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should be carefully studied once more without prejudice on either side.

Birmingham.

W. F. HOWARD.

### A Note on the Work of Theodore of Mopsuestia, 'Ad Baptizandos.'

AFTER the sixth volume of my *Woodbrooke Studies*, containing the second part of the work of Theodore of Mopsuestia, *Ad Baptizandos*, had passed through the press—a book which exhibits one of the most important texts in the domain of Christian theology and Church history—I found two more quotations from it that had escaped my notice when I wrote the prefatory note to the volume. These quotations are very important, as they emanate from early Fathers, and it would be useful to draw the attention of scholars to them. One of them is by Facundus, an admirer of Theodore, and the other is by Cyril of Alexandria, a Father whose views on the Incarnation were not always in harmony with those of Theodore.

In perusing the second volume of the late Dr. Swete, *Theodori Episcopi Mopsuesteni in Epistolas B. Pauli Comment*, 1882, I found on p. 332 the following quotation of Theodore's book *Ad Baptizandos*, in the works of Facundus :

[Fac. iii. 2 : 'tertio decimo libro codicis quem Mysticum appellavit.' Hesychius (*ap. Act. Conc. CP. ii. v.*): 'Mysticos Sermones.' Ebedjesu.]

'Book XIII.

Angelus diaboli est Samosatenus Paulus, qui purum hominem dicere praesumpsit dominum Iesum Christum, et negavit existentiam diuinitatis Unigeniti, quae est ante saecula.'

This quotation is found in the second part of Theodore's work *Ad Baptizandos*, as follows<sup>1</sup> :

'An angel of Satan is Paul of Samosata, who asserted that Christ our Lord was a simple man, and denied (the existence) before the worlds of the person of the Divinity of the Only Begotten.'

This quotation proves that the division of the

<sup>1</sup> *Woodbrooke Studies*, vi. 40.

work of Theodore, in the manuscript of my collection, into two different books is not correct, because if we count the ten chapters of the first part of the work, dealing with the Commentary on the Nicene Creed, and the first three chapters of the second part, which deals with the Lord's Prayer and the sacraments of Baptism and the Eucharist, we shall have thirteen chapters, which corresponds exactly with the thirteen chapters of Theodore's work as counted by Facundus. Theodore's work in the Greek manuscript lying before Facundus was, therefore, one continuous text, divided into sixteen chapters, ten of which belong to the part dealing with the Nicene Creed, and six to the second part, which in my Syriac manuscript deals with the Lord's Prayer and the sacraments of Baptism and the Eucharist.

Cyril of Alexandria's quotation is on pp. 326-327 of Swete's work :

[*Act. Conc. CP. ii. v.* ('Cyrillus. certe et in allocutionibus quas fecit ad baptizandos iterum dixit idem Theodorus.')] ]

'Hoc uero non ex nobis ipsis inuenimus testimonium, sed ex diuina edocti sumus scriptura ; quoniam et beatus Paulus ita dicit ; *ex quibus Christus secundum carnem, qui est super omnia Deus* ; non quod ex Iudaeis et secundum carnem est, qui super omnia Deus est, sed hoc quidem ad significandam humanam naturam dixit, quam ab Israelitico genere esse sciebat ; illud autem ad ostendendam diuinam naturam, quam supra omnia et omnibus dominantem sciebat.'

This quotation is found in the first part of Theodore's work as follows<sup>2</sup> :

'They did not make use of these words out of their own heads, but they took them from the teaching of Holy Writ. The blessed Paul said : "Of whom Christ is the flesh, who is God over all," not that He is God by nature from the fact that He is of the House of David in the flesh, but he said "in the flesh" in order to indicate the human nature that was assumed. He said "God over all" in order to indicate the Divine nature which is higher than all, and which is the Lord.'

A. MINGANA.

*Selly Oak.*

<sup>2</sup> *Woodbrooke Studies*, v. 37.