

### 3.5-Jovian’s Reign (363-364)

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Last updated 5/17/2018

Socrates	Sozomen	Theodoret
<b>June 26th, 363 - Jovian is proclaimed Emperor</b>		
<p>3.22.1 The soldiers were thrown into extreme perplexity by such an unexpected event. Without delay on the following day they proclaimed Jovian emperor, a person distinguished for both his courage and birth.</p> <p>3.22.2 He was a military tribune when Julian put forth an edict giving his officers the option of either sacrificing or resigning their rank in the army. He chose rather to lay down his commission than to obey the mandate of an impious prince.</p> <p>3.22.3 Julian, however, because he was pressed by the urgency of the war which was before him, retained him among his generals.</p> <p>3.22.4 Once he was honored as emperor, he positively declined to accept the sovereign power. When the soldiers brought him forward by force, he declared that ‘being a Christian, he did not wish to reign over a people who chose to adopt paganism as their religion.’</p> <p>3.22.5 They all then with one voice answered that they also were Christians. Upon this he accepted the imperial dignity.</p>	<p>6.3.1a After the decease of Julian, the government of the empire was, by the unanimous consent of the troops, entrusted to Jovian.</p> <p>6.3.1b When the army was about to proclaim him emperor, he announced himself to be a Christian and refused the sovereignty, nor would he receive the symbols of empire.</p> <p>6.3.1c But when the soldiers discovered the cause of his refusal, they loudly proclaimed that they were themselves Christians.</p>	<p>4.1.1 After Julian was slain, the generals and prefects met in council and deliberated who ought to succeed to the imperial power. They also wished to effect both the salvation of the army in the campaign and the recovery of the fortunes of Rome, which was now on the razor edge of peril.</p> <p>4.1.2 But while the chiefs were in deliberation, the troops met together and demanded Jovian for emperor, though he was neither a general nor in the next highest rank. However, he was remarkably distinguished and, for many reasons, well known. His stature was great; his soul lofty. In war and in grave struggles, he was used to being first. Against impiety, he delivered himself courageously with no fear of the tyrant’s power, but with a zeal that ranked him among the martyrs of Christ. So the generals accepted the unanimous vote of the soldiers as a divine election. The brave man was led forward and placed upon a raised platform hastily constructed.</p> <p>4.1.4 The host saluted him with the imperial titles, calling him Augustus and Caesar. With his usual bluntness and fearless alike in the presence of the commanding officers and in view of the recent apostasy of the troops, Jovian admirably said “I am a Christian. I cannot govern men like these. I cannot command Julian’s army trained as it is in vicious discipline. Men like these, stripped of the covering of the providence of God, will fall an easy and ridiculous prey to the foe.”</p> <p>4.1.5 On hearing this, the troops shouted with one voice, “Hesitate not, O emperor; think it not a vile thing to command us. You shall reign over Christians nurtured in the training of truth.</p>

Socrates	Sozomen	Theodoret
		4.1.6 Our veterans were taught in the school of Constantine himself; younger men among us were taught by Constantius. This dead man's empire lasted but a few years, all too few to stamp its brand even on those whom it deceived."
<b>Jovian's retreat from Persia</b>		
<p>3.22.6 Perceiving himself suddenly left in very difficult circumstances, in the midst of the Persian territory, where his army was in danger of perishing for want of necessaries, he agreed to end the war, even on terms by no means honorable to the glory of the Roman name, but rendered necessary by the difficulty of the crisis.</p> <p>3.22.7 Therefore, after submitting to the loss of the government of Syria and also giving up Nisibis, a city of Mesopotamia, he withdrew from their territories.</p> <p>3.22.8 The announcement of these things gave fresh hope to the Christians; while the pagans vehemently bewailed Julian's death.</p> <p>3.22.9 Nevertheless, the whole army blamed his uncontrolled anger and ascribed to his rashness in listening to the wily reports of a Persian deserter the humiliation of ceding the territories lost. For after being urged by the statements of this fugitive, he was persuaded to burn the ships which supplied them with provisions by water, by which means they were exposed to all the horrors of famine.</p>	<p>6.3.2 The dangerous and disturbed condition in which affairs had been left by Julian's strategy, and the sufferings of the army from famine in an enemy's country, compelled Jovian to conclude a peace with the Persians and to cede to them some territories which had been formerly tributary to the Romans.</p>	<p>4.2.1 Delighted with these words, the emperor undertook for the future to take counsel for the safety of the state and to bring home the army without loss from the campaign.</p> <p>4.2.2a He was in no need of much deliberation, but at once reaped the fruit sprung from the seeds of true religion, because for the God of all gave proof of His own providence and caused all difficulty to disappear.</p> <p>4.2.2b No sooner had the Persian sovereign been made acquainted with Jovian's accession than he sent envoys to treat for peace. What is more, he dispatched provisions for the troops and gave directions for the establishment of a market for them in the desert.</p> <p>4.2.3a A truce was concluded for thirty years, and the army was brought home in safety from the war.</p>
<b>Jovian's laws favoring Christianity</b>		
<p>3.24.1 After Jovian returned from Persia, ecclesiastical commotions were again renewed. For those who presided over the churches endeavored to anticipate each other, in the hope that the emperor would attach himself to their own beliefs.</p> <p>3.24.2 However, he had from the beginning adhered to the <i>homoousian</i> faith and openly declared that he preferred this to all others.</p>		

Socrates	Sozomen	Theodoret
<p>3.24.3 Moreover, he wrote letters to and encouraged Athanasius bishop of Alexandria, who immediately after Julian's death had regained control of the Alexandrian church. And at that time, he gained confidence from the letters [spoken of] and put away all fear.</p> <p>3.24.4 The emperor further recalled from exile all those bishops whom Constantius had banished and who had not been re-established by Julian.</p>	<p>6.3.3 Because Jovian learned from experience that the impiety of his predecessor had aroused the wrath of God and given rise to public calamities, he wrote without delay to the governors of the provinces, directing that the people should assemble together without fear in the churches, that they should serve God with reverence, and that they should receive the Christian faith as the only true religion.</p> <p>6.3.4 He restored to the churches and the clergy, to the widows and the virgins, the same immunities and every former donation for the advantage and honor of religion, which had been granted by Constantine and his sons and afterwards withdrawn by Julian.</p> <p>6.3.5 He commanded Secundus, who was then a praetorian prefect, to constitute it a capital crime to marry any of the holy virgins or even to regard them with unchaste desires and to carry them off.</p> <p>6.3.6 He enacted this law on account of the wickedness which had prevailed during the reign of Julian; for many had taken wives from among the holy virgins, and, either by force or guile, had completely corrupted them; and thence had proceeded that indulgence of disgraceful lusts with impunity, which always occur when religion is abused.</p>	<p>4.2.3b The first edict of the emperor on setting foot upon his own territory was one recalling the bishops from their exile and announcing the restoration of the churches to the congregations who had not violated the confession of Nicaea.</p>
<p>3.24.5 Moreover, the pagan temples were again shut up, and they hid themselves away wherever they were able.</p> <p>3.24.6 The philosophers also laid aside their palliums and clothed themselves in ordinary attire. Public pollution by the blood of victims, which had been profusely lavished even to disgust in the reign of Julian, was now likewise taken away.</p>		

Socrates	Sozomen	Theodoret
<b>Macedonians write to Jovian</b>		
<p>3.25.1 Meanwhile the state of the church was by no means tranquil. The heads of the sects intently solicited to the emperor their king that protection for themselves meant also power against their acknowledged opponents.</p> <p>3.25.3 This supplication was presented by Basil bishop of Ancyra, Silvanus of Tarsus, Sophronius of Pompeiopolis, Pasinicus of Zelae, Leontius of Comana, Calli-crates of Claudiopolis, and Theophilus of Castabala.</p> <p>3.25.2 And first the Macedonians presented a petition to him, in which they begged that all those who asserted the Son to be unlike the Father, might be expelled from the churches, and themselves allowed to take their place.</p> <p>3.25.4 The emperor, after he perused it, dismissed them without any other answer than this: 'I abominate contentiousness; but I love and honor those who exert themselves to promote unanimity.'</p>	<p>6.4.1 The leaders of the churches now resumed the turmoil of doctrinal questions and discussions. They had remained quiet during the reign of Julian when Christianity itself was endangered and had unanimously offered up their supplications for the mercy of God.</p> <p>6.4.2 It is thus that men, when attacked by foreign enemies, remain in accord among themselves; but, when external troubles are removed, then internal dissensions creep in. This, however, is not a proper place for the citation of the numerous examples in governments and nations which history affords of this fact.</p> <p>6.4.3 At this period Basil, bishop of Ancyra, Silvanus, bishop of Tarsus, Sophronius, bishop of Pompeiopolis, and others of their party, who regarded with the utmost aversion the heresy of the so-called Anomians and accepted the term "similar as to substance," instead of the term "consubstantial," wrote a treatise to the emperor. And after expressing their thankfulness to God for his accession to the empire,</p> <p>6.4.4 they pleaded with him to confirm the decrees issued at Ariminum [359] and Seleucia [359] and to annul what had been established merely by the zeal and power of certain individuals. They also asked that if a division which existed on account of these councils should still prevail in the churches, the bishops from every region might be assembled alone in some place indicated by the emperor and not be permitted to assemble elsewhere and issue decrees at variance with each other, as had been done during the reign of Constantius.</p> <p>6.4.5 They added that they had not gone to visit him at his camp because they were fearful of being burdensome to him, but that if he desired to see them, they would gladly journey to him and fund all the expenses of the journey themselves. Such was the document written to the Emperor Jovian.</p>	

Socrates	Sozomen	Theodoret
3.25.5 When this remark became generally known, it extinguished the violence of those who wished for strife. Thus the plan of the emperor succeeded		
<b>Jovian writes to Athanasius</b>		
		4.2.4 He further sent a dispatch to Athanasius, the famous champion of these doctrines, requesting that a letter might be written to him containing exact teaching on matters of religion.
<b>363 - Council of Antioch</b>		
3.25.6 At this time the real spirit of the Acacian sect, and their readiness to accommodate their opinions to those invested with supreme authority, became more apparent than ever. 3.25.7 For after assembling themselves at Antioch in Syria, they entered into a conference with Melitius, who had separated from them a little before, and embraced the <i>homoousian</i> opinion. 3.25.8 This they did because they saw Melitius was in high esteem with the emperor, who then resided at Antioch. 3.25.9 And after agreeing by common consent, they drew up a declaration of their sentiments acknowledging the <i>homoousion</i> and ratifying the Nicene Creed and presented it to the emperor. It was expressed in the following terms.	6.4.6 At this juncture a council was convened at Antioch in Syria. The form of belief established by the council of Nicaea was confirmed, and it was decided that the Son is incontrovertibly of the same substance as the Father. Meletius, who then governed the church of Antioch; Eusebius, bishop of Samosata; Pelagius, bishop of Laodicea in Syria; Acacius, bishop of Caesarea in Palestine; Irenius, bishop of Gaza; and Athanasius, bishop of Ancyra, took part in this council.	4.2.5 Athanasius summoned the most learned bishops to meet him and he wrote back, urging the emperor to hold fast the faith delivered at Nicaea as being in harmony with apostolic teaching. Anxious to benefit all who may meet with it, I have attached the letter here.
	6.4.7a At the end of the council they informed the emperor of the events that had taken place by dispatching the following letter:	
3.25.10 <sup>1</sup> To the most religious and God-beloved Augustus, our Sovereign Jovian, the Conqueror, from the bishops assembled from diverse regions, at Antioch.	6.4.7b To the most religious and God-beloved Augustus, our Sovereign Jovian, the Conqueror, from the bishops assembled from diverse regions, at Antioch.	
3.25.11 We know, O emperor, well-beloved of God, that your piety is fully intent upon maintaining peace	6.4.7c We know, O emperor, well-beloved of God, that your piety is fully intent upon maintaining peace and	

<sup>1</sup> Socrates and Sozomen include the same letter with minor variants that do not affect the meaning.

Socrates	Sozomen	Theodoret
and concord in the Church; nor are we ignorant that you have well-received the affect of the chief point of such unity, viz., the true and orthodox faith.	concord in the Church; nor are we ignorant that you have well-received the affect of the chief point of such unity, viz., the true and orthodox faith.	
3.25.13 Lest, therefore, we should be reckoned among those who attack these doctrines of truth, we attest to your piety that we receive and maintain the form of belief which was anciently set forth by the holy council of Nicaea.	6.4.8 Lest, therefore, we should be reckoned among those who attack these doctrines of truth, we attest to your piety that we receive and maintain the form of belief which was anciently set forth by the holy council of Nicaea.	
3.25.14 Now, although the term ‘consubstantial’ appears strange to some persons, it was safely interpreted by the Fathers, and it signifies that the Son was begotten of the substance of the Father.	6.4.9a Now, although the term ‘consubstantial’ appears strange to some persons, it was safely interpreted by the Fathers, and it signifies that the Son was begotten of the substance of the Father.	
3.25.15 This term does not convey the idea of unbroken generation; nor does it coincide with the use which the Greeks make of the word ‘substance,’ but it is designed to withstand the impious and rash allegation of Arius, that the Son proceeded from what had had no previous existence.	6.4.9b This term does not convey the idea of unbroken generation; nor does it coincide with the use which the Greeks make of the word ‘substance,’ but it is designed to withstand the impious and rash allegation of Arius, that the Son proceeded from what had had no previous existence.	
3.25.15b The Anomians who have just sprung up have the shameless boldness to uphold this word and cause pain to the Church’s unity. 3.25.16 We attach to this letter a copy of the formula of faith adopted by the bishops assembled at Nicaea, which we also cherish.	6.4.10 The Anomians who have just sprung up have the shameless boldness to uphold this word and cause pain to the Church’s unity. We attach to this letter a copy of the formula of faith adopted by the bishops assembled at Nicaea, which we also cherish.  6.4.11 Such were the decisions formed by the priests convened at Antioch; and they appended to their letter a copy of the Nicene formula of faith.	
		4.3.1 To the most devout, most humane, and victorious Jovian Augustus; from Athanasius, and the rest of the bishops assembled, in the name of all the bishops from Egypt to Thebaid, and Libya. The intelligent preference and pursuit of what is holy is becoming to a prince beloved of God. Thus may you keep your heart in truth in God’s hand and reign for many years in peace. 4.3.2 Since your piety has recently expressed a wish to learn from us the faith of the Catholic Church, we have given thanks to the Lord and have determined before all to remind your reverence of the faith confessed by the fathers at Nicaea.

Socrates	Sozomen	Theodoret
		<p>4.3.3 Some regard this faith to be of no importance, and have devised many and various attacks on us because of our refusal to submit to the Arian heresy. They have become founders of heresy and schism in the Catholic Church. The true and pious faith in our Lord Jesus Christ has been made plain to all as it is known and read from the Holy Scriptures.</p> <p>4.3.4 In this faith, the martyred saints were perfected, and now departed, are with the Lord. This faith was destined everywhere to stand unharmed, had not the wickedness of certain heretics dared to attempt its falsification; for Arius and his party endeavored to corrupt it and to bring in impiety for its destruction, alleging the Son of God to be of the nonexistent, a creature, a Being made, and susceptible to change. By these means they deceived many, so that even men who seemed to be somewhat, were led away by them.</p> <p>4.3.5 Then our holy Fathers took the initiative, met, as we said, at Nicaea, anathematized the Arian heresy, and subscribed the faith of the Catholic Church so as to cause the putting out of the flames of heresy by proclamation of the truth throughout the world.</p> <p>4.3.6 Thus this faith was known and preached throughout the whole church.</p> <p>4.3.7 But since some men, who wished to start the Arian heresy afresh, have had the audacity to disregard the faith confessed by the Fathers at Nicaea, and since others are pretending to accept it, while in reality they deny it, distorting the meaning of the ὁμοουσιον and thus blaspheming the Holy Ghost by alleging it to be a creature and a Being made through the Son's means, we, consequently witnessing the harm accruing from blasphemy of this kind to the people, have hastened to offer to your piety the faith confessed at Nicaea, that your reverence may know with what exactitude it is drawn up, and how great is the error of them whose teaching contradicts it.</p> <p>4.3.8 Know, O holiest Augustus, that this faith is the faith preached from everlasting and the true faith that the Fathers assembled at Nicaea confessed. With this</p>

Socrates	Sozomen	Theodoret
		<p>faith all the churches throughout the world are in agreement—in Spain, Britain, Gaul, in all Italy and Campania, in Dalmatia and Mysia, in Macedonia, in all Greece, in all the churches throughout Africa, Sardinia, Cyprus, Crete, Pamphylia and Isauria, and Lycia, those of all Egypt and Libya, of Pontus, Cappadocia and the neighboring regions, and all the churches of the East, except the few who have embraced Arianism.</p> <p>4.3.9 Of all those mentioned above, we know the sentiments made after the trial. We have letters, and we know, most pious Augustus, that though some few oppose this faith, they cannot prejudice the decision of the whole inhabited world.</p> <p>After being long trader the injurious influence of the Arian heresy they are the more contentiously withstanding true religion. For the information of your piety, though indeed you are already acquainted with it, we have nevertheless taken pains to attach the faith confessed at Nicaea by 318 bishops. It is as follows.</p>
<p>3.25.17a “We believe in one God the Father Almighty,” –and all the rest of the Creed in full.</p>		<p>4.3.10 We believe in one God, Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, begotten of the Father, that is of the substance of the Father, God of God, Light of Light, very God of very God: begotten not made, being of one substance with the Father, by whom all things were made both in Heaven and in earth. Who for us men and for our salvation came down from Heaven, was incarnate and was made man. He suffered and rose again the third day. He ascended into Heaven, and is coming to judge both quick and dead. And we believe in the Holy Ghost.</p> <p>4.3.11 The Holy Catholic and Apostolic Church anathematizes those who say there was a time when the Son of God was not; that before He was begotten He was not; that He was made out of the non-existent, or that He is of a different essence or different substance, or a creature or subject to variation or change.</p>
		<p>4.3.12 In this faith, most religious Augustus, all must needs abide as divine and apostolic, nor must any strive to change it by persuasive reasoning and word battles,</p>



Socrates	Sozomen	Theodoret
		<p>as from the beginning did the Arian maniacs in their contention that the Son of God is of the non-existent, and that there was a time when He was not, that He is created and made and subject to variation. Wherefore, as we stated, the council of Nicaea anathematized this heresy and confessed the faith of the truth.</p> <p>4.3.13 For they have not simply said that the Son is like the Father, that he may be believed not to be simply like God but very God of God. And they promulgated the term <i>ομοούσιον</i> because it is peculiar to a real and true son of a true and natural father.</p> <p>4.3.14 Yet they did not separate the Holy Spirit from the Father and the Son, but rather glorified It together with the Father and the Son in the one faith of the Holy Trinity, because the Godhead of the Holy Trinity is one.</p>
<p>3.25.17b We, the undersigned, in presenting this statement, most cordially assent to its contents.</p> <p>3.25.18 Melitius bishop of Antioch, Eusebius of Samosata, Evagrius of Sicily, Uranius of Apamaea, Zoilus of Larissa, Acacius of Caesarea, Antipater of Rhosus, Abramius of Urimi, Aristonicus of Seleucia-upon-Belus, Barlamenus of Pergamus, Uranius of Melitina, Magnus of Chalcedon, Eutychius of Eleutheropolis, Isacocis of Armenia Major, Titus of Bostra, Peter of Sippi, Pelagius of Laodicaea, Arabian of Antros, Piso of Adana through Lamydrion a presbyter, Sabinian bishop of Zeugma, Athanasius of Ancyra through Orphitus and Aëtius presbyters, Ireion bishop of Gaza, Piso of Augusta, Patricius of Paltus through Lamyrion a presbyter, Anatolius bishop of Beroea, Theotimus of the Arabs, and Lucian of Arca.</p>		
<p>3.25.19 This declaration we found recorded in that work of Sabinus, entitled <i>A Collection of the Acts of Synods</i>. Now the emperor had resolved to calm, if possible, the contentious spirit of the parties at variance by bland manners and persuasive language toward them all. He declared that he ‘would not molest any one on account of his religious sentiments and that he should love and highly esteem those who would zealously promote the unity of the church.’</p>		

Socrates	Sozomen	Theodoret
<p>3.25.20 The philosopher Themistius, in the oration he composed for his consulate, attests that he conducted himself this way. Themistius extols the emperor for overcoming the deceits of flatterers by freely permitting everyone to worship God according to the dictates of his conscience.</p> <p>3.25.21 And in reference to the check which the flatterers received, Themistius jokingly observes that experience has made it evident that such persons 'worship the purple and not God; and resemble the changeful Euripus, which sometimes rolls its waves in one direction. and at others the very opposite way.'</p>		
<b>Jovian's second set of laws favoring Christianity</b>		
		<p>4.4.1 When the emperor had received this letter, his former knowledge of and disposition toward divine things was confirmed, and he issued a second edict wherein he ordered the amount of corn, which the great Constantine had appropriated to the churches, to be restored. For Julian, as was to be expected of one who had gone to war with our Lord and Savior, had stopped even this maintenance.</p> <p>4.4.2 And since the famine which visited the empire in consequence of Julian's iniquity prevented the collection of the contribution of Constantine's enactment, Jovian ordered a third part to be supplied for the present and promised that once the famine was over he would give the whole amount.</p>
<b>Jovian commends and defends Athanasius</b>		
	<p>6.5.1 At this time, Athanasius, who governed the see of Alexandria, and some of his friends, thought it necessary, since the emperor was a Christian, to go to his court. Therefore, Athanasius went to Antioch and put the matters before the emperor that he thought proper. Others, however, say that the emperor sent for him in order to consult him concerning the affairs relating to religion and the right faith.</p> <p>6.5.2 When the business of the Church had as far as possible been transacted, Athanasius began to think of returning. Euzoïus, bishop of the Arian heresy in Antioch, attempted to install Probatius, a eunuch who held the same sentiments as himself, in Alexandria. The whole party of</p>	

Socrates	Sozomen	Theodoret
	<p>Euzoïus conspired with him to effect this design. And Lucius, a citizen of Alexandria, who had been ordained presbyter by George,</p> <p>6.5.3 endeavored to prejudice the emperor against Athanasius by claiming that Athanasius had been accused of a number of crimes and had been condemned to perpetual banishment by preceding emperors as the author of the dissensions and troubles of the Church concerning the Divine Being. Lucius likewise besought Jovian to appoint another bishop over the church of Alexandria.</p> <p>6.5.4 The emperor, since he knew the plots which had happened against Athanasius, attached no credit to the accusation. And with threatening he commanded Lucius to retire quietly. He also ordered Probatius and the other eunuchs belonging to his palace, whom he regarded as the originators of these troubles, to act more advisedly. From that period Jovian manifested the greatest friendship towards Athanasius and sent him back to Egypt with directions to govern the churches and people of that country as he might think fit. It is also said that he passed commendations on the virtue of the bishop, on his life, his intellectual endowments, and his eloquence.</p>	
<b>Anthony's prediction comes true</b>		
	<p>6.5.5 Thus, after having been exposed to opposition for a long while, as has been narrated in the former books, the Nicene faith was fully reestablished under the present government. But further embarrassment awaited it within a very short period. For, as it appeared afterwards, the whole prophecy of the monk Antony was not fulfilled by the occurrences which befell the Church during the reign of Constantius; part of it was not accomplished until the reign of Valens.</p> <p>6.5.6 It is said that before the Arians got control of the churches during the reign of Constantius, Antony had a dream in which he saw mules kicking the altar with their hoofs and overturning the holy table. On awakening, he immediately predicted that the Church would be troubled by the introduction of spurious and mixed doctrines and by the rebellion of the heterodox. The truth of this prediction was</p>	

Socrates	Sozomen	Theodoret
evidenced by the events which occurred before and after the period now under review.		
<b>February 17th, 364 - Death of Jovian</b>		
<p>3.26.1 Thus did the emperor repress at that time the recklessness of those who were disposed to quarreling: and immediately departing from Antioch, he went to Tarsus in Cilicia, where he duly performed the funeral ceremonies of Julian, after which he was declared consul.</p> <p>3.26.2 Proceeding from there directly to Constantinople, he arrived at a place named Dadastana, situated on the frontiers of Galatia and Bithynia.</p> <p>3.26.3 There Themistius the philosopher, with others of the senatorial order, met him and pronounced the consular oration before him, which he afterwards recited before the people at Constantinople.</p> <p>3.26.4 And indeed the Roman empire, blest with so excellent a sovereign, would doubtless have exceedingly flourished, as it is likely that both the civil and ecclesiastical departments would have been happily administered, had not his sudden death deprived the state of such an outstanding individual.</p> <p>3.26.5 For after a disease caused by some obstruction attacked him at the place above mentioned during the winter season, he died there on the 17th day of February, in his own and his son Varronian's consulate, in the thirty-third year of his age, after reigning seven months. This book contains an account of the events which took place in the space of two years and five months.</p>	<p>6.6.1 After Jovian had reigned about eight months, he died suddenly at Dadastana, a town of Bithynia, while on his road to Constantinople. Some say that his death was occasioned by eating too plentiful a supper; others attribute it to the dampness of the chamber in which he slept; for it had been recently plastered with unslaked lime, and quantities of coals had been burnt in it during the winter for a preventive; the walls had become damp and were exceedingly moist.</p>	<p>4.5.1 After distinguishing the beginning of his reign by edicts of this kind, Jovian set out from Antioch for the Bosphorus; but at Dadastanae, a village lying on the confines of Bithynia and Galatia, he died. He set out on his journey from this world with the grandest and fairest support and stay, but all who had experienced the clemency of his sway were left behind in pain.</p> <p>4.5.1 So, in my opinion, the Supreme Ruler, to convict us of our sin, both shows us good things and again deprives us of them; by the former He teaches us how easily He can give us what He wishes; by the latter He convicts us of our unworthiness of it and points us to the better life.</p>