Selected Readings for Constantine and the Council of Nicaea

Prepared by David E Henderson for Constantine and the Council of Nicaea Version 2

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# [2] Arian Scriptures

Baptism of Jesus

Mark 1:

4 John did baptize in the wilderness and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey.

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Matthew 3:

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Luke 3:

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

John 16:

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine and shall shew it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

# Other Scriptures

Deuteronomy 6:

4 Hear, O Israel: The Lord our God is one Lord

 Proverbs 8:

1 Doth not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice is to the sons of man.

….. 20 I lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 The Lord possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When there were no depths, I was brought forth; when there were no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth:

Matthew 12:

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment until victory.

21 And in his name shall the Gentiles trust.

….28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Matthew 19:

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

Matthew 24: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Matthew 26:

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him.

51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

Matthew 28:

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Matthew 27:

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Mark 10:

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

Mark 13:

23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

Mark 14:

36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

Luke 2:

41 Now his parents went to Jerusalem every year at the feast of the Passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

Luke 12:

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

Luke 18:

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

Luke 23:

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

John 5:

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

John 11:

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master iscome, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

John 12:

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

John 14:

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

John 17:

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

Acts 2:

36 Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.

Acts 13: 3

3 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

1 Corinthians 8:

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

1 Corinthians 15:

27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

 Colossians. 1:

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

Philipp. 2:

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

1 Timothy 6:

14 That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

Hebrews 1:

1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.

The Gospel of Thomas contains sayings of Jesus

Thomas 29: Jesus says: "If the flesh came into being because of the spirit, it is a wonder. But if the spirit (came into being) because of the body, it is a wonder of wonders. Yet I marvel at how this great wealth has taken up residence in this poverty."

Thomas 44: Jesus said, "Whoever blasphemes against the father will be forgiven, and whoever blasphemes against the son will be forgiven, but whoever blasphemes against the holy spirit will not be forgiven either on earth or in heaven."

Thomas 52: His disciples said to him, "Twenty-four prophets spoke in Israel, and all of them spoke in you." He said to them, "You have omitted the one living in your presence and have spoken (only) of the dead."

Thomas 61: Jesus said: "Two will rest on a bed. The one will die, the other will live." Salome said: "(So) who are you, man?
You have gotten a place on my couch as a <stranger> and you have eaten from my table."
Jesus said to her: "I am he who comes from the one who is (always) the same.
I was given some of that which is my Father’s." "I am your disciple!"
"Therefore I say: If someone becomes <like> (God), he will become full of light.
But if he becomes one, separated (from God), he will become full of darkness."

Thomas 65: He said, "There was a good man who owned a vineyard. He leased it to tenant farmers so that they might work it and he might collect the produce from them. He sent his servant so that the tenants might give him the produce of the vineyard. They seized his servant and beat him, all but killing him. The servant went back and told his master.

The master said, 'Perhaps he did not recognize them.' He sent another servant. The

tenants beat this one as well. Then the owner sent his son and said, 'Perhaps they will

show respect to my son.' Because the tenants knew that it was he who was the heir to the

vineyard, they seized him and killed him. Let him who has ears hear."

Thomas 77: Jesus said, "It is I who am the light which is above them all. It is I who am the all. From me did the all come forth, and unto me did the all extend. Split a piece of wood, and I am there. Lift up the stone, and you will find me there."

1 Clement letter to the church in Corinth was written by Clement of Rome in 97 c.e. Tradition says he was ordained by the Apostle Peter, and he served as either the second or third Bishop of Rome starting around 88 c.e. His letter to the church in Corinth was widely read in the early church and was considered scripture by some.

1 Clem. 7:4 Let us fix our eyes on the blood of Christ and understand how precious it

is unto His Father, because being shed for our salvation it won for the whole world

the grace of repentance.

1 Clem. 36:4 but of His Son the Master said thus, Thou art My Son, I this day have

begotten thee. Ask of Me, and I will give Thee the Gentiles for Thine inheritance, and

the ends of the earth for Thy possession.

5 And again He saith unto Him Sit Thou on My right hand, until I make Thine enemies a footstool for Thy feet.

1 Clem. 64:1 Finally may the All seeing God and Master of spirits and Lord of all

flesh, who chose the Lord Jesus Christ, and us through Him for a peculiar people,

grant unto every soul that is called after His excellent and holy Name faith, fear,

peace, patience, long-suffering, temperance, chastity and soberness, that they may

be well pleasing unto His Name through our High priest and Guardian Jesus Christ,

through whom unto Him be glory and majesty, might and honor, both now and for

ever and ever. Amen.

# [2] Alexandrian Scriptures

John 1:

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not anything made that was made.

4 In him was life; and the life was the light of men.

John 1:

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 9:

1 And as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

…. 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

…. 35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

John 10:

30 I and my Father are one.

John 17:

20 Neither pray I for these alone, but for them also which shall believe on me through their word

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

Matthew 2:

63 But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Mark 2:

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there was certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

Acts 2:

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.

Philippians 2:

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Colossians 1:

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

19 For it pleased the Father that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

[2] Guidance on Bishops from I Clement

1 Clem. 44:1 And our Apostles knew through our Lord Jesus Christ that there would

be strife over the name of the bishop's office.

1 Clem. 44:2 For this cause therefore, having received complete foreknowledge, they

appointed the aforesaid persons, and afterwards they provided a continuance, that if

these should fall asleep (die), other approved men should succeed to their ministration.

Those therefore who were appointed by them, or afterward by other men of repute

with the consent of the whole Church, and have ministered unblamably to the flock

of Christ in lowliness of mind, peacefully and with all modesty, and for long time

have borne a good report with all these men we consider to be unjustly thrust out

from their ministration.

1 Clem. 44:3 For it will be no light sin for us, if we thrust out those who have offered

the gifts of the bishop's office unblamably and holily.

1 Clem. 44:4 Blessed are those presbyters who have gone before, seeing that their

departure was fruitful and ripe: for they have no fear lest any one should remove

them from their appointed place.

1 Clem. 44:5 For we see that ye have displaced certain persons, though they were

living honorably, from the ministration which had been respected by them

blamelessly.

1 Clem. 45:1 Be ye contentious, brethren, and jealous about the things that pertain

unto salvation.

1 Clem. 45:2 Ye have searched the scriptures, which are true, which were given

through the Holy Ghost;

1 Clem. 45:3 and ye know that nothing unrighteous or counterfeit is written in them.

Ye will not find that righteous persons have been thrust out by holy men.

1 Clem. 45:4 Righteous men were persecuted, but it was by the lawless; they were

imprisoned, but it was by the unholy. They were stoned by transgressors: they were

slain by those who had conceived a detestable and unrighteous jealousy.

1 Clem. 45:5 Suffering these things, they endured nobly.

# [2] The Passover and how God saved the people of Israel from Egypt.

Exodus 11

And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold.

3 And the Lord gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt:

5 And all the firstborn in the land of Egypt shall die, from the first born of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

9 And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land. 12 And the Lord spake unto Moses and Aaron in the land of Egypt saying,

Exodus 12

And the Lord spake unto Moses and Aaron in the land of Egypt saying,

2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's Passover.

12 For I will pass through the land of Egypt this night and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the Passover.

22 And ye shall take a bunch of hyssop and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

23 For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

29 And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

34 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

42 It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.

43 And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they.

51 And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.

# [2] Attacks on Heretics

Jude

1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

# [1] A copy of a letter written by the Synod which assembled at Antioch, sent to Alexander, bishop of Constantinople\*)

This is the full text, including a Creed and the statement of which Bishops were excommunicated by the Council of Antioch. This was held early in the year of the Council of Nicaea. The Council of Ancyra that is referenced as the place where the excommunicated can repent was moved from Ancyra to Nicaea by Constantine. The Creed included was designed to eliminate the Arian heresy.

(1.) To our holy and likeminded brother, our beloved fellow-minister Alexander. Ossios, Eustathios, Amphion, Bassianos, Zenobios, Pipberios, Salamanes, Gregorios, Magnos, Petros, Longinos, Manikios, Mokimos, Agapios, Macedonios, Maulos, Bassianos, Seleucos, Sopatros, Antiochos, Makarios, Iacobos, Hellanikos, Niketas, Archelaos, Makrinos, Germanos, Anatolios, Zoilos, Cyrillos, Paulinos, Aetios, Moses, Eustathios, Alexander, Eirenaios, Rabboulas, Paulos, Loupos, Nikomachos, Philboxenos, Maximos, Marinos, Euphrantion, Tarkondimantos, Eirenicos, Petros, Pegasios, Eupsychios, Asklepios, Alpheios, Bassos, Gerontios, Esychios, Auidios, and Terentios Greetings in the Lord!

(2.) The catholic church throughout the world resembles the parts of a body, in that it is one body even if it has diversely located places of assembly. It follows naturally that our love for you would lead us to inform you of what I and all our holy brothers with me have done, setting events in motion. This way you may be present with us in a united spirit, and speak together with us as you make rulings according to the common decisions and actions which we have taken according to church law. (3.) When I arrived at the church in Antioch, I saw that it was full of troublesome weeds, sown by the teaching of certain men and their contentious faction. I thought it was important not to try to throw them out and reject them on my own. It seemed necessary for the likeminded fellow-ministers from the surrounding territories to step out of their usual boundaries and help their brothers here in Antioch deal with this most pressing and urgent matter. This included those from Palestine, Arabia, Phoenicia, the Syria, Cilicia, and some from Cappadocia. We met so that, by applying our minds to scrutinizing and reviewing, we would completely establish what was proper for the church. Our city lives in harmony by its many and righteous citizens.

(4.) Once God’s grace had brought us all together in Antioch and we were busily engaged in the task of discerning what is common, helpful, and useful for God’s Church, we found that there was great confusion, especially because in many places church law has been neglected or even despised, and the decrees which have been passed by other councils have been completely ignored by some worldly men. (5.) Therefore, since synodical meetings of bishops have been prevented from gathering in these areas, we thought that we should set in order that which surpasses all in importance, which I might rather say is the whole of the mystery of the faith found among us. I am referring of course to our common Savior, the Son of the Living God. (6.) This subject has been most pressing, since our brother and fellow-minister, the dearly beloved Alexander, bishop of Alexandria, has expelled certain priests of Arius’ party because of the blasphemy which they raised against our Savior. Unfortunately, they were able to deceive others with their ungodly teaching and were even received into fellowship by them. So it seemed best to our holy synod to set this matter in order first, so that once we had clarified the chief point of God’s mystery, all the other points could be set in order consecutively. (7.) As we were gathered, and many brothers were present who were quite learned in the church’s faith, which we were taught by the scriptures and received from our fathers, we discussed this matter at length. Alexander of Alexandria’s action against Arius and his party was continually on our minds and in our discussion. We decided that if anyone should appear and make themselves a corruptive influence by teaching contrary to these statements, they should be cast out of the church, so that they could not drag down some of the simpler church members by remaining in our midst.

(8.) This faith has been set down by spiritual men; those who ought not be considered as living or reasoning according to the flesh, because they have been trained by the Spirit in the holy Scriptures found in God-breathed books.

Our faith is as follows:

To believe in one God, Father, almighty, incomprehensible, unchangeable and unalterable, administrator and governor of all, just, good, maker of heaven and earth, and all that is in them, the Lord of the Law and the Prophets and the New Testament. (9.) And in one Lord Jesus Christ, the only-begotten Son, begotten not from nothing, but from the Father; not made, but a genuine offspring. He was begotten inexpressibly and unspeakably, because only the Father who begot and the Son who was begotten know it, “for no one knows the Father except the Son, or the Son except the Father” [Matt 11:27]. (10.) He always exists and never before did he not exist, for we have been taught from the holy Scriptures that he alone is God’s image. He is not unbegotten, for he is clearly begotten of the Father. This status has not been placed upon him; in fact, it would be godless blasphemy to say so. But the scriptures say that he is the real and truly begotten Son, so we believe him to be unchangeable and unalterable. He has not been begotten or come into being merely by the Father’s will, nor has this status been placed upon him, which would make him appear to be from nothing. But he was begotten as was fitting for him, not at all according to the impermissible idea that he resembles, is of similar nature to, or is associated with any of the things that came into existence through him. (11.) But, because this transcends all thought, conception, and expression, we simply confess that he has been begotten from the unbegotten Father, God the Word, true Light, righteousness, Jesus Christ, Lord of all and Savior. He is the image not of the will or of anything else except the actual being (hypostasis\*) of the Father. This one, the Son, God the Word, was also born in the flesh from Mary the Mother of God and was made flesh. After suffering and dying, he rose from the dead and was taken into heaven, and he sits at the right hand of the Majesty of the Most High. He is coming to judge the living and the dead. (12.) Just as the holy writings teach us to believe in our Savior, so also they teach us to believe in one Spirit, one catholic church, the resurrection of the dead, and the judgment which will pay back to each man according to what he has done in the flesh, whether good or evil. (13.) We anathematize those who say or think or proclaim that the Son of God is a creation (ktisma); has come into being (genētos), or was made (poiētos), or was not truly begotten; or that there was a time when he did not exist (for we believe that he was and that he is Light); still also those who think he is unchangeable only by his free will [i.e., not according to his essence], as with those who think he did not exist before he was begotten and that he is not unchanging by his nature as the Father is. He has been proclaimed as the Father’s image in every respect, especially in this respect, that he does not change.

(14.) This faith was put forth, and indeed the entire holy synod consented and confessed that this is the apostolic teaching which alone is able to save. All the fellow-ministers have the same understanding about these issues. Only Theodotus of the Laodicea church, Narcissus of the church in Neronia, and Eusebius from the church in Caesarea of Palestine have appeared together and brought forward ideas contrary to those expressed here, as if they have forgotten the holy Scriptures and the apostolic teachings (though indeed they have attempted to shiftily escape notice and hide their deceptions with false, though persuasive-sounding arguments). In fact, from what they were asked and what they asked in turn, they clearly were proven to agree completely with Arius’ party, and to hold opinions contrary to what was established by our synod. For this reason, that their hearts are so hardened, and that they have no regard for the holy synod which rejected and disapproved of their ideas in these matters, we all fellow-ministers in the synod have ruled not to practice fellowship with these men, not to consider them worthy of fellowship, since their faith is something other than that of the catholic church. (15.) So that you might know of this, we write to you, so that you too can be on guard against having fellowship with these men, and that you may not write to them or receive letters of fellowship from them. You should also know this, that on account of our great brotherly love, we of the synod have established a place for them to repent and recognize the truth: the magnificent and sacred synod to be held at Ancyra. So encourage all the like minded brothers to spread this message, so that they also will be able to know the facts about these men, how some have been removed from the church and are not in agreement with her.

Greet all the brothers who are with you and in the surrounding area. The brothers here who are with us greet you in the Lord.

# [1] Selected passages from Eusebius’ History of the Church, prepared by David Henderson for inclusion in Constantine and the Council of Nicaea.

The material below was extracted from the 1890 translation of Eusebius’ work. Sections relevant to the debates at Nicaea are the primary focus of this selection. Book, Chapter, and line information is provided so that readers can access the primary documents if they wish. The original document contains numerous references to the sources used by Eusebius. These have been removed to improve the readability of this selection. For purposes of the Reacting game, these references are not important. However, they may be found in the online version of this text at http://classicchristianlibrary.com/library/eusebius/Eusebius-Church\_History.pdf (accessed January 10, 2022)

***Eusebius – History of the Church from AD 1 to 324***

TRANSLATED INTO ENGLISH WITH PROLEGOMENA AND EXPLANATORY NOTES UNDER THE EDITORIAL SUPERVISION OF PHILIP SCHAFF, D.D., LLD., and HENRY WAGE, D.D., Professor of Church History in the Union Theological Seminary, Principal of King's College, New York. London. IN CONNECTION WITH A NUMBER OF PATRISTIC SCHOLARS OF EUROPE AND AMERICA

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**BOOK I**

CHAPTER XII. The Disciples of our Saviour.

1. The names of the apostles of our Saviour are known to everyone from the Gospels. But there exists no catalogue of the seventy disciples. Barnabas, indeed, is said to have been one of them, of whom the Acts of the apostles makes mention in various places. And especially Paul in his Epistle to the Galatians. They say that Sosthenes also, who wrote to the Corinthians with Paul, was one of them;

2. This is the account of Clement in the fifth book of his Hypotyposes, in which he also says that Cephas was one of the seventy disciples, a man who bore the same name as the apostle Peter, and the one concerning whom Paul says, " When Cephas came to Antioch I withstood him to his face."

3. Matthias, also, who was numbered with the apostles in the place of Judas, and the one who was honored by being made a candidate with him, are likewise said to have been deemed worthy of the same calling with the seventy. They say that Thaddeus also was one of them, concerning whom I shall presently relate an account which has come down to us. And upon examination you will find that our Savior had more than seventy disciples, according to the testimony of Paul, who says that after his resurrection from the dead he appeared first to Cephas, then to the twelve, and after them to above five hundred brethren at once, of whom some had fallen asleep, but the majority were still living at the time he wrote.

4. Afterwards he says he appeared unto James, who was one of the so-called brethren of the Savior." But since in addition to these, there were many others who were called apostles, in imitation of the Twelve, as was Paul himself, he adds " Afterward he appeared to all the apostles."

**BOOK II**

CHAPTER I. The Course pursued by the Apostles after the Ascension of Christ.

 First, then, in the place of Judas, the betrayer, Matthius, who, as has been shown, was also one of the Seventy, was chosen to the apostolatc. And there were appointed to the diaconate, for the service of the congregation, by prayer and the laying on of the hands of the apostles, approved men seven in number, of whom Stephen was one. He first, after the Lord, was stoned to death at the time of his ordination by the slayers of the Lord, as if lie had been promoted for this very purpose. And thus he was the first to receive the crown, corresponding to his name, which belongs to the martyrs of Christ, who are worthy of the meed of victory.

2. Then James, whom the ancients surnamed the Just on account of the excellence of his virtue, is recorded to have been the first to be made bishop of the church of Jerusalem. This James was called the brother of the Lord because he was known as a son of Joseph, and Joseph was supposed to be the father of Christ, because the Virgin, being betrothed to him, was found with child by the Holy Ghost before they came together, as the account of the holy Gospels shows.

3. But Clement in the sixth book of his Hypotyposes writes thus : " For they say that Peter and James and John after the ascension of our Saviour, as if also preferred by our Lord, strove not after honor, but chose James the Just bishop of Jerusalem."

4. But the same writer, in the seventh book of the same work, relates also the following things concerning him: ''The Lord after his resurrection imparted knowledge to James the Just and to John and Peter, and they imparted it to the rest of the apostles, and the rest of the apostles to the seventy, of whom Barnabas was one. But there were two Jameses: one called the Just, who was thrown from the pinnacle of the temple and was beaten to death with a club by a fuller," and another who was beheaded. Paul also makes mention of the same James the Just, where he writes, " Other of the apostles saw I none, save James the Lord's brother."

5. At that time also the promise of our Saviour to the king of the Osrhoenians was fulfilled. For Thomas, under a divine impulse, sent Thaddeus to Edessa as a preacher and evangelist of the religion of Christ, as we have shown a little above from the document found there.

7. When he came to that place he healed Abgarus by the word of Christ; and after bringing all the people there into the right attitude of mind by means of his works, and leading them to adore the power of Christ, he made them disciples of the Savior’s teaching. And from that time down to the present the whole city of the Edessenes has been devoted to the name of Christ, offering no common proof of the beneficence of our Savior toward them also.

8. These things have been drawn from ancient accounts; but let us now turn again to the divine Scripture. When the first and greatest persecution was instigated by the Jews against the church of Jerusalem in connection with the martyrdom of Stephen, and when all the disciples, except the Twelve, were scattered throughout Judea and Samaria, some, as the divine Scripture says, went as far as Phoenicia and Cyprus and Antioch, but could not yet venture to impart the word of faith to the nations, and therefore preached it to the Jews alone.

9. During this time Paul was still persecuting the church and entering the houses of believers was dragging men and women away and committing them to prison.

10. Philip also, one of those who with Stephen had been entrusted with the diaconate, being among those who were scattered abroad, went down to Samaria, and being filled with the divine power, he first preached the word to the inhabitants of that country. And divine grace worked so mightily with him that even Simon Magus with many others was attracted by his words

11. Simon was at that time so celebrated, and had acquired, by his jugglery, such influence over those who were deceived by him, that he was thought to be the great power of God. But at this time, being amazed at the wonderful deeds wrought by Philip through the divine Power, he feigned and counterfeited faith in Christ, even going so far as to receive baptism.

12. And what is surprising, the same thing is done even to this day by those who follow his most impure heresy. " For they, after the manner of their forefather, slipping into the Church, like a pestilential and leprous disease greatly afflict those into whom they are able to infuse the deadly and terrible poison concealed in themselves." The most of these have been expelled as soon as they have been caught in their wickedness, as Simon himself, when detected by Peter, received the merited punishment.

13. But as the preaching of the Saviour's Gospel was daily advancing, a certain providence led from the land of the Ethiopians an officer of the queen of that country, ''for Ethiopia even to the present day is ruled, according to ancestral custom, by a woman. He, first among the Gentiles, received of the mysteries of the divine word from Philip in consequence of a revelation, and having become the first-fruits of believers throughout the world, he is said to have been the first on returning to his country to proclaim the knowledge of the God of the universe and the lifegiving sojourn of our Saviour among men so that through him in truth the prophecy obtained its fulfillment, which declares that " Ethiopia stretched out her hand unto God.”

14. In addition to these, Paul, that " chosen vessel," not of men neither through men, but by the revelation of Jesus Christ himself and of God the Father who raised him from the dead, was appointed an apostle, being made worthy of the call by a vision and by a voice which was uttered in a revelation from heaven."

CHAPTER IX. The Martyrdom of James the Apostle.

1. Now about that time (it is clear that he means the time of Claudius) Herod the King stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword.

2. And concerning this James, Clement, in the seventh book of his Hypotyposes, relates a story which is worthy of mention; telling it as he received it from those who had lived before him. He says that the one who led James to the judgment-seat, when he saw him bearing his testimony, was moved, and confessed that he was himself also a Christian.

3. They were both therefore, he says, led away together; and on the way he begged James to forgive him. And he, after considering a little, said, '' Peace be with thee," and kissed him. And thus, they were both beheaded at the same time.

4. And then, as the divine Scripture says,” Herod, upon the death of James, seeing that the deed pleased the Jews, attacked Peter also and committed him to prison, and would have slain him if he had not, by the divine appearance of an angel who came to him by night, been wonderfully released from his bonds, and thus liberated for the service of the Gospel. Such was the providence of God in respect to Peter.

CHAPTER XIII. Simon Magus

1. But faith in our Saviour and Lord Jesus Christ having now been diffused among all men, the enemy of man's salvation contrived a plan for seizing the imperial city for himself. He conducted thither the above-mentioned Simon, aided him in his deceitful arts, led many of the inhabitants of Rome astray, and thus brought them into his own power.

2. This is stated by Justin, one of our distinguished writers who lived not long after the time of the apostles. Concerning him I shall speak in the proper place. Take and read the work of this man, who in the first Apology which he addressed to Antonine in behalf of our religion writes as follows:

3. And after the ascension of the Lord into heaven the demons put forward certain men who said they were gods, and who were not only allowed by you to go unpersecuted, but were even deemed worthy of honors. One of them was Simon, a Samaritan of the village of Gitto, who in the reign of Claudius Caesar performed in your imperial city some mighty acts of magic by the art of demons operating in him, and was considered a god, and as a god was honored by you with a statue, which was erected in the river Tiber, between the two bridges, and bore this inscription in the Latin tongue, Simoni Deo Saneto, that is, To Simon the Holy God.

4. And nearly all the Samaritans and a few even of other nations confess and worship him as the first God. And there went around with him at that time a certain Helena who had formerly been a prostitute in Tyre of Phoenicia; and her they call the first idea that proceeded from him.

5. Justin relates these things, and Irenaeus also agrees with him in the first book of his work. Against Heresies, where he gives an account of the man and of his profane and impure teaching. It would be superfluous to quote his account here, for it is possible for those who wish to know the origin and the lives and the false doctrines of each of the heresiarchs that have followed him, as well as the customs practiced by them all, to find them treated at length in the above-mentioned work of Irenaeus.

6. We have understood that Simon was the author of all heresy. From his time down to the present those who have followed his heresy have feigned the sober philosophy of the Christians, which is celebrated among all on account of its purity of life. But they nevertheless have embraced again the superstitions of idols, which they seemed to have renounced; and they fall down before pictures and images of Simon himself and of the above-mentioned Helena who was with him; and they venture to worship them with incense and sacrifices and libations.

7. But those matters which they keep more secret than these, in regard to which they say that one upon first hearing them would be astonished, and, to use one of the written phrases in vogue among them, would be confounded, are in truth full of amazing things, and of madness and folly, being of such a sort that it is impossible not only to commit them to writing, but also for modest men even to utter them with the lips on account of their excessive baseness and lewdness.

8. For whatever could be conceived of, viler than the vilest thing - all that has been outdone by this most abominable sect, which is composed of those who make a sport of those miserable females that are literally overwhelmed with all kinds of vices.

CHAPTER XIV. The Preaching of the Apostle Peter in Rome.

1 The evil power, who hates all that is good and plots against the salvation of men, constituted Simon at that time the father and author of such wickedness as if to make him a mighty antagonist of the great, inspired apostles of our Savior.

2, For that divine and celestial grace which co-operates with its ministers, by their appearance and presence, quickly extinguished the kindled flame of evil, and humbled and cast down through them every high thing that exalted itself against the knowledge of God.

3. Wherefore neither the conspiracy of Simon nor that of any of the others who arose at that period could accomplish anything in those apostolic times. For everything was conquered and subdued by the splendors of the truth and by the divine word itself which had but lately begun to shine from heaven upon men, and which was then flourishing upon earth, and dwelling in the apostles themselves.

4. Immediately the above- mentioned impostor was smitten in the eyes of his mind by a divine and miraculous flash, and after the evil deeds done by him had been first detected by the apostle Peter in Judea, he fled and made a great journey across the sea from the East to the West, thinking that only thus could he live according to his mind.

5. And coming to the city of Rome, by the mighty co-operation of that power, which was lying in wait there, he was in a short time so successful in his undertaking that those who dwelt there honored him as a god by the erection of a statue.

6. But this did not last long. For immediately, during the reign of Claudius, the all-good and gracious Providence, which watches over all things, led Peter, that strongest and greatest of the apostles, and the one who on account of his virtue was the speaker for all the others, to Rome against this great corrupter of life. He like a noble commander of God, clad in divine armor, carried the costly merchandise of the light of the understanding from the East to those who dwelt in the West, proclaiming the light itself, and the word which brings salvation to souls, and preaching the kingdom of heaven.

CHAPTER XV. The Gospel according to Mark.

1. And thus when the divine word had made its home among them, the power of Simon was quenched and immediately destroyed, together with the man himself. And so greatly did the splendor of piety illumine the minds of Peter's hearers that they were not satisfied with hearing once only and were not content with the unwritten teaching of the divine Gospel, but with all sorts of entreaties they besought Mark, a follower of Peter, and the one whose Gospel is extant, that he would leave them a written monument of the doctrine which had been orally communicated to them. Nor did they cease until they had prevailed with the man and had thus become the occasion of the written Gospel which bears the name of Mark.

2. And they say that Peter, when he had learned, through a revelation of the Spirit, of that which had been done, was pleased with the zeal of the men, and that the work obtained the sanction of his authority for the purpose of being used in the churches. Clement in the eighth book of his Hypotyposes gives this account, and with him agrees the bishop of Hierapolis named Papias." And Peter makes mention of Mark in his first epistle which they say that he wrote in Rome itself, as is indicated by him, when he calls the city, by a figure, Babylon, as he does in the following words. The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son."

CHAPTER XVI. Mark first proclaimed Christianity to the Inhabitants of Egypt.

CHAPTER XVII. Philo's Account of the Ascetics of Egypt.

1. It is also said that Philo in the reign of Claudius became acquainted at Rome with Peter, who was then preaching there. Nor is this indeed improbable, for the work of which we have spoken, and which was composed by him some years later, clearly contains those rules of the Church which are even to this day observed among us.

2. And since he describes as accurately as possible the life of our ascetics, it is clear that he not only knew, but that he also approved, while he venerated and extolled, the apostolic men of his time, who were as it seems of the Hebrew race, and hence observed, after the manner of the Jews, the most of the customs of the ancients.

3. In the work to which he gave the title, On a Contemplative Life or On Suppliants after affirming in the first place that he will add to those things which he is about to relate nothing contrary to truth or of his own invention, he says that these men were called Therapeutse and the women that were with them Therapeutrides. He then adds the reasons for such a name, explaining it from the fact that they applied remedies and healed the souls of those who came to them, by relieving them like physicians, of evil passions, or from the fact that they served and worshiped the Deity in purity and sincerity.

4. Whether Philo himself gave them this name, employing an epithet well suited to their mode of life, or whether the first of them really called themselves so in the beginning, since the name of Christians was not yet everywhere known, we need not discuss here. He bears witness, however, that first of all they renounce their property.

5. When they begin the philosophical mode of life, he says, they give up their goods to their relatives, and then, renouncing all the cares of life, they go forth beyond the walls and dwell in lonely fields and gardens, knowing well that intercourse with people of a different character is unprofitable and harmful. They did this at that time, as seems probable, under the influence of a spirited and ardent faith, practicing in emulation the prophets' mode of life.

6. For in the Acts of the Apostles, a work universally acknowledged as authentic, it is recorded that all the companions of the apostles sold their possessions and their property and distributed to all according to the necessity of each one, so that no one among them was in want. " For as many as were possessors of lands or houses," as the account says, sold them and brought the prices of the things that were sold, and laid them at the apostles' feet, so that distribution was made unto every man according as he had need.

7. Philo bears witness to facts very much like those here described and then adds the following account: Everywhere in the world is this race found. For it was fitting that both Greek and Barbarian should share in what is perfectly good. But the race particularly abounds in Egypt, in each of its so-called nomes, and especially about Alexandria.

8. The best men from every quarter emigrate, as if to a colony of the Therapeutse's fatherland, to a certain very suitable spot which lies above the lake Maria- upon a low hill excellently situated on account of its security and the mildness of the atmosphere.

9. And then a little further on, after describing the kind of houses which they had, he speaks as follows concerning their churches, which were scattered about here and there. In each house there is a sacred apartment which is called a sanctuary and monastery, where, quite alone, they perform the mysteries of the religious life. They bring nothing into it, neither drink nor food, nor any of the other things which contribute to the necessities of the body, but only the laws, and the inspired oracles of the prophets, and hymns and such other things as augment and make perfect their knowledge and piety.

10. And after some other matters he says, The whole interval, from morning to evening, is for them a time of exercise. For they read the holy Scriptures and explain the philosophy of their fathers in an allegorical manner, regarding the written words as symbols of hidden truth which is communicated in obscure figures.

11. They have also writings of ancient men, who were the founders of their sect and who left many monuments of the allegorical method. These they use as models and imitate their principles.

12. These things seem to have been stated by a man who had heard them expounding their sacred writings. But it is highly probable that the works of the ancients, which he says they had, were the Gospels and the writings of the apostles, and probably some expositions of the ancient prophets, such as are contained in the Epistle to the Hebrews, and in many others of Paul's Epistles. Then again, he writes as follows concerning the new psalms which they composed:

13. So that they not only spend their time in meditation, but they also compose songs and hymns to God in every variety of metre and melody, though they divide them, of course, into measures of more than common solemnity.

14. The same book contains an account of many other things, but it seemed necessary to select those facts which exhibit the characteristics of the ecclesiastical mode of life.

15. But if anyone thinks that what has been said is not peculiar to the Gospel polity, but that it can be applied to others besides those mentioned, let him be convinced by the subsequent words of the same author, in which, if he is unprejudiced, he will find undisputed testimony on this subject. Philo's words are as follows:

16. “Having laid down temperance as a sort of foundation in the soul, they build upon it the other virtues. None of them may take food or drink before sunset, since they regard philosophizing as a work worthy of the light, but attention to the wants of the body as proper only in the darkness, and therefore assign the day to the former, but to the latter a small portion of the night.

17. But some, in whom a great desire for knowledge dwells, forget to take food for three days; and some are so delighted and feast so luxuriously upon wisdom, which furnishes doctrines richly and without stint, that they abstain even twice as long as this, and are accustomed, after six days, scarcely to take necessary food." These statements of Philo we regard as referring clearly and indisputably to those of our communion.

18. But if after these things any one still obstinately persists in denying the reference, let him renounce his incredulity and be convinced by yet more striking examples, which are to be found nowhere else than in the evangelical religion of the Christians.

19. For they say that there were women also with those of whom we are speaking, and that the most of them were aged virgins who had preserved heir chastity, not out of necessity, as some of the priestesses among the Greeks, but rather by their own choice, through zeal and a desire for wisdom. And that in their earnest desire to live with it as their companion they paid no attention to the pleasures of the body, seeking not mortal but immortal progeny, which only the pious soul is able to bear of itself.

20. Then after a little he adds still more emphatically: They expound the Sacred Scriptures figuratively by means of allegories. For the whole law seems to these men to resemble a living organism, of which the spoken words constitute the body, while the hidden sense stored up within the words constitutes the soul. This hidden meaning has first been particularly studied by this sect, which sees, revealed as in a mirror of names, the surpassing beauties of the thoughts.

21. Why is it necessary to add to these things their meetings and the respective occupations of the men and of the women during those meetings, and the practices which are even to the present day habitually observed by us, especially such as we are accustomed to observe at the feast of the Savior’s passion, with fasting and night watching and study of the divine Word.

22. These things the above-mentioned author has related in his own work, indicating a mode of life which has been preserved to the present time by us alone, recording especially the vigils kept in connection with the great festival, and the exercises performed during those vigils, and the hymns customarily recited by us, and describing how, while one sings regularly in time, the others listen in silence, and join in chanting only the close of the hymns ; and how, on the days referred to, they sleep on the ground on beds of straw, and to use his own words, taste no wine at all, nor any flesh, but water is their only drink, and the relish with their bread is salt and hyssop.

23. In addition to this Philo describes the order of dignities which exists among those who carry on the services of the church, mentioning the diaconate, and the office of bishop, which takes the precedence over all the others. But whosoever desires a more accurate knowledge of these matters may get it from the history already cited.

24. But that Philo, when he wrote these things, had in view the first heralds of the Gospel and the customs handed down from the beginning by the apostles, is clear to everyone.

CHAPTER XXIII. The Martyrdom of James, who was called the Brother of the Lord.

CHAPTER XXV. The Persecution under Nero in which Paul and Peter were honored at Rome with Martyrdom in Behalf of Religion.

**BOOK III.**

CHAPTER I. The Parts of the World in which the Apostles preached Christ.

1 Such was the condition of the Jews. Meanwhile the holy apostles and disciples of our Saviour were dispersed throughout the world. Parthia, according to tradition, was allotted to Thomas as his field of labor, Scythia, to Andrew, and Asia to John, who, after he had lived some time there, died at Ephesus. 2. Peter appears to have preached in Pontus, Galatia, Bithynia, Cappadocia, and Asia to the Jews of the dispersion. And at last, having come to Rome, he was crucified head-downwards ; for he had requested that he might suffer in this way. What do we need to say concerning Paul, who preached the Gospel of Christ from Jerusalem to Illyricum," and afterwards suffered martyrdom in Rome under Nero. These facts are related by Origen in the third volume of his Commentary on Genesis.

CHAPTER II. The First Ruler of the Church of Rome.

1. After the martyrdom of Paul and of Peter, Linus was the first to obtain the episcopate of the church at Rome. Paul mentions him, when writing to Timothy from Rome, in the salutation at the end of the epistle.

CHAPTER III. The Epistles of the Apostles.

1 One epistle of Peter, that called the first, is acknowledged as genuine. And this the ancient elders used freely in their own writings as an undisputed work. But we have learned that his extant second Epistle does not belong to the canon; yet, as it has appeared profitable to many, it has been used with the other Scriptures.

2. The so-called Acts of Peter, however, and the Gospel which bears his name, and the Preaching and the Apocalypse, as they are called, we know have not been universally accepted, because no ecclesiastical writer, ancient or modern, has made use of testimonies drawn from them.

3. But in the course of my history I shall be careful to show, in addition to the official succession, what ecclesiastical writers have from time to time made use of any of the disputed works, and what they have said in regard to the canonical and accepted writings, as well as in regard to those which are not of this class.

4. Such are the writings that bear the name of Peter, only one of which I know to be genuine and acknowledged by the ancient elders.

5. Paul's fourteen epistles are well known and undisputed. It is not indeed right to overlook the fact that some have rejected the Epistle to the Hebrews, saying that it is disputed by the church of Rome, on the ground that it was not written by Paul. But what has been said concerning this epistle by those who lived before our time I shall quote in the proper place. In regard to the so-called Acts of Paul, I have not found them among the undisputed writings.

6. But as the same apostle, in the salutations at the end of the Epistle to the Romans, has made mention among others of Hermas, to whom the book called The Shepherd- is ascribed, it should be observed that this too has been disputed by some, and on their account cannot be placed among the acknowledged books; while by others it is considered quite indispensable, especially to those who need instruction in the elements of the faith. Hence, as we know, it has been publicly read in churches, and I have found that some of the most ancient writers used it.

7. This will serve to show the divine writings that are undisputed as well as those that are not universally acknowledged.

CHAPTER IV. The First Successors of the Apostles.

CHAPTER XI. Symeon rules the Church of Jerusalem after James.

1 After the martyrdom of James and the conquest of Jerusalem which immediately followed, it is said that those of the apostles and disciples of the Lord that were still living came together from all directions with those that were related to the Lord according to the flesh (for the majority of them also were still alive) to take counsel as to who was worthy to succeed James.

2. They all with one consent pronounced Symeon, the son of Clopas, of whom the Gospel also makes mention, to be worthy of the episcopal throne of that parish. He was a cousin, as they say, of the Savior. For Hegesippus records that Clopas was a brother of Joseph."

CHAPTER XIII. Anendetiis, the Second Bishop of Rome. After Vespasian had reigned ten years Titus, his son, succeeded him. In the second year of his reign, Iinus, who had been bishop of the church of Rome for twelve years,- delivered his office to Anencletus. But Titus was succeeded by his brother Domitian after he had reigned two years and the same number of months.

CHAPTER XIV. Abilius, the Second Bishop of Alexandria. In the fourth year of Domitian, Annianus, the first bishop of the parish of Alexandria, died after holding office twenty-two years, and was succeeded by Abilius the second bishop.

CHAPTER XX. The Relatives of our Savior.

1. Of the family of the Lord there were still living the grandchildren of Jude, who is said to have been the Lord's brother according to the flesh. Information was given that they belonged to the family of David, and they were brought to the Emperor Domitian by the Evocatus.

2.For Domitian feared the coming of Christ as Herod also had feared it. And he asked them if they were descendants of David, and they confessed that they were. Then he asked them how much property they had, or how much money they owned. And both of them answered that they had only nine thousand denarii half of which belonged to each of them; and this property did not consist of silver, but of a piece of land which contained only thirty-nine acres, and from which they raised their taxes and supported themselves by their own labor.

5. Then they showed their hands, exhibiting the hardness of their bodies and the callousness produced upon their hands by continuous toil as evidence of their own labor.

6. And when they were asked concerning Christ and his kingdom, of what sort it was and where and when it was to appear, they answered that it was not a temporal nor an earthly kingdom, but a heavenly and angelic one, which would appear at the end of the world, when he should come in glory to judge the quick and the dead, and to give unto every one according to his works.

7. Upon hearing this, Domitian did not pass judgment against them, but, despising them as of no account, he let them go, and by a decree put a stop to the persecution of the Church.

8. But when they were released they ruled the churches, because they were witnesses and were also relatives of the Lord. And peace being established, they lived until the time of Trajan.

CHAPTER XXIV. The Order of the Gospels.

1 This extract from Clement I have inserted here for the sake of the history and for the benefit of my readers. Let us now point out the undisputed writings of this apostle.

2. And in the first place his Gospel, which is known to all the churches under heaven, must be acknowledged as genuine. That it has with good reason been put by the ancients in the fourth place, after the other three Gospels, may be made evident in the following way.

3. Those great and truly divine men, I mean the apostles of Christ, were purified in their life, and were adorned with every virtue of the soul, but were uncultivated in speech. They were confident indeed in their trust in the divine and wonder-working power which was granted unto them by the Saviour, but they did not know how, nor did they attempt to proclaim the doctrines of their teacher in studied and artistic language, but employing only the demonstration of the divine Spirit, which worked with them, and the wonder-working power of Christ, which was displayed through them, they published the knowledge of the kingdom of heaven throughout the whole world, paying little attention to the composition of written works.

4. And this they did because they were assisted in their ministry by one greater than man. Paul, for in- stance, who surpassed them all in vigor of expression and in richness of thought, committed to writing no more than the briefest epistles, although he had innumerable mysterious matters to communicate, for he had attained even unto the sights of the third heaven, had been carried to the very paradise of God, and had been deemed worthy to hear unspeakable utterances there.

5. And the rest of the followers of our Saviour, the twelve apostles, the seventy disciples, and countless others besides, were not ignorant of these things. Nevertheless, of all the disciples of the Lord, only Matthew and John have left us written memorials, and they, tradition says, were led to write only under the pressure of necessity.

6. For Matthew, who had at first preached to the Hebrews, when he was about to go to other peoples, committed his Gospel to writing in his native tongue, and compensated those whom he was obliged to leave for the loss of his presence.

7. And when Mark and Luke had already published their Gospels, they say that John, who had employed all his time in proclaiming the Gospel orally, finally proceeded to write for the following reason. The three Gospels already mentioned having come into the hands of all and into his own too, they say that he accepted them and bore witness to their truthfulness ; but that there was lacking in them an account of the deeds done by Christ at the beginning of his ministry.

8. And this indeed is true. For it is evident that the three evangelists recorded only the deeds done by the Saviour for one year after the imprisonment of John the Baptist and indicated this in the beginning of their account.

9. For Matthew, after the forty days' fast and the temptation which followed it, indicates the chronology of his work when he says: " Now when he heard that John was delivered up he withdrew from Judea into Galilee."

10. Mark likewise says: " Now after that John was delivered up Jesus came into Galilee." And Luke, before commencing his account of the deeds of Jesus, similarly marks the time, when he says that Herod, " adding to all the evil deeds which he had done, shut up John in prison."

11. They say, therefore, that the apostle John, being asked to do it for this reason, gave in his Gospel an account of the period which had been omitted by the earlier evangelists, and of the deeds done by the Savior during that period; that is, of those which were done before the imprisonment of the Baptist. And this is indicated by him, they say, in the following words : " This beginning of miracles did Jesus " and again when he refers to the Baptist, in the midst of the deeds of Jesus, as still baptizing in Aenon near Salim ; where he states the matter clearly in the words : " For John was not yet cast into prison." 12. John accordingly, in his Gospel, records the deeds of Christ which were performed before the Baptist was cast into prison, but the other three evangelists mention the events which happened after that time.

13. One who understands this can no longer think that the Gospels are at variance with one another, inasmuch as the Gospel according to John contains the first acts of Christ, while the others give an account of the latter part of his life. And the genealogy of our Saviour according to the flesh John quite naturally omitted, because it had been already given by Matthew and Luke, and began with the doctrine of his divinity, which had, as it were, been reserved for him, as their superior, by the divine Spirit.

14. These things may suffice, which we have said concerning the Gospel of John. The cause which led to the composition of the Gospel of Mark has been already stated by us."

15. But as for Luke, in the beginning of his Gospel, he states himself the reasons which led him to write it He states that since many others had more rashly undertaken to compose a narrative of the events of which he had acquired perfect knowledge, he himself, feeling the necessity of freeing us from their uncertain opinions, delivered in his own Gospel an accurate account of those events in regard to which he had learned the full truth, being aided by his intimacy and his stay with Paul and by his acquaintance with the rest of the apostles.

16. So much for our own account of these things. But in a more fitting place we shall attempt to show by quotations from the ancients, what others have said concerning them.

17. But of the writings of John, not only his Gospel, but also the former of his epistles, has been accepted without dispute both now and in ancient times.

18. But the other two are disputed. In regard to the Apocalypse, the opinions of most men are still di- vided. But at the proper time this question likewise shall be decided from the testimony of the ancients.

CHAPTER XXV. The Divine Scriptures that are accepted and those that are not

1. Since we are dealing with this subject it is proper to sum up the writings of the New Testament which have been already mentioned. First then must be put the holy quaternion of the Gospels; following them the Acts of the Apostles.''

2. After this must be reckoned the epistles of Paul; next order the extant former epistle of John and Likewise the epistle of Peter must be maintained. After them is to be placed, if it really seem proper, the Apocalypse of John," concerning which we shall give the different opinions at the proper time.

3. These then belong among the accepted writings. Among the disputed writings which are nevertheless recognized by many, are extant the so-called epistle of James and that of Jude, also the second epistle of Peter, and those that are called the second and third of John, whether they belong to the evangelist or to another person of the same name.

4. Among the rejected writings must be reckoned also the Acts of Paul, and the so-called Shepherd, and the Apocalypse of Peter, and in addition to these the extant epistle of Barnabas, and the so-called Teachings of the Apostles ; and besides, as I said, the Apocalypse of John, if it seem proper, which some, as I said, reject, but which others class with the accepted books.

5. And among these some have placed also the Gospel according to the Hebrews, with which those of the Hebrews that have accepted Christ are especially delighted. And all these may be reckoned among the disputed books.

6. But we have nevertheless felt compelled to give a catalogue of these also, distinguishing those works which according to ecclesiastical tradition are true and genuine and commonly accepted, from those others which, although not canonical but disputed, are yet at the same time known to most ecclesiastical writers we have felt compelled to give this catalogue in order that we might be able to know both these works and those that are cited by the heretics under the name of the apostles, including, for instance, such books as the Gospels of Peter, of Thomas, of Matthias, or of any others beside them, and the Acts of Andrew and John and the other apostles, which no one belonging to the succession of ecclesiastical writers has deemed worthy of mention in his writings.

7. And further, the character of the style is at variance with apostolic usage, and both the thoughts and the purpose of the things that are related in them are so completely out of accord with true orthodoxy that they clearly show themselves to be the fictions of heretics. Wherefore they are not to be placed even among the rejected writings but are all of them to be cast aside as absurd and impious. Let us now proceed with our history.

CHAPTER XXVII. The Heresy of the Ebionites

1. The evil demon, however, being unable to tear certain others from their allegiance to the Christ of God, yet found them susceptible in a different direction, and so brought them over to his own purposes. The ancients quite properly called these men Ebionites, because they held poor and mean opinions concerning Christ.

2. For they considered him a plain and common man, who was justified only because of his superior virtue, and who was the fruit of the intercourse of a man with Mary. In their opinion the observance of the ceremonial law was altogether necessary, on the ground that they could not be saved by faith in Christ alone and by a corresponding life.

3. There were others, however, besides them, that were of the same name, but avoided the strange and absurd beliefs of the former and did not deny that the Lord was born of a virgin and of the Holy Spirit. But nevertheless, inasmuch as they also refused to acknowledge that he preexisted, being God, Word, and Wisdom, they turned aside into the impiety of the former, especially when they, like them, endeavored to observe strictly the bodily worship of the law.

4. These men, moreover, thought that it was necessary to reject all the epistles of the apostle, whom they called an apostate from the law; and they used only the so-called Gospel according to the Hebrews and made small account of the rest.

5. The Sabbath and the rest of the discipline of the Jews they observed just like them, but at the same time, like us, they celebrated the Lord's days as a memorial of resurrection of the Saviour.

6. Wherefore, in consequence of such a course they received the name of Ebionites, which signified the poverty of their understanding. For this is the name by which a poor man is called among the Hebrews.

CHAPTER XXX. The Apostles that were married

1. Clement, indeed, whose words we have just quoted, after the above-mentioned facts gives a statement, on account of those who rejected marriage, of the apostles that had wives. Or will they, says he, reject even the apostles. For Peter and Philip begat children; and Philip also gave his daughters in marriage. And Paul does not hesitate, in one of his epistles, to greet his wife, whom he did not take about with him, that he might not be inconvenienced in his ministry.

2. And since we have mentioned this subject it is not improper to subjoin another account which is given by the same author and which is worth reading. In the seventh book of his Stromata he writes as follows They say, accordingly, that when the blessed Peter saw his own wife led out to die, he rejoiced because of her summons and her return home, and called to her very encouragingly and comfortingly, addressing her by name, and saying, ' Oh thou, remember the Lord.' Such was the marriage of the blessed, and their perfect disposition toward those dearest to them." This account being in keeping with the subject in hand, I have related here in its proper place.

**Book IV**

CHAPTER V. The Bishops of Jerusalem from the Age of our Saviour to the Period under Consideration.

1. The chronology of the bishops of Jerusalem I have nowhere found preserved in writing ; for tradition says that they were all short lived.

2. But I have learned this much from writings, that until the siege of the Jews, which took place under Adrian, there were fifteen bishops in succession there, all of whom are said to have been of Hebrew descent, and to have received the knowledge of Christ in purity, so that they were approved by those who were able to judge of such matters and were deemed worthy of the episcopate. For their whole church consisted then of believing Hebrews who continued from the days of the apostles until the siege which took place at this time; in which siege the Jews, having again rebelled against the Romans, were conquered after severe battles.

3. But since the bishops of the circumcision ceased at this time, it is proper to give here a list of their names from the beginning. The first, then, was James, the so-called brother of the Lord; the second, Symeon; the third, Justus; the fourth, Zacchseus; the fifth, Tobias; the sixth, Benjamin; the seventh, John; the eighth, Matthias; the ninth, Philip; the tenth, Seneca; the eleventh, Justus; the twelfth, Levi; the thirteenth, Ephres; the fourteenth, Joseph; and finally, the fifteenth, Judas.

4. These are the bishops of Jerusalem that lived between the age of the apostles and the time referred to, all of them belonging to the circumcision.

5. In the twelfth year of the reign of Adrian, Xystus, having completed the tenth year of his episcopate, was succeeded by Telesphorus the seventh in succession from the apostles. In the meantime, after the lapse of a year and some months, Eumenes, the sixth in order, succeeded to the leadership of the Alexandrian church, his predecessor having held office eleven years.

**Book V**

CHAPTER VI. Catalogue of the Bishops of Rome.

1 "The blessed apostles having founded and established the church, entrusted the office of the episcopate to Linus." Paul speaks of this Linus in his Epistles to Timothy.

2. Anencletus succeeded him, and after Anencletus, in the third place from the apostles, Clement received the episcopate. He had seen and conversed with the blessed apostles, and their preaching was still sounding in his ears, and their tradition was still before his eyes. Nor was he alone in this, for many who had been taught by the apostles yet survived.

3. In the times of Clement, a serious dissension having arisen among the brethren in Corinth, the church of Rome sent a most suitable letter to the Corinthians, reconciling them in peace, renewing their faith, and proclaiming the doctrine lately received from the apostles.

4. A little farther on he says: Evarestus succeeded Clement, and Alexander, Evarestus. Then Xystus, the sixth from the apostles, was appointed. After him Telesphorus, who suffered martyrdom gloriously; then Hyginus ; then Pius ; and after him Anicetus ; Soter succeeded Anicetus ; and now, in the twelfth place from the apostles, Eleutherus holds the office of bishop.

5. In the same order and succession the tradition in the Church and the preaching of the truth has descended from the apostles unto us.

CHAPTER XII. The Bishops of Jerusalem.

1. At this time Narcissus was the bishop of the church at Jerusalem, and he is celebrated by many to this day. He was the fifteenth in succession from the siege of the Jew under Adrian. We have shown that from that time first the church in Jerusalem was composed of Gentiles, after those of the circumcision, and that Marcus was the first Gentile bishop that presided over them.

2. After him the succession in the episcopate was first Cassianus; after him Publius; then Maximus; " following them Julian; then Gains; after him Symmachus and another Gaius, and again another Julian; after these Capito and Valens and Dolichianus; and after all of them Narcissus, the thirtieth in regular succession from the apostles.

CHAPTER XXIII. The Question then agitated concerning the Passover.

1. A QUESTION of no small importance arose at that time. For the parishes of all Asia, as from an older tradition, held that the fourteenth day of the moon, on which day the Jews were commanded to sacrifice the lamb, should be observed as the feast of the Saviour's Passover. It was therefore necessary to end their fast on that day, whatever day of the week it should happen to be. But it was not the custom of the churches in the rest of the world to end it at this time, as they observed the practice which, from apostolic tradition, has prevailed to the present time, of terminating the fast on no other day than on that of the resurrection of our Savior.

2. Synods and assemblies of bishops were held on this account, and all, with one consent, through mutual correspondence drew up an ecclesiastical decree, that the mystery of the resurrection of the Lord should be celebrated on no other but the Lord's day, and that we should observe the close of the paschal fast on this day only. There is still extant a writing of those who were then assembled in Palestine, over whom Theophilus, bishop of Caesarea, and Narcissus, bishop of Jerusalem, presided. And there is also another writing extant of those who were assembled at Rome to consider the same question, which bears the name of Bishop Victor; also of the bishops Pontus over whom Palmas as the oldest, presided; and of the parishes in Gaul of which Irenus was bishop, and of those in Osrhoene and the cities there; and a personal letter of Bacchylus, bishop of the church at Corinth, and of a great many others, who uttered the same opinion and judgment, and cast the same vote.

3. And that which has been given above was their unanimous decision.

CHAPTER XXVIII. Those who first advanced the Heresy of Artemon; their Maimer of Life, and how they dared to corrupt the Sacred Scriptures.

1 In a laborious work by one of these writers against the heresy of Artemon, which Paul of Samosata- attempted to revive again in our day, there is an account appropriate to the history which we are now examining.

2. For he criticizes, as a late innovation, the above-mentioned heresy which teaches that the Saviour was a mere man, because they were attempting to magnify it as ancient. Having given in his work many other arguments in refutation of their blasphemous falsehood, he adds the following words:

3. " For they say that all the early teachers and the apostles received and taught what they now declare, and that the truth of the Gospel was preserved until the times of Victor, who was the thirteenth bishop of Rome from Peter, but that from his successor, Zephyrinus, the truth had been corrupted.

4. And what they say might be plausible, if first of all the Divine Scriptures did not contradict them. And there are writings of certain brethren older than the times of Victor, which they wrote in behalf of the truth against the heathen, and against the heresies which existed in their day. I refer to Justin' and MiIiltiades and Tatian and Clement and many others, in all of whose works Christ is spoken of as God.'

5. For who does not know the works of Irenaeus and of Melito and of others which teach that Christ is God and man? And how many psalms and hymns, written by the faithful brethren from the beginning, celebrate Christ the Word of God, speaking of him as Divine.

6. How then since the opinion held by the Church has been preached for so many years, can its preaching have been delayed as they affirm, until the times of Victor? And how is it that they are not ashamed to speak thus falsely of Victor, knowing well that he cut off from communion. Theodotus, the cobbler, the leader and father of this God-denying apostasy, and the first to declare that Christ is mere man. For if Victor agreed with their opinions, as their slander affirms, how came he to cast out Theodotus, the inventor of this heresy?

7. So much in regard to Victor. His bishopric lasted ten years, and Zephyrinus was appointed his successor about the ninth year of the reign of Severus. The author of the above- mentioned book, concerning the founder of this heresy, narrates another event which occurred in the time of Zephyrinus, using these words:

8. " I will remind many of the brethren of a fact which took place in our time, which, had it happened in Sodom, might, I think, have proved a warning to them. There was a certain confessor, Natalius, not long ago, but in our own day.

9. This man was deceived at one time by Asclepiodotus and another Theodotus, a money-changer. Both of them were disciples of Theodotus the cobbler, who, as I have said, was the first person excommunicated by Victor, bishop at that time, on account of this sentiment, or rather senselessness.

10. Natalius was persuaded by them to allow himself to be chosen bishop of this heresy with a salary, to be paid by them, of one hundred and fifty denarii a month.

11. When he had thus connected himself with them, he was warned oftentimes by the Lord through visions. For the compassionate God and our Lord Jesus Christ was not willing that a witness of his own sufferings, being cast out of the Church, should perish.

12. But as he paid little regard to the visions, because he was ensnared by the first position among them and by that shameful covetousness which destroys a great many, he was scourged by holy angels, and punished severely through the entire night. Thereupon having risen in the morning, he put on sackcloth and covered himself with ashes, and with great haste and tears he fell down before Zephyrinus, the bishop, rolling at the feet not only of the clergy, but also of the laity; and he moved with his tears the compassionate Church of the merciful Christ. And though he used much supplication, and showed the welts of the stripes which he had received, yet scarcely was he taken back into communion."

13. We will add from the same writer some other extracts concerning them, which run as follows: "They have treated the Divine Scriptures recklessly and without fear. They have set aside the rule of ancient faith; and Christ they have not known. They do not endeavor to learn what the Divine Scriptures declare but strive laboriously after any form of syllogism which may be devised to sustain their impiety. And if anyone brings before them a passage of Divine Scripture, they see whether a conjunctive or disjunctive form of syllogism can be made from it.

14. And as being of the earth and speaking of the earth, and as ignorant of him who cometh from above, they forsake the holy writings of God to devote themselves to geometry. Euclid is laboriously measured by some of them; and Aristotle and Theophrastus are admired; and Galen, perhaps, by some is even worshiped.

15. But that those who use the arts of unbelievers for their heretical opinions and adulterate the simple faith of the Divine Scriptures by the craft of the godless, are far from the faith, what need is there to say? Therefore they have laid their hands boldly upon the Divine Scriptures, alleging that they have corrected them.

16.That I am not speaking falsely of them in this matter, whoever wishes may learn. For if any one will collect their respective copies, and compare them one with another, he will find that they differ greatly.

17. Those of Asclepiades, for example, do not agree with those of Theodotus. And many of these can be obtained, because their disciples have assiduously written the corrections, as they call them, that is the corruptions, of each of them. Again, those of Hermophilus do not agree with these, and those of Apollonides are not consistent with themselves. For you can compare those prepared by them at an earlier date with those which they corrupted later, and you will find them widely different.

18. But how daring this offense is, it is not likely that they themselves are ignorant. For either they do not believe that the Divine Scriptures were spoken by the Holy Spirit, and thus are unbelievers, or else they think themselves wiser than the Holy Spirit, and in that case what else are they than demoniacs? For they cannot deny the commission of the crime, since the copies have been written by their own hands. For they did not receive such Scriptures from their instructors, nor can they produce any copies from which they were transcribed.

19. But some of them have not thought it worthwhile to corrupt them, but simply deny the law and the prophets, and thus through their lawless and impious teaching under pretense of grace, have sunk to the lowest depths of perdition.

 Let this suffice for these things.

**Book 6**

CHAPTER XLIII. Novates his Alanner of Life and his Heresy.

1 After this, Novatus, a presbyter of the church at Rome, being lfted up with arrogance against these persons, as if there was no longer for them a hope of salvation, not even if they should do all things pertaining to a genuine and pure conversion, became leader of the heresy of those who, in the pride of their imagination, call themselves Cathari.

2. There upon a very large synod assembled at Rome, of bishops in number sixty, and a great many more presbyters and deacons; while the pastors of the remaining provinces deliberatedin their places privately concerning what ought to be done. A decree was confirmed by all, that Novatus and those who joined with him, and those who adopted his brother-hating and inhuman opinion, should be considered by the church as strangers; but that they should heal such of the brethren as had fallen into misfortune,'\* and should minister to them with the medicines of repentance.

3. There have reached us epistles of Cornelius, bishop of Rome, to Fabius, of the church at Antioch, which show what was done at the synod at Rome, and what seemed best to all those in Italy and Africa and the regions thereabout." Also other epistles, written in the Latin language, of Cyprian and those with him in Africa, which show that they agreed as to the necessity of succoring those who had been tempted, and of cutting off from the Catholic Church the leader of the heresy and all that joined with him.

4. Another epistle of Cornelius, concerning the resolutions of the synod, is attached to these; and yet others, on the conduct of Novatus, from which it is proper for us to make selections, that anyone who sees this work may know about him.

5. Cornelius informs Fabius what sort of a man Novatus was, in the following words : " But that you may know that a long time ago this remarkable man desired the episcopate, but kept this ambitious desire to himself and concealed it, —using as a cloak for his rebellion those confessors who had adhered to him from the beginning, - I desire to speak.

6. Maximus,'' one of our presbyters, and Urbanus who twice gained the highest honor by confession, with Sidonius, and Celerinus,- a man who by the grace of God most heroically endured all kinds of torture, and by the strength of his faith overcame the weakness of the flesh, and mightily conquered the adversary, —these men found him out and detected his craft and duplicity, his perjuries and falsehoods, his unsociability and cruel friendship. And they returned to the holy church and proclaimed in the presence of many, both bishops and presbyters and a large number of the laity, all his craft and wickedness, which for a long time he had concealed. And this they did with lamentations and repentance, because through the persuasions of the crafty and malicious beast they had left the church for the time."

7. A little farther on he says, " How remarkable, beloved brother, the change and transformation which we have seen take place in him in a short time. For this most illustrious man, who bound himself with terrible oaths in nowise to seek the bishopric, suddenly appears a bishop as if thrown among us by some machine."

8. For this dogmatist, this defender of the doctrine of the Church attempting to grasp and seize the episcopate, which had not been given him from above, chose two of his companions who had given up their own salvation. And he sent them to a small and insignificant corner of Italy, that there by some counterfeit argument he might deceive three bishops, who were rustic and very simple men. And they asserted positively and strongly that it was necessary that they should come quickly to Rome, in order that all the dissension which had arisen there might be appeased through their mediation, jointly with other bishops.

9. When they had come, being, as we have stated, very simple in the craft and artifice of the wicked, they were shut up with certain selected men like himself. And by the tenth hour, when they had become drunk and sick, he compelled them by force to confer on him the episcopate through a counterfeit and vain imposition of hands.

10. Because it had not come to him, he avenged himself by craft and treachery. One of these bishops shortly after came back to the church, lamenting and confessing his transgression. And we communed with him as with a layman, all the people present interceding for him.

11. And we ordained successors of the other bishops and sent them to the places where they were. This avenger of the Gospel then did not know that there should be one bishop in a catholic church ; yet he was not ignorant (for how could he be?) that in it there were forty-six presbyters, seven deacons, seven sub-deacons, forty-two acolyths, fifty-two exorcists, readers, and janitors, and over fifteen hundred widows and persons in distress, all of whom the grace and kindness of the Master nourish.

12. But not even this great multitude, so necessary in the church, nor those who, through God's providence, were rich and full, together with the very many, even innumerable people, could turn him from such desperation and presumption and recall him to the Church.

13. Again, farther on, he adds these words : " Permit us to say further : On account of what works or conduct had he the assurance to contend for the episcopate? Was it that he had been brought up in the Church from the beginning, and had endured many conflicts in her behalf, and had passed through many and great dangers for religion? Truly this is not the fact.

14. But Satan, who entered and dwelt in him for a long time, became the occasion of his believing. Being delivered by the exorcists, he fell into a severe sickness; and as he seemed about to die, he received baptism by affusion, on the bed where he lay, if indeed we can say that such a one did receive it.

15. And when he was healed of his sickness he did not receive the other things which it is necessary to have according to the canon of the Church, even the being sealed by the bishop. And as he did not receive this, how could he receive the Holy Spirit?

16. Shortly after he says again: " In the time of persecution, through cowardice and love of life, he denied that he was a presbyter. For when he was requested and entreated by the deacons to come out of the chamber in which he had imprisoned himself, and give aid to the brethren as tar as was lawful and possible for a presbyter to assist those of the brethren who were in danger and needed help, he paid so little respect to the entreaties of the deacons that he went away and departed in anger. For he said that he no longer desired to be a presbyter, as he was an admirer of another philosophy.

17. Passing bv a few things, he adds the following : " For this illustrious man forsook the Church of God, in which, when he believed, he was judged worthy of the presbyterate through the favor of the bishop who ordained him to the presbyterial office. This had been resisted by all the clergy and many of the laity; because it was unlawful that one who had been affused on his bed on account of sickness as he had been should enter into any clerical office; but the bishop requested that he might be permitted to ordain this one only.

18. He adds to these yet another, the worst of all the man's offenses, as follows : " For when he has made the offerings, and distributed a part to each man, as he gives it he compels the wretched man to swear in place of the blessing. Holding his hands in both of his own, he will not release him until he has sworn in this manner (for I will give his own words) : ' Swear to me by the body and blood of our Lord Jesus Christ that you will never forsake me and turn to Cornelius.'

19. And the unhappy man does not taste until he has called down imprecations on himself; and instead of saying Amen, as he takes the bread, he says, I will never return to Cornelius." Farther on he says again;

 20. But know that he has now been made bare and desolate; as the brethren leave him every day and return to the church. Moses among us a glorious and admirable martyrdom, while he was yet alive, beholding his boldness and folly, refused to commune with him and with the five presbyters who with him had separated themselves from the church."

21. At the close of his letter he gives a list of the bishops who had come to Rome and condemned the silliness of Novatus, with their names and the parish over which each of them presided.

22. He mentions also those who did not come to Rome, but who expressed by letters their agreement with the vote of these bishops, giving their names and the cities from which they severally sent them. Cornelius wrote these things to Fabius, bishop of Antioch.