirit, empty of the Holy Spirit. For God is called love (1 John 4:8) for this reason, because he does not divide the unity into parts, but ineffably consolidates the Trinity. For the Trinity itself is one God, a tower of strength against the face of the enemy (Psalm 60:4), who guards those who believe in him for ever and ever. Amen.