

## Harmony 1.11 – Spread of the Gospel/Missions

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Socrates	Sozomen	Theodoret
<b>324 – Constantine embraces Christianity and reflects this in his reign</b>		
	<p><b>[Constantine is led by visions to encourage all to embrace Christianity]</b></p> <p>1.8.9b It is said that, during this war, Constantine perceived clearly, by means of signs and dreams, that the special protection of Divine Providence had been extended to him. Therefore, when he had vanquished all those who rose up in battle against him, he demonstrated his thankfulness to Christ by zealous attention to the concerns of religion and exhorted the governors to recognize the one true faith and way of salvation.</p> <p>1.8.10a He ruled that part of the funds levied from tributary countries should be forwarded by the various cities to the bishops and clergy, wherever they might live, and commanded that the law enforcing this gift should be a statute forever.</p>	
<p><b>[Constantine increases his Christian legislation]</b></p> <p>1.18.1 After this the emperor became increasingly attentive to the interests of the Christians and abandoned the heathen superstitions.</p>	<p><b>[Constantine announces his divine mission to extend the Christian religion]</b></p> <p>1.8.1 As soon as the sole government of the Roman empire was vested in Constantine, he issued a public decree commanding all his subjects in the East to honor the Christian religion, carefully to worship the Divine Being, and to recognize that being only as Divine which is also essentially so, and which has the power that endures forever and ever. For he delights to give all good things ungrudgingly to those who zealously embrace the truth; he meets their undertakings with the best hopes, while misfortunes, whether in peace or in war, whether in public or in private life, befall transgressors.</p> <p>1.8.2 Constantine then added, without vain boasting, that God accounted him as a fitting servant, worthy to</p>	

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	<p>reign, and had been led from the British sea to the Eastern provinces in order that the Christian religion might be extended, and that those who, on account of the worship of God had remained steadfast in confessions or martyrdoms, might be advanced to public honors.</p>	
	<p><b>[Constantine passed many other laws in service to God]</b>  1.8.13b And indeed he strove in everything, particularly in the enactment of laws, to serve God.  1.8.14 It appears, too, that he prohibited many criminal and corrupt connections, which till that period had not been forbidden. As one, who cares about it, may see at a glance from these few instances what the laws were, which he established about these points; it appears to me unreasonable now to treat them exhaustively. I consider it necessary, however, to mention the laws enacted for the honor and consolidation of religion, as they constitute a considerable portion of ecclesiastical history. I shall therefore proceed to the recital.</p>	
	<p><b>[Constantine desecrates and closes many pagan temples]</b>  2.5.1 As many nations and cities throughout the whole realm of his subjects retained a feeling of fear and veneration towards their vain idols, which led them to disregard the doctrines of the Christians, and to have a care for their ancient customs and the manners and feasts of their fathers, it appeared necessary to the emperor to teach the governors to suppress their superstitious rites of worship. He thought that this would be easily accomplished if he could get them to despise their temples and the images contained therein.  2.5.2 To carry this project into execution he did not require military aid; for Christian men belonging to the palace went from city to city bearing imperial letters. The people were prompted to remain passive from the fear that, if they resisted these edicts, they, their children, and their wives, would be exposed to evil.</p>	

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	<p>The vergers and the priests, being unsupported by the multitude, brought out their most precious treasures and the idols called <i>διοπετη</i>. Through these servitors, the gifts were drawn forth from the shrines and the hidden recesses in the temples.</p> <p>2.5.3 The spots previously inaccessible and known only to the priests were made accessible to all who desired to enter. The images which constructed of precious material, and whatever else was valuable, were purified by fire and became public property. The brazen images which were skillfully wrought were carried to the city, named after the emperor, and placed there as objects of embellishment.</p> <p>2.5.4 ...They were placed where they may still be seen in public places, as in the streets, the hippodrome, and the palaces. Amongst them was the statue of Apollo which was in the seat of the oracle of the Pythoness, and likewise the statues of the Muses from Helicon, the tripods from Delphos, and the much extolled Pan, which Pausanias the Lacedaemonian and the Grecian cities had devoted,—after the war against the Medes.</p> <p>As to the temples, some were stripped of their doors, others of their roofs, and others were neglected, allowed to fall into ruin, or destroyed.</p> <p>2.5.5 The temple of Aesculapius in Aegis, a city of Cilicia, and that of Venus at Aphaca, near Mount Lebanon and the River Adonis, were then undermined and entirely destroyed. Both of these temples were most highly honored and revered by the ancients; as the Aegeatae were wont to say, that those among them who were weakened in body were delivered from diseases because the demon manifested himself by night, and healed them. At Aphaca it was believed that on a certain prayer being uttered on a given day, a fire like a star descended from the top of Lebanon and sunk into the neighboring river; they affirmed that this was Urania, for they call Aphrodite by this name.</p> <p>2.5.6 The efforts of the emperor succeeded to the</p>	

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	<p>utmost of his anticipations. For on beholding the objects of their former reverence and fear boldly cast down and stuffed with straw and hay, the people were led to despise what they had previously venerated and to blame the erroneous opinion of their ancestors. Others, envious at the honor in which Christians were held by the emperor, deemed it necessary to imitate the acts of the ruler. Others devoted themselves to an examination of Christianity, and by means of signs, of dreams, or of conferences with bishops and monks, were convinced that it was better to become Christians.</p>	
	<p><b>[Gaza and many other cities freely renounce paganism and embrace Christianity]</b>  2.5.7 From this period nations and citizens spontaneously renounced their former opinion. At that time a port of Gaza, called Majuma, in which superstition and ancient ceremonies had been until then admired, turned unitedly with all its inhabitants to Christianity.  2.5.8 The emperor, in order to reward their piety, deemed them worthy of the greatest honor and distinguished the place as a city, a status it had not previously enjoyed, and named it Constantia. He thus honored the spot on account of its piety, by bestowing on it the name of the dearest of his children. On the same account, also, Constantine in Phoenicia is known to have received its name from the emperor.  2.5.9 But it would not be convenient to record every instance of this kind, for many other cities about this time went over to religion, and spontaneously, without any command of the emperor, destroyed the adjacent temples and statues, and erected houses of prayer.</p>	
<p><b>[Constantine disproves Serapis in Egypt]</b>  1.18.2 And because the heathens claimed that it was Serapis who brought up the Nile for the purpose of irrigating Egypt, because a cubit was usually carried into his temple, Constantine directed Alexander to transfer the cubit to the church.  1.18.3 And although they predicted that the Nile</p>	<p><b>[Egyptian Nile-ritual is Christianized]</b>  1.8.5c ...and among the Egyptians the measure used to indicate the increase of the waters of the Nile was no longer borne into pagan temples, but into churches.</p>	

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<p>would not overflow because of the displeasure of Serapis, nevertheless there was an flood in the following year and afterwards, taking place regularly. Thus it was proved by fact that the rising of the Nile was not in consequence of their superstition, but by reason of the decrees of Providence.</p>		
<p><b>[Constantine reforms Heliopolis]</b>  1.18.7 He also directed that another church should be constructed in Heliopolis in Phoenicia for this reason. Who originally legislated for the inhabitants of Heliopolis I am unable to state, but his character and morals may be judged from the practice of that city. The laws of the country ordered the women among them be common, and therefore the children born there were of doubtful descent, so that there was no distinction of fathers and their offspring. Their virgins also were presented for prostitution to the strangers who resorted there.  1.18.8 The emperor hastened to correct this evil which had long prevailed among them. And passing a solemn law of chastity, he removed the shameful evil and provided for the mutual recognition of families.  1.18.9 And having built churches there, he took care that a bishop and sacred clergy should be ordained. Thus he reformed the corrupt manners of the people of Heliopolis.</p>	<p><b>[Constantine reforms Heliopolis]</b>  1.8.6b The custom which prevailed among the Phoenicians of Lebanon and Heliopolis of prostituting virgins before marriage, who were accustomed to cohabit in lawful marriage after the first trial of an illicit intercourse, was abolished.</p>	
<p><b>[Constantine destroys infamous temple on Mt. Libanus]</b>  1.18.10 He likewise demolished the temple of Venus at Aphaca on Mount Libanus and abolished the infamous deeds which were there celebrated.</p>		
<p><b>[Constantine destroys Pythonic demon]</b>  1.18.11 Why need I describe his expulsion of the Pythonic demon from Cilicia by commanding the mansion in which he was lurking to be razed from its foundations?</p>		
	<p><b>[Sozomen's estimation of Constantine's motivation]</b>  1.9.7b Such were the enactments of Constantine; in everything he sought to promote the honor of religion.</p>	

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	And religion was valued, not only for its own sake, but also on account of the virtue of those who then participated in it.	
<b>Barbarian nations christianized</b>		
<p><b>[Constantine defeats barbarians who in turn embrace Christianity]</b>  1.18.4 About the same time those barbarians, the Sarmatians and Goths, made incursions on the Roman territory. Yet the emperor's earnestness respecting the churches was by no means abated, but he made suitable provision for both these matters. Placing his confidence in the Christian banner, he completely vanquished his enemies, so as even to cast off the tribute of gold which preceding emperors were accustomed to pay the barbarians. The barbarians themselves, being terror-struck at the unexpectedness of their defeat, then for the first time embraced the Christian religion, by means of which Constantine had been protected.</p>	<p><b>[Many surrounding barbarian nations receive Christianity, often through captured priests]</b>  2.6.1 After the church had been in this manner spread throughout the whole Roman world, religion was introduced even among the barbarians themselves. The tribes on both sides of the Rhine were Christianized, as likewise the Celts and the Gauls who dwelt upon the most distant shores of the ocean. The Goths, too, and such tribes as were neighbors to them, who formerly dwelt on either of the high shores of the Danube, had long shared in the Christian faith and had changed into a gentler and more rational observance.  2.6.2 Almost all the barbarians had professed to hold the Christian doctrine in honor, from the time of the wars between the Romans and foreign tribes, under the government of Gallienus and the emperors who succeeded him. For when an unspeakable multitude of mixed nations passed over from Thrace into Asia and overran it, and when other barbarians from the various regions did the same things to the adjacent Romans, many priests of Christ who had been taken captive, dwelt among these tribes.  2.6.3 During their residence among them these priests healed the sick and cleansed those who were possessed of demons by the name of Christ only, and by calling on the Son of God. Moreover, they led a blameless life and excited envy by their virtues. The barbarians, amazed at the conduct and wonderful works of these men, thought that it would be prudent on their part, and pleasing to the Deity, if they should imitate those whom they saw were better and, like them, would render homage to God. When teachers, who told them what should be done, had been proposed to them, the people were taught, baptized, and subsequently were gathered into churches.</p>	

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<b>The Church spreads to India</b>		
<p>1.19.1 We must now mention in what manner Christianity was spread in this emperor's reign. For it was in his time that the nations both of the Indians in the interior and of the Iberians first embraced the Christian faith.</p>	<p>2.24.1 We have heard that about this period some of the most distant of the nations that we call Indians, to whom the preaching of Bartholomew was unknown, shared in our doctrine through Frumentius, who became a priest and teacher of the sacred learning among them. But in order that we may know, even by the marvel of what happened in India, that the doctrine of the Christians ought to be received as a system not from man, as it seems at issue of miracles to some, it is necessary to relate the reason for the ordination of Frumentius. It was as follows:</p>	<p>1.23.1 At this period the light of the knowledge of God was for the first time shed upon India. The courage and the piety of the emperor had become celebrated throughout the world. And because the barbarians learned by experience to choose peace rather than war, they were able to enjoy intercourse with one another without fear.</p>
<p>1.19.2 But I shall briefly explain why I have used the appended expression <i>in the interior</i>. When the apostles went forth by lot among the nations, Thomas received the apostleship of the Parthians; Matthew was allotted Ethiopia; and Bartholomew the part of India contiguous to that country but the interior India, in which many barbarous nations using different languages lived, was not enlightened by Christian doctrine before the times of Constantine</p>		
	<p>2.24.2 The most celebrated philosophers among the Greeks explored unknown cities and regions. Plato, the friend of Socrates, dwelt for a time among the Egyptians in order to acquaint himself with their manners and customs. He likewise sailed to Sicily for the sight of its craters, which, as from a fountain, spontaneously issued streams of fire. These were frequently overflowing and rushed like a river and consumed the neighboring regions, so that even yet many fields appear burnt and cannot be sown or planted with trees, just as they narrate about the land of Sodom.</p>	
	<p>2.24.3 These craters were likewise explored by Empedocles, a man highly celebrated for philosophy among the Greeks, who has expounded his knowledge in heroic verse. He set out to investigate this fiery eruption. However, either because he thought such a mode of death preferable to any other or because, to</p>	

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	<p>speak more truthfully, he perhaps knew not why he should seek to terminate his life in this manner, he leaped into the fire and perished.</p> <p>2.24.4 Democritus of Coös explored many cities and climates and nations, and he said concerning himself that eighty years of his life were spent in traveling through foreign lands. Besides these philosophers, thousands of wise men among the Greeks, ancient and modern, devoted themselves to this travel.</p>	
<p>1.19.3 I now come to speak of the cause which led them to become converts to Christianity. A certain philosopher, Meropius, a Tyrian by race, determined to acquaint himself with the country of the Indians, being led to this by the example of the philosopher Metrodorus, who had previously traveled through the region of India.</p> <p>1.19.4 Having taken with him therefore two youths to whom he was related, who were by no means ignorant of the Greek language, Meropius reached the country by ship. When he had inspected whatever he wished, he landed at a certain place which had a safe harbor, to find some necessary provisions.</p>	<p>2.24.5a In imitation Meropius, a philosopher of Tyre in Phoenicia, journeyed as far as India. They say he was accompanied by two youths, named Frumentius and Edesius. they were his relatives. he conducted their rhetorical training and educated them liberally. After exploring India as much as possible, he set out for home, and embarked on a vessel which was on the point of sailing for Egypt.</p>	<p>1.23.2 Many persons, therefore, set out on long journeys. Some for the desire of making discoveries, others from a spirit of commercial enterprise. About this period a native of Tyre, acquainted with Greek philosophy, desiring to penetrate into the interior of India, set off for this purpose with his two young nephews. When he had accomplished the object of his wishes, he embarked for his own country.</p>
<p>1.19.5 It so happened that a little before that time the treaty between the Romans and Indians had been violated. The Indians, therefore, having seized the philosopher and those who sailed with him, killed them all, except his two youthful kinsmen. They spared them from compassion for their tender age and sent them as a gift to the king of the Indians.</p>	<p>2.24.5b It happened that, from want of water or some other necessary, the vessel was obliged to stop at some port. Then the Indians rushed upon it and murdered all, Meropius included. These Indians had just thrown off their alliance with the Romans.</p>	<p>1.23.3 When the ship was compelled to put in to land in order to obtain a fresh supply of water, the barbarians fell upon her, drowned some of the crew, and took the others prisoners. The uncle was among the number of those who were killed, and the lads were conducted to the king. The name of the one was Aedesius, and of the other Frumentius.</p>
<p>1.19.6 He being pleased with the personal appearance of the youths and set up one of them, whose name was Edesius, as cup-bearer at his table. The other, named Frumentius, he entrusted with the care of the royal records.</p>	<p>2.24.6a They took the boys as living captives, because they pitied their youth, and conducted them to their king. He appointed the younger one his cup-bearer; the older, Frumentius, he put over his house and made him administrator of his treasures. For he perceived that he was intelligent and very capable in business.</p>	<p>1.23.4 The king of the country, in course of time, perceived their intelligence and promoted them to the superintendence of his household. If any one should doubt the truth of this account, let him recall to mind the history of Joseph in the kingdom of Egypt, and also the history of Daniel, and of the three champions of the truth, who, from being captives, became princes of Babylon.</p>
<p>1.19.7 The king soon died after, leaving them free.</p>	<p>2.24.6b These youths served the king usefully and</p>	<p>1.23.5 The king died; but these young men remained</p>

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<p>The government fell on his wife and infant son. Now the queen, seeing her son thus left in his youth, begged the young men to undertake the charge of him, until he should become of adult age.</p> <p>1.19.8 Accordingly, the youths accepted the task, and entered on the administration of the kingdom.</p>	<p>faithfully during a long course of years. When he felt his end approaching, he rewarded the good-will of the servants with liberty and permitted them to go where they pleased, although his son and wife were still alive.</p> <p>2.24.7 They were anxious to return to Tyre, where their relatives resided; but because the king's son was a youth, his mother implored them to remain for a little while and take charge of public affairs, until her son reached the years of manhood. They yielded to her entreaties and directed the affairs of the kingdom and of the government of the Indies.</p>	<p>with his son and were advanced to still greater power. As they had been brought up in the true religion, they exhorted the merchants who visited the country to assemble, according to the custom of Romans, to take part in the divine liturgy.</p>
<p>1.19.9 Thus Frumentius controlled all things and made it a task to enquire whether among the Roman merchants trafficking with that country, there were any Christians to be found. After he had discovered some, he informed them who he was and encouraged them to select and occupy some appropriate places for the celebration of Christian worship.</p> <p>1.19.10 In the course of a little while he built a house of prayer; and having instructed some of the Indians in the principles of Christianity, they fitted them for participation in the worship.</p>	<p>2.24.8 Frumentius, by some Divine impulse, perhaps because God moved him spontaneously, inquired whether there were any Christians in India, or Romans among the merchants, who had sailed there. Having succeeded in finding the objects of his inquiry, he summoned them into his presence, treated them with love and friendliness, and convened them for prayer. The assembly was conducted according to the Roman usage; and when he had built houses of prayer, he encouraged them to honor God continually.</p>	
<p>1.19.11 Once the young king reached maturity, Frumentius and his associate resigned to him the administration of public affairs, the management of which they had honorably absolved themselves, and asked permission to return to their own country. Both the king and his mother implored them to remain. But because they were desirous of revisiting their native place, they could not be prevailed on and consequently departed.</p>	<p>2.24.9a When the king's son attained the age of manhood, Frumentius and Edesius appealed him and the queen and, not without difficulty, persuaded the rulers to be separated from themselves. After having parted as friends, they went back as Roman subjects.</p>	<p>1.23.6 After a considerable time they asked the king to reward their services by permitting them to return to their own country. They obtained his permission and safely reached Roman territory.</p>
<p>1.19.12 Edesius for his part hastened to Tyre to see his parents and kindred; but Frumentius arrived at Alexandria and reported the affair to Athanasius the bishop, who had but recently been invested with that office.</p>	<p>2.24.9b Edesius went to Tyre to see his relatives and was soon after advanced to the dignity of presbyter. Frumentius, however, instead of returning to Phoenicia, repaired to Alexandria. For with him patriotism and filial piety were subordinate to religious zeal.</p>	<p>1.23.7a Aedesius directed his course towards Tyre, but Frumentius, whose religious zeal was greater than the natural feeling of affection for his relatives, proceeded to Alexandria.</p>
<p>1.19.12b Frumentius acquainted him both with the particulars of his wanderings and the hopes Indians</p>	<p>2.24.10a He conferred with Athanasius, the head of the Alexandrian Church, describing to him the state of</p>	<p>1.23.7b He informed the bishop of that city that the Indians were deeply anxious to obtain spiritual light.</p>

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had of receiving Christianity. He also begged him to send a bishop and clergy there, and by no means to neglect those who might thus be brought to salvation.	affairs in India and the necessity of appointing a bishop over the Christians located in that country. Athanasius assembled the local priests, and consulted with them on the subject.	
1.19.13 After Athanasius considered how this could be most profitably effected, he requested Frumentius himself to accept the bishopric, declaring that he could appoint no one more suitable than he was.	2.24.10b He ordained Frumentius bishop of India, since he was peculiarly qualified and apt to do much service among those among whom he was the first to manifest the name of Christian and the seed of the participation in the doctrine was sown.	1.23.8 Athanasius then held the rudder of that church; he heard the story, and then “Who,” said he, “better than you yourself can scatter the mists of ignorance, and introduce among this people the light of Divine preaching?” After having said this, he conferred upon him the episcopal office and sent him to the spiritual culture of that nation.
1.19.14 Accordingly this was done; Frumentius, invested with episcopal authority, returned to India and became there a preacher of the Gospel. He built several churches. Being aided also by divine grace, he performed various miracles, healing with the souls also the bodily diseases of many. Rufinus assures us that he heard these facts from Edesius, who was afterwards ordained to the priesthood at Tyre.	2.24.11 Frumentius, therefore, returned to India, and it is said, discharged the priestly functions so admirably that he became an object of universal admiration and was revered as no less than an apostle. God highly honored him, enabling him to perform many wonderful cures and to work signs and wonders. Such was the origin of the Indian priesthood.	1.23.9 The newly-ordained bishop left this country, caring nothing for the mighty ocean, and returned to the untilled ground of his work. There, having the grace of God to labour with him, he cheerfully and successfully played the husbandman, catching those who sought to gainsay his words by works of apostolic office.
<b>The Church spread to Iberia</b>		
1.20.1 It is now proper to relate how the Iberians about the same time became proselytes to the faith. A certain woman leading a devout and chaste life was, in the providential ordering of God, taken captive by the Iberians. Now these Iberians dwell near the Euxine Sea and are a colony of the Iberians of Spain.	2.7.11 It is said that during this reign the Iberians, a large and warlike barbarian nation, confessed Christ. They dwelt to the north beyond Armenia.	
1.20.2 Accordingly the woman in her captivity exercised herself among the barbarians in the practice of virtue: for she not only maintained the most rigid continence, but spent much time in fasting and prayers. The barbarians observing this were astonished at the strangeness of her conduct.	2.7.1b A Christian woman, who had been taken captive, persuaded them to renounce the religion of their fathers. She was very faithful and godly and did not, amongst foreigners, remit her accustomed routine of religious duty. To fast, to pray night and day, and to praise God constituted her delight. The barbarians inquired as to the motives of her endurance: she simply answered that it was necessary in this way to worship the Son of God. But the name of Him who was to be worshiped, and the manner of worshiping, appeared strange to them.	1.24.1 Frumentius thus led the Indians to the knowledge of God. Iberia, about the same time, was guided into the way of truth by a captive woman. She continued instant in prayer, allowing herself no softer bed than a sack spread upon the ground, and accounted fasting her highest luxury. This austerity was rewarded by gifts similar to those of the Apostles.
1.20.3 It happened then that the king’s son, then a mere babe, was attacked with disease. The queen,	2.7.2 It happened that a boy of the country was taken ill, and his mother, according to the custom of the	1.24.2a The barbarians, who were ignorant of medicine, were accustomed, when attacked by disease,

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<p>according to the custom of the country, sent the child to other women to be cured, in the hope that their experience would supply a remedy.</p>	<p>Iberians, took him around from house to house, in hope that someone might be found capable of curing the disease, and the change from the suffering might be easy for the afflicted.</p>	<p>to go to one another's houses, in order to ask those who had suffered in a similar way and had got well and by what means they had been cured.</p>
<p>1.20.4 After the infant had been carried around by its nurse without obtaining relief from any of the women, he was at length brought to this captive. 1.20.5 She had no knowledge of the medical art and applied no material remedy. But after taking the child and laying it on her bed which was made of horsecloth, in the presence of other females, she simply said, 'Christ, who healed many, will heal this child also'; 1.20.6 then having prayed in addition to this expression of faith, and called upon God, the boy was immediately restored, and continued well from that period. The report of this miracle spread itself far and wide among the barbarian women, and soon reached the queen, so that the captive became very celebrated.</p>	<p>2.7.3 As no one capable of healing him could be found, the boy was brought to the captive, and she said, "as to medicines, I have neither experience nor knowledge, nor am I acquainted with the mode of applying ointments or plasters. But, O woman, I believe that Christ whom I worship, the true and great God, will become the Saviour of thy child." Then she prayed for him and immediately freed him from the disease, although just before it was believed that he was about to die.</p>	<p>1.24.2b In accordance with this custom, a mother who had a sick child repaired to this admirable woman, to enquire if she knew of any cure for the disease. 1.24.3 The latter took the child, placed it upon her bed, and prayed to the Creator of the world to be favorable to it and cure the disease. He heard her prayer and made it whole. This extraordinary woman hence obtained great celebrity.</p>
<p>1.20.7 Not long afterwards the queen herself having fallen sick sent for the captive woman. Because she was a person of modest and retiring manners, she excused herself from going, and the queen was conveyed to her. The captive did the same to her as she had done to her son before. And immediately the disease was removed. 1.20.8 And the queen thanked the stranger. But she replied, 'This work is not mine, but Christ's, who is the Son of God that made the world.' She therefore exhorted her to call upon him and acknowledge the true God.</p>	<p>2.7.4 A little while after the wife of the governor of the nation was, by an incurable disease, brought nigh unto death. Yet she too was saved in the same manner. And thus did this captive teach the knowledge of Christ, by introducing Him as the dispenser of health, and as the Lord of life, of empire, and of all things. The governor's wife, convinced by her own personal experience, believed the words of the captive, embraced the Christian religion, and held the woman in much honor.</p>	<p>1.24.4 And the queen, who was suffering from a severe disease, heard of her by report and sent for her. The captive held herself in very low estimation and would not accept the invitation of the queen. But the queen, forced by her sore need, and careless of her royal dignity, herself ran to the captive. 1.24.5 The latter made the queen lie down upon her mean bed and once again applied to her disease the efficacious remedy of prayer. The queen was healed and offered as rewards for her cure, gold, silver, tunics, and mantles, and such gifts as she thought worthy of possession, and such as royal charity should bestow. 1.24.6 The holy woman told her that she did not want any of these, but that she would deem her greatest reward to be the queen's knowledge of true religion. She then, as far as in her lay, explained the Divine doctrines and exhorted her to erect a church in honor of Christ who had made her whole. 1.24.7a The queen then returned to the palace and</p>

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		excited the admiration of her consort by the suddenness of her cure. She then made known to him the power of that God whom the captive adored and urged him to acknowledge the one only God, to erect a church to Him, and to lead all the nation to worship Him.
1.20.9 Amazed at his wife's sudden restoration to health, the king of the Iberians wished to pay with gifts her whom he had understood to be the means of effecting these cures. She however said that she needed not riches, because she possessed as riches the consolations of religion, but that she would regard as the greatest present he could offer her his recognition of the God whom she worshiped and declared. With this she sent back the gifts.	2.7.5 The king, astonished at the suddenness of the cure and the miraculousness and healing of faith, learned the cause from his wife and commanded that the captive should be rewarded with gifts. "Of gifts," said the queen, "her estimate is very low, whatever may be their value; she makes much of the service she renders to her God only. Therefore if we wish to gratify her, or desire to do what is safe and right, let us also worship God, who is mighty and a Saviour and who, at His will, gives continuance unto kings, casts down the high, renders the illustrious abject, and saves those in terrible straits."	1.24.7b The king was greatly delighted with the miracle which had been performed upon the queen, but he would not consent to erect a church.
1.20.10 This answer the king treasured up in his mind. After going forth to the chase the next day, the following circumstance occurred. A mist and thick darkness covered the mountain tops and forests where he was hunting, so that their sport was embarrassed and their path became inextricable. 1.20.11 In this perplexity the prince earnestly invoked the gods whom he worshiped. When it availed to nothing, he at last determined to implore the assistance of the captive's God. When he had scarcely begun to pray, the darkness arising from the mist was completely dissipated.	2.7.6 The queen continued to argue in this excellent manner, but the sovereign of Iberia remained in doubt and unconvinced, for he reflected on the strangeness of the matters and also respected the religion of his fathers. A little while after he went into the woods with his attendants on a hunting excursion. All of a sudden thick clouds arose and a heavy air was everywhere dispersed by them, so as to conceal the heavens and the sun. Profound night and great darkness pervaded the wood. Since each of the hunters was alarmed for his own safety, they scattered in different directions. 2.7.7 The king, while thus wandering alone, thought of Christ, as men are wont to do in times of danger. He determined that if he should be delivered from his present emergency, he would walk before God and worship Him. At the very instant that these thoughts were upon his mind, the darkness was dissipated, the air became serene, the rays of the sun penetrated into the wood, and the king went out in safety.	1.24.7c A short time after he went out hunting, the loving Lord made a prey of him as He did of Paul. 1.24.8 For a sudden darkness enveloped him and forbade him to move from the spot. While those who were hunting with him enjoyed the customary sunlight, he alone was bound with the fetters of blindness. In his perplexity he found a way of escape. For calling to mind his former unbelief, he implored the help of the God of the captive woman, and immediately the darkness was dispelled.
1.20.12 Wondering at that which was done, he returned to his palace rejoicing and related to his wife	2.7.8 He informed his wife of the event that had befallen him, sent for the captive, and commanded her	1.24.9 He then went to the marvellous captive, and asked her to show him how a church ought to be built.

Socrates	Sozomen	Theodoret
<p>what had happened. He also immediately sent for the captive stranger and begged her to inform him who that God was whom she adored. The woman on her arrival caused the king of the Iberians to become a preacher of Christ.</p> <p>1.20.13 For having believed in Christ through this devoted woman, he gathered all the Iberians who were under his authority. When he had declared to them not only what had taken place in reference to the cure of his wife and child, but also the circumstances connected with the chase, he exhorted them to worship the God of the captive.</p> <p>1.20.14 Thus, both the king and the queen were made preachers of Christ, the one addressing their male subjects and the other their female subjects. Moreover, after the king ascertained from his prisoner the plan on which churches were constructed among the Romans, he ordered a church to be immediately built and provided all things necessary for its erection. The edifice was accordingly commenced.</p> <p>1.20.15 But when they came to set up the pillars, Divine Providence interposed for the confirmation of the inhabitants in the faith.</p> <p>1.20.16 For one of the columns remained immovable, and no means were found capable of moving it, but their ropes broke and their machinery fell to pieces. At length the workmen gave up all further effort and departed.</p> <p>1.20.17 Then the reality of the captive's faith was proved in the following manner: going to the place at night without the knowledge of any one, she spent the whole time in prayer. And by the power of God the pillar was raised and stood erect in the air above its base, yet so as not to touch it.</p> <p>1.20.18 At daybreak the king, who was an intelligent person, came himself to inspect the work. Seeing the pillar suspended in this position without support, both he and his attendants were amazed. Shortly after, in fact before their very eyes, the pillar</p>	<p>to teach him in what way he ought to worship Christ. When she had given as much instruction as it was right for a woman to say and do, he called together his subjects and declared to them plainly the Divine mercies which had been shown to himself and to his wife. Although uninitiated, he declared to his people the doctrines of Christ. The whole nation was persuaded to embrace Christianity, the men being convinced by the representations of the king, and the women by those of the queen and the captive.</p> <p>2.7.9 And speedily with the general consent of the entire nation, they prepared most zealously to build a church. When the external walls were completed, machines were brought to raise up the columns and fix them upon their pedestals. It is related that when the first and second columns had been righted by these means, great difficulty was found in fixing the third column, neither art nor physical strength being of any avail, although many were present to assist in the pulling.</p> <p>2.7.10 When evening came on, the female captive remained alone on the spot and continued there throughout the night, interceding with God that the erection of the columns might be easily accomplished, especially as all the rest had taken their departure, distressed at the failure. For the column was only half raised and remained standing, and one end of it was so embedded in its foundations that it was impossible to move it downward. It was God's will that by this, as well as by the preceding miracle, the Iberians should be still further confirmed about the Deity.</p> <p>2.7.11 Early in the morning, when they were present at the church, they beheld a wonderful spectacle, which seemed to them as a dream. The column, which on the day before had been immovable, now appeared erect, and elevated a small space above its proper base. All present were struck with admiration and confessed, with one consent, that Christ alone is the true God. Whilst they were all looking on, the column slipped</p>	<p>1.24.10a He who once filled Bezaleel with architectural skill, graciously enabled this woman to devise the plan of a church. The woman set about the plan, and men began to dig and build. When the edifice was completed, the roof put on, and everything supplied except the priests, this admirable woman found means to obtain these also.</p>

Socrates	Sozomen	Theodoret
descended on its own pedestal and there remained fixed. Upon this the people shouted, attesting the truth of the king's faith and hymning the praise of the God of the captive. From then on they believed and with eagerness raised the rest of the columns, and the whole building was soon completed.	quietly and spontaneously, and was adjusted as by machinery on its base. The other columns were then erected with ease, and the Iberians completed the structure with greater alacrity.	
1.20.19 An embassy was afterwards sent to the Emperor Constantine, requesting that henceforth they might be in alliance with the Romans and receive from them a bishop and consecrated clergy, since they sincerely believed in Christ.	2.7.12 The church having been thus speedily built, the Iberians, at the recommendation of the captive, sent ambassadors to the Emperor Constantine, bearing proposals for alliance and treaties and requesting that priests might be sent to their nation. On their arrival, the ambassadors related the events that had occurred, how the whole nation with much care worshiped Christ. The emperor of the Romans was delighted with the embassy and, after accepting to every request that was presented, dismissed the ambassadors. Thus did the Iberians receive the knowledge of Christ, and until this day they worship him carefully.	1.24.10b For she persuaded the king to send an embassy to the Roman emperor, asking for teachers of religion. 1.24.11-13 The king accordingly dispatched an embassy for this purpose. The emperor Constantine, who was warmly attached to the cause of religion, when informed of the purport of the embassy, gladly welcomed the ambassadors and selected a bishop endowed with great faith, wisdom, and virtue. He presented him with many gifts and sent him to the Iberians, that he might make known to them the true God.
1.20.20 Rufinus says that he learned these facts from Bacurius, who was formerly one of the petty princes of the Iberians, but subsequently went over to the Romans and was made a captain of the military force in Palestine. Being was at length entrusted with the supreme command in the war against the tyrant Maximus, he assisted the Emperor Theodosius. In this way then, during the days of Constantine, were the Iberians also converted to Christianity.		
<b>The Church spreads to Armenia</b>		
	2.8.1 Subsequently the Christian religion became known to the neighboring tribes and was very greatly dispersed. The Armenians, I have understood, were the first to embrace Christianity. It is said that Tiridates, then the sovereign of that nation, became a Christian by means of a marvelous Divine sign which was wrought in his own house. 2.8.2a It is also said that he issued commands to all the subjects, by a herald, to adopt the same religion	

Socrates	Sozomen	Theodoret
<b>The Church spreads to Persia</b>		
	<p>2.8.2b I think that the beginning of the conversion of the Persians is due to their exchange with the Osroenians and Armenians. For it is likely that they would converse with such Divine men and make experience of their virtue.</p> <p>2.9.1a When, in course of time, the Christians increased in number, began to form churches, and appointed priests and deacons,</p>	
		<p><b>[Constantine's letter to Shapur II, asking him to end persecution of Christians]</b></p> <p>1.25.1 Not content with having granted the requests of the Iberians, he of his own accord undertook the protection of the Christians in Persia. For, learning that they were persecuted by the heathens and that their king himself, a slave to error, was contriving various cunning plots for their destruction, he wrote to him, entreating him to embrace the Christian religion himself, as well as to honor its professors. His own letter will render his earnestness in the cause the plainer:</p> <p>In protecting the holy faith I enjoy the light of truth, and by following the light of truth I attain to fuller knowledge of the faith. Therefore, as facts prove, I recognize that most holy worship as teaching the knowledge of the most holy God. This service I profess. With the Power of this God for my ally, beginning at the furthest boundaries of the ocean, I have, one after another, quickened every part of the world with hope. Now all the peoples once enslaved by many tyrants, worn by their daily miseries, and almost extinct, have been kindled to fresh life by receiving the protection of the State.</p> <p>1.25.2 The God I reverence is He whose emblem my dedicated troops bear on their shoulders, marching whithersoever the cause of justice leads them, and rewarding me by their splendid victories. I confess that I reverence this God with eternal remembrance. Him,</p>

Socrates	Sozomen	Theodoret
		<p>who dwells in the highest heavens, I contemplate with pure and unpolluted mind.</p> <p>1.25.3 On Him I call on bended knees, shunning all abominable blood, all unseemly and ill-omened odors, all fire of incantation, and all pollution by which unlawful and shameful error has destroyed whole nations and hurled them down to hell.</p> <p>1.25.4 God does not permit those gifts which, in His beneficent Providence, He has bestowed upon men for the supply of their wants to be perverted according to every man's desire. He only requires of men a pure mind and a spotless soul, and by these He weighs their deeds of virtue and piety.</p> <p>1.25.5 He is pleased with gentleness and modesty. He loves the meek, and hates those who excite contentions; He loves faith, chastises unbelief; He breaks all power of boasting, and punishes the insolence of the proud. Men exalted with pride He utterly overthrows, and rewards the humble and the patient according to their deserts.</p> <p>1.25.6 Of a just sovereignty He makes much, strengthens it by His aid, and guards the counsels of Princes with the blessing of peace.</p> <p>I know that I am not in error, my brother, when I confess that this God is the Ruler and the Father of all men, a truth which many who preceded me upon the imperial throne were so deluded by error as to attempt to deny. But their end was so dreadful that they have become a fearful warning to all mankind, to deter others from similar iniquity.</p> <p>1.25.7 Of these I count that man one whom the wrath of God, like a thunderbolt, drove hence into your country, and who made notorious the memorial of his shame which exists in your own land. Indeed, it appears to have been well ordered that the age in which we live should be distinguished by the open and manifest punishments inflicted on such persons.</p> <p>1.25.8 I myself have witnessed the end of those who have persecuted the people of God by unlawful edicts.</p>

Socrates	Sozomen	Theodoret
		<p>Hence it is that I more especially thank God for having now, by His special Providence, restored peace to those who observe His law, in which they exalt and rejoice.</p> <p>1.25.9 I am led to expect future happiness and security whenever God in His goodness unites all men in the exercise of the one pure and true religion.</p> <p>1.25.10 You may therefore well understand how exceedingly I rejoice to hear that the finest provinces of Persia are adorned abundantly with men of this class. I mean Christians; for it is of them I am speaking. All then is well with you and with them, for you will have the Lord of all merciful and beneficent to you.</p> <p>1.25.11 Since then you are so mighty and so pious, I commend the Christians to your care, and leave them in your protection. Treat them, I beseech you, with the affection that befits your goodness. Your fidelity in this respect will confer on yourself and on us inexpressible benefits.</p> <p>1.25.12 This excellent emperor felt so much solicitude for all who had embraced the true religion that he not only watched over those who were his own subjects, but also over the subjects of other sovereigns. For this reason he was blessed with the special protection of God, so that although he held the reins of the whole of Europe and of Africa, and the greater part of Asia, his subjects were all well-disposed to his rule and obedient to his government.</p> <p>1.25.13 Foreign nations submitted to his sway, some by voluntary submission, others overcome in war. Trophies were everywhere erected, and the emperor was styled Victorious.</p> <p>The praises of Constantine have, however, been proclaimed by many other writers.</p> <p>We must resume the thread of our history. This emperor, who deserves the highest fame, devoted his whole mind to matters worthy of the apostles.</p>

Socrates	Sozomen	Theodoret
		<p>1.25.14 While men who had been admitted to the sacerdotal dignity not only neglected to edify the church, but endeavored to uproot it from the very foundations. They invented all manner of false accusations against those who governed the church in accordance with the doctrines taught by the apostles, and did their best to depose and banish them.</p> <p>1.25.15 Their envy was not satisfied by the infamous falsehood which they had invented against Eustathius, but they made use of every plan to effect the overthrow of another great bulwark of religion. These tragic occurrences I shall now relate as concisely as possible.</p>