

The First Apology Please help support the mission of New Advent and get the full contents of this website as a download. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more · all for only \$19.99...
Address To the Emperor Titus Ælius Adrianus Antoninus Pius Augustus Cæsar, and to his son Verissimus the and to Lucius the Philosopher, the natural son of Cæsar, and the adopted son of Pius, a lover of learning, and sacred Senate, with the whole People of the Romans, I, Justin, the son of Priscus and grandson of Bacchius, now Flavia Neapolis in Palestine, present this address and petition on behalf of those of all nations who are unjustly and wantonly abused, myself being one of them. Chapter 2. Justice demanded Reason directs those who are philosophical to honour and love only what is true, declining to follow traditional opinions, if these be worthless. not only does sound reason direct us to refuse the guidance of those who did or taught anything wrong, but it is incumbent on the lover of truth, by all means, and if death be threatened, even before his own life, to choose to say what is right. Do you, then, since you are called pious and philosophers, guardians of justice and lovers of learning, give good heed, and hearken to my address; and if you are indeed such, it will be manifested. For we come, not to flatter you by this writing, nor please you by our address, but to beg that you pass judgment, after accurate and searching investigation, not flattered by prejudice or by a desire of pleasing superstitious men, nor induced by irrational impulse or evil rumours which have long been prevalent, to give a decision which will prove against yourselves. For as for us, we reckon that no evil can be done us, unless we be convicted as evil-doers. If proved to be wicked men; and you, you can kill, but not hurt us. Chapter 3. Claim of judicial investigation But let no one think that this is an unreasonable and reckless utterance, we demand that the charges against the Christians be investigated, and that, if these be substantiated, they be punished as they deserve; [or rather, indeed, we ourselves will punish them.] But if no one can convict us of anything, true reason forbids you, for the sake of a wicked rumour, to wrong blameless men, and indeed rather yourselves, who think fit to direct affairs, not by judgment, but by passion. And every sober-minded person will declare this to be the only fair and equitable adjustment, namely, that the rulers render an unexceptional account of their own life and doctrine; and that, on the other hand, the ruled should give their decision in obedience, not to violence and tyranny, but to piety and philosophy. For thus would both rulers and ruled reap benefit. For even one of the ancients somewhere said, Unless both rulers and ruled philosophize, it is impossible to make states blessed. It is our task, therefore, to afford to all an opportunity of inspecting our life and teachings, lest, on account of those who are accustomed to be ignorant of our affairs, we should incur the penalty to them for mental blindness; and it is your business, when you hear us, to be found, as reason demands, good. For if, when you have learned the truth, you do not what is just, you will be before God without excuse. Chapter 4. Christians unjustly condemned for their mere name By the mere application of a name, nothing is decided, either evil, apart from the actions implied in the name; and indeed, so far at least as one may judge from the name we are accused of, we are most excellent people. But as we do not think it just to beg to be acquitted on account of the name, if we be convicted as evil-doers, so, on the other hand, if we be found to have committed no offense, either in the matter of thus naming ourselves, or of our conduct as citizens, it is your part very earnestly to guard against incurring just punishment, by unjustly punishing those who are not convicted. For from a name neither praise nor punishment could reasonably spring, unless something excellent or base in action be proved. And those among you who are accused you do not punish before they are convicted; but in our case you receive the name as proof of guilt, and this although, so far as the name goes, you ought rather to punish our accusers. For we are accused of being Christians, and to hate what is excellent (Christian) is unjust. Again, if any of the accused deny the name, and say that he is not a Christian, you acquit him, as having no evidence against him as a wrong-doer; but if any one acknowledge that he is a Christian, you punish him on account of this acknowledgment. Justice requires that you put into the life both of him who confesses and of him who denies, that by his deeds it may be apparent what kind of man each is. For as some who have been taught by the Master, Christ, not to deny Him, give encouragement to others who are put to the question, so in all probability do those who lead wicked lives give occasion to those who, without consideration, take upon them to accuse all the Christians of impiety and wickedness. And this also is not right. For philosophy, too, some assume the name and the garb who do nothing worthy of their profession; and you are vexed that those of the ancients whose opinions and teachings were quite diverse, are yet all called by the one name of philosophers. And of these some taught atheism; and the poets who have flourished among you raise a laugh at the uncleanness of Jupiter with his own children. And those who now adopt such instruction are not restrained by y

on the contrary, you bestow prizes and honours upon those who euphoniously insult the gods. Chapter 5. Christians charged with atheism Why, then, should this be? In our case, who pledge ourselves to do no wickedness, nor hold atheistic opinions, you do not examine the charges made against us; but, yielding to unreasoning passion, and to the instigation of evil demons, you punish us without consideration or judgment. For the truth shall be spoken; since these evil demons, effecting apparitions of themselves, both defiled women and corrupted boys, and showed sights to men, that those who did not use their reason in judging of the actions that were done, were struck with terror; and being carried away by fear, and not knowing that these were demons, they called them gods, and gave them the name which each of the demons chose for himself. And when Socrates endeavoured, by true reason and equity, to bring these things to light, and deliver men from the demons, then the demons themselves, by means of men who were in iniquity, compassed his death, as an atheist and a profane person, on the charge that he was introducing new divinities; and in our case they display a similar activity. For not only among the Greeks did reason (Logos) prevail to condemn these things through Socrates, but also among the Barbarians were they condemned by Reason (or Logos) Himself, who took shape, and became man, and was called Jesus Christ; and in obedience to Him, we declare that they who did such things as these are gods, but assert that they are wicked and impious demons, whose actions do not bear comparison with those even of men desirous of virtue. Chapter 6. Charge of atheism refuted Hence also we are called atheists. And we confess that we are atheists, so far as gods of this sort are concerned, but not with respect to the most true God, the Father of righteousness and temperance and the other virtues, who is free from all impurity and sin, Him, and the Son (who came forth from Him and taught us these things, and the host of the other good angels, who are made like to Him), and the prophetic Spirit, we worship and adore, knowing them in reason and truth, and declaring without grudging to every one who wishes to learn, as we have been taught. Chapter 7. Each Christian tried by his own life But some one will say, Some have ere now been arrested and convicted as evil-doers. For we have condemned many, many a time, after inquiring into the life of each of the accused severally, but not on account of those of whom we have been speaking. And this we acknowledge, that as among the Greeks those who teach such doctrines themselves are all called by the one name Philosopher, though their doctrines be diverse, so also among the Egyptians this name on which accusations are accumulated is the common property of those who are and those who seem to be called Christians. Wherefore we demand that the deeds of all those who are accused to you be judged, in which each one who is convicted may be punished as an evil-doer, and not as a Christian; and if it is clear that any one is blameless, that he may be acquitted, since by the mere fact of his being a Christian he does no wrong. For we do not require that you punish our accusers; they being sufficiently punished by their present wickedness and ignorance, it is right. Chapter 8. Christians confess their faith in God And reckon that it is for your sakes we have been saying these things; for it is in our power, when we are examined, to deny that we are Christians; but we would not live telling a lie. For, impelled by the desire of the eternal and pure life, we seek the abode that is with God, the Father and Creator of all, and hasten to confess our faith, persuaded and convinced as we are that they who have professed by their works that they followed Him, and loved to abide with Him where there is no sin to cause disturbance, obtain these things. This, then, to speak shortly, is what we expect and have learned from Christ, and teach. And in like manner, used to say that Rhadamanthus and Minos would punish the wicked who came before them; and the same thing will be done, but at the hand of Christ, and upon the wicked in the same bodies united again to their spirits which are now to undergo everlasting punishment; and not only, as Plato said, for a period of a thousand years. And if any one say that this is incredible or impossible, this error of ours is one which concerns ourselves only, and no other person, so long as you cannot convict us of doing any harm. Chapter 9. Folly of idol worship And neither do we honour with many sacrifices and garlands of flowers such deities as men have formed and set in shrines and temples, since we see that these are soulless and dead, and have not the form of God (for we do not consider that God has any form as some say that they imitate to His honour), but have the names and forms of those wicked demons which have appeared. For why need we tell you who already know, into what forms the craftsmen, Isaiah 44:9-20; Jeremiah 10:1-16, carving and cutting, casting and hammering, fashion the materials? And often out of vessels of dishonour, by not changing the form, and making an image of the requisite shape, they make what they call a god; which we consider not only senseless, but to be even insulting to God, who, having ineffable glory and form, thus gets His name attached to things that are corruptible, and require constant service. And that the artificers of these are both intemperate, and not to enter into particulars, are practised in every vice, you very well know; even their own girls who work alone

them they corrupt. What infatuation! That dissolute men should be said to fashion and make gods for your work; that you should appoint such men the guardians of the temples where they are enshrined; not recognising that it is unlawful even to think or say that men are the guardians of gods. Chapter 10. How God is to be served But we have received by tradition that God does not need the material offerings which men can give, seeing, indeed, that He is the provider of all things. And we have been taught, and are convinced, and do believe, that He accepts those who imitate the excellences which reside in Him, temperance, and justice, and philanthropy, and as many virtues peculiar to a God who is called by no proper name. And we have been taught that He in the beginning did of His own for man's sake, create all things out of unformed matter; and if men by their works show themselves worthy of His design, they are deemed worthy, and so we have received - of reigning in company with Him, being delivered from corruption and suffering. For as in the beginning He created us when we were not, so do we consider that, in like manner, those who choose what is pleasing to Him are, on account of their choice, deemed worthy of incorrupt fellowship with Him. For the coming into being at first was not in our own power; and in order that we may follow things which please Him, choosing them by means of the rational faculties He has Himself endowed us with, He persuades us and leads us to faith. And we think it for the advantage of all men that they are not restrained from learning these things, but are even urged thereto. For the restraint which human laws could not effect, the Word, inasmuch as He is divine, would have effected, had not the wicked demons, taking as their ally the lust of wickedness which is in every man, and which draws variously to all manner of vice, scattered many false and profane accusations, none of which attach to us. Chapter 11. What kingdom Christians look for And when you hear that we look for a kingdom, you suppose, without making any inquiry, that we speak of a human kingdom; whereas we speak of that which is as appears also from the confession of their faith made by those who are charged with being Christians, though they know that death is the punishment awarded to him who so confesses. For if we looked for a human kingdom, we should fear our Christ, that we might not be slain; and we should strive to escape detection, that we might obtain what we desire. But since our thoughts are not fixed on the present, we are not concerned when men cut us off; since also death is a debt which must at all events be paid. Chapter 12. Christians live as under God's eye And more than all other things, we are your helpers and allies in promoting peace, seeing that we hold this view, that it is alike impossible for the wicked, the covetous, the conspirator, and for the virtuous, to escape the notice of God, and that each man goes to everlasting punishment or salvation according to the value of his actions. For if all men knew this, no one would choose wickedness even for a little, knowing that he goes to the everlasting punishment of fire; but would by all means restrain himself and adorn himself with virtue, that he might obtain the good gifts of God, and escape the punishments. For though on account of the laws and punishments you impose, endeavour to escape detection when they offend (and they do so under the impression that it is quite possible to escape your detection, since you are but men), those persons, who are learned and were convinced that nothing, whether actually done or only intended, can escape the knowledge of God, by all means live decently on account of the penalties threatened, as even you yourselves will admit. But you say that you fear lest all men become righteous, and you no longer have any to punish. Such would be the concern of public executioners, but not of good princes. But, as we before said, we are persuaded that these things are prompted by evil spirits, who demand sacrifices and service even from those who live unreasonably; but as for you, we presume that those who aim at [a reputation for] piety and philosophy will do nothing unreasonable. But if you also, like the foolish, prefer custom to truth, do what you have power to do. But just so much power have rulers who esteem opinion more than truth, as robbers have in a desert. And that you will not succeed is declared by the Word, than whom, after God, we know there is no ruler more kingly and just. For as all shrink from succeeding to the poverty or the sufferings or obscurity of their fathers, so whatever the Word forbids us to choose, the sensible man will not choose. That all these things should come to pass, I say, our Teacher foretold, He who is both Son and Apostle of God, Father of all and the Ruler, Jesus Christ; from whom also we have the name of Christians. Whence we become more diligent in the things He taught us, since whatever He beforehand foretold should come to pass, is seen in fact coming to pass. This is the work of God, to tell of a thing before it happens, and as it was foretold so to show it happening. It were not possible to pause here and add no more, reckoning that we demand what is just and true; but because we are aware that it is not easy suddenly to change a mind possessed by ignorance, we intend to add a few things, for the sake of persuading those who love the truth, knowing that it is not impossible to put ignorance to flight by presenting the truth. Chapter 13. Christians serve God rationally What sober-minded man, then, will not acknowledge that we

atheists, worshipping as we do the Maker of this universe, and declaring, as we have been taught, that He has streams of blood and libations and incense; whom we praise to the utmost of our power by the exercise of prayer, thanksgiving for all things wherewith we are supplied, as we have been taught that the only honour that is worth is not to consume by fire what He has brought into being for our sustenance, but to use it for ourselves and the need, and with gratitude to Him to offer thanks by invocations and hymns for our creation, and for all the means of health, and for the various qualities of the different kinds of things, and for the changes of the seasons; and to present before Him petitions for our existing again in incorruption through faith in Him. Our teacher of these things Jesus Christ, who also was born for this purpose, and was crucified under Pontius Pilate, procurator of Judæa in the times of Tiberius Cæsar; and that we reasonably worship Him, having learned that He is the Son of the true God, and holding Him in the second place, and the prophetic Spirit in the third, we will prove. For they proclaim our religion to consist in this, that we give to a crucified man a place second to the unchangeable and eternal God, the Creator of all; for they do not discern the mystery that is herein, to which, as we make it plain to you, we pray you to give heed.

Chapter 14. The demons misrepresent Christian doctrine For we forewarn you to be on your guard, lest those whom we have been accusing should deceive you, and quite divert you from reading and understanding what we say. They strive to hold you their slaves and servants; and sometimes by appearances in dreams, and sometimes by magical impositions, they subdue all who make no strong opposing effort for their own salvation. And thus do we also, by persuasion by the Word, stand aloof from them (i.e., the demons), and follow the only unbegotten God through Him, we who formerly delighted in fornication, but now embrace chastity alone; we who formerly used magical arts, have turned ourselves to the good and unbegotten God; we who valued above all things the acquisition of wealth and possessions, now bring what we have into a common stock, and communicate to every one in need; we who hated and destroyed one another, and on account of their different manners would not live with men of a different tribe, now, since the coming of Christ, live familiarly with them, and pray for our enemies, and endeavour to persuade those who hate us unjustly to live conformably to the good precepts of Christ, to the end that they may become partakers with us of the same joy and a reward from God the ruler of all. But lest we should seem to be reasoning sophistically, we consider it right, by giving you the promised explanation, to cite a few precepts given by Christ Himself. And be it yours, as powerful rulers, to inquire whether we have been taught and do teach these things truly. Brief and concise utterances fell from Him, for He was no sophist, but His word was the power of God.

Chapter 15. What Christ himself taught Concerning chastity, He uttered such sentiments as these: Whosoever looks upon a woman to lust after her, has committed adultery with her already in his heart before God. And, If your right eye offend you, cut it out; for it is better for you to enter into the kingdom of heaven with one eye, than, having two eyes, to be cast into everlasting fire. And, Whosoever shall marry her that is divorced from another husband, commits adultery. And, There are some who have been eunuchs of men, and some who were born eunuchs, and some who have made themselves eunuchs for the kingdom of heaven: all cannot receive this saying. Matthew 19:12 So that all who, by human law, are twice married, are in the eyes of the Master sinners, and those who look upon a woman to lust after her. For not only he who in act commits adultery is rejected by Him, but also he who desires to commit adultery: since not only our works, but also our thoughts, are judged before God. And many, both men and women, who have been Christ's disciples from childhood, remain pure and chaste sixty or seventy years; and I boast that I could produce such from every race of men. For what shall I say, too, of the countless multitude of those who have reformed intemperate habits, and learned these things? For Christ called not only the just nor the chaste to repentance, but the ungodly, and the licentious, and the unjust; His words being, I came not to call the righteous, but sinners to repentance. Matthew 9:13 For the heavenly Father desires rather the repentance of the sinner than the punishment of the sinner. And of our love to all, He taught thus: If you love them that love you, what new thing are you doing? For even fornicators do this. But I say unto you, Pray for your enemies, and love them that hate you, and bless them that curse you, and pray for them that despitefully use you. Matthew 5:46, 44; Luke 6:28 And that we should communicate to the needy, and do nothing for glory, He said, Give to him that asks, and from him that would borrow will not away; for if you lend to them of whom you hope to receive, what new thing are you doing? Even the publicans do this. Lay not up for yourselves treasure upon earth, where moth and rust does corrupt, and where robbers break through and steal; but lay up for yourselves treasure in heaven, where neither moth nor rust does corrupt. For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for it? Lay up treasure therefore, in heaven, where neither moth nor rust does corrupt. And, Be kind and merciful, as your Father also is.

and merciful, and makes His sun to rise on sinners, and the righteous, and the wicked. Take no thought what you shall eat, or what you shall put on: are you not better than the birds and the beasts? And God feeds them. Take no thought therefore, what you shall eat, or what you shall put on; for your heavenly Father knows that you have need of these things. But seek the kingdom of heaven, and all these things shall be added unto you. For where his treasure is, there also is the mind of a man. And, Do not these things to be seen of men; otherwise you have no reward from your Father which is in heaven. Matthew 6:1 Chapter 16. Concerning patience and swearing And concerning our being patient under injuries, and ready to serve all, and free from anger, this is what He said: To him that smites you on the one cheek, offer also the other; and him that takes away your cloak or coat, forbid not. And whosoever shall be angry, is in danger of the fire. And every one that compels you to go with him a mile, follow him two. And let your good works shine before men, that they, seeing them, may glorify your Father which is in heaven. For we ought not to strive; neither has God desired us to be imitators of wicked men, but He has exhorted us to lead all men, by patience and gentleness, and the love of evil. And this indeed is proved in the case of many who once were of your way of thinking, but they have changed their violent and tyrannical disposition, being overcome either by the constancy which they have witnessed in their neighbours' lives, or by the extraordinary forbearance they have observed in their fellow-travellers when they were defrauded, or by the honesty of those with whom they have transacted business. And with regard to our not swearing at all, and always speaking the truth, He enjoined as follows: Swear not at all; but let your yea be yea, and your nay be nay; for whatsoever is more than these comes of evil. Matthew 5:34, 37 And that we ought to worship God alone, He persuaded us: The greatest commandment is, You shall worship the Lord your God, and Him only shall you serve with your heart, and with all your strength, the Lord God that made you. Mark 12:30 And when a certain man came and said, Good Master, He answered and said, There is none good but God only, who made all things. Matthew 19:17 And those who are not found living as He taught, be understood to be no Christians, even though they profess with their lips the precepts of Christ; for not those who make profession, but those who do the works, shall be saved, according to the word: Not every one who says to Me, Lord, Lord, shall enter into the kingdom of heaven, but he that does the will of My Father which is in heaven. For whosoever hears Me, and does My sayings, hears Him that sent Me. And many who say to Me, Lord, Lord, have we not eaten and drunk in Your name, and done wonders? And then will I say unto them, I never knew you, you workers of iniquity. Then shall there be wailing and gnashing of teeth, when the righteous shall shine as the sun, and the wicked are sent into everlasting fire. For many shall come in My name, clothed outwardly in sheep's clothing, but inwardly being ravening wolves. By their works you shall know them. And every tree that brings not forth good fruit, is hewn down and cast into the fire. And as to those who are not living pursuant to these His teachings, if they are Christians only in name, we demand that all such be punished by you. Chapter 17. Christ taught civil obedience everywhere we, more readily than all men, endeavour to pay to those appointed by you the taxes both ordinary and extraordinary, as we have been taught by Him; for at that time some came to Him and asked Him, if one ought to give tribute to Cæsar; and He answered, Tell Me, whose image does the coin bear? And they said, Cæsar's. And He answered them, Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's. To God alone we render worship, but in other things we gladly serve you, acknowledging you as kings and rulers, and praying that with your kingly power you be found to possess also sound judgment. But if you pay no regard to our plain and frank explanations, we shall suffer no loss, since we believe (or rather, indeed, are persuaded) that every man shall suffer punishment in eternal fire according to the merit of his deed, and will render account according to the power he has received from God, as Christ intimated when He said, To whom God has given more, of him shall more be required. Matthew 12:48 Chapter 18. Proof of immortality and the resurrection For reflect upon the end of each of the preceding chapters: they died the death common to all, which, if it issued in insensibility, would be a godsend to all the wicked. But the sensation remains to all who have ever lived, and eternal punishment is laid up (i.e., for the wicked), see that you neglect not to be convinced, and to hold as your belief, that these things are true. For let even necromancy, and the divinations you practise by immaculate children, and the evoking of departed human souls, and those who are called the magi, Dream-senders and Assistant-spirits (Familiars), and all that is done by those who are skilled in such things, - let these persuade you that even after death souls are in a state of sensation; and those who are seized and tormented about by the spirits of the dead, whom all call dæmoniacks or madmen; and what you repute as oracles, both of the Amphilochus, Dodana, Pytho, and as many other such as exist; and the opinions of your authors, Empedocles, Pythagoras, Plato and Socrates, and the pit of Homer, and the descent of Ulysses to inspect these things, and

has been uttered of a like kind. Such favour as you grant to these, grant also to us, who not less but more firmly they believe in God; since we expect to receive again our own bodies, though they be dead and cast into the earth, we maintain that with God nothing is impossible. Chapter 19. The resurrection possible And to any thoughtful person would anything appear more incredible, than, if we were not in the body, and some one were to say that it was possible that from a small drop of human seed bones and sinews and flesh be formed into a shape such as we see? For we may be said hypothetically: if you yourselves were not such as you now are, and born of such parents [and causes] you were to show you human seed and a picture of a man, and were to say with confidence that from such a substance a being could be produced, would you believe before you saw the actual production? No one will dare to deny [that such a statement would surpass belief]. In the same way, then, you are now incredulous because you have never seen the dead rise again. But as at first you would not have believed it possible that such persons could be produced from the drop, and yet now you see them thus produced, so also judge that it is not impossible that the bodies of men, after they have been dissolved, and like seeds resolved into earth, should in God's appointed time rise again and put on incorruption. For what power worthy of God those imagine who say, that each thing returns to that from which it was produced, and that beyond this not even God Himself can do anything, we are unable to conceive; but this we know that they would not have believed it possible that they could have become such and produced from such material. Now we see both themselves and the whole world to be. And that it is better to believe even what is impossible to nature and to men, than to be unbelieving like the rest of the world, we have learned; for we know that our Master Jesus Christ said, that what is impossible with men is possible with God, Matthew 19:26 and, Fear not them that kill y, but after that can do no more; but fear Him who after death is able to cast both soul and body into hell. Matthew 10:28 hell is a place where those are to be punished who have lived wickedly, and who do not believe that those things which God has taught us by Christ will come to pass. Chapter 20. Heathen analogies to Christian doctrine And the Stoic Hystaspes said that there should be a dissolution by God of things corruptible. And the philosophers called Stoics said that even God Himself shall be resolved into fire, and they say that the world is to be formed anew by this revolution; but we understand that God, the Creator of all things, is superior to the things that are to be changed. If, therefore, on some points we teach the same things as the poets and philosophers whom you honour, and on other points we are more and more divine in our teaching, and if we alone afford proof of what we assert, why are we unjustly hated more than others? For while we say that all things have been produced and arranged into a world by God, we shall seem to utter the doctrine of Plato; and while we say that there will be a burning up of all, we shall seem to utter the doctrine of the Stoics: and while we affirm that the souls of the wicked, being endowed with sensation even after death, are punished, and that those of the good being delivered from punishment spend a blessed existence, we shall seem to say the same things as the poets and philosophers; and while we maintain that men ought not to worship the works of their hands, we say the very things which have been said by the comic poet Menander, and other similar writers, for they have said that the workman is greater than the work. Chapter 21. Analogies to the history of Christ And when we say also that the Word, who is the first-birth of God, was produced without sexual union, and that He, Jesus Christ, our Teacher, was crucified and died, and rose again, and ascended into heaven, we propound nothing different from what you believe regarding those whom you esteem sons of Jupiter. For you know how many sons your esteemed writers ascribe to Jupiter: Mercury, the interpreting word and teacher of all; Æsculapius, who, though he was a great physician, was struck by a thunderbolt, and so ascended to heaven; and Bacchus too, after he had been torn limb from limb; and Hercules, who had committed himself to the flames to escape his toils; and the sons of Leda, and Dioscuri; and Perseus, son of Jupiter, and Bellerophon, who, though sprung from mortals, rose to heaven on the horse Pegasus. For what shall I say of those and those who, like her, have been declared to be set among the stars? And what of the emperors who die and are deified, yourselves, whom you deem worthy of deification, and in whose behalf you produce some one who swears he will see the burning Cæsar rise to heaven from the funeral pyre? And what kind of deeds are recorded of each of these reputed sons of Jupiter, it is needless to tell to those who already know. This only shall be said, that they are written for the advantage and encouragement of youthful scholars; for all reckon it an honourable thing to imitate the gods. But such a thought concerning the gods from every well-conditioned soul, as to believe that Jupiter himself, the god of gods and creator of all things, was both a parricide and the son of a parricide, and that being overcome by the love of women and shameful pleasures, he came in to Ganymede and those many women whom he had violated and that his crimes were his actions. But, as we said above, wicked devils perpetrated these things. And we have learned that those only a

who have lived near to God in holiness and virtue; and we believe that those who live wickedly and do not repent are punished in everlasting fire. Chapter 22. Analogies to the sonship of Christ Moreover, the Son of God called Jesus, if only a man by ordinary generation, yet, on account of His wisdom, is worthy to be called the Son of God; for the writers call God the Father of men and gods. And if we assert that the Word of God was born of God in a peculiar manner different from ordinary generation, let this, as said above, be no extraordinary thing to you, who say that Mercury is the angelic word of God. But if any one objects that He was crucified, in this also He is on a par with those reported sons of Jupiter of yours, who suffered as we have now enumerated. For their sufferings at death are recorded to have been not all alike, but diverse; so that not even by the peculiarity of His sufferings does He seem to be inferior to them; but, on the contrary, as we promised in the preceding part of this discourse, we will now prove Him superior. I rather have already proved Him to be so - for the superior is revealed by His actions. And if we even affirm that He was born of a virgin, accept this in common with what you accept of Perseus. And in that we say that He made whole the paralytic, and those born blind, we seem to say what is very similar to the deeds said to have been done by Æsculapius. Chapter 23. The argument And that this may now become evident to you - (firstly) that whatever we say in conformity with what has been taught us by Christ, and by the prophets who preceded Him, are alone true, and more true than all the writers who have existed; that we claim to be acknowledged, not because we say the same things as the writers said, but because we say true things: and (secondly) that Jesus Christ is the only proper Son who has been begotten by God, being His Word and first-begotten, and power; and, becoming man according to His will, He did these things for the conversion and restoration of the human race: and (thirdly) that before He became a man and some, influenced by the demons before mentioned, related beforehand, through the instrumentality of the poets, circumstances as having really happened, which, having fictitiously devised, they narrated, in the same manner as they have caused to be fabricated the scandalous reports against us of infamous and impious actions, of which there is neither witness nor proof - we shall bring forward the following proof. Chapter 24. Varieties of heathen worship in the first place [we furnish proof], because, though we say things similar to what the Greeks say, we only are hated on account of the name of Christ, and though we do no wrong, are put to death as sinners; other men in other places are worshipping trees and rivers, and mice and cats and crocodiles, and many irrational animals. Nor are the same things esteemed by all; but in one place one is worshipped, and another in another, so that all are profane in the judgment of one another, on account of their not worshipping the same objects. And this is the sole accusation you bring against us that we do not reverence the same gods as you do, nor offer to the dead libations and the savour of fat, and curries, and their statues, and sacrifices. For you very well know that the same animals are with some esteemed gods, with others wild beasts, and with others sacrificial victims. Chapter 25. False Gods abandoned by Christians And, secondly, we - who, out of every race of men, used to worship Bacchus the son of Semele, and Apollo the son of Latona (and their loves with men did such things as it is shameful even to mention), and Proserpine and Venus (who were loved with love of Adonis, and whose mysteries also you celebrate), or Æsculapius, or some one or other of those who were called gods - have now, through Jesus Christ, learned to despise these, though we be threatened with death for so doing. We have dedicated ourselves to the unbegotten and impassible God; of whom we are persuaded that never was he rescued by Antiope, or such other women, or of Ganymede, nor was rescued by that hundred-handed giant whose aid was sought through Thetis, nor was anxious on this account that her son Achilles should destroy many of the Greeks because of his concubine Briseis. Those who believe these things we pity, and those who invented them we know to be devils and Magicians not trusted by Christians And, thirdly, because after Christ's ascension into heaven the devils put forward certain men who said that they themselves were gods; and they were not only not persecuted by you, but even were made worthy of honours. There was a Samaritan, Simon, a native of the village called Gitto, who in the reign of Claudius Cæsar, and in your royal city of Rome, did mighty acts of magic, by virtue of the art of the devils operating in him. He was considered a god, and as a god was honoured by you with a statue, which statue was erected on the river Tiber between the two bridges, and bore this inscription, in the language of Rome: - *Simoni Deo Sancto*, To Simon the Holy God. And almost all the Samaritans, and a few even of other nations, worship him, and acknowledge him as the first-born woman, Helena, who went about with him at that time, and had formerly been a prostitute, they say is the first-born child generated by him. And a man, Menander, also a Samaritan, of the town Capparetæa, a disciple of Simon, and a follower of devils, we know to have deceived many while he was in Antioch by his magical art. He persuaded those who asked him that they should never die, and even now there are some living who hold this opinion of his. And there is Marcion

of Pontus, who is even at this day alive, and teaching his disciples to believe in some other god greater than the Creator. And he, by the aid of the devils, has caused many of every nation to speak blasphemies, and to deny the maker of this universe, and to assert that some other being, greater than He, has done greater works. All their opinions from these men, are, as we before said, called Christians; just as also those who do not agree with philosophers in their doctrines, have yet in common with them the name of philosophers given to them. And while they perpetrate those fabulous and shameful deeds - the upsetting of the lamp, and promiscuous intercourse, and eating of flesh - we know not; but we do know that they are neither persecuted nor put to death by you, at least on account of their opinions. But I have a treatise against all the heresies that have existed already composed, which, if you will read it, I will give you. Chapter 27. Guilt of exposing children But as for us, we have been taught that to expose newly-born children is the part of wicked men; and this we have been taught lest we should do any one an injury, lest we should sin against God, first, because we see that almost all so exposed (not only the girls, but also the males) are brought up to prostitution. And as the ancients are said to have reared herds of oxen, or goats, or swine, or grazing horses, so now we see you rear children only for this shameful use; and for this pollution a multitude of females and hermaphrodites, and those who commit unmentionable iniquities, are found in every nation. And you exact the hire of these, and duty and taxes from them, whom you ought to exterminate from your realm. And any one who has such persons, besides the godless and infamous and impure intercourse, may possibly be having intercourse with a child, or relative, or brother. And there are some who prostitute even their own children and wives, and some are mutilated for the purpose of sodomy; and they refer these mysteries to the mother of the gods, and along with those whom you esteem gods there is painted a serpent, a great symbol and mystery. Indeed, the things which you do openly and with applause, as if the divine light were overturned and extinguished, these you lay to our charge; but in truth, does no harm to us who shrink from doing any such things, but only to those who do them and bear fault against us. Chapter 28. God's care for men For among us the prince of the wicked spirits is called the serpent, Satan, and the devil, as you can learn by looking into our writings. And that he would be sent into the fire with his host, and the men who follow him, and would be punished for an endless duration, Christ foretold. For the reason He has delayed to do this, is His regard for the human race. For He foreknows that some are to be saved by repentance, even that are perhaps not yet born. In the beginning He made the human race with the power of thought and of the truth and doing right, so that all men are without excuse before God; for they have been born rational and contemplative. And if any one disbelieves that God cares for these things, he will thereby either insinuate that God does not exist, or he will assert that though He exists He delights in vice, or exists like a stone, and that neither virtue nor vice are anything, but only in the opinion of men these things are reckoned good or evil. And this is the greatest profanity and wickedness. Chapter 29. Continence of Christians And again [we fear to expose children] lest some of them be not picked up, but die, and we become murderers. But whether we marry, it is only that we may rear children; or whether we decline marriage, we live continently. And that you may understand that promiscuous intercourse is not one of our mysteries, one of our number a short time ago presented to Felix the governor in Alexandria a petition, craving that permission might be given to a surgeon to make him an eunuch. For the surgeons there said they were forbidden to do this without the permission of the governor. And when Felix absolutely refused to give permission, the youth remained single, and was satisfied with his own approving conscience, and the approval of those who thought as he did. And it is not out of place, we think, to mention here Antinous, who was alive but lately, and whom all were prompt, through fear, to worship as a god, though they knew both who he was and what was his nature. Chapter 30. Was Christ not a magician? But lest any one should meet us with the question, What should prevent us from believing that whom we call Christ, being a man born of men, performed what we call His mighty works by magical art, and being appeared to be the Son of God? We will now offer proof, not trusting mere assertions, but being of necessity persuaded by those who prophesied [of Him] before these things came to pass, for with our own eyes we behold things that have happened and are happening just as they were predicted; and this will, we think appear even to you the strongest and truest evidence. Chapter 31. Of the Hebrew prophets There were, then, among the Jews certain men who were called prophets, through whom the prophetic Spirit published beforehand things that were to come to pass, ere ever they happened. And their prophecies, as they were spoken and when they were uttered, the kings who happened to be reigning preserved, and the Jews at the several times carefully preserved in their possession, when they had been arranged in books by themselves in their own Hebrew language. And when Ptolemy king of Egypt formed a library, and endeavoured

writings of all men, he heard also of these prophets, and sent to Herod, who was at that time king of the Jews, requesting that the books of the prophets be sent to him. And Herod the king did indeed send them, written, as they were, in the foresaid Hebrew language. And when their contents were found to be unintelligible to the Egyptians, he again sent and requested that men be commissioned to translate them into the Greek language. And when these books remained with the Egyptians, where they are until now. They are also in the possession of all Jews throughout the world; but they, though they read, do not understand what is said, but count us foes and enemies; and, like you, they kill and punish us whenever they have the power, as you can well believe. For in the Jewish war which late Barchochebas, the leader of the revolt of the Jews, gave orders that Christians alone should be led to cruel punishments, unless they would deny Jesus Christ and utter blasphemy. In these books, then, of the prophets Jesus our Christ foretold as coming, born of a virgin, growing up to man's estate, and healing every disease and sickness, and raising the dead, and being hated, and unrecognised, and crucified, and dying, and rising again, and ascending into heaven, and being, and being called, the Son of God. We find it also predicted that certain persons should be sent by Him into every nation to publish these things, and that rather among the Gentiles [than among Jews] men should believe in Him. And He was predicted before He appeared, first 5000 years before, and again 2000, then 1000, and yet again 800; for in the succession of generations prophets after prophets arose. Chapter 32. Christ predicted by Moses Moses then, who was the first of the prophets, spoke in these very words: The scepter shall not depart from Judah, nor a lawgiver from between his feet, until He come for whom it is reserved; and He shall be the desire of the nations, binding His foal to the vine, washing His robe in the blood of the grape. Genesis 49:10 It is yours to make accurate inquiry, and ascertain up to whose time the Jews had a lawgiver and king of their own. At the time of Jesus Christ, who taught us, and interpreted the prophecies which were not yet understood, [they had] as was foretold by the holy and divine Spirit of prophecy through Moses, that a ruler would not fail the Jews until He should come for whom the kingdom was reserved (for Judah was the forefather of the Jews, from whom also took the name of Jews); and after He (i.e., Christ) appeared, you began to rule the Jews, and gained possession of all the territory. And the prophecy, He shall be the expectation of the nations, signified that there would be some of all nations who should look for Him to come again. And this indeed you can see for yourselves, and be convinced. For of all races of men there are some who look for Him who was crucified in Judæa, and after whose crucifixion Jerusalem was straightway surrendered to you as spoil of war. And the prophecy, binding His foal to the vine, and washing His robe in the blood of the grape, was a significant symbol of the things that were to happen to Christ, and of what He was to do. For the foal of an ass stood bound to a vine at the entrance of a village, and He ordered His acquaintances to bring it to Him then; and when it was brought, He mounted and sat upon it, and entered Jerusalem, where was the temple of the Jews which was afterwards destroyed by you. And after this He was crucified, that the rest of the prophecy might be fulfilled. For this washing His robe in the blood of the grape was predictive of the passion He was to endure, cleansed by His blood those who believe in Him. For what is called by the Divine Spirit through the prophet His robe, are the men who believe in Him in whom abides the seed of God, the Word. And what is spoken of as the blood of the grape signifies that He who should appear would have blood, though not of the seed of man, but of the power of God. For the first power after God the Father and Lord of all is the Word, who is also the Son; and of Him we will, in what follows, relate how He took flesh and became man. For as man did not make the blood of the vine, but God, so it was intimated that the blood should not be of human seed, but of divine power, as we have said above. And Isaiah the prophet, foretelling the same things in other words, spoke thus: A star shall rise out of Jacob, and a flower shall spring from the root of Jesse; and His arm shall the nations trust. Isaiah 11:1 And a star of light has arisen, and a flower has sprung from the root of Jesse - this Christ. For by the power of God He was conceived by a virgin of the house of Jacob, who was the father of Judah, who, as we have shown, was the father of the Jews; and Jesse was His grandfather according to the oracle, and He was the son of Jacob and Judah according to lineal descent. Chapter 33. Man's birth predicted And hear again how Isaiah in express words foretold that He should be born of a virgin; he spoke thus: Behold, a virgin shall conceive, and bring forth a son, and they shall say for His name, 'God with us.' Isaiah 7:14 For things which were incredible and seemed impossible with men, these God predicted by the Spirit of prophecy as about to come to pass, in order that, when they came to pass, there might be no unbelief, but faith in their prediction. But lest some, not understanding the prophecy now cited, should charge us with the very thing which we have been laying to the charge of the poets who say that Jupiter went in to women through lust, let us try to explain

the words. This, then, Behold, a virgin shall conceive, signifies that a virgin should conceive without intercourse; if she had had intercourse with any one whatever, she was no longer a virgin; but the power of God having conceived a virgin, overshadowed her, and caused her while yet a virgin to conceive. And the angel of God who was sent to the virgin at that time brought her good news, saying, Behold, you shall conceive of the Holy Ghost, and shall bear a Son; and He shall be called the Son of the Highest, and you shall call His name Jesus; for He shall save His people from their sins, Luke 1:32; Matthew 1:21 - as they who have recorded all that concerns our Saviour Jesus Christ have done, whom we believed, since by Isaiah also, whom we have now adduced, the Spirit of prophecy declared that He should be as we intimated before. It is wrong, therefore, to understand the Spirit and the power of God as anything else than the Word, who is also the first-born of God, as the foresaid prophet Moses declared; and it was this which, when it came upon the virgin and overshadowed her, caused her to conceive, not by intercourse, but by power. And the name which in the Hebrew language means (Saviour) in the Greek tongue. Wherefore, too, the angel said to the virgin, You shall call His name Jesus, for He shall save His people from their sins. And that the prophets are inspired by no other than the Divine Word, even you, as I fancy, will grant. Chapter 34. Place of Christ's birth foretold And hear what part of the earth He was to be born in, as another prophet, Micah, foretold. He spoke thus: And you, Bethlehem, the land of Judah, are not the least among the princes of Judah; for out of you shall come forth a Governor, who shall feed My people. Micah 5:2 Now there is a village in the land of the Jews, thirty-five stadia from Jerusalem, in which Jesus Christ was born, as you can ascertain also from the registers of the taxing made under Cyrenius, your first procurator in Judea. Chapter 35. Other fulfilled prophecies And how Christ after He was born was to escape the notice of other men, and how He grew to man's estate, which also came to pass, hear what was foretold regarding this. There are the following predictions: - Unto us a child is born, and unto us a young man is given, and the government shall be upon His shoulders; Isaiah 9:6 which is significant of the power of the cross, for to it, when He was crucified, He applied His shoulders, as shall be more clearly made out in the ensuing discourse. And again the same prophet Isaiah, being moved by the prophetic Spirit, said, I have spread out my hands to a disobedient and gainsaying people, to those who do not say the way that is not good. They now ask of me judgment, and dare to draw near to God. Isaiah 65:2, Isaiah 58:2 And in other words, through another prophet, He says, They pierced My hands and My feet, and for My vesture they cast lots; indeed David, the king and prophet, who uttered these things, suffered none of them; but Jesus Christ stretched out His hands, being crucified by the Jews speaking against Him, and denying that He was the Christ. And as the Jews said, He spoke, they tormented Him, and set Him on the judgment-seat, and said, Judge us. And the expression, They pierced My hands and my feet, was used in reference to the nails of the cross which were fixed in His hands and feet. And when He was crucified they cast lots upon His vesture, and they that crucified Him parted it among them. And that these things did happen, you can ascertain from the Acts of Pontius Pilate. And we will cite the prophetic utterances of another prophet, Zephaniah, to the effect that He was foretold expressly as to sit upon the foal of an ass and to enter Jerusalem. The words are these: Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King comes unto you; lowly, and riding upon an ass, and upon a colt the foal of an ass. Zechariah 9:9 Chapter 36. Different modes of prophecy But when you hear the utterances of the prophets spoken as it were personally, you must not think that they are spoken by the inspired themselves, but by the Divine Word who moves them. For sometimes He speaks that are to come to pass, in the manner of one who foretells the future; sometimes He speaks as from the person of the Lord and Father of all; sometimes as from the person of Christ; sometimes as from the person of the people. For example, the Lord or His Father, just as you can see even in your own writers, one man being the writer of the whole, but another introducing the persons who converse. And this the Jews who possessed the books of the prophets did not understand; therefore did not recognise Christ even when He came, but even hate us who say that He has come, and who have seen that what was predicted, He was crucified by them. Chapter 37. Utterances of the Father And that this too may be clear to you, there were spoken from the person of the Father through Isaiah the Prophet, the following words: The ox knoweth his master's crib; and the ass his master's crib; but Israel does not know, and My people has not understood. Woe, sinful nation, full of sins, a wicked seed, children that are transgressors, you have forsaken the Lord. And again elsewhere, the same prophet speaks in like manner from the person of the Father, What is the house that you will build for Me? says the Lord. The heaven is My throne, and the earth is My footstool. Isaiah 66:1 And again, in another place, Your new moons and your sabbaths My soul hates; and the great day of the fast and of ceasing from labour I cannot away with; but when you come to be seen of Me, will I hear you: your hands are full of blood; and if you bring fine flour, incense, it is

abomination unto Me: the fat of lambs and the blood of bulls I do not desire. For who has required this at your hand? But loose every bond of wickedness, tear asunder the tight knots of violent contracts, cover the houseless and naked, deal your bread to the hungry. Isaiah 1:14, Isaiah 58:6 What kind of things are taught through the prophets from the person of] God, you can now perceive. Chapter 38. Utterances of the Son And when the Spirit of prophecy speaks from the person of Christ, the utterances are of this sort: I have spread out My hands to a disobedient and gainsaying people, those who walk in a way that is not good. Isaiah 65:2 And again: I gave My back to the scourges, and My cheeks to the buffetings; I turned not away My face from the shame of spittings; and the Lord was My helper: therefore was I not confounded: but I set My face as a firm rock; and I knew that I should not be ashamed, for He is near that justifies me. Isaiah 50:6 And again, when He says, They cast lots upon My vesture, and pierced My hands and My feet. And I slept, and rose again, because the Lord sustained Me. And again, when He says, They spoke with their lips, but they wagged the head, saying, Let Him deliver Himself. And that all these things happened to Christ at the hands of men, you can ascertain. For when He was crucified, they did shoot out the lip, and wagged their heads, saying, Let Him deliver Himself. Matthew 27:39 Chapter 39. Direct predictions by the Spirit And when the Spirit of prophecy speaks as predicting things that are to come to pass, He speaks in this way: For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. Isaiah 2:3 And that it did so come to pass, we can convince you. For from Jerusalem there went out into the world, men, twelve in number, and these illiterate, of no ability in speaking: but by the power of God they proclaimed to every race of men that they were sent by Christ to teach to all the word of God. We who formerly used to murder one another do not only now refrain from making war upon our enemies, but also may not lie nor deceive our examiners, willingly die confessing Christ. For that saying, The tongue has sworn but the mind is unsworn, might be imitated by us in this matter. But if the soldiers enrolled by you, and who have taken a military oath, prefer their allegiance to their own life, and parents, and country, and all kindred, though you cannot offer them nothing incorruptible, it were verily ridiculous if we, who earnestly long for incorruption, should not endure all things, in order to obtain what we desire from Him who is able to grant it. Chapter 40. Christ's advent foretold And hear how it was foretold concerning those who published His doctrine and proclaimed His appearance. The above-mentioned prophet and king speaking thus by the Spirit of prophecy Day unto day utters speech, and night unto night shows knowledge. There is no speech nor language where their voice is not heard. Their voice has gone forth from the earth, and their words to the ends of the world. In the sun has He set His tabernacle, and he as a bridegroom coming out of his chamber shall rejoice as a giant to run his course. And we have thought it right and relevant to mention other prophetic utterances of David besides these; from which you may learn how the Spirit of prophecy exhorts men to live, and how He foretold the conspiracy which was formed against Christ by Herod the king of the Jews, and the Jews themselves, and Pilate, who was your governor among them, with his soldiers; and how He should be believed of every race; and how God calls Him His Son, and has declared that He will subdue all His enemies under Him; and how devils, as much as they can, strive to escape the power of God the Father and Lord of all, and the power of Christ Himself; and how God calls all to repentance before the day of judgment comes. These things were uttered through the Spirit. Is the man who has not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful: but his delight is in the law of the Lord; and in His law will he meditate day and night. And he shall be like a tree planted by the rivers of waters, which shall give his fruit in his season; and his leaf shall not wither, and whatsoever he does shall prosper. The ungodly are not so, but are like the chaff which the wind drives away from the face of the earth. Therefore the ungodly shall not stand in the judgment, nor sinners in the council of the righteous. For the Lord knows the way of the righteous; but the way of the ungodly shall perish. Why do the heathen rage, and the people imagine new things? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast their yoke from us. He that sits in the heavens shall laugh at them, and the Lord shall have them in derision. Then shall He speak to them in His wrath, and vex them in His sore displeasure. Yet have I been set by Him a King on Zion His holy hill, declaring the decrees of the Lord. The Lord said to Me, You are My Son; this day have I begotten You. Ask of Me, and I shall give You the nations Your inheritance, and the uttermost parts of the earth as Your possession. You shall herd them with a rod of iron, and the vessels of a potter shall You dash them in pieces. Be wise now, therefore, O you kings; be instructed, all you

judges of the earth. Serve the Lord with fear, and rejoice with trembling. Embrace instruction, lest at any time the Lord be angry, and you perish from the right way, when His wrath has been suddenly kindled. Blessed are all that put their trust in Him. Chapter 41. The crucifixion predicted And again, in another prophecy, the Spirit of prophecy through the same David, intimated that Christ, after He had been crucified, should reign, and spoke as follows: the Lord, all the earth, and day by day declare His salvation. For great is the Lord, and greatly to be praised, to be feared above all the gods. For all the gods of the nations are idols of devils; but God made the heavens. Glory and praise are before His face, strength and glorying are in the habitation of His holiness. Give Glory to the Lord, the Father everlasting. Receive grace, and enter His presence, and worship in His holy courts. Let all the earth fear His face; let it be established, and not shaken. Let them rejoice among the nations. The Lord has reigned from of old. Chapter 42. Prophecy using the past tense But when the Spirit of prophecy speaks of things that are about to pass as if they had already taken place, - as may be observed even in the passages already cited by me, - that circumstance may afford no excuse to readers [for misinterpreting them], we will make even this also quite plain. Things which He absolutely knows will take place, He predicts as if already they had taken place. And that the utterances must be thus received, you will perceive, if you give your attention to them. The words cited above, uttered 1500 years before Christ became a man and was crucified; and no one of those who lived before Him, nor His contemporaries, afforded joy to the Gentiles by being crucified. But our Jesus Christ, being crucified and dying, rose again, and having ascended to heaven, reigned; and by those things which were published in His name and by the nations by the apostles, there is joy afforded to those who expect the immortality promised by Him. Chapter 43. Responsibility asserted But lest some suppose, from what has been said by us, that we say that whatever happens by a fatal necessity, because it is foretold as known beforehand, this too we explain. We have learned from the prophets, and we hold it to be true, that punishments, and chastisements, and good rewards, are rendered according to the merit of each man's actions. Since if it be not so, but all things happen by fate, neither is anything at all in our own power. For if it be fated that this man, e.g., be good, and this other evil, neither is the former meritorious nor the latter to be blamed. And again, unless the human race have the power of avoiding evil and choosing good by choice, they are not accountable for their actions, of whatever kind they be. But that it is by free choice they both walk uprightly and stumble, we thus demonstrate. We see the same man making a transition to opposite things: had he been fated that he were to be either good or bad, he could never have been capable of both the opposites in many transitions. But not even would some be good and others bad, since we thus make fate the cause of evil in her as acting in opposition to herself; or that which has been already stated would seem to be true, that neither good nor vice is anything, but that things are only reckoned good or evil by opinion; which, as the true word shows, is the greatest impiety and wickedness. But this we assert is inevitable fate, that they who choose the good have worthy rewards, and they who choose the opposite have their merited awards. For not like other things, as trees and cattle which cannot act by choice, did God make man: for neither would he be worthy of reward or praise did he not choose the good, but were created for this end; nor, if he were evil, would he be worthy of punishment, not being of himself, but being able to be nothing else than what he was made. Chapter 44. Not nullified by prophecy And the Spirit of prophecy taught us this, telling us by Moses that God spoke thus to the man first created: Behold, before my face are good and evil: choose the good. And again, by the other prophet Isaiah, that the following utterance was as if from God the Father and Lord of all: Wash you, make you clean; put away evils from your souls; learn to discern, judge the orphan, and plead for the widow: and come and let us reason together, says the Lord: And if your sins be as scarlet, I will make them white as wool; and if they be red like as crimson, I will make them white as snow. And if you be willing and obey Me, you shall eat the good of the land; but if you do not obey Me, the sword shall devour you: the mouth of the Lord has spoken it. Isaiah 1:16, etc. And that expression, The sword shall devour you, does not mean that the disobedient shall be slain by the sword, but the sword of God is fire, of which they who choose to do wrong become the fuel. Wherefore He says, The sword shall devour you: for the mouth of the Lord has spoken it. And when spoken concerning a sword that cuts and at once dispatches, He would not have said, shall devour. And so, too, when he says, The blame is his who chooses, and God is blameless, took this from the prophet Moses and uttered it. Moses is more ancient than all the Greek writers. And whatever both philosophers and poets have said concerning the immortality of the soul, or punishments after death, or contemplation of things heavenly, or doctrines of the like, they have received such suggestions from the prophets as have enabled them to understand and interpret the

hence there seem to be seeds of truth among all men; but they are charged with not accurately understanding when they assert contradictories. So that what we say about future events being foretold, we do not say it as if it came about by a fatal necessity; but God foreknowing all that shall be done by all men, and it being His decree that future actions of men shall all be recompensed according to their several value, He foretells by the Spirit of prophecy that He will bestow meet rewards according to the merit of the actions done, always urging the human race to the recollection, showing that He cares and provides for men. But by the agency of the devils death has been decreed against those who read the books of Hystaspes, or of the Sibyl, or of the prophets, that through fear they may prevent themselves from reading them from receiving the knowledge of the good, and may retain them in slavery to themselves; which, however, could not always effect. For not only do we fearlessly read them, but, as you see, bring them for your inspection, knowing that their contents will be pleasing to all. And if we persuade even a few, our gain will be very great; for as good husbandmen, we shall receive the reward from the Master.

Chapter 45. Christ's session in heaven foretold That God the Father of all would bring Christ to heaven after He had raised Him from the dead, and would keep Him there until He has subdued His enemies the devils, and until the number of those who are foreknown by Him as good and righteous be complete, on whose account He has still delayed the consummation · hear what was said by the prophet David in his words: The Lord said to My Lord, Sit at My right hand, until I make Your enemies Your footstool. The Lord shall send to You the rod of power out of Jerusalem; and rule You in the midst of Your enemies. With You is the government in the day of Your power, in the beauties of Your saints: from the womb of morning have I begotten You. That which shall send to You the rod of power out of Jerusalem, is predictive of the mighty word, which His apostles, going forth from Jerusalem, preached everywhere; and though death is decreed against those who teach or at all confess Christ, we everywhere both embrace and teach it. And if you also read these words in a hostile spirit, you can do no more, as I said before, than kill us; which indeed does no harm to us, but to you and all who unjustly hate us, and do not repent, brings eternal punishment by fire.

Chapter 46. The Word in the world before Christ But lest some should without reason, and for the perversion of what we teach, maintain that we say that Christ was born one hundred years ago under Cyrenius, and subsequently, in the time of Pontius Pilate, taught what we say He taught; and that He went out against us as though all men who were born before Him were irresponsible · let us anticipate and solve the difficulty. We have been taught that Christ is the first-born of God, and we have declared above that He is the Word by whom every race of men were partakers; and those who lived reasonably are Christians, even though they have been called atheists; as, among the Greeks, Socrates and Heraclitus, and men like them; and among the barbarians, Abraham, Ananias, and Azarias, and Misael, and Elias, and many others whose actions and names we now decline to recite, as we know it would be tedious. So that even they who lived before Christ, and lived without reason, were wicked and hostile to Christ, and slew those who lived reasonably. But who, through the power of the Word, according to the decree of God the Father and Lord of all, He was born of a virgin as a man, and was named Jesus, and was crucified, and rose again, and ascended into heaven, an intelligent man will be able to comprehend from what has been already largely said. And we, since the proof of this subject is less needful now, will pass for the present to the proof of those things which are urgent.

Chapter 47. Desolation of Judæa foretold That the land of the Jews, then, was turned into a waste, hear what was said by the Spirit of prophecy. And the words were spoken as if from the person of the prophet wondering at what had happened. They are these: Sion is a wilderness, Jerusalem a desolation. The house of the Lord has become a curse, and the glory which our fathers blessed is burned up with fire, and all its glorious things are turned into a waste: and You refrain Yourself at these things, and have held Your peace, and have humbled us very sore. Isaiah 64:10-12 And you are convinced that Jerusalem has been laid waste, as was predicted. And concerning its desolation, that no one should be permitted to inhabit it, there was the following prophecy by Isaiah: Their land is desolate, and their enemies consume it before them, and none of them shall dwell therein. Isaiah 1:7 And that it is guarded by you, that no one dwell in it, and that death is decreed against a Jew apprehended entering it, you know very well.

Chapter 48. Christ's work and death foretold And that it was predicted that our Christ should heal all diseases and raise the dead, hear what was said. There are these words: At His coming the lame shall leap as an hart, and the tongue of the dumb shall be clear speaking: the blind shall see, and the lepers shall be cleansed; and the dead shall rise, and walk in the light. Isaiah 35:6 And that He did those things, you can learn from the Acts of Pontius Pilate. And how it was predicted by the Spirit of prophecy that He and those who hoped in Him should be slain, hear what was said by Isaiah. These are the words: Behold now the righteous perishes, and no man lays it to heart; and just men are taken away, and no man

considers. From the presence of wickedness is the righteous man taken, and his burial shall be in peace: he is from our midst. Isaiah 57:1 Chapter 49. His rejection by the Jews foretold And again, how it was said by the sa Isaiah, that the Gentile nations who were not looking for Him should worship Him, but the Jews who always ex should not recognise Him when He came. And the words are spoken as from the person of Christ; and they ar manifest to them that asked not for Me; I was found of them that sought Me not: I said, Behold Me, to a nation called not on My name. I spread out My hands to a disobedient and gainsaying people, to those who walked in is not good, but follow after their own sins; a people that provokes Me to anger to My face. Isaiah 65:1-3 For th having the prophecies, and being always in expectation of the Christ to come, did not recognise Him; and not o but even treated Him shamefully. But the Gentiles, who had never heard anything about Christ, until the apostl from Jerusalem and preached concerning Him, and gave them the prophecies, were filled with joy and faith, an their idols, and dedicated themselves to the Unbegotten God through Christ. And that it was foreknown that the infamous things should be uttered against those who confessed Christ, and that those who slandered Him, and was well to preserve the ancient customs, should be miserable, hear what was briefly said by Isaiah; it is this: unto them that call sweet bitter, and bitter sweet. Isaiah 5:20 Chapter 50. His humiliation predicted But that, ha become man for our sakes, He endured to suffer and to be dishonoured, and that He shall come again with glo prophecies which relate to this; they are these: Because they delivered His soul unto death, and He was numb the transgressors, He has borne the sin of many, and shall make intercession for the transgressors. For, behol Servant shall deal prudently, and shall be exalted, and shall be greatly extolled. As many were astonished at Y marred shall Your form be before men, and so hidden from them Your glory; so shall many nations wonder, an shall shut their mouths at Him. For they to whom it was not told concerning Him, and they who have not heard, understand. O Lord, who has believed our report? And to whom is the arm of the Lord revealed? We have deo Him as a child, as a root in a dry ground. He had no form, nor glory; and we saw Him, and there was no form n comeliness: but His form was dishonoured and marred more than the sons of men. A man under the stroke, an to bear infirmity, because His face was turned away: He was despised, and of no reputation. It is He who bears and is afflicted for us; yet we did esteem Him smitten, stricken, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of peace was upon Him, by His stripes we a All we, like sheep, have gone astray; every man has wandered in his own way. And He delivered Him for our s opened not His mouth for all His affliction. He was brought as a sheep to the slaughter, and as a lamb before h shearer is dumb, so He opens not His mouth. In His humiliation, His judgment was taken away. Isaiah 52:13-1 53:1-8 Accordingly, after He was crucified, even all His acquaintances forsook Him, having denied Him; and af when He had risen from the dead and appeared to them, and had taught them to read the prophecies in which things were foretold as coming to pass, and when they had seen Him ascending into heaven, and had believed received power sent thence by Him upon them, and went to every race of men, they taught these things, and v apostles. Chapter 51. The majesty of Christ And that the Spirit of prophecy might signify to us that He who suff these things has an ineffable origin, and rules His enemies, He spoke thus: His generation who shall declare? His life is cut off from the earth: for their transgressions He comes to death. And I will give the wicked for His burial, and the rich for His death; because He did no violence, neither was any deceit in His mouth. And the Lo pleased to cleanse Him from the stripe. If He be given for sin, your soul shall see His seed prolonged in days. Lord is pleased to deliver His soul from grief, to show Him light, and to form Him with knowledge, to justify the righteous who richly serves many. And He shall bear our iniquities. Therefore He shall inherit many, and He sh the spoil of the strong; because His soul was delivered to death: and He was numbered with the transgressors bore the sins of many, and He was delivered up for their transgressions. Isaiah 53:8-12 Hear, too, how He was into heaven according to prophecy. It was thus spoken: Lift up the gates of heaven; be opened, that the King o may come in. Who is this King of glory? The Lord, strong and mighty. And how also He should come again out with glory, hear what was spoken in reference to this by the prophet Jeremiah. His words are: Behold, as the S He comes in the clouds of heaven, and His angels with Him. Daniel 7:13 Chapter 52. Certain fulfilment of prop then, we prove that all things which have already happened had been predicted by the prophets before they ca we must necessarily believe also that those things which are in like manner predicted, but are yet to come to p shall certainly happen. For as the things which have already taken place came to pass when foretold, and even

unknown, so shall the things that remain, even though they be unknown and disbelieved, yet come to pass. For prophets have proclaimed two advents of His: the one, that which is already past, when He came as a dishonoured suffering Man; but the second, when, according to prophecy, He shall come from heaven with glory, accompanied by an angelic host, when also He shall raise the bodies of all men who have lived, and shall clothe those of the worthy with immortality, and shall send those of the wicked, endued with eternal sensibility, into everlasting fire with the wicked devils. And that these things also have been foretold as yet to be, we will prove. By Ezekiel the prophet it was predicted that every joint shall be joined to joint, and bone to bone, and flesh shall grow again; and every knee shall bow to the Lord, and every tongue shall confess Him. Ezekiel 37:7-8; Isaiah 45:24 And in what kind of sensation and punishment they were to be, hear from what was said in like manner with reference to this; it is as follows: Their worm shall not rest, and their fire shall not be quenched; Isaiah 66:24 and then shall they repent, when it profits them not. And what the Jews shall say and do, when they see Him coming in glory, has been thus predicted by Zechariah the prophet: He will command the four winds to gather the scattered children; I will command the north wind to bring them, and the south wind, that it keep not back. And then in Jerusalem there shall be great lamentation, not the lamentation of mourning, but the lamentation of the heart; and they shall rend not their garments, but their hearts. Tribe by tribe they shall mourn, and then they shall look on Him whom they have pierced; and they shall say, Why, O Lord, have we turned to err from Your way? The glory which our fathers blessed, has for us been turned into shame. Chapter 53. Sufficiency of prophecies Though we could bring forward many other prophecies, we forbear, judging these sufficient for the conviction of those who have ears to hear and understand; and considering also that those persons are able to see that we do not make mere assertions without being able to produce proof, like those fables that are told of the so-called sons of Jupiter. For with what reason should we believe of a crucified man that He is the first-born of the unbegotten God? He Himself will pass judgment on the whole human race, unless we had found testimonies concerning Him published before He came and was born as man, and unless we saw that things had happened accordingly - the devastation of the Jews, and men of every race persuaded by His teaching through the apostles, and rejecting their old habits, in consequence of being deceived, they had their conversation; yea, seeing ourselves too, and knowing that the Christians from among the Gentiles are both more numerous and more true than those from among the Jews and Samaritans? For all the nations are called Gentiles by the Spirit of prophecy; but the Jewish and Samaritan races are called the tribe of Israel and the house of Jacob. And the prophecy in which it was predicted that there should be more believers from the Gentiles than from the Jews and Samaritans, we will produce: it ran thus: Rejoice, O barren, you that do not bear; break forth and shout, you that do not travail, because many more are the children of the desolate than of her that has an husband. Isaiah 54:1 For all the Gentiles were desolate of the true God, serving the works of their hands; but the Jews and Samaritans, having the word of God delivered to them by the prophets, and always expecting the Christ, did not receive Him when He came, except some few, of whom the Spirit of prophecy by Isaiah had predicted that they should be as a seed. He spoke as from their person: Unless the Lord had left us a seed, we should have been as Sodom and Gomorrhah. For Sodom and Gomorrhah are related by Moses to have been cities of ungodly men, which God burned with fire and brimstone, and overthrew, no one of their inhabitants being saved except a certain stranger, a Chaldæan by birth, whose name was Lot; with whom also his daughters were rescued. And those who care may yet see their whole country burned, and remaining barren. And to show how those from among the Gentiles were foretold as more true and more believing, we will cite what was said by Isaiah the prophet; for he spoke as follows Israel is uncircumcised in heart, but the Gentiles are uncircumcised in the flesh. So many things therefore, as these, when they are seen with the eye, are enough to produce conviction and belief in those who embrace the truth, and are not bigoted in their opinions, but are governed by their passions. Chapter 54. Origin of heathen mythology But those who hand down the myths and fables which poets have made, adduce no proof to the youths who learn them; and we proceed to demonstrate that they have been introduced by the influence of the wicked demons, to deceive and lead astray the human race. For having heard it proclaimed by the prophets that the Christ was to come, and that the ungodly among men were to be punished by fire, they persuaded many to be called sons of Jupiter, under the impression that they would be able to produce in men the idea that the things which were said with regard to Christ were mere marvellous tales, like the things which were said by the poets. And these things were said both among the Greeks and among all nations where they [the demons] heard the prophets foretelling that Christ would specially be believed in; but that in hearing what was said by the prophets they did not accurately understand it, but imitated what was said of our Christ, like men who are in error, we will make plain

prophet Moses, then, was, as we have already said, older than all writers; and by him, as we have also said before, was thus predicted: There shall not fail a prince from Judah, nor a lawgiver from between his feet, until He come whom it is reserved; and He shall be the desire of the Gentiles, binding His foal to the vine, washing His robe in blood of the grape. Genesis 49:10 The devils, accordingly, when they heard these prophetic words, said that Bellerophon the son of Jupiter, and gave out that he was the discoverer of the vine, and they number wine [or, the ass] among their mysteries; and they taught that, having been torn in pieces, he ascended into heaven. And because in the prophecy of Moses it had not been expressly intimated whether He who was to come was the Son of God, and whether He should be the foal, remain on earth or ascend into heaven, and because the name of foal could mean either the foal of an ass or the foal of a horse, they, not knowing whether He who was foretold would bring the foal of an ass or of a horse, gave out a sign of His coming, nor whether He was the Son of God, as we said above, or of man, gave out that Bellerophon, born of man, himself ascended to heaven on his horse Pegasus. And when they heard it said by the other prophecy that He should be born of a virgin, and by His own means ascend into heaven, they pretended that Perseus was born of a virgin. And when they knew what was said, as has been cited above, in the prophecies written aforetime, Strong as a lion in his course, they said that Hercules was strong, and had journeyed over the whole earth. And when, again, they heard that it had been foretold that He should heal every sickness, and raise the dead, they produced Æsculapius. Chapter 55. Symbols of the cross But in no instance, not even in any of those called sons of Jupiter, did they imitate the being crucified; for it was not understood by them, all the things said of it having been put symbolically. And this, as the prophet foretold, is the greatest symbol of His power and role; as is also proved by the things which fall under our observation. For consider all the things in the world, whether without this form they could be administered or have any utility to the community. For the sea is not traversed except that trophy which is called a sail abide safe in the ship; and the land is not ploughed without it: diggers and mechanics do not their work, except with tools which have this shape. And the human form differs from that of the irrational animals in nothing else than in its being erect and having the hands extended, and having on the face extending from the forehead what is called the nose, through which there is an opening for the living creature; and this shows no other form than that of the cross. And so it was said by the prophet, Thy breath before our face is the Lord Christ. And the power of this form is shown by your own symbols on what are called vexilla [banners] and trophies, with which all your state possessions are made, using these as the insignia of your power and government, even though you do so unwittingly. And with this form you consecrate the images of your gods when they die, and you name them gods by inscriptions. Since, therefore, we have urged you both by reason and by an evident form, and to the utmost of our ability, we know that now we are blameless even though you disbelieve; our part is done and finished. Chapter 56. The demons still mislead men But the evil spirits were not satisfied with what was done before Christ's appearance, that those who were said to be sons of Jupiter were born of him; but after He had been born among men, and when they learned how He had been foretold by the prophets, and knew that He was believed on and looked for by every nation, they again, as was said above, put forward other men, the Samaritan and Menander, who did many mighty works by magic, and deceived many, and still keep them deceived. For even you yourselves, as we said before, Simon was in the royal city Rome in the reign of Claudius Cæsar, and so greatly astonished the sacred senate and people of the Romans, that he was considered a god, and honoured, like the gods whom you honour as gods, with a statue. Wherefore we pray that the sacred senate and your people may, along with you, be arbiters of this our memorial, in order that if any one be entangled by that man's doctrines, he may learn the truth and so be able to escape error; and as for the statue, if you please, destroy it. Chapter 57. And cause persecution But can the devils persuade men that there will be no conflagration for the punishment of the wicked; as they were wont to effect that Christ should be hidden after He came. But this only can they effect, that they who live irrationally, and were brought up licentiously in wicked customs, and are prejudiced in their own opinions, should kill and hate us, though we not only do not hate, but, as is proved, pity and endeavour to lead to repentance. For we do not fear death, but, as is acknowledged we must surely die; and there is nothing new, but all things continue the same in this administration of things; and if satiety overtakes those who enjoy even one year of these things, they ought to give heed to our doctrines, that they may live eternally free both from suffering and from want. But if they believe that there is nothing after death, but declare that those who die pass into insensibility, then they become our benefactors who set us free from sufferings and necessities of this life, and prove themselves to be wicked, and inhuman, and brutal. For they kill us with no intention of delivering us, but cut us off that we may be deprived of life and pleasure.

Chapter 58. And raise up heretics And, as we said before, the devils put forward Marcion of Pontus, who is even now teaching men to deny that God is the maker of all things in heaven and on earth, and that the Christ predicted through the prophets is His Son, and preaches another god besides the Creator of all, and likewise another son. And this man has persuaded many to have believed, as if he alone knew the truth, and laugh at us, though they have no proof of what they say, but are carried away irrationally as lambs by a wolf, and become the prey of atheistical doctrines, and of devils. For the devils who are called devils attempt nothing else than to seduce men from God who made them, and from Christ His first-born; and those who are unable to raise themselves above the earth they have riveted, and do now rivet, to things earthly, and to the works of their own hands; but those who devote themselves to the contemplation of things divine, they shake off and beat back; and if they have not a wise sober-mindedness, and a pure and passionless life, they drive them into godlessness.

Chapter 59. Plato's obligation to Moses And that you may learn that it was from our teachers - we mean those who give account given through the prophets - that Plato borrowed his statement that God, having altered matter which was before shapeless, made the world, hear the very words spoken through Moses, who, as above shown, was the first prophet of greater antiquity than the Greek writers; and through whom the Spirit of prophecy, signifying how and from what materials God at first formed the world, spoke thus: In the beginning God created the heaven and the earth. And the earth was invisible and unfurnished, and darkness was upon the face of the deep; and the Spirit of God moved over the waters. And God said, Let there be light; and it was so. So that both Plato and they who agree with him, and we ourselves, have learned, and you also can be convinced, that by the word of God the whole world was made of one substance spoken of before by Moses. And that which the poets call Erebus, we know was spoken of formerly in Deuteronomy 32:22

Chapter 60. Plato's doctrine of the cross And the physiological discussion concerning the cross in the Timæus of Plato, where he says, He placed him crosswise in the universe, he borrowed in like manner from the writings of Moses it is related how at that time, when the Israelites went out of Egypt and were in the wilderness, they fell in with poisonous beasts, both vipers and asps, and every kind of serpent, which slew the people; and that Moses, by the inspiration and influence of God, took brass, and made it into the figure of a cross, and placed it in the holy tabernacle, and said to the people, If you look to this figure, and believe, you shall be saved thereby. Numbers 21:8 And when this was done, it is recorded that the serpents died, and it is handed down that the people escaped death. Which things Plato reading, and not accurately understanding, and not apprehending that it was of the cross, but taking it to be a placing crosswise, he said that the power next to the first God was placed crosswise in the universe. And as to his speaking of a third, he did this because he read, as we said above, that which was spoken by Moses, that the Spirit of God moved over the waters. For he gives the second place to the Logos which is wisdom, who he said was placed crosswise in the universe; and the third place to the Spirit who was said to be borne upon the water, saying, And the third around the third. And hear how the Spirit of prophecy signified through Moses that there should be a conflagration. He spoke thus: Everlasting fire shall descend, and shall devour to the pit beneath. Deuteronomy 32:22 It is not, then, that we hold the same opinions as others, but that all speak in imitation of one another. Among us these things can be heard and learned from persons who do not even know the forms of the letters, who are uneducated and barbarous in speech, though wise and believing in mind; some, indeed, even maimed and deprived of eyesight; so that you may understand that these things are not the effect of human wisdom, but are uttered by the Spirit of God.

Chapter 61. Christian baptism I will also relate the manner in which we dedicated ourselves to God who has made us new through Christ; lest, if we omit this, we seem to be unfair in the explanation we are making. As we are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, and are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the washing with water. For Christ also said, Unless you be born again, you shall not enter into the kingdom of heaven. John 3:5 Now, that it is impossible for those who have once been born to enter into their mothers' wombs, is manifest to all. And how those who have sinned and repent shall escape their sins, is declared by Esaias the prophet, as I wrote above; he thus speaks: Wash you, make you clean; put away the filth of your doings from your souls; learn to do well; judge the fatherless, and plead for the widow: and come and let us reason together, says the Lord. And though your sins be as scarlet, I will make them white like wool; and though they be as crimson, I will make them white as snow. But if you refuse and rebel, the sword shall devour you: for the mouth

the Lord has spoken it. Isaiah 1:16-20 And for this [rite] we have learned from the apostles this reason. Since a birth we were born without our own knowledge or choice, by our parents coming together, and were brought up in habits and wicked training; in order that we may not remain the children of necessity and of ignorance, but may become the children of choice and knowledge, and may obtain in the water the remission of sins formerly committed, that is pronounced over him who chooses to be born again, and has repented of his sins, the name of God the Father of the universe; he who leads to the laver the person that is to be washed calling him by this name alone. For no one dares utter the name of the ineffable God; and if any one dare to say that there is a name, he raves with a hopeless mind. And this washing is called illumination, because they who learn these things are illuminated in their understanding. And in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, with whom the prophets foretold all things about Jesus, he who is illuminated is washed. Chapter 62. Its imitation by demons and the devils, indeed, having heard this washing published by the prophet, instigated those who enter their temples, when they are about to approach them with libations and burnt-offerings, also to sprinkle themselves; and they cause them to wash themselves entirely, as they depart [from the sacrifice], before they enter into the shrines in which their images are set. And the command, too, given by the priests to those who enter and worship in the temples, that they take off their shoes, the devils, learning what happened to the above-mentioned prophet Moses, have given in imitation of these things. For at that juncture, when Moses was ordered to go down into Egypt and lead out the people of the Israelites, he was there, and while he was tending the flocks of his maternal uncle in the land of Arabia, our Christ conversed with him under the appearance of fire from a bush, and said, Put off your shoes, and draw near and hear. And he, when he put off his shoes and drawn near, heard that he was to go down into Egypt and lead out the people of the Israelites from there; and he received mighty power from Christ, who spoke to him in the appearance of fire, and went down and led out the people, having done great and marvellous things; which, if you desire to know, you will learn them accurately from his writings. Chapter 63. How God appeared to Moses And all the Jews even now teach that the nameless God appeared to Moses; whence the Spirit of prophecy, accusing them by Isaiah the prophet mentioned above, said The ox knoweth his owner, and the ass his master's crib; but Israel does not know Me, and My people do not understand. Isaiah 1:3 And Jesus, who is Christ, because the Jews knew not what the Father was, and what the Son, in like manner accused them; and said, No one knows the Father, but the Son; nor the Son, but the Father, and they to whom the Son reveals Him. Matthew 11:27 Now the Word of God is His Son, as we have before said. And He is called Angel and Apostle; for He declares whatever He ought to know, and is sent forth to declare whatever is revealed; as our Lord Himself says, He that hears Me, hears Him that sent Me. Luke 10:16 From the writings of Moses also this will be manifest; for thus it is written in them, And the Angel of God spoke to Moses, in a flame of fire out of the bush, and said, I am that I am, the God of Abraham, the God of Isaac, the God of Jacob, the God of your fathers; go down into Egypt, and bring forth My people. Exodus 3:6 If you wish to learn what follows, you can do so from the same writings; for it is impossible to relate the whole here, so much is written for the sake of proving that Jesus the Christ is the Son of God and His Apostle, being of old the Word, and appearing sometimes in the form of fire, and sometimes in the likeness of angels; but now, by the will of the Father, having become man for the human race, He endured all the sufferings which the devils instigated the senseless Jews to inflict upon Him; who, though they have it expressly affirmed in the writings of Moses, And the angel of God spoke to Moses in a flame of fire in a bush, and said, I am that I am, the God of Abraham, and the God of Isaac, and the God of Jacob, yet maintain that He who said this was the Father and Creator of the universe. Whence also the Spirit of prophecy rebukes them, and says, Israel does not know Me, my people have not understood Me. Isaiah 1:3 And again, Jesus, who we have already shown, while He was with them, said, No one knows the Father, but the Son; nor the Son but the Father, and those to whom the Son will reveal Him. Matthew 11:27 The Jews, accordingly, being throughout of opinion that the Father of the universe who spoke to Moses, though He who spoke to him was indeed the Son of God, who is called Angel and Apostle, are justly charged, both by the Spirit of prophecy and by Christ Himself, with knowing neither the Father nor the Son. For they who affirm that the Son is the Father, are proved neither to have become acquainted with the Father, nor to know that the Father of the universe has a Son; who also, being the first-begotten Word of God, even God. And of old He appeared in the shape of fire and in the likeness of an angel to Moses and to the other prophets; but now in the times of your reign, having, as we before said, become Man by a virgin, according to the counsel of the Father, for the salvation of those who believe in Him, He endured both to be set at nought and to be killed, that by dying and rising again He might conquer death. And that which was said out of the bush to Moses, I am

the God of Abraham, and the God of Isaac, and the God of Jacob, and the God of your fathers, Exodus 3:6 this that they, even though dead, are yet in existence, and are men belonging to Christ Himself. For they were the all men to busy themselves in the search after God; Abraham being the father of Isaac, and Isaac of Jacob, as wrote. Chapter 64. Further misrepresentations of the truth From what has been already said, you can understand devils, in imitation of what was said by Moses, asserted that Proserpine was the daughter of Jupiter, and instigated people to set up an image of her under the name of Kore [Cora, i.e., the maiden or daughter] at the spring-head as we wrote above, Moses said, In the beginning God made the heaven and the earth. And the earth was without and unfurnished: and the Spirit of God moved upon the face of the waters. In imitation, therefore, of what is here said of the Spirit of God moving on the waters, they said that Proserpine [or Cora] was the daughter of Jupiter. And in like manner also they craftily feigned that Minerva was the daughter of Jupiter, not by sexual union, but, knowing that she conceived and made the world by the Word, they say that Minerva is the first conception [.....]; which we consider to be very absurd, bringing forward the form of the conception in a female shape. And in like manner the actions of others who are called sons of Jupiter sufficiently condemn them. Chapter 65. Administration of the sacraments After we have thus washed him who has been convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the baptized [illuminated] person, and for all others in every place, that we may be counted worthy, now that we have learned the truth, by our works also to be found good citizens and keepers of the commandments, so that we may receive with an everlasting salvation. Having ended the prayers, we salute one another with a kiss. There is then brought the president of the brethren bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at His hands. And when he has concluded the prayers and thanksgivings, all the people present express their assent by saying Amen. This word Amen answers in the Hebrew language [.....] [be it]. And when the president has given thanks, and all the people have expressed their assent, those who are called deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion. Chapter 66. Of the Eucharist And this is that which is called among us [the Eucharist], of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we offer but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was commanded them; that Jesus took bread, and when He had given thanks, said, This do in remembrance of Me, Luke 22:19 and of His body; and that, after the same manner, having taken the cup and given thanks, He said, This is My blood; and that they were to do these things alone. Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn. Chapter 67. Weekly worship of the Christians And we afterwards continue to remind each other of these things. And the wealthy among us help the needy; and we always keep together; and we give things wherewith we are supplied, we bless the Maker of all through His Son Jesus Christ, and through the Holy Spirit. And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and sing, and make melody, psalms, hymns, and spiritual songs, which we sing to the Lord with a heart of grace, making melody unto the Lord with an organ, and as we before said, when our prayer is ended, bread and wine and water are brought, and the president offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word take care for all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day

which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the third day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things which we have submitted to you also for your consideration. Chapter 68. Conclusion And if these things seem to you reasonable and true, honour them; but if they seem nonsensical, despise them as nonsense, and do not decree anything against those who have done no wrong, as you would against enemies. For we forewarn you, that you shall not escape the coming judgment of God, if you continue in your injustice; and we ourselves will invite you to do that which is pleasing to God. And though from the letter of the greatest and most illustrious Emperor Adrian, your father, we could demand that you order judgment to be given as we have desired, yet we have made this appeal and explanation, not on account of Adrian's decision, but because we know that what we ask is just. And we have subjoined the copy of Adrian's letter, that you may know that we are speaking truly about this. And the following is the copy:- Appendix Epistle of Adrian to the Emperor Antoninus on behalf of the Christians I have received the letter addressed to me by your predecessor Serenius Granianus, a most illustrious man; and this communication I am unwilling to pass over in silence, lest innocent persons be disturbed, and occasion be given to the informers for practising villany. Accordingly, if the inhabitants of your province will so far as to sustain this petition of theirs as to accuse the Christians in some court of law, I do not prohibit them from doing so. But I will not suffer them to make use of mere entreaties and outcries. For it is far more just, if any one desires to make an accusation, that you give judgment upon it. If, therefore, any one makes the accusation, and furnishes evidence that the said men do anything contrary to the laws, you shall adjudge punishments in proportion to the offenses. But this, by Hercules, you shall give special heed to, that if any man shall, through mere calumny, bring an accusation against any of these persons, you shall award to him more severe punishments in proportion to his wickedness. Chapter 69. Antoninus to the common assembly of Asia The Emperor Cæsar Titus Ælius Adrianus Antoninus Augustus Pius Pontiff, in the fifteenth year of his tribuneship, Consul for the third time, Father of the fatherland, to the Common Assembly of Asia, greeting: I should have thought that the gods themselves would see to it that such offenders should not escape. For if they had the power, they themselves would much rather punish those who refuse to worship the gods, than is you who bring trouble on these persons, and accuse as the opinion of atheists that which they hold, and lay a charge certain other things which we are unable to prove. But it would be advantageous to them that they should be thought to die for that of which they are accused, and they conquer you by being lavish of their lives rather than that obedience which you require of them. And regarding the earthquakes which have already happened and are still occurring, it is not seemly that you remind us of them, losing heart whenever they occur, and thus set your conduct in contrast with that of these men; for they have much greater confidence towards God than you yourselves have. For they indeed, seem at such times to ignore the gods, and you neglect the temples, and make no recognition of the will of God. And hence you are jealous of those who do serve Him, and persecute them to the death. Concerning such matters others also of the governors of provinces wrote to my most divine father; to whom he replied that they should not disturb such persons, unless they were found to be attempting anything against the Roman government. And thus I have sent intimations regarding such persons, to whom I also replied in pursuance of my father's judgment. But if any one has a matter to bring against any person of this class, merely as such a person, let the accused be acquitted without charge, even though he should be found to be such an one; but let the accuser be amenable to justice. Epistle of Aurelius to the senate, in which he testifies that the Christians were the cause of his victory The Emperor Cæsar Titus Aurelius Antoninus, Germanicus, Parthicus, Sarmaticus, to the People of Rome, and to the sacred Senate greeting: I have explained to you my grand design, and what advantages I gained on the confines of Germany, with much labor and suffering, in consequence of the circumstance that I was surrounded by the enemy; I myself being shut up in Carnuntum by seventy-four cohorts, nine miles off. And the enemy being at hand, the scouts pointed out to us, and our general Pompeianus showed us that there was close on us a mass of a mixed multitude of 977,000 men, which indeed I was shut up by this vast host, having with me only a battalion composed of the first, tenth, double and marine legions. Having then examined my own position, and my host, with respect to the vast mass of barbarians and of the enemy, I quickly betook myself to prayer to the gods of my country. But being disregarded by them, I summoned those who were called by the name of Christians. And having made inquiry, I discovered a great number and vast host of them, and I began to rage against them, which was by no means becoming; for afterwards I learned their power. Wherefore they began to tremble, not by preparing weapons, nor arms, nor bugles; for such preparation is hateful to them, on account of the God they

about in their conscience. Therefore it is probable that those whom we suppose to be atheists, have God as their power entrenched in their conscience. For having cast themselves on the ground, they prayed not only for me, but for the whole army as it stood, that they might be delivered from the present thirst and famine. For during five days we had got no water, because there was none; for we were in the heart of Germany, and in the enemy's territory. And simultaneously with their casting themselves on the ground, and praying to God (a God of whom I am ignorant), rain poured from heaven, upon us most refreshingly cool, but upon the enemies of Rome a withering hail. And immediately I recognised the presence of God following on the prayer - a God unconquerable and indestructible. Founding upon this, then, let us pardon such as are Christians, lest they pray for and obtain such a weapon against ourselves. And let it be that no such person be accused on the ground of his being a Christian. But if any one be found laying to the charge of a Christian that he is a Christian, I desire that it be made manifest that he who is accused as a Christian, and acknowledges that he is one, is accused of nothing else than only this, that he is a Christian; but that he who accuses him be burned alive. And I further desire, that he who is entrusted with the government of the province shall not permit the Christian, who confesses and certifies such a matter, to retract; neither shall he commit him. And I desire that these things be confirmed by a decree of the Senate. And I command this my edict to be published in the Forum, in order that it may be read. The prefect Vitrasius Pollio will see that it be transmitted to all the provinces round about, and that no one who wishes to make use of or to possess it be hindered from obtaining a copy from the copies now published. About this page Source. Translated by Marcus Dods and George Reith. From Ante-Nicene Fathers, Vol. 1. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. (Buffalo, NY: Christian Literature Publishing Co., 1885.) Revised and edited for New Advent by Kevin Knight. <<http://www.newadvent.org/fathers/0126.htm>>. Contact for more information. The editor of New Advent is Kevin Knight. My email address is feedback732 at newadvent.org. (To avoid spam, this address might change occasionally.) Regrettably, I can't reply to every letter, but I greatly appreciate your feedback - especially notifications about typographical errors and inappropriate ads.