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“the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.”

In order to make it clear, just how the battle was won, and just what the rod uplifted in his hand signified at Rephidim, “Moses built an altar, and called the name of it Jehovah-nissi,”—the Lord is my flag; in Jehovah’s name I battle.

H. CLAY TRUMBULL.

A NEW SECOND-CENTURY CHRISTIAN
DIALOGUE.

TRANSLATOR’S PREFACE.

[THE dialogue which is here for the first time translated and given to the public is one of the earliest documents of the Church; for it was written not many years after the destruction of Jerusalem in the year 135, and therefore belongs to the epoch of Justin Martyr, to whose dialogue with Tryphon it bears the closest resemblance, in the attitude assumed towards the conquered Jews, in its treatment of the Messianic argument, in its Christology, and in its general tone and style. Yet it is not excerpted from that writer, but is an independent document. On the other hand, it was certainly the inspiring document of several writings which have come down to us. These are, firstly, the *Adversus Judæos* of Tertullian; secondly, the *Altercatio Simonis Judæi et Theophili Christiani*, which has been edited by Prof. Harnack, and by him ascribed in its present form to the middle of the fifth century; thirdly, the turgid and monkish dialogue published in 1671 by Acherius in his *Spicilegium*, and entitled, *Altercationes Zacchæi Christiani et Apollonii Philosophi*. This last must have been written soon after 400 A.D.; fourthly, the *ἀντιβολή Παπίσκου καὶ Φίλωνος Ἰουδαίου*, edited by A. C. McGiffert, New York, 1889. The dependence of

this Greek dialogue on our own is very marked, and by preserving the name Papiscus as that of an interlocutor it establishes a link between Ariston's dialogue and our own.

For Harnack argues with much force and acumen that the *Altercatio Simonis* was a recension of the lost dialogue between Jason and Papiscus, attributed to Ariston of Pella, and mentioned by Celsus, the second-century assailant of Christianity, by Clement, Origen, Jerome. Harnack's arguments apply with double force to this Armenian dialogue, which inserts many things which are absent in the *Altercatio Simonis*, but which ought to be in it, and omits some things which are in that *Altercatio*, but which should not be, supposing it to represent Ariston's dialogue. There is thus very good reason to suppose that in the Armenian we have recovered, in part at least, the lost dialogue of Jason and Papiscus. The intrusion of the name Athanasius as that of the Christian interlocutor need not trouble us. It was a fourth-century device for recommending to orthodox readers a much older document. Similarly, in the Latin *Altercatio* the name of another Bishop of Alexandria, Theophilus, has been substituted. It may be noticed that in the Prologues of Euthalius to the Acts and Epistles the names of the same two Patriarchs of Alexandria were substituted for the less orthodox name of Meletius, to whom they seem to have been originally inscribed. Each successive redactor of a dialogue would fill in the names as he liked; and this Armenian text gives us some reason to suppose that in the original Greek document the interlocutors were simply called a Jew and a Christian respectively. I have stated these conclusions dogmatically; but, on another occasion, I shall substantiate them at length. The Armenian version here rendered seems to have been made in the sixth or seventh century, and is in a pure and classical style. I first read part of it in a codex at Etschmiadzin in 1891; I now translate it from a text lately printed at San Lazaro, which forms part of an edition of the Armenian versions of Athanasius, which it is my privilege to assist the Mechitarists to bring out, and which will shortly appear. I hope that the publication of the Armenian in an English form has led to the finding of the original Greek text, which I believe lurks in a Greek codex of the royal

library of Vienna, *Cod. Theol. Gr.*, 248, fol. 38-48, described by Petrus Lambecius in his commentaries, vol. 5, p. 135. In this codex the piece is entitled, "Athanasius, Archbishop of Alexandria, his discourse with Zacchæus, a *Nomodidaskalus* of the Jews." This Greek text I have not yet read, but hope soon to edit. The Armenian title answers more nearly to the word *antilogia*, by which Origen describes the dialogue of Ariston, than does the *logos* of the Vienna codex. The numbers inset in my translation indicate the pages of the Armenian text.—FRED. C. CONYBEARE.]

QUESTIONS AND ANSWERS; OR, AN INTERCHANGE OF
ARGUMENTS BETWEEN ATHANASIUS, BISHOP OF ALEX-
ANDRIA, AND ZACCHÆUS, A JEW.

.¹

Zacchæus said: Ye Christians are in error, first and foremost, in thinking there is another God than the one only God, whereas the Scriptures do everywhere assert that there is no other God. "*Hear Israel, the Lord thy God is one Lord*";² and again, "*I am God the First, and I am after the Same; and except Myself other God there is none*";³ and again, "*Hear, my people, and I will speak unto thee, Israel, I will give testimony. There is not in thee a new-fangled God, nor shalt thou worship a strange God. For I am the Lord thy God, who brought thee out of the land of Egypt*";⁴ along with other such testimonies. In the second place, because ye call Christ God and (say that He is) passible, and [born] of a woman. This ye are not ashamed to say.

Athanasius said: Dost thou wish me first and foremost to prove to thee that in the [192] Scriptures it is written that Christ is also God; and yet there are not two Gods;

¹ These dots represent a lacuna left in the Armenian codices at the beginning of the dialogue. Cf. Harnack, *Die Altercatio Simonis*, p. 125.

² Deut. vi. 4.

³ Isa. xlv. 6.

⁴ Psa. lxxxi. 8-10.

and likewise that Christ is passible and born of a woman, and that we need not be ashamed to confess Him?

Z. Prove that God is also Christ, and yet that there are not two Gods.

A. First thou must learn that Christ is God, and then thou wilt know that there are not two Gods.

Z. Proceed.

A. I desire first to guide thee in the ancient Scriptures, and after that to lead thee on to the rest.

Z. Thou canst not demonstrate it.

A. Does not Moses¹ represent God as saying, "*Let Us make man in Our image and likeness*"? To whom dost thou suppose God Himself to have spoken?

Z. Surely Christ did not then exist, since He was born under Cæsar Augustus.

A. The Word always existed as God,² and was called Christ when united with the flesh.

Z. Whence is it clear that He was?

A. First let us find out to whom God spake, and so we shall come to know whether He [to whom He spoke] was made flesh or not.

Z. I say that it was not Christ to whom He spoke.

A. Would God say to any one at all, "*Let Us make man in Our image and likeness*"?

Z. He said it to Himself.

A. But He saith not, I will make man, but "*Let Us make.*"

Z. He spake to angels.

A. Then do you aver angels to be fellow-workers with God?

Z. And what is there odd in that?

[193] A. Why in that case He no longer created and made all things by His wisdom.

¹ Gen. i. 26.

² Cf. John i. 1.

Z. Yes, He created and made all things by His wisdom.

A. Then surely it was to that [wisdom] He said, "*Let Us make man in Our image and likeness.*"

Z. Surely the wisdom of God is not Christ?

A. Be not in a hurry; but let us inquire gently and reverently, having a good conscience.

Z. How then canst thou prove that the wisdom is Christ?

A. Thou dost allow at all that God made all things by wisdom?

Z. So is it written.

A. But if by His wisdom, then is meant His Word; as the prophet declares, saying,¹ "*By the word of the Lord the heavens were established*"?

Z. Yes, but 'tis not about Christ that He spoke.

A. Thou dost avow therefore that the Word is wisdom, to whom He said, "*Let Us make man in Our image and Our likeness*"?

Z. Yea.

A. So then in using the word "Our" He declared the personality of His hearer. For He said not in *My* image and likeness, but in *Our*.

Z. Do you mean to say that the wisdom of God was another God?

A. Another God as touching personality, but not as touching (or according to) nature.

Z. So then Christ is a Goddess.

A. Say thou God; and do not, like a Jew, suppose concerning incorporeal beings that distinctions of male and female hold good. You must hold such language about them as you would even about bodies; for thy soul is nominally called feminine, yet it is not male or female.

Z. And prove that the wisdom of God is called God, and is a distinct person.

¹ Psa. xxxiii. 6.

A. First understand—for it was proved—that it is some Power, according to the Scriptures, to which God said, “*Let Us make man in Our image and likeness.*” Next that the prophet declares this Power to be the wisdom of God, thus: “*All things didst Thou make by wisdom.*”¹ And this same Wisdom he called the Word, saying: “*By the Word of the Lord the heavens were established, and by the breath of His mouth all their powers.*”² And from the fact that God is incorporeal, it is clear that He did not make the word by means of vocal organs nor yet the spirit (*lit.* breath) by means of breathing organs previously set in motion.

Z. Granted that the Wisdom,—unto which God said, “*Let Us make man in Our image and in Our likeness,*”—is some Power, yet surely the Power is not God?

A. It is to this very Power God said: “*Behold, Adam is become as one of Us.*”³

Z. Surely He said not, “*Behold, Adam is become as one of Us, God*”?

A. Let it be admitted that there is some Power unto which God is wont to speak, and that it is this Power that through Solomon saith: “*When He did prepare the heavens, I was by Him. I was along with Him adjusting, and I it was in whom He delighted.*”⁴

Z. Yet He did not say, “*I also was God.*”

A. The Word will progress in spiritual stature and wisdom.⁵

[195] Z. Prove that it is even another God.

A. Unless one first learn the letters, one cannot read the syllables. So it is needful first to write, and then only can one understand what is said and signified by the writing.

Z. Now I know that there is some Power in which God

¹ Psa. civ. 24.

² Psa. xxxiii. 6.

³ Gen. iii. 22.

⁴ Prov. viii. 30.

⁵ Cf. Luke ii. 52.

delighteth. That it is also God thou surely hast not proven.

A. When the Scripture says¹: “*The Lord God appeared to Abraham, and said, I will not hide from Abraham, My servant, that which I am about to do. Abraham shall become a great and mighty race, and in him all the nations of the earth shall be blessed. For I knew that he strictly enjoineth his sons, and his household after him, to keep the paths of the Lord God, to work mercy and justice, in order that the Lord God may bring upon Abraham that which He promised unto him. And saith the Lord God, (the clamour) of Sodom and Gomorrah hath waxed before Me, and their sins have much increased. And now will I going down see whether, according to their cry which has gone up before Me, it shall be fulfilled; but if not, that I may know. And the men turned thence and came to Sodom, and Abraham was standing before the Lord. And Abraham drew near and said, ‘Thou dost not consume the just with the wicked? And shall the just man be even as the wicked? If there shall be fifty just [men] in the city, wilt Thou destroy them, and wilt Thou not spare all the places because of fifty just men, if they be therein. Do Thou not do this thing, to destroy the just with the unjust, and the just man shall be even as the unjust. Heaven forefend that it should so be with Thee, who dost judge all the earth! Surely Thou wilt not execute this judgment of Thine. And the Lord said, If there be in Sodom fifty just men in the city, I will spare all the places for their sake.’*” And thus [196] he took away five, and again five, and he reached even to the number ten. Whom then dost thou allege to have thus spoken with Abraham, very God Himself or His power?

Z. Very God Himself.

A. When next the Scripture says²: “*And the Lord rained on Sodom and on Gomorrah sulphur and fire from the Lord from heaven, and destroyed their cities and all that was*

¹ Gen. xviii. 17.

² Gen. xix. 24.

around them"—then from what Lord did the Lord God rain upon Sodom and Gomorrah sulphur and fire?

Z. It says not that the Lord God rained, but "*the Lord rained.*"

A. Rather all through the Scriptures is it written "the Lord God." Let us see together if it is not God. Is it not clear that the Lord God who rained is He that said to Lot: "*Behold, I have done honour to thy face even in this thing, not to destroy the city of which thou speakest*"? ¹

Z. Not so, but "*the Lord rained on Sodom and on Gomorrah from the Lord fire and sulphur*" means "an angel rained from the Lord God."

A. So then thou callest the angel of the Lord, Lord; but his Power thou dost not call Lord?

Z. I said that He called the angel Lord; raining from the Lord God. Surely He did not call His Power Lord?

A. We said at the beginning of our discussion that the words of Scripture, "*Wisdom wrought all things,*" prove that as it made all else, so it wrought this also. For surely it is not [apart] from all else, this raining of fire and sulphur on Sodom and Gomorrah?

Z. So, then, the Lord God rained from the Lord Wisdom?

A. Nay. This Wisdom being Lord and God, rained from the Lord God fire and sulphur.

[197] The Jew said: But it says not "from the Lord God," but "*from the Lord.*" So then Wisdom is called the Lord God, but God is called Lord only.

A. Because it is acknowledged by all that the cause and begetter of wisdom is Lord and God, therefore it predicates of Him Lord only, but in connection with wisdom it adds God, for He knew of those who disbelieved therein.

Z. So then there are two Gods.

A. Two Gods there are not, because their nature is one

¹ Gen. xix. 21.

and their will identical and one their concord. And just as you speak of a king and of a king's image, without thereby speaking of two kings, but only of one, so also there is God and God's image and wisdom, but not therefore two Gods. And again in the case of man the image is resemblant; but in the case of God [it is] by nature.

Z. Since God is God, God and the image are two Gods.

A. They are two Gods when the archetype wills one thing and the image another. But when their wills are the same and also their thoughts, and also their knowledge and nature the same, then there is one God by reason of the unchangeable essence. Wherefore Moses himself, in order to demonstrate the joint nature in character, will and essences of husband and wife, used the words "*one flesh*": "*Therefore shall a man leave his father and his mother and shall follow his wife, and they twain shall be one flesh.*"¹ And in the canticle² he says: "*The horse and his rider hath He thrown into the sea,*" because of their identity of nature. Now he speaks of the horse and the rider, the more so as being bodies, in the singular; but the bodiless God and His word,—being God,—He has not called by a plural appellation.

[198] Z. Let us grant that Wisdom is also God. Surely Christ is not, and from a woman too?

A. This very Wisdom, being alone and truly God of God, because of men's lost condition, consented to appear upon earth, that in her own person she might save by the free will of the Father the races of men. And having then cleansed the Virgin Mary, she took from her flesh; that mingling with men in the flesh, she might through the same save the races of men.

Z. Thou blasphemest, fellow, when thou allegest the wisdom of God to exist in the human womb.

¹ Gen. ii. 24.

² Exod. xv. 1.

A. Be not alarmed, and I will satisfy thee out of the Scriptures, that not only did the Godhead fashion Himself a temple in the womb of Mary, but that the wisdom of God is in every woman's womb, [the wisdom] which creates and hallows men. Wherefore also she said to Jeremiah¹: "*Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb, I hallowed thee.*"

Z. Yes, it fashions and creatively makes. But surely it enters not into the womb.

A. First and foremost then, does it not itself say that it fashioned the womb of woman, yea, and all the limbs of the body as well?

Z. Yes.

A. So then, if she deigned to take clay from the earth and in the beginning with her own hands to fashion this womb, and the whole of the limbs which appertain to the body, why are you shocked to hear that she made for herself a temple in the womb,—she who deigned originally to make this herself? And if she fashions it, then she fashions it being within; for the Deity is everywhere, and possesses what is within and what is without alike. And again [199] this sun which shines by day touches the bodies of the dead, and shoots his rays upon foul things and stench; yet is not hurt nor defiled, but rather the more is useful for these dead things, since it dries up their foul odour consuming it.² And dost thou think that the Deity is polluted, and dost not rather believe that it cleanses the womb and opens the doors of the matrix in all cases, like a wise architect planning, making alive, bringing to perfection?

Z. But did the wisdom of God appear on earth?

A. What wonder if so? Hear Jeremiah, who says: "*He is our God. There shall not be reckoned beside Him any other. He hath found out all the ways of wisdom, and given*

¹ i. 5.

² I have kept the want of grammatical nexus of the original.

her to Jacob His servant and to Israel her beloved. Thereafter she appeared upon earth and consorted with men."¹

Z. 'Tis not written in Jeremiah.

A. Hast thou read the Epistle of Baruch, that thou mayest know and believe that it is so written?

Z. I know that it is written in the said Epistle, but not in Jeremiah.

A. Jeremiah, along with the Lamentations and with Baruch and the Epistle, is all written in one book, and the four are entitled the book Jeremiah.

Z. Thou hast not yet proved that the wisdom is Christ.

A. I desire to guide thee unto the words which are read, that God was declared to consort with men; and then, by leading thee on thus from the Scripture, to proceed to instruct and make thee wise.

Z. God "*appeared on earth and consorted with men*"; for from His holy temple He appeared to the prophets and patriarchs.

[200]. A. After that He is said to have "*appeared upon earth and consorted with men.*" Whence it is clear that He means *after* the law. Fear then to scoff, lest thou be found in the day of judgment saying, *He it was whom we aforetime turned to ridicule.*²

Z. The proof is in Scripture, and I consent.

A. First own that God was born upon earth, and that He is Emmanuel, about whom Isaiah the prophet said: "*Behold a virgin shall conceive and bear a son, and they shall call His name Emmanuel, which is being translated—God with us.*" For in that way I shall progressively convince thee that of His own free will He died for all of us.

Z. Surely every just one is not God.

A. None else was Emmanuel, none else from a virgin.

The Jew says: And canst thou persuade me that Mary, being a virgin, bore [a child]?

¹ Baruch iii. 35-37.

² Sap.

The Orthodox says : The prophet says, *Lo, a virgin, etc.*¹

Jew : Lo here a young woman is mentioned, and not a virgin.

Orthodox : But what sign is there in a young woman, a virgin being known by a man and conceiving, since God said² : “*Seek thee a sign for thyself from the depth or from the height,*” and the prophet said : “*I will not seek nor tempt the Lord.*” And therefore he adds and says : “*Surely*” [201] “*it were a small thing for you to inflict trouble on men, and how shall he inflict trouble on the Lord? Therefore the Lord Himself shall give a sign. Behold a virgin shall conceive and shall bear a son, and they shall call His name Emmanuel.*”

Was then the great sign which the Lord Himself was to give in behalf of all, was this to consist merely in a young woman conceiving from a man and bearing a son, like any other human being according to universal custom?

Jew : This was the sign that *before ever the child knew how to call its father or mother, it was to take the power of Damascus and the spoil of Samaria.*

A. And what child, ere it knew how to call father or mother, ever refused the evil and chose the good, and took the power of Damascus and the spoil of Samaria, save only Christ alone? For when He was laid in a manger, the magi came sent by Herod to seek Him out and scrutinise him.³ But that they did not, which Herod demanded of them. For they worshipped Him, and gave gold, frankincense and myrrh; that the saying might be fulfilled which said that ere the child knew how to call father or mother, He should take the power of Damascus and the spoil of Samaria.

Z. Were the magi Damascenes?

A. In the Scriptures they call those who are disposed in

¹ Isa. vii. 14.

² Isa. vii. 10.

³ Or “cast his horoscope.”

such and such a manner [if as] Egyptians, Egyptians, and if in the same way as Canaanites, they call them Canaanites, and by analogy Amorheans from Amorhean [vices]. Wherefore the prophet cries out against your race saying¹: *Your father was an Amorhean and your mother a Hittite*. So he called the Magi who were disposed in the same way Damascenes and Samaritans.

[202]. Z. Why, if the Christ thou speakest of was to come at all, did not the prophets openly proclaim Him to be so and so? For at present you simply, in a plagiarizing manner, produce to me testimonies sometimes of this prophet and sometimes of that, and sometimes of a third. Could not any single one of them say right out in a lucid way that the wisdom of God was about to be made flesh, and to suffer this and that or do this and that?²

Whereunto answered Athanasius,—

When so many have spoken without your believing them, how will you believe a single one when he speaks?

The Jew said: And why, then, did not all of them so speak as that none should trip (or be scandalized)?

A. How would the preaching still be a mystery, if it had been preached straight out and transparently. Or put it in another way. God knew that you are an evil race and a congregation full of lawlessness, and therefore spake these things in parables; that you might not, having heard that the heathen are to possess the inheritance of God, burn the writings rather than that the heathen should read them and be saved. For if you delivered Him up to be crucified for this reason, that He said:³ “*The vineyard shall be taken from you, and shall be given to the heathen who bring forth fruit,*” how would you not all the more have burned the writings,—you who crucified the Lord and stoned His

¹ Ezek. xvi. 3, and cp. *Tertul. adv. Marc.*, iii. 13, and Justin Mart., *Dial.* 77.

² Cf. ἀντιβολή Παπίσκου, § 11.

³ Cp. Luke xxi. 41, and *Ananst. Sin. Qu.* 139, p. 594, in Resch.

preachers! So that if it had been proclaimed outright, you would certainly have done so. For if after so many manifest signs in Egypt and wonders in the Red Sea, or after so many marvels that ensued, you still fell away to idolatry, saying to Aaron, '*make us gods,*' how is it not clear that, being endowed with such a character, you would certainly have done so?

Z. Art thou not ashamed to assert the Cross of the Lord, or of God, or of His power or wisdom?

A. I am not ashamed to assert what the prophets were not ashamed to.

Z. And canst thou prove that the prophets declared that He should be crucified?

A. Moses was the first to declare it: ¹ "*And ye shall see your life hanging before your eyes, and shall not believe in your life. At dawn thou wilt say, When will it be evening? and at eventide thou shalt say, When will it be dawn?*" "*For at the sixth hour there was darkness over all the earth until the ninth hour,*" and at the ninth hour again light appeared,² so that those who looked on said, *How has it become evening?*—that is, darkness; and again, *How has it become dawn?*—that is, light.

The Jew: Convince me from the Old Testament and the Law that He must be crucified.

A. The saying: "*Look at your life, hung up before your eyes, and ye would not believe in your life,*" belongs to the Old Testament. The words: "*And at dawn thou shalt say, How has it become evening, or how shall it be dawn?*" are likewise in the Old Testament.

Z. But that is not the Cross nor death either.

A. If Isaiah says: ³ "*Lord, who hath believed in our report?*"

¹ Deut. xxviii. 66.

² Cf. Ev. Petri, 22: "The sun shone out, and it was found to be the ninth hour."

³ Isa. liii. 1-3.

or the arm of the Lord, to whom hath it been revealed? We recounted before Him, as it were, a child, as it were a root in a dry ground. He had no form nor beauty. We saw [p. 204] Him, and His was not form nor glory; but His form was mean, humble beyond all sons of men." If again David says: ¹ "They pierced My hands and feet, and divided My raiment among themselves," how can you otherwise than understand the Cross [by these words]?

The Jew: But thou hast not so far mentioned the death.

The Orthodox: ² "A man [given over] to blows, and He knoweth how to endure sorrows. For He turned His face away, and was despised and reckoned at naught. He taketh away our sins, and because of our iniquities is tormented. And we did esteem Him [a man] for sorrows, and for wounds, and for sufferings (as from God).³ But He was wounded for our transgressions. The chastisement of our peace was in Him, and with His wounds were we healed. All we like sheep have gone astray; a man on His own road is gone astray, and the Lord delivered Him over to our transgressions, and He in His affliction openeth not His mouth. As a lamb he was led to slaughter, and as a sheep before the shearer is dumb, so He openeth not His mouth. In His humility His judgment was taken away, and His lineage who shall relate? For His life is taken away from earth, because of the sins of My people He was led unto death. And I will give the wicked in return for His burial and the great in return for His death. For He wrought no sin, nor was guile found in His mouth. And the Lord is pleased to cleanse Him from His wounds. If ye shall give the [offering] for sin, your souls shall behold seed that liveth long. And the Lord is pleased to take away from the sorrows of His soul, to show unto Him light and fashion [Him] with wisdom, to justify the Just One, who was cheerfully the servant of many, and Himself upbore their sins [p. 205]. Therefore He shall

¹ Ps. xxii. 17, 18.

² Is. liii. 3-12.

³ The Arm. version brackets these words.

inherit many, and shall divide the spoils of the strong. Because His soul was given over to death, and He was reckoned among the lawless. And He upbore the sins of many, and because of their sins He was given up."

The Jew: All that Thou hast repeated, the prophet speaks of a man.

A. When thou hearest of the arm of the Lord becoming man, thou shalt understand the power of God. For surely the Deity is not composed of members.

The Jew: Thou heardest him saying, "A Man for blows, and He knoweth how to endure sorrows."

A. Thou dost seem to me not to attend carefully to what was said. Just now thou heardest him saying, "Lord, who hath believed in our report, and the arm of the Lord to whom hath it been revealed? We recounted before Him, as it were, a child."

The Jew: Did the Lord's arm, which thou callest power, change and become a child?

A. It did not change, which God forbid; but it took flesh, and becoming the power in the flesh, as it were in a Temple, it became man according to the flesh, and while so remaining man it was also God according to the spirit. And as man He was brought to the slaughter, but as God He took away the sins of the world. For "by reason of this He shall inherit many, and having overpowered the devils, He shall divide the spoil"—taking the [property] of those who for long time had plundered mankind. "Because His soul was given over unto death, and He was reckoned with the lawless." Forasmuch as He was hung between two robbers, He was reckoned as one lawless; since the law saith:¹ "Cursed be every one who shall be hung on a tree."

Z. See, then, He is cursed.

[206] A. "Therefore the evil ones shall be given in return

¹ Deut. xxi. 23.

for His death, and the great ones for His death, for He was reckoned with the lawless."

Z. Lo, here the prophet says, "*His lineage who shall relate?*" But I can produce at once the family of Jesus, for He is Son of Joseph, and His brethren are Jacob, and Joses, and Simeon, and Judas,¹ and His mother Mary.

A. This is why the prophet said, "*His lineage who shall relate?*" For unless a man be wise, he cannot know that he is born of the Holy Spirit, and of Mary the Virgin.

The Jew: Then the Holy Spirit had intercourse with Mary instead of her husband?

A. Dost see how that wisdom is needed to enquire how to be able to understand that the Holy Spirit has not any fleshly intercourse?

Z. Thou didst say born of the Holy Spirit and of Mary.

A. Yes, but not in the way of intercourse, but of creativeness. For as the first man was from God and from earth, and not through intercourse, in the same way hear and understand that Christ was from the Holy Spirit and Mary the Virgin.

Z. Why do you call Him Christ at all, when He was never crowned nor anointed by any of the prophets?

A. Thou wast instructed out of Holy Writ that He is both said to be and is Power, and Wisdom, and Word, and [207] Arm, and Child, and Man. Next thou wilt learn that He is also at the same time Ruler, and King, and Christ, and Priest of God, and Prophet. Because He is become All in All, that He may give life to all while remaining God, and not altering His nature.

Z. How can you demonstrate it to me?

A. First, that He is King and Prince. Hear Moses writing of the [lot] of Jacob in the blessings and saying:² "*There shall not fail a prince out of Judah and a chief from*

¹ Matt. xiii. 55.

² Gen. xlix. 10.

his loins, until there shall come [He] in whom he standeth and is preserved. And He is the expectation of the Gentiles." And mark what was the prophecy. For Jacob himself at death called his sons, saying: ¹ "Gather ye together, that I may tell unto you, sons of Jacob. Hear ye, Israel, your Lord." And when they were met together, he blessed Judah the afore-said with blessing, and Joseph, the crowned one, he made slave of Judah, saying to him: ² "Let the sons of thy father do homage to thee, for there shall not fail a king in Judah, nor a chief from his loins, until there come [He] in whom he standeth and is preserved. And He is the expectation of the Gentiles."

Z. He spoke about David, for he was destined after a time to be born of Judah.

A. Not altogether. For the rulers grew up in David. But the prophecy says that until then there should be rulers of the Jewish race, when there should come [He] in whom he remaineth, and He is the hope of the Gentiles; your David was the expectation to the Jews, but not to us Gentiles.

A. Surely you would not say that the Gentiles are called to salvation, when God called them not?

[208]. Thou hast heard in the second Psalm how David prophetically says: ³ "The Lord said unto me, thou art My son, and I this day have begotten thee. Ask of Me, and I will give thee the Gentiles for thine inheritance, and for thy kingdom all the ends of the earth."

Z. David said this about himself: "The Lord said to me, thou art My son, I have this day begotten thee." Surely not about Christ?

A. And when did David inherit the Gentiles?

Z. By the races he meant the twelve tribes of Israel.

A. And when did David get possession of all the ends of the earth?

¹ Gen. xlix. 1.

² Gen. xlix. 8.

³ Psa. ii. 7.

Z. Surely Christ did not get possession of all the ends of the earth?

A. Learn, that in all Egypt, and in Palestine, and in Phœnicia, and in Syria, and in Cilicia, and in Cappadocia, and in Pontus, and in Armenia, and in Scythia, and, in short, all over the inhabited world, we write up Christ king.

Z. And in Egypt dost thou call Christ King, when He was proclaimed away from it by God? And how can Christ in that case be from God? Or how sayest thou Son of God, who finds fault, through the prophet, with our fathers, who walked in the path of Egypt, saying: "*What hast thou to do with the path of Egypt, to drink the water of Gehon?*"¹

A. He desires us not to imitate the [209] works of Egypt, but desires their salvation, and that they should come to reverence him, like all other races. Wherefore hear the prophet Zachariah, when he says:² "*And it shall be—whosoever shall remain of all the races that are come against Jerusalem, shall go up year by year to worship the King, the Lord God Almighty, and to celebrate the feast of tabernacles. And it shall be that whosoever shall not go up of all the races of the earth to Jerusalem, to worship the King, the Lord God Almighty, then these shall multiply against those. And if the race of Egyptians come not, then shall blows befall it, which the Lord shall inflict [on] all the races which shall not go up to feast the festival of Tabernacles.*

Z. Yea; He desires the salvation now of the Egyptians and that they should go up to Jerusalem, but not that [those] should proceed to Egypt.

A. Now thou canst not show that it is in the sensible Jerusalem that he desires all to meet one another year by year. For how is it possible that those who live beside the ocean should come year by year to Jerusalem? And, granted

¹ Jer. ii. 18.

² Zach. xiv. 16.

that this were possible, they could occupy themselves with nothing else except doing that alone. Hear also the prophecy of Isaiah about worshipping God in Egypt itself; wherefore he openly prophesies, saying:¹ “*And the Lord shall be known to the Egyptians, and the Egyptians shall fear the Lord in that day, and they shall bring offerings and shall vow vows and pay them.*”

The Jew : He says not “in Egypt,” but [210] “*the Egyptians shall fear the Lord and shall bring offerings and vow vows to the Lord and pay them,*” not unto Egypt but unto Jerusalem.

A. But thou canst not prove that he says unto Jerusalem. But that I may not set thee cavilling, hear the prophet himself clearly intimating:² “*In that day there shall be five cities in Egypt, which shall speak the tongue of the Canaanites, and shall swear in the name of the Lord, and the city Sedek shall be the name of the one city. In that day there shall be an altar of him, of the Lord; and it shall be a sign for ever of the Lord in the land of Egypt. For they shall cry out to the Lord because of their oppressors; and the Lord shall send to them a man who shall save them. And the Lord shall be manifest to the Egyptians, and the Egyptians shall fear the Lord, and the Egyptians shall know the holy God in that day; and shall make offerings, and shall vow vows to the Lord, and shall pay them. And the Lord shall smite the Egyptians with mighty blows, and shall disturb their idols (lit. hand-made things) and shall heal them with healing, and they shall be turned to the Lord, and He will hear and heal them.*”

Z. Against this I can answer nothing.

A. It shall be that even in greater things thou shalt let the same cry go [from thee]; so as that thou shalt be called by the new name which is given over the earth.

Z. And is there a greater name than that which we have, being called Israelites?

¹ Isa. xix. 21.

² Isa. xix. 18.

A. Hear God again speaking by means of the prophet Isaiah.¹ “*Whoso serve Me, they shall be called by a new name which shall be blessed upon the earth.*”

[211]. Z. And what is the new name?

A. If thou shouldst be made worthy to be called a Christian, thou wilt know the new name.

F. C. CONYBEARE.

(To be concluded.)

¹ Isa. lxxv. 15, 16.