

The Priscillian Treatises

We present here some recitations from the Priscillian treatises: “redemption is possible by baptism and the redemptive sacrifice of Christ,” citing the “tractates,”¹ ...and Priscillian, at his baptism, renounced all sin,² and in quotes, concerning his Christological perspective, he wrote: “all knew that God was to come in the flesh.”³ “The God who came in the flesh and showed his name is Jesus, [and] in various ways and times from the beginning he was saving and showing himself to our fathers.”⁴

According to the famous historian Henry Chadwick, in the “tractates” (treatises), the Priscillianists confessed the “God Christ”... [and] in Latin “deus in carne,” “God coming in the flesh,” “God suffering in the flesh,” “Our God assumes flesh taking upon Himself the form of God and man, which is of divine being and earthly flesh.” Christ is called, “God Christ” more than thirty times in the Priscillian treatises, and is called ‘homo hominum’, the man, the human. This contrasts with various heresies that denied the humanity of Christ. Priscillian “affirms Christian faith in Father, Son, and Spirit to be belief in one God Christ: He is God, Son of God, Savior... born in the flesh, suffered and rose again for the love of humanity...” “Invisible in the Father, visible in the Son, and the Holy Spirit united for the work of both.”⁵ Robinson comments, “The Priscillianists flourished under this latter name for more than eight hundred years after this time.”^{6 7}

(Casiodoro de Reina: Translation of the Spanish Bible, Trinitarian or Oneness? by Eugene Dominguez, Weldon Springs, MO, Hardcover Edition, 2023, 18-19; Text and Paragraph Structure Modified)

¹ Chadwick, p. 70.

² Ibid., p. 73, i, p. 4, 8-14.

³ Ibid., p. 85, iii, p. 55, 3ff.

⁴ Ibid., 85, i, p. 28, 11-14.

⁵ Ibid., p. 86.

⁶ Robinson, Robert, *Ecclesiastical Researches*, p. 193, Cambridge, Francis Hodson, 1792.

⁷ Burrus, Virginia, *The Making of a Heretic, Gender, Authority, and the Priscillian Controversy*, p. 108, University of California Press, Berkeley and Los Angeles, California, 1995. This is one of the newest books about Priscillian, but she hardly focuses on his theology.