

# Ad Episcopos Aegypti et Libyae

## By Saint Athanasius (296 – 373)

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### Chapter 1

#### 1. Christ warned His followers against *false prophets*.

All things whatsoever [our Lord and Saviour Jesus Christ](#), as Luke wrote, 'both has done and taught [Acts 1:1](#),' He effected after having appeared for our [salvation](#); for He came, as John says, 'not to condemn the world, but that the world through Him might be saved [John 3:17](#).' And among the rest we have especially to admire this instance of His goodness, that He was not silent concerning those who should fight against us, but plainly told us beforehand, that, when those things should come to pass, we might straightway be found with minds established by His teaching. For He said, 'There shall arise [false prophets](#) and false Christs, and shall show great signs and wonders; insomuch that, if it were possible, the very elect shall be deceived. Behold, I have told you before [Matthew 24:24-25](#).' Manifold indeed and beyond human conception are the instructions and gifts of [grace](#) which He has laid up in us; as the pattern of heavenly conversation, power against [demons](#), the adoption of sons, and that exceeding great and singular [grace](#), the [knowledge](#) of the Father and of the [Word](#) Himself, and the gift of the [Holy Ghost](#). But the mind of man is prone to [evil](#) exceedingly; moreover, our adversary the [devil](#), envying us the possession of such great blessings, goes about seeking to snatch away the seed of the word which is sown within us. Wherefore as if by His prophetic warnings He would seal up His instructions in our hearts as His own peculiar treasure, the Lord said, 'Take heed that no man deceive you: for many shall come in My name, saying, I am he; and the time draws near; and they shall deceive many: go ye not therefore after them [Luke 21:8](#).' This is a great gift which the Word has bestowed upon us, that we should not be deceived by appearances, but that, howsoever these things are concealed, we should all the more distinguish them by the [grace](#) of the Spirit. For whereas the inventor of [wickedness](#) and great spirit of [evil](#), the [devil](#), is utterly hateful, and as soon as he shows himself is rejected of all [men](#),—as a serpent, as a dragon, as a lion seeking whom he may seize upon and devour,—therefore he conceals and covers what he really is, and craftily personates that Name which all [men](#) desire, so that deceiving by a false appearance, he may thenceforth fix fast in his own chains those whom he has led astray. And as if one that desired to kidnap the children of others during the absence of their [parents](#), should personate their appearance, and so putting a cheat on the affections of the offspring, should carry them far away and destroy them; in like manner this [evil](#) and wily spirit the [devil](#), having no confidence in himself, and [knowing](#) the [love](#) which men bear to the [truth](#), personates its appearance, and so spreads his own poison among those that follow after him.

2. *Satan* pretending to be holy, is detected by the Christian.

Thus he deceived Eve, not speaking his own, but artfully adopting the words of God, and perverting their meaning. Thus he suggested evil to the wife of Job, persuading her to feign affection for her husband, while he taught her to blaspheme God. Thus does the crafty spirit mock men by false displays, deluding and drawing each into his own pit of wickedness. When of old he deceived the first man Adam, thinking that through him he should have all men subject unto him, he exulted with great boldness and said, 'My hand has found as a nest the riches of the people; and as one gathers eggs that are left, have I gathered all the earth; and there is none that shall escape me or speak against me.' But when the Lord came upon earth, and the enemy made trial of His human Economy, being unable to deceive the flesh which He had taken upon Him, from that time forth he, who promised himself the occupation of the whole world, is for His sake mocked even by children: that proud one is mocked as a sparrow. For now the infant child lays his hand upon the hole of the asp, and laughs at him that deceived Eve; and all that rightly believe in the Lord tread under foot him that said, 'I will ascend above the heights of the clouds: I will be like the Most High Isaiah 14:14.' Thus he suffers and is dishonoured; and although he still ventures with shameless confidence to disguise himself, yet now, wretched spirit, he is detected the rather by them that bear the Sign on their foreheads; yea, more, he is rejected of them, and is humbled, and put to shame. For even if, now that he is a creeping serpent, he shall transform himself into an angel of light, yet his deception will not profit him; for we have been taught that 'though an angel from heaven preach unto us any other gospel than that we have received, he is anathema Galatians 1:8-9.'

3. And although, again, he conceal his natural falsehood, and pretend to speak truth with his lips; yet are we 'not ignorant of his devices 2 Corinthians 2:11,' but are able to answer him in the words spoken by the Spirit against him; 'But unto the ungodly, said God, why do you preach My laws?' and, 'Praise is not seemly in the mouth of a sinner.' For even though he speak the truth, the deceiver is not worthy of credit. And whereas Scripture showed this, when relating his wicked artifices against Eve in Paradise, so the Lord also reproved him,—first in the mount, when He laid open 'the folds of his breast-plate,' and showed who the crafty spirit was, and proved that it was not one of the saints, but Satan that was tempting Him. For He said, 'Get behind Me Satan; for it is written, You shall worship the Lord your God, and Him only shall you serve Matthew 4:10.' And again, when He put a curb in the mouths of the demons that cried after Him from the tombs. For although what they said was true, and they lied not then, saying, 'You are the Son of God,' and 'the Holy One of God Matthew 8:29; Mark 1:24;' yet He would not that the truth should proceed from an unclean mouth, and especially from such as them, lest under pretence thereof they should mingle with it their own malicious devices, and sow these also while men slept. Therefore He suffered them not to speak such words, neither would He have us to suffer such, but has charged us by His own mouth, saying, 'Beware of false prophets, which come to you in sheeps' clothing, but inwardly they are ravening wolves Matthew 7:15;' and by the mouth of His Holy Apostles, 'Believe not every spirit 1 John 4:1.' Such is the method of our adversary's operations; and of the like nature are all these inventions of heresies, each of which has for the father of its own device the

[devil](#), who changed and became a murderer and a liar from the beginning. But being ashamed to profess his hateful name, they usurp the [glorious](#) Name of our Saviour 'which is above every name [Philippians 2:9](#),' and deck themselves out in the language of Scripture, speaking indeed the words, but stealing away the [true](#) meaning thereof; and so disguising by some artifice their false inventions, they also become the murderers of those whom they have led astray.

4. *It profits not to receive part of Scripture, and reject part.*

For whence do [Marcion](#) and Manichæus receive the [Gospel](#) while they reject the Law? For the [New Testament](#) arose out of the Old, and bears [witness](#) to the Old; if then they reject this, how can they receive what proceeds from it? Thus [Paul](#) was an Apostle of the [Gospel](#), 'which God promised afore by His [prophets](#) in the [holy Scriptures Romans 1:2](#) : ' and our Lord Himself said, 'ye search the [Scriptures](#), for they are they which testify of Me [John 5:39](#).' How then shall they confess the Lord unless they first search the [Scriptures](#) which are written concerning Him? And the [disciples](#) say that they have found Him, 'of whom [Moses](#) and the Prophets did write [John 1:45](#).' And what is the Law to the [Sadducees](#) if they receive not the Prophets? For God who gave the Law, Himself promised in the Law that He would raise up Prophets also, so that the same is Lord both of the Law and of the Prophets, and he that denies the one must of necessity deny the other also. And again, what is the [Old Testament](#) to the [Jews](#), unless they acknowledge the Lord whose coming was expected according to it? For had they [believed](#) the writings of [Moses](#), they would have [believed](#) the words of the Lord; for He said, 'He wrote of Me [John 5:46](#).' Moreover, what are the [Scriptures](#) to him of Samosata, who denies the [Word of God](#) and His incarnate Presence, which is signified and declared both in the Old and [New Testament](#)? And of what use are the [Scriptures](#) to the [Arians](#) also, and why do they bring them forward, men who say that the [Word of God](#) is a creature, and like the [Gentiles](#) 'serve the creature more than' God 'the Creator [Romans 1:25](#) ?' Thus each of these [heresies](#), in respect of the peculiar impiety of its invention, has nothing in common with the [Scriptures](#). And their advocates are aware of this, that the [Scriptures](#) are very much, or rather altogether, opposed to the doctrines of every one of them; but for the sake of deceiving the more simple sort (such as are those of whom it is written in the Proverbs, 'The simple [believes](#) every word [Proverbs 14:15](#) '), they pretend like their 'father the [devil John 8:44](#) ' to study and to quote the language of Scripture, in order that they may appear by their words to have a right belief, and so may persuade their wretched followers to [believe](#) what is contrary to the [Scriptures](#). Assuredly in every one of these [heresies](#) the [devil](#) has thus disguised himself, and has suggested to them words full of craftiness. The Lord spoke concerning them, that 'there shall arise false Christs and [false prophets](#), so that they shall deceive many [Matthew 24:24](#).' Accordingly the [devil](#) has come, speaking by each and saying, 'I am Christ, and the [truth](#) is with me;' and he has made them, one and all, to be liars like himself. And strange it is, that while all [heresies](#) are at variance with one another concerning the mischievous inventions which each has framed, they are united together only by the common purpose of lying. For they have one and the same father that has sown in them all the seeds, of [falsehood](#). Wherefore the faithful [Christian](#) and [true disciple](#) of the [Gospel](#), having [grace](#) to discern spiritual things, and having built the house of his [faith](#) upon a rock, stands continually firm and secure from their deceits.

But the simple person, as I said before, that is not thoroughly grounded in [knowledge](#), such an one, considering only the words that are spoken and not perceiving their meaning, is immediately drawn away by their wiles. Wherefore it is [good](#) and needful for us to [pray](#) that we may receive the gift of discerning spirits, so that every one may [know](#), according to the precept of John, whom he ought to reject, and whom to receive as friends and of the same [faith](#). Now one might write at great length concerning these things, if one desired to go into details respecting them; for the impiety and perverseness of [heresies](#) will appear to be manifold and various, and the craft of the deceivers to be very terrible. But since [holy](#) Scripture is of all things most sufficient for us, therefore recommending to those who desire to [know](#) more of these matters, to read the Divine word, I now hasten to set before you that which most claims attention, and for the sake of which principally I have written these things.

5. *Attempt of [Arians](#) to substitute a Creed for the Nicene.*

I heard during my sojourn in these parts (and they were [true](#) and [orthodox](#) brethren that informed me), that certain professors of [Arian](#) opinions had met together, and drawn a confession of [faith](#) to their own liking, and that they intend to send word to you, that you must either subscribe to what pleases them, or rather to what the [devil](#) has inspired them with, or in case of refusal must suffer banishment. They are indeed already beginning to molest the Bishops of these parts; and thereby are plainly manifesting their disposition. For inasmuch as they frame this document only for the purpose of inflicting banishment or other punishments, what does such conduct prove them to be, but enemies of the [Christians](#), and friends of the [devil](#) and his [angels](#)? and especially since they spread abroad what they like contrary to the mind of that gracious Prince, our most religious Emperor Constantius. And this they do with great craftiness, and, as appears to me, chiefly with two ends in view; first, that by obtaining your subscriptions, they may seem to remove the [evil](#) repute that rests upon the name of [Arius](#), and may escape notice themselves as if not professing his opinions; and again, that by putting forth these statements they may cast a shade over the Council of Nicæa, and the confession of [faith](#) which was then put forth against the [Arian heresy](#). But this proceeding does but prove the more plainly their own maliciousness and heterodoxy. For had they [believed](#) aright, they would have been satisfied with the confession put forth at Nicæa by the whole Ecumenic Council; and had they considered themselves calumniated and [falsely](#) called [Arians](#), they ought not to have been so eager to innovate upon what was written against [Arius](#), lest what was directed against him might seem to be aimed at them also. This, however, is not the course they pursue, but they conduct the struggle in their own behalf, just as if they were [Arius](#). Observe how entirely they disregard the [truth](#), and how everything they say and do is for the sake of the [Arian heresy](#). For in that they dare to question those sound definitions of the [faith](#), and take upon themselves to produce others contrary to them, what else do they but accuse the Fathers, and stand up in defence of that [heresy](#) which they opposed and protested against? And what they now write proceeds not from any regard for the [truth](#), as I said before, but rather they do it as in mockery and by an artifice, for the purpose of deceiving men; that by sending about their letters they may engage the ears of the people to listen to these notions, and so put off the time when they will be brought to trial; and that by concealing their impiety from observation, they may have

room to extend their [heresy](#), which, 'like a gangrene [2 Timothy 2:17](#),' eats its way everywhere.

6. Accordingly they disturb and disorder everything, and yet not even thus are they satisfied with their own proceedings. For every year, as if they were going to draw up a contract, they meet together and pretend to write about the [faith](#), whereby they expose themselves the more to ridicule and disgrace, because their expositions are rejected, not by others, but by themselves. For had they had any confidence in their previous statements, they would not have desired to draw up others; nor again, leaving these last, would they now have set down the one in question, which no [doubt true](#) to their custom they will again alter, after a very short interval, and as soon as they shall find a pretence for their customary plotting against certain [persons](#). For when they have a design against any, then it is that they make a great show of writing about the [faith](#); that, as [Pilate](#) washed his hands, so they by writing may destroy those who rightly [believe](#) in [Christ](#), hoping that, as making definitions about the [faith](#), they may appear, as I have repeatedly said, to be free from the charge of [false doctrine](#). But they will not be able to hide themselves, nor to escape; for they continually become their own accusers even while they defend themselves. Justly so, since instead of answering those who bring [proof](#) against them, they do but persuade themselves to [believe](#) whatever they wish. And when is an acquittal obtained, upon the criminal becoming his own judge? Hence it is that they are always writing, and always altering their own previous statements, and thus they show an uncertain [faith](#),' or rather a manifest unbelief and perverseness. And this, it appears to me, must needs be the case with them; for since, having fallen away from the [truth](#), and desiring to overthrow that sound confession of [faith](#) which was drawn up at Nicæa, they have, in the language of Scripture, 'loved to wander, and have not refrained their feet :' [therefore, like Jerusalem of old, they labour and toil in their changes, sometimes writing one thing, and sometimes another, but only for the sake of gaining time, and that they may continue enemies of Christ](#), and deceivers of [mankind](#).

7. *The party of Acacius really [Arians](#).*

Who, then, that has any real regard for [truth](#), will be willing to suffer these men any longer? who will not [justly](#) reject their writing? who will not denounce their audacity, that being but few in number, they would have their decisions to prevail over everything, and as desiring the supremacy of their own meetings, held in corners and suspicious in their circumstances, would forcibly cancel the decrees of an uncorrupt, pure, and Ecumenic Council? Men who have been promoted by Eusebius and his fellows for advocating this Antichristian [heresy](#), venture to define articles of [faith](#), and while they ought to be brought to judgment as criminals, like [Caiaphas](#), they take upon themselves to judge. They compose a Thalia, and would have it received as a standard of [faith](#), while they are not yet themselves determined what they [believe](#). Who does not [know](#) that Secundus of Pentapolis, who was several times degraded long ago, was received by them for the sake of the [Arian madness](#); and that George, now of Laodicea, and Leontius the Eunuch, and before him Stephanus, and Theodorus of Heraclea, were promoted by them? Ursacius and Valens also, who from the first were instructed by [Arius](#) as young men, though they had been formerly degraded from the Priesthood, afterwards got the title of



Bishops on account of their impiety; as did also Acacius, Patrophilus, and Narcissus, who have been most forward in all manner of impiety. These were degraded in the great Synod of Sardica; Eustathius also now of Sebastea, Demophilus and Germinius, Eudoxius, and Basil, who are supporters of that impiety, were advanced in the same manner. Of Cecropius, and him they called Auxentius, and of Epictetus the [impostor](#), it were superfluous for me to speak, since it is manifest to all [men](#), in what manner, on what pretexts, and by what enemies of ours these were promoted, that they might bring their false charges against the [orthodox](#) Bishops who were the objects of their designs. For although they resided at the distance of eighty posts, and were unknown to the people, yet on the ground of their impiety they purchased for themselves the title of Bishop. For the same reason also they have now hired one George of Cappadocia, whom they wish to impose upon you. But no respect is due to him any more than to the rest; for there is a report in these parts that he is not even a [Christian](#), but is devoted to the worship of [idols](#); and he has a hangman's temper. And this person, such as he is described to be, they have taken into their ranks, that they may be able to injure, to plunder, and to slay; for in these things he is a great proficient, but is [ignorant](#) of the very principles of the [Christian faith](#).

8. *Words are bad, though Scriptural, which proceed from bad men.*

Such are the machinations of these men against the [truth](#): but their designs are manifest to all the world, though they attempt in ten thousand ways, like eels, to elude the grasp, and to escape detection as enemies of [Christ](#). Wherefore I beseech you, let no one among you be deceived, no one seduced by them; rather, considering that a sort of judaical impiety is invading the [Christian faith](#), be ye all [zealous](#) for the Lord; hold fast, every one, the [faith](#) we have received from the Fathers, which they who assembled at Nicæa recorded in writing, and endure not those who endeavour to innovate thereon. And however they may write phrases out of the [Scripture](#), endure not their writings; however they may speak the language of the [orthodox](#), yet attend not to what they say; for they speak not with an upright [mind](#), but putting on such language like sheeps' clothing, in their hearts they think with [Arius](#), after the manner of the [devil](#), who is the author of all [heresies](#). For he too made use of the words of Scripture, but was put to silence by our Saviour. For if he had indeed meant them as he used them, he would not have fallen from heaven; but now having fallen through his [pride](#), he artfully dissembles in his speech, and oftentimes maliciously endeavours to lead men astray by the subtleties and sophistries of the [Gentiles](#). Had these expositions of theirs proceeded from the [orthodox](#), from such as the great Confessor Hosius, and Maximinus of [Gaul](#), or his successor, or from such as Philogonius and Eustathius, Bishops of the East, or Julius and Liberius of Rome, or Cyriacus of Mœsia, or Pistus and Aristæus of Greece, or Silvester and Protogenes of Dacia, or Leontius and Eupsychius of Cappadocia, or Cæcilianus of Africa, or Eustorgius of [Italy](#), or Capito of [Sicily](#), or Macarius of Jerusalem, or Alexander of Constantinople, or Pæderos of Heraclea, or those great Bishops Meletius, Basil, and Longianus, and the rest from Armenia and [Pontus](#), or Lupus and Amphion from Cilicia, or James and the rest from Mesopotamia, or our own blessed Alexander, with others of the same opinions as these;—there would then have been nothing to suspect in their statements, for the character of [apostolical](#) men is sincere and incapable of fraud.

9. *For such words do but serve as their cloak.*

But when they proceed from those who are hired to advocate the [cause](#) of [heresy](#), and since, according to the divine proverb, 'The words of the [wicked](#) are to lie in wait,' and 'The mouth of the [wicked](#) pours out [evil](#) things,' and 'The counsels of the [wicked](#) are deceit:' it becomes us to watch and be sober, brethren, as the Lord has said, lest any deception arise from subtlety of speech and craftiness; lest any one come and pretend to say, 'I preach Christ,' and after a little while he be found to be [Antichrist](#). These indeed are Antichrists, whosoever come to you in the [cause](#) of the [Arian madness](#). For what defect is there among you, that any one need to come to you from without? Or, of what do the Churches of [Egypt](#) and Libya and Alexandria stand so much in need, that these men should make a purchase of the Episcopate instead of wood and goods, and intrude into Churches which do not belong to them? Who is not aware, who does not perceive clearly, that they do all this in order to support their impiety? Wherefore although they should make themselves dumb, or although they should bind on their garments larger borders than the [Pharisees](#), and pour themselves forth in long speeches, and practise the tones of their voice, they ought not to be [believed](#); for it is not the mode of speaking, but the intentions of the heart and a godly conversation that recommend the faithful [Christian](#). And thus the [Sadducees](#) and Herodians, although they have the law in their mouths, were put to rebuke by our Saviour, who said unto them, 'You do [err](#), not [knowing](#) the [Scriptures](#), nor the power of God [Matthew 22:29](#) : ' and all [men](#) witnessed the exposure of those who pretended to quote the words of the Law, as being in their minds [heretics](#) and enemies of God. Others indeed they deceived by these professions, but when our Lord became man they were not able to deceive Him; 'for the Word was made Flesh,' who [knows](#) the thoughts of men that they are vain.' Thus He exposed the carping of the [Jews](#), saying, 'If God were your Father, you would [love](#) Me, for I proceeded forth from the [Father](#), and have come to you.' In like manner these men seem now to act; for they disguise their real sentiments, and then make use of the language of Scripture for their writings, which they hold forth as a bait for the [ignorant](#), that they may inveigle them into their own [wickedness](#).

10. *They ought first to condemn [Arius](#), if they are to be heard.*

Consider, whether this be not so. If, when there is no reason for their doing so, they write confessions of [faith](#), it is a superfluous, and perhaps also a mischievous proceeding, because, when there is no enquiry, they offer occasion for controversy of words, and unsettle the simple hearts of the brethren, disseminating among them such notions as have never entered into their minds. And if they are attempting to write a defence of themselves in regard to the [Arian heresy](#), they ought first to have removed the seeds of those [evils](#) which have sprung up, and to have proscribed those who produced them, and then in the room of former statements to set forth others which are sound; or else let them openly vindicate the opinions of [Arius](#), that they may no longer covertly but openly show themselves enemies of [Christ](#), and that all [men](#) may fly from them as from the face of a serpent. But now they keep back those opinions, and for a pretence write on other matters; just as if a surgeon, when summoned to attend a person wounded and suffering, should upon coming in to him say not a word concerning his wounds, but proceed to

discourse about his sound limbs. Such an one would be chargeable with utter stupidity, for saying nothing on the matter for which he came, but discoursing on those other points in which he was not needed. Yet just in the same manner these men omit those matters which concern their [heresy](#), and take upon themselves to write on other subjects; whereas if they had any regard for the Faith, or any [love](#) for [Christ](#), they ought first to have removed out of the way those [blasphemous](#) expressions uttered against Him, and then in the room of them to speak and to write the sound words. But this they neither do themselves, nor permit those that desire to do so, whether it be from [ignorance](#), or through craft and artifice.

11. *No profit to do right in one way, if we do wrong in another.*

If they do this from [ignorance](#) they must be charged with rashness, because they affirm positively concerning things that they [know](#) not; but if they dissemble knowingly, their condemnation is the greater, because while they overlook nothing in consulting for their own interests, in writing about [faith](#) in our Lord they make a mockery, and do anything rather than speak the [truth](#); they keep back those particulars respecting which their [heresy](#) is accused, and merely bring forward the language of the [Scriptures](#). Now this is a manifest theft of the [truth](#), and a practice full of all iniquity; and so I am sure your [piety](#) will readily perceive it to be from the following illustrations. No person being accused of [adultery](#) defends himself as innocent of theft; nor would any one in prosecuting a charge of [murder](#) suffer the accused parties to defend themselves by saying, 'We have not committed [perjury](#), but have preserved the deposit which was entrusted to us.' This would be mere child's play, instead of a refutation of the charge and a demonstration of the [truth](#). For what has [murder](#) to do with a deposit, or [adultery](#) with theft? The [vices](#) are indeed related to each other as proceeding from the same heart; yet in respect to the refutation of an alleged offence, they have no connection with each other. Accordingly as it is written in the Book of Joshua the son of Nun, when Achan was charged with theft, he did not excuse himself with the plea of his [zeal](#) in the [wars](#); but being convicted of the offence was [stoned](#) by all the people. And when Saul was charged with negligence and a breach of the law, he did not benefit his [cause](#) by alleging his conduct on other matters [1 Samuel xv](#) . For a defence on one count will not operate to obtain an acquittal on another count; but if all things should be done according to law and [justice](#), a man must defend himself in those particulars wherein he is accused, and must either disprove the past, or else confess it with the promise that he will desist, and do so no more. But if he is guilty of the crime, and will not confess, but in order to conceal the [truth](#) speaks on other points instead of the one in question, he shows plainly that he has acted amiss, nay, and is conscious of his delinquency. But what need of many words, seeing that these [persons](#) are themselves accusers of the [Arian heresy](#)? For since they have not the boldness to speak out, but conceal their [blasphemous](#) expressions, it is plain that they [know](#) that this [heresy](#) is separate and alien from the [truth](#). But since they themselves conceal it and are afraid to speak, it is necessary for me to strip off the veil from their impiety, and to expose the [heresy](#) to public view, [knowing](#) as I do the statements which [Arius](#) and his fellows formerly made, and how they were cast out of the [Church](#), and degraded from the Clergy. But here first I ask for pardon of the foul words which I am about to produce, since I use them, not because I thus think, but in order to convict the [heretics](#).



## Chapter 2

### 12. *Arian statements.*

Now the Bishop Alexander of blessed memory cast [Arius](#) out of the Church for holding and maintaining the following opinions: 'God was not always a Father: The Son was not always: But whereas all things were made out of nothing, the [Son of God](#) also was made out of nothing: And since all things are creatures, He also is a creature and a thing made: And since all things once were not, but were afterwards made, there was a time when the [Word of God](#) Himself was not; and He was not before He was begotten, but He had a beginning of [existence](#): For He has then originated when God has chosen to produce Him: For He also is one among the rest of His works. And since He is by nature changeable, and only continues good because He chooses by His own [free will](#), He is capable of being changed, as are all other things, whenever He wishes. And therefore [God](#), as foreknowing that He would be good, gave Him by anticipation that [glory](#) which He would have obtained afterwards by His [virtue](#); and He is now become good by His works which God foreknew.' Accordingly they say, that [Christ](#) is not [truly God](#), but that He is called God on account of His participation in God's nature, as are all other creatures. And they add, that He is not that Word which is by nature in the [Father](#), and is proper to His Essence, nor is He His proper wisdom by which He made this world; but that there is another Word which is properly in the [Father](#), and another Wisdom which is properly in the [Father](#), by which Wisdom also He made this Word; and that the Lord Himself is called the Word (Reason) conceptually in regard of things endued with reason, and is called Wisdom conceptually in regard of things endued with wisdom. Nay, they say that as all things are in [essence](#) separate and alien from the [Father](#), so He also is in all respects separate and alien from the [essence](#) of the [Father](#), and properly belongs to things made and created, and is one of them; for He is a creature, and a thing made, and a work. Again, they say that God did not create us for His sake, but Him for our sakes. For they say, 'God was alone, and the Word was not with Him, but afterwards when He would produce us, then He made Him; and from the time He was made, He called Him the Word, and the [Son](#), and the Wisdom, in order that He might create us by Him. And as all things subsisted by the [will](#) of [God](#), and did not exist before; so He also was made by the [will](#) of [God](#), and did not exist before. For the Word is not the proper and natural Offspring of the [Father](#), but has Himself originated by [grace](#): for God who [existed](#) made by His [will](#) the Son who did not exist, by which will also He made all things, and produced, and created, and willed them to come into [being](#).' Moreover they say also, that [Christ](#) is not the natural and [true](#) power of [God](#); but as the locust and the cankerworm are called a power, so also He is called the power of the Father. Furthermore he said, that the Father is secret from the [Son](#), and that the Son can neither see nor [know](#) the Father perfectly and exactly. For having a beginning of [existence](#), He cannot [know](#) Him that is without beginning; but what He [knows](#) and sees, He [knows](#) and sees in a measure proportionate to His own measure, as we also [know](#) and see in proportion to our powers. And he added also, that the Son not only does not [know](#) His own Father exactly, but that He does not even [know](#) His own [essence](#).

### 13. *Arguments from Scripture against Arian statements.*

For maintaining these and the like opinions [Arius](#) was declared a [heretic](#); for myself, while I have merely been writing them down, I have been cleansing myself by thinking of the contrary doctrines, and by holding fast the sense of the [true faith](#). For the Bishops who all assembled from all parts at the Council of Nicæa, began to hold their ears at these statements, and all with one voice condemned this [heresy](#) on account of them, and [anathematized](#) it, declaring it to be alien and estranged from the [faith](#) of the [Church](#). It was no compulsion which led the judges to this decision, but they all deliberately vindicated the [truth](#): and they did so [justly](#) and rightly. For infidelity is coming in through these men, or rather a [Judaism](#) counter to the [Scriptures](#), which has close upon it [Gentile superstition](#), so that he who holds these opinions can no longer be even called a [Christian](#), for they are all contrary to the [Scriptures](#). John, for instance, says, 'In the beginning was the Word [John 1:1](#);' but these men say, 'He was not, before He was begotten.' And again he wrote, 'And we are in Him that is [true](#), even in His Son Jesus Christ; this is the [true God](#), and [eternal](#) life [1 John 5:20](#);' but these men, as if in contradiction to this, allege that [Christ](#) is not the [true God](#), but that He is only called [God](#), as are other creatures, in regard of His participation in the divine nature. And the Apostle blames the [Gentiles](#), because they worship the creatures, saying, 'They served the creature more than' God 'the Creator.' But if these men say that the Lord is a creature, and worship Him as a creature, how do they differ from the [Gentiles](#)? If they hold this opinion, is not this passage also against them; and does not the [blessed Paul](#) write as blaming them? The Lord also says, 'I and My Father are One:' and 'He that has seen Me, has seen the Father;' and the Apostle who was sent by Him to preach, writes, 'Who being the Brightness of His [glory](#), and the express Image of His Person [Hebrews 1:3](#).' But these men dare to separate them, and to say that He is alien from the [essence](#) and [eternity](#) of the Father; and impiously to represent Him as changeable, not perceiving, that by speaking thus, they make Him to be, not one with the [Father](#), but one with [created](#) things. Who does not see, that the brightness cannot be separated from the light, but that it is by nature proper to it, and co-existent with it, and is not produced after it? Again, when the Father says, 'This is My beloved Son [Matthew 17:5](#);' and when the [Scriptures](#) say that 'He is the Word' of the [Father](#), by whom 'the heavens were established,' and in short, 'All things were made by Him [John 1:3](#);' these inventors of new doctrines and fictions represent that there is another Word, and another Wisdom of the [Father](#), and that He is only called the Word and the Wisdom conceptually on account of things endued with reason, while they perceive not the absurdity of this.

#### 14. *Arguments from Scripture against [Arian](#) statements.*

But if He be styled the Word and the Wisdom by a fiction on our account, what He really is they cannot tell. For if the [Scriptures](#) affirm that the Lord is both these, and yet these men will not allow Him to be so, it is plain that in their godless opposition to the [Scriptures](#) they would deny His [existence](#) altogether. The faithful are able to conclude this [truth](#) both from the voice of the Father Himself, and from the Angels that worshipped Him, and from the Saints that have written concerning Him; but these men, as they have not a pure [mind](#), and cannot bear to hear the words of divine men who teach of [God](#), may be able to learn something even from the devils who resemble them, for they spoke of Him, not as if there were many besides, but, as [knowing](#) Him alone, they said, 'You are

the Holy One of [God](#),' and 'the [Son of God Mark 1:24; Matthew 8:29](#).' He also who suggested to them this [heresy](#), while tempting Him, in the mount, said not, 'If Thou also be a [Son of God](#),' as though there were others besides Him, but, 'If Thou be the [Son of God](#),' as being the only one. But as the [Gentiles](#), having fallen from the notion of one [God](#), have sunk into [polytheism](#), so these wonderful men, not believing that the Word of the Father is one, have come to adopt the idea of many words, and they deny Him that is really God and the [true](#) Word, and have dared to conceive of Him as a creature, not perceiving how full of impiety is the thought. For if He be a creature, how is He at the same time the Creator of creatures? or how the Son and the Wisdom and the Word? For the Word is not created, but begotten; and a creature is not a Son, but a production. And if all creatures were made by Him, and He is also a creature, then by whom was He made? Things made must of necessity originate through some one; as in fact they have originated through the Word; because He was not Himself a thing made, but the Word of the Father. And again, if there be another wisdom in the Father beside the Lord, then Wisdom has originated in wisdom: and if the [Word of God](#) be the Wisdom of [God](#), then the Word has originated in a word: and if the Son be the [Word of God](#), then the Son must have been made in the Son.

15. *Arguments from Scripture against [Arian](#) statements.*

How is it that the Lord has said, 'I am in the [Father](#), and the Father in Me [John 14:10](#),' if there be another in the [Father](#), by whom the Lord Himself also was made? And how is it that John, passing over that other, relates of this One, saying, 'All things were made by Him; and without Him was not any thing made [John 1:3](#)?' If all things that were made by the [will](#) of God were made by Him, how can He be Himself one of the things that were made? And when the Apostle says, 'For whom are all things, and by whom are all things [Hebrews 2:10](#),' how can these men say, that we were not made for Him, but He for us? If it be so, He ought to have said, 'For whom the Word was made;' but He says not so, but, 'For whom are all things, and by whom are all things,' thus proving these men to be [heretical](#) and false. But further, as they have had the boldness to say that there is another Word in [God](#), and since they cannot bring any clear [proof](#) of this from the [Scriptures](#), let them but show one work of His, or one work of the Father that was done without this Word; so that they may seem to have some ground at least for their own idea. The works of the [true](#) Word are manifest to all, so as for Him to be contemplated by analogy from them. For as, when we see the creation, we conceive of God as the Creator of it; so when we see that nothing is without order therein, but that all things move and continue with order and [providence](#), we infer a [Word of God](#) who is over all and governs all. This too the [holy Scriptures](#) testify, declaring that He is the [Word of God](#), and that 'all things were made by Him, and without Him was not any thing made [John 1:3](#).' But of that other Word, of whom they speak, there is neither word nor work that they have to show. Nay, even the Father Himself, when He says, 'This is My beloved Son [Matthew 17:5](#),' signifies that besides Him there is none other

16. *[Arians](#) parallel to the Manichees.*

It appears then that so far as these doctrines are concerned, these wonderful men have now joined themselves to the Manichees. For these also confess the [existence](#) of a good [God](#), so far as the mere name goes, but they are unable to point out any of His works either visible or invisible. But inasmuch as they deny Him who is [truly](#) and indeed [God](#), the Maker of heaven and earth, and of all things invisible, they are mere inventors of fables. And this appears to me to be the case with these [evil](#)-minded men. They see the works of the [true](#) Word who alone is in the [Father](#), and yet they deny Him, and make to themselves another Word, whose [existence](#) they are unable to prove either by His Works or by the testimony of others. Unless it be that they have adopted a fabulous notion of [God](#), that He is a composite being like man, speaking and then changing His words, and as a man exercising understanding and wisdom; not perceiving to what absurdities they are reduced by such an opinion. For if God has a succession of words, they certainly must consider Him as a [man](#). And if those words proceed from Him and then vanish away, they are guilty of a greater impiety, because they resolve into nothing what proceeds from the self-existent God. If they conceive that God does at all beget, it were surely better and more religious to say that He is the begetter of One Word, who is the fulness of His Godhead, in whom are hidden the treasures of all [knowledge](#), and that He is co-existent with His Father, and that all things were made by Him; rather than to suppose God to be the Father of many words which are nowhere to be found, or to represent Him who is simple in His nature as compounded of many, and as being subject to human [passions](#) and variable. Next whereas the Apostle says, 'Christ the power of [God](#) and the wisdom of God [1 Corinthians 1:24](#),' these men reckon Him but as one among many powers; nay, worse than this, they compare Him, transgressors as they are, with the cankerworm and other irrational creatures which are sent by Him for the punishment of men. Next, whereas the Lord says, 'No one [knows](#) the [Father](#), save the Son [Matthew 11:27](#);' and again, 'Not that any man has seen the Father save He which is of the Father [John 6:46](#);' are not these indeed enemies of God which say that the Father is neither seen nor [known](#) of the Son perfectly? If the Lord says, 'As the Father [knows](#) Me, even so [know](#) I the Father [John 10:15](#),' and if the Father [knows](#) not the Son partially, are they not mad to say idly that the Son [knows](#) the Father only partially, and not fully? Next, if the Son has a beginning of [existence](#), and all things likewise have a beginning, let them say, which is prior to the other. But indeed they have nothing to say, neither can they with all their craft prove such a beginning of the Word. For He is the [true](#) and proper Offspring of the [Father](#), and 'in the beginning was the Word, and the Word was with [God](#), and the Word was God [John 1:1](#).' For with regard to their assertion, that the Son [knows](#) not His own [essence](#), it is superfluous to reply to it, except only so far as to condemn their [madness](#); for how does not the Word [know](#) Himself, when He imparts to all [men](#) the [knowledge](#) of His Father and of Himself, and blames those who [know](#) not themselves?

#### 17. Arguments from Scripture against [Arian](#) statements.

But it is written, say they, 'The Lord created me in the beginning of His ways for His works.' O untaught and insensate that you are! He is called also in the [Scriptures](#), 'servant,' and 'son of a handmaid,' and 'lamb,' and 'sheep,' and it is said that He suffered toil, and thirst, and was beaten, and has suffered pain. But there is plainly a reasonable ground and [cause](#), why such representations as these are given of Him in the [Scriptures](#);

and it is because He became man and the [Son of man](#), and took upon Him the form of a servant, which is the human flesh: for 'the Word,' says John, 'was made flesh [John 1:14](#).' And since He became man, no one ought to be offended at such expressions; for it is proper to man to be created, and born, and formed, to suffer toil and pain, to die and to rise again from the dead. And as, being Word and Wisdom of the [Father](#), He has all the attributes of the [Father](#), His [eternity](#), and His unchangeableness, and the being like Him in all respects and in all things, and is neither before nor after, but co-existent with the [Father](#), and is the very form of the Godhead, and is the Creator, and is not created: (for since He is in [essence](#) like the [Father](#), He cannot be a creature, but must be the Creator, as Himself has said, 'My Father works hitherto, and I work [John 5:17](#) :') so being made man, and bearing our flesh, He is necessarily said to be created and made, and that is proper to all flesh; however, these men, like Jewish vintners, who mix their wine with water, debase the Word, and subject His Godhead to their notions of [created](#) things. Wherefore the Fathers were with reason and [justice](#) indignant, and [anathematized](#) this most impious [heresy](#); which these [persons](#) are now cautious of and keep back, as being easy to be disproved and unsound in every part of it. These that I have set down are but a few of the arguments which go to condemn their doctrines; but if any one desires to enter more at large into the [proof](#) against them, he will find that this [heresy](#) is not far removed from [heathenism](#), and that it is the lowest and the very dregs of all the other [heresies](#). These last are in [error](#) either concerning the body or the [incarnation](#) of the Lord, falsifying the [truth](#), some in one way and some in another, or else they deny that the Lord has sojourned here at all, as the [Jews](#) erroneously suppose. But this one alone more madly than the rest has dared to assail the very Godhead, and to assert that the Word is not at all, and that the Father was not always a father; so that one might reasonably say that that Psalm was written against them; 'The fool has said in his heart, there is no God. Corrupt are they, and become abominable in their doings.'

18. *If the [Arians](#) felt they were right, they would speak openly.*

'But,' say they, 'we are strong, and are able to defend our [heresy](#) by our many devices.' They would have a better answer to give, if they were able to defend it, not by artifice nor by Gentile sophisms, but by the simplicity of their [faith](#). If however they have confidence in it, and [know](#) it to be in accordance with the doctrines of the [Church](#), let them openly express their sentiments; for no man when he has lighted a candle puts it under the bushel [Matthew 5:15](#), but on the candlestick, and so it gives light to all that come in. If therefore they are able to defend it, let them record in writing the opinions above imputed to them, and expose their [heresy](#) bare to the view of all [men](#), as they would a candle, and let them openly accuse the Bishop Alexander, of blessed memory, as having [unjustly](#) ejected [Arius](#) for professing these opinions; and let them blame the Council of Nicæa for putting forth a written confession of the [true faith](#) in place of their impiety. But they will not do this, I am sure, for they are not so [ignorant](#) of the [evil](#) nature of those notions which they have invented and are ambitious of sowing abroad; but they [know](#) well enough, that although they may at first lead astray the simple by vain deceit, yet their imaginations will soon be extinguished, 'as the light of the ungodly [Job 18:5](#),' and themselves branded everywhere as enemies of the Truth. Therefore although they do all things foolishly, and speak as fools, yet in this at least they have acted wisely, as 'children of this world



[Luke 16:8](#), 'hiding their candle under the bushel, that it may be supposed to give light, and lest, if it appear, it be condemned and extinguished. Thus when [Arius](#) himself, the author of the [heresy](#), and the associate of Eusebius, was summoned through the interest of Eusebius and his fellows to appear before Constantine Augustus of blessed memory, and was required to present a written declaration of his [faith](#), the wily man wrote one, but kept out of sight the peculiar expressions of his impiety, and pretended, as the [Devil](#) did, to quote the simple words of Scripture, just as they are written. And when the blessed Constantine said to him, 'If you hold no other opinions in your mind besides these, take the Truth to [witness](#) for you; the Lord is your avenger if thou [swear falsely](#);' the unfortunate man swore that he held no other, and that he had never either spoken or thought otherwise than as he had now written. But as soon as he went out he dropped down, as if paying the penalty of his crime, and 'falling headlong burst asunder in the midst [Acts 1:18](#).'

### 19. *Significance of the death of [Arius](#).*

Death, it is [true](#), is the common end of all [men](#), and we ought not to insult the dead, though he be an enemy, for it is uncertain whether the same event may not happen to ourselves before evening. But the end of [Arius](#) was not after an ordinary manner, and therefore it deserves to be related. Eusebius and his fellows threatening to bring him into the [Church](#), Alexander, the Bishop of Constantinople, resisted them; but [Arius](#) trusted to the [violence](#) and menace of Eusebius. It was the [Sabbath](#), and he expected to join communion on the following day. There was therefore a great struggle between them; the others threatening, Alexander [praying](#). But the Lord being judge of the case, decided against the [unjust](#) party: for the sun had not set, when the necessities of nature compelled him to that place, where he fell down, and was forthwith deprived of communion with the Church and of his life together. The blessed Constantine hearing of this at once, was struck with wonder to find him thus convicted of [perjury](#). And indeed it was then evident to all that the threats of Eusebius and his fellows had [proved](#) of no avail and the hope of [Arius](#) had become vain. It was shown too that the [Arian madness](#) was rejected from communion by our Saviour both here and in the Church of the [first-born](#) in heaven. Now who will not wonder to see the unrighteous ambition of these men, whom the Lord has condemned;—to see them vindicating the [heresy](#) which the Lord has pronounced excommunicate (since He did not suffer its author to enter into the Church), and not fearing that which is written, but attempting impossible things? 'For the Lord of hosts has purposed, and who shall disannul it [Isaiah 14:27](#) ?' and whom [God](#) has condemned, who shall justify? Let them however in defence of their own imaginations write what they please; but do you, brethren, as 'bearing the vessels of the Lord [Isaiah 52:11](#),' and vindicating the doctrines of the [Church](#), examine this matter, I beseech you; and if they write in other terms than those above recorded as the language of [Arius](#), then condemn them as hypocrites, who hide the poison of their opinions, and like the serpent flatter with the words of their lips. For, though they thus write, they have associated with them those who were formerly rejected with [Arius](#), such as Secundus of Pentapolis, and the [clergy](#) who were convicted at Alexandria; and they write to them in [Alexandria](#). But what is most astonishing, they have caused us and our friends to be [persecuted](#), although the most religious Emperor Constantine sent us back in peace to our country and Church, and

showed his concern for the harmony of the people. But now they have caused the Churches to be given up to these men, thus proving to all that for their sake the whole conspiracy against us and the rest has been carried on from the beginning.

20. *While they are friends of [Arius](#), in vain their moderate words.*

Now while such is their conduct, how can they claim credit for what they write? Had the opinions they have put in writing been [orthodox](#), they would have expunged from their list of books the Thalia of [Arius](#), and have rejected the scions of the [heresy](#), viz. those [disciples](#) of [Arius](#), and the partners of his impiety and his punishment. But since they do not renounce these, it is manifest to all that their sentiments are not [orthodox](#), though they write them over ten thousand times. Wherefore it becomes us to watch, lest some deception be conveyed under the clothing of their phrases, and they lead away certain from the [true faith](#). And if they venture to advance the opinions of [Arius](#), when they see themselves proceeding in a prosperous course, nothing remains for us but to use great boldness of speech, remembering the predictions of the Apostle, which he wrote to forewarn us of such like [heresies](#), and which it becomes us to repeat. For we [know](#) that, as it is written, 'in the latter times some shall depart from the sound [faith](#), giving heed to seducing spirits, and doctrines of devils, that turn from the [truth](#);' and, 'as many as will live godly in Christ shall suffer [persecution](#). But [evil](#) men and seducers shall wax worse and worse, deceiving and being deceived.' But none of these things shall prevail over us, nor 'separate us from the [love](#) of Christ [Romans 8:35](#),' though the [heretics](#) threaten us with death. For we are [Christians](#), not [Arians](#); would that they too, who have written these things, had not embraced the doctrines of [Arius](#)! Yea, brethren, there is need now of such boldness of speech; for we have not received 'the spirit of bondage again to [fear](#) [Romans 8:15](#),' but God has called us 'to liberty [Galatians 5:13](#).' And it were indeed disgraceful to us, most disgraceful, were we, on account of [Arius](#) or of those who embrace and advocate his sentiments, to destroy the [faith](#) which we have received from our Saviour through His Apostles. Already very many in these parts, perceiving the craftiness of these writers, are ready even unto blood to oppose their wiles, especially since they have heard of your firmness. And seeing that the refutation of the [heresy](#) has gone forth from you, and it has been drawn forth from its concealment, like a serpent from his hole, the Child that [Herod](#) sought to destroy is preserved among you, and the Truth lives in you, and the Faith thrives among you.

21. *To make a stand for the Faith equivalent to [martyrdom](#).*

Wherefore I exhort you, keeping in your hands the confession which was framed by the [Fathers](#) at Nicæa, and defending it with great [zeal](#) and confidence in the [Lord](#), be ensamples to the brethren everywhere, and show them that a struggle is now before us in support of the Truth against [heresy](#), and that the wiles of the enemy are various. For the [proof](#) of a [martyr](#) lies not only in refusing to burn [incense](#) to [idols](#); but to refuse to deny the Faith is also an illustrious testimony of a good [conscience](#). And not only those who turned aside unto [idols](#) were condemned as aliens, but those also who betrayed the Truth. Thus Judas was degraded from the Apostolical office, not because he [sacrificed](#) to [idols](#), but because he [proved](#) a traitor; and Hymenæus and Alexander fell away not by betaking

themselves to the service of [idols](#), but because they 'made shipwreck concerning the [faith 1 Timothy 1:19](#).' On the other hand, the Patriarch [Abraham](#) received the crown, not because he suffered death, but because he was faithful unto [God](#); and the other Saints, of whom [Paul](#) speaks, Gideon, Barak, Samson, Jephtha, David and Samuel, and the rest, were not made perfect by the shedding of their blood, but by [faith](#) they were justified; and to this day they are the objects of our admiration, as being ready even to suffer death for [piety](#) towards the Lord. And if one may add an instance from our own country, you [know](#) how the blessed Alexander contended even unto death against this [heresy](#), and what great afflictions and labours, old man as He was, he sustained, until in extreme age he also was gathered to his fathers. And how many beside have undergone great toil, in their teachings against this impiety, and now enjoy in Christ the [glorious](#) reward of their confession! Wherefore, let us also, considering that this struggle is for our all, and that the choice is now before us, either to deny or to preserve the [faith](#), let us also make it our earnest care and aim to guard what we have received, taking as our instruction the Confession drawn up at Nicæa, and let us turn away from novelties, and teach our people not to give heed to 'seducing spirits [1 Timothy 4:1](#),' but altogether to withdraw from the impiety of the [Arian](#) madmen, and from the coalition which the [Meletians](#) have made with them.

22. *Coalition of sordid [Meletians](#) with insane [Arians](#).*

For you perceive how, though they were formerly at variance with one another, they have now, like [Herod](#) and Pontius, agreed together in order to [blaspheme our Lord Jesus Christ](#). And for this they [truly](#) deserve the [hatred](#) of every man, because they were at enmity with one another on private grounds, but have now become friends and join hands, in their hostility to the Truth and their impiety towards God. Nay, they are content to do or suffer anything, however contrary to their principles, for the satisfaction of securing their several aims; the [Meletians](#) for the sake of pre-eminence and the mad [love of money](#), and the [Arian](#) madmen for their own impiety. And thus by this coalition they are able to assist one another in their malicious designs, while the [Meletians](#) put on the impiety of the [Arians](#), and the [Arians](#) from their own [wickedness](#) concur in their baseness, so that by thus mingling together their respective crimes, like the cup of [Babylon Revelation 18:6](#), they may carry on their plots against the [orthodox](#) worshippers of [our Lord Jesus Christ](#). The [wickedness](#) and [falsehood](#) of the [Meletians](#) were indeed even before this evident unto all [men](#); so too the impiety and godless [heresy](#) of the [Arians](#) have long been [known](#) everywhere and to all; for the period of their [existence](#) has not been a short one. The former became schismatics five and fifty years ago, and it is thirty-six years since the latter were pronounced [heretics](#), and they were rejected from the Church by the judgment of the whole Ecumenic Council. But by their present proceedings they have [proved](#) at length, even to those who seem openly to favour them, that they have carried on their designs against me and the rest of the [orthodox](#) Bishops from the very first solely for the sake of advancing their own impious [heresy](#). For observe, that which was long ago the great object of Eusebius and his fellows is now brought about. They have caused the Churches to be snatched out of our hands, they have banished as they pleased, the Bishops and Presbyters who refused to communicate with them; and the people who withdrew from them they have excluded from the [Churches](#),

which they have given up into the hands of the [Arians](#) who were condemned so long ago, so that with the assistance of the hypocrisy of the [Meletians](#) they can without [fear](#) pour forth in them their impious language, and make ready, as they think, the way of deceit for [Antichrist](#), who sowed among them the seeds of this [heresy](#).

### 23. *Conclusion.*

Let them however thus dream and [imagine](#) vain things. We [know](#) that when our gracious Emperor shall hear of it, he will put a stop to their [wickedness](#), and they will not continue long, but according to the words of Scripture, 'the hearts of the impious shall quickly fail them.' But let us, as it is written, 'put on the words of [holy](#) Scripture,' and resist them as apostates who would set up fanaticism in the house of the Lord. And let us not [fear](#) the death of the body, nor let us emulate their ways; but let the word of Truth be preferred before all things. We also, as you all [know](#), were formerly required by Eusebius and his fellows either to put on their impiety, or to expect their hostility; but we would not engage ourselves with them, but chose rather to be [persecuted](#) by them, than to imitate the conduct of Judas. And assuredly they have done what they threatened; for after the manner of [Jezebel](#), they engaged the treacherous [Meletians](#) to assist them, [knowing](#) how the latter resisted the blessed [martyr](#) Peter, and after him the great Achillas, and then Alexander, of blessed memory, in order that, as being practised in such matters, the [Meletians](#) might pretend against us also whatever might be suggested to them, while Eusebius and his fellows gave them an opening for [persecuting](#) and for seeking to kill me. For this is what they thirst after; and they continue to this day to desire to shed my blood. But of these things I have no care; for I [know](#) and am persuaded that they who endure shall receive a reward from our Saviour; and that you also, if you endure as the Fathers did, and show yourselves examples to the people, and overthrow these strange and alien devices of impious men, shall be able to [glory](#), and say, We have 'kept the Faith [2 Timothy 4:7](#);' and you shall receive the 'crown of life,' which God 'has promised to them that [love](#) Him [James 1:12](#).' And God grant that I also together with you may inherit the promises, which, were given, not to [Paul](#) only, but also to all them that 'have loved the appearing [2 Timothy 4:8](#)' of our Lord, and Saviour, and [God](#), and universal King, Jesus Christ; through whom to the Father be [glory](#) and dominion in the [Holy Spirit](#), both now and for ever, world without end. [Amen](#).