

quæ amarantula nostra degustatio la-  
 left: unica in perferendo cruciatu ani-  
 equitate ac lenitate. Si osculo proda-  
 coarguit quidem, sed non percutit : si  
 cito corripitur, ita exprobrat, ut tamen  
 uatur : si zelo inflammatus Malchi au-  
 n gladio præcide-  
 e loco suo resti-  
 ctus profugiat, i-  
 omiticum adve-  
 it, poposcetis,  
 : filatironem ob-  
 a acceperit, cun-  
 adifum introdu-  
 risti benigna on-  
 risti passionēs: q-  
 d majus ac præf-  
 as mortem ipsā  
 culerit, nos con-  
 as & injurias a-  
 us? Quin hæc c-  
 n, atque etiam in-  
 videte) de quit  
 e differui. Hi di-  
 a: hi templa, ne  
 quod viva vive-  
 imæ vivæ, holo-

# THE FATHERS OF THE CHURCH



EUSEBIUS PAMPHILI

ECCLESIASTICAL HISTORY  
Books 6-10

Translated by Roy J. Deferrari

ificia perfecta, Dii denique, Trinitatis  
 ratæ beneficio. Hi populos habent, nos  
 celos: hi temeritatem & audaciam, nos  
 m: hi minas, nos orationes: hi quod per-  
 iunt, nos quod ferimus: hi aurum & ar-  
 tum, nos repurgatam doctrinam. Feci-  
 ibi + duplices & triplices contignatio-  
 (agnosce Scripturæ verba) domum  
 flatilem, fenestris distinctam: at hæc  
 adum fide mea sublimiora sunt, nec coe-  
 ad quos tendo. At mihi grex exiguus?  
 in præcipitia non fertur. At angusta mi-  
 aula? sed quæ lupis non pateat, sed quæ  
 onem non admittat, nec a furibus, & ex-  
 s transcendatur. Nec dubito quin eam  
 oque latiore aliquando visurus sim.  
 ltos enim ex his, qui nunc in luporum

δι' ὧν ἡ πικραν ρευσιν ἐστραπεν ἡ  
 τῆς ἐν τῷ πάθῃ μακροθυμίας· οὐ  
 τι προδοθῇ. ἐλέγχει μὲν, ἔπλημ  
 ἄφρων συλληφθῇ, ὀνειδίζῃ μὲν, ἐπ' αἰ  
 μαχαίρα Μάλχῃ τέμνης τὸ ὠτέ

ἀποκαταστήμ  
 ησελεῖ κρα  
 γὰς ἀγούλας, ὁ  
 διὰ κακίαν κα  
 εἰσάξῃ διὰ κ  
 λανθράπῃ, π  
 ἔπαθημάξ  
 Θεῷ καὶ θανῇ  
 ὁμοίοις μηδια  
 -ρὸς δὲ καὶ το  
 ὀμαι, καὶ σκα  
 ἢ πολλάκις με  
 τοι τῆς οἰκῆς  
 , ἡμεῖς τὸν Φ  
 ὦν! ☉ καὶ ζῃ  
 μαῖα λογικῇ  
 ἀδ ☉ ὡροῖ

ἔτοι δῆμας, ἡμεῖς ἀγγέλους· ἔτοι  
 πῶσιν ἡμεῖς· ἔτοι τὸ ἀπειλεῖν, ἡμε  
 εὔχεσθαι· ἔτοι τὸ βάλλειν, ἡμεῖς  
 ἔτοι χρυσὸν καὶ ἄργυρον, ἡμεῖς ἔ  
 θαρμένον. ἐποίησας σεαυτῷ διαῖρ ἡ  
 ροφα; γινώθι τὰ ῥήματα τῷ γεαῖ, κα  
 πισὸν, διεσπάλμενον θυρίσιν, ἀλλ τ  
 τῷ ἐμῆς πίσεως ὑψηλότερα καὶ τῷ π  
 ἔς Φέρομαι. μικρὸν μοι τὸ ποίμνη  
 ἐπὶ κρημνῶν Φερόμενον. σενή μι  
 πλὴν λύκοις ἀνεπίδατ ☉, πλ  
 δεχομένη λησὴν, ἡδὲ ὑπερβαινομέν  
 καὶ ξένοισ. ὄψομαι ταύτην εὖ οἷς.  
 τυτέραν, πολλὰς καὶ τῶν νυν λυ

# Eusebius Pamphili Ecclesiastical Historys 6 10 The Fathers Of The Church Volume 29

**Eusebius (of Caesarea, Bishop of  
Caesarea)**



## **Eusebius Pamphili Ecclesiastical History 6 10 The Fathers Of The Church Volume 29:**

**Ecclesiastical History, Books 6-10 (The Fathers of the Church, Volume 29)** Eusebius (of Caesarea, Bishop of Caesarea), Eusebius Pamphili, 2010-04 No description available **Ecclesiastical History, Books 6-10 (The Fathers of the Church, Volume 29)** Eusebius (of Caesarea, Bishop of Caesarea), Eusebius Pamphili, 2010-04 No description available

**Dialogues (The Fathers of the Church, Volume 39)** Pope Gregory I, 1959 No description available **On Illustrious Men (The Fathers of the Church, Volume 100)** Saint Jerome, 2010-04 Often cited as a source of biographical information on ancient Christian authors On Illustrious Men provides St Jerome's personal evaluations of his forebears and contemporaries as well as catalogs of patristic writings known to him *Ecclesiastical History, Books 1-5 (The Fathers of the Church, Volume 19)* Eusebius Pamphili, Eusebius (of Caesarea, Bishop of Caesarea), 2010-04 No description available

*Against Marcellus and On Ecclesiastical History* Eusebius (of Caesarea, Bishop of Caesarea), 2017 This is the first English translation of the last two theological works of Eusebius of Caesarea Against Marcellus and On Ecclesiastical Theology The first text was composed after the deposition of Marcellus of Ancyra in 336 to justify the action of the council fathers in ordering the deposition on the grounds of heresy contending that Marcellus was Sabellian or modalist on the Trinity and a follower of Paul of Samosata hence adoptionist in Christology Relying heavily upon extensive quotations from a treatise Marcellus wrote against Asterius the Sophist this text provides important information about ecclesiastical politics in the period before and just after the Council of Nicea and endeavors to demonstrate Marcellus's erroneous interpretation of several key biblical passages that had been under discussion since before the council In doing so Eusebius criticizes Marcellus's inadequate account of the distinction between the persons of the Trinity eschatology and the Church's teaching about the divine and human identities of Christ On Ecclesiastical Theology composed circa 338-339 just before Eusebius's death and perhaps in response to the amnesty for deposed bishops enacted by Constantius after the death of Constantine in 377 and the possibility of Marcellus's return to his see continues to lay out the criticisms initially put forward in Against Marcellus again utilizing quotations from Marcellus's book against Asterius However we see in this text a much more systematic explanation of Eusebius's objections to the various elements of Marcellus's theology and what he sees as the proper orthodox articulation of those elements Long overlooked for statements at odds with later orthodoxy even written off as heretical because allegedly semi-Arian recent scholarship has demonstrated the tremendous influence these texts had on the Greek theological tradition in the fourth century especially on the orthodox understanding of the Trinity In addition to their influence they are some of the few complete texts that we have from Greek theologians in the immediate period following the Council of Nicea in 325 thus filling a gap in the materials available for research and teaching in this critical phase of theological development *The Fathers of the Church*, 1947 [The Christianity Reader](#) Mary Gerhart, Fabian Udoh, 2007-09 Christianity is the world's most populous religion with some two billion adherents As a world religion

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