Letter of Eusebius of Caesarea to his congregation about the Nicene Council

Greek text: Hans-Georg Opitz, *Athanasius Werke III*, (Berlin: Walter De Gruyter & Co., 1938), p. 42-47.
English translation: Revised from NPNF^2, vol. 4, pp.74-76 by AJW.

Eusebius' warmth towards Arianism had led to his excommunication at the Synod of Antioch in 325. However, he participated in the Council of Nicaea later in that same year where he and his companions submitted a formula of faith to the emperor. Although their original formula did not include the debated term *homoousios*, Eusebius and many of the others eventually subscribed to the creed which the council drew up, which did include the term. In an effort to explain this apparent change of opinion, Eusebius sent a letter to his own congregation explaining what had taken place at Nicaea, how they had debated *homoousios* as well as other Arian phrases, and how he was led to accept the council's creed and subscribe to it. His letter includes both the formula of faith which he and his companions presented to Constantine and the creed to which he eventually subscribed. This letter can also be found in Table 3 of our *Ancient Descriptions of the Council of Nicaea* documents.

Greek	English
Εὐσεβίου Καισαρέως τοῦ ἀρειανόφρονος ἐπιστολὴ πρὸς τοὺς τῆς παροικίας αὐτοῦ	Letter of Eusebius of Caesarea to the people of his diocese
1. Τὰ περὶ τῆς ἐκκλησιαστικῆς πίστεως πραγματευθέντα κατὰ τὴν μεγάλην σύνοδον τὴν ἐν Νικαίᾳ συγκροτηθεῖσαν εἰκὸς μὲν ὑμᾶς, ἀγαπητοί, καὶ ἄλλοθεν μεμαθηκέναι, τῆς φήμης προτρέχειν εἰωθυίας τὸν περὶ τῶν πραττομένων ἀκριβῆ λόγον. ἀλλ' ἵνα μὴ ἐκ τοιαύτης ἀκοῆς τὰ τῆς ἀληθείας ἑτεροίως ὑμῖν ἀπαγγέλληται, ἀναγκαίως διεπεμψάμεθα ὑμῖν πρῶτον μὲν τὴν ὑφ' ἡμῶν προταθεῖσαν περὶ τῆς πίστεως γραφήν, ἔπειτα τὴν δευτέραν,	1. Beloved, since rumors usually travel faster than accurate information, you have probably learned from other sources what happened concerning the church's faith at the great council assembled at Nicaea. As we do not want the facts to be misrepresented by such reports, we have been obliged to transmit to you, first, the formula of faith which we ourselves [i.e. Eusebius] presented, and next, the second, which the assembled fathers put forth with some additions to our words.

2. ἣν ταῖς ἡμετέραις φωναῖς προσθήκας ἐπιβαλόντες ἐκδεδώκασιν. τὸ μὲν οὖν παρ᾽ ἡμῶν γράμμα ἐπὶ παρουσίᾳ τοῦ θεοφιλεστάτου ἡμῶν βασιλέως ἀναγνωσθὲν εὖ τε ἔχειν καὶ δοκίμως ἀποφανθὲν τοῦτον ἔχει τὸν τρόπον·	2. Our own letter, which was read in the presence of our most pious Emperor and declared to be good and free from objectionable statements, reads as follows:
3. Καθὼς παρελάβομεν παρὰ τῶν πρὸ ἡμῶν ἐπισκόπων καὶ ἐν τῇ πρώτῃ κατηχήσει καὶ ὅτε τὸ λουτρὸν ἐλαμβάνομεν καὶ καθὼς ἀπὸ τῶν θείων γραφῶν μεμαθήκαμεν καὶ ὡς ἐν τῷ πρεσβυτερίῳ καὶ ἐν αὐτῇ τῇ ἐπισκοπῇ ἐπιστεύομέν τε καὶ ἐδιδάσκομεν, οὕτως καὶ νῦν πιστεύοντες τὴν ἡμετέραν πίστιν ὑμῖν προσαναφέρομεν· ἔστι δὲ αὕτη·	3. “We report now to you our faith, which we have received from the bishops who preceded us when we were first instructed and received the washing [of baptism], which we have also come to know from the divine Scriptures; as we believed and taught in the priesthood, and in the episcopate itself, and as we also believe at the present time:
4. Πιστεύομεν εἰς ἕνα θεόν, πατέρα, παντοκράτορα, τὸν τῶν ἁπάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν, καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν τὸν τοῦ θεοῦ λόγον, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτός, ζωὴν ἐκ ζωῆς, υἱὸν μονογενῆ, πρωτότοκον πάσης κτίσεως, πρὸ πάντων τῶν αἰώνων ἐκ τοῦ πατρὸς γεγεννημένον, δι᾽ οὗ καὶ ἐγένετο τὰ πάντα· τὸν διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθέντα καὶ ἐν ἀνθρώποις πολιτευσάμενον καὶ παθόντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ καὶ ἀνελθόντα πρὸς τὸν πατέρα καὶ ἥξοντα πάλιν ἐν δόξῃ κρῖναι ζῶντας καὶ νεκρούς.	4. “We believe in one God, the Father Almighty, the Maker of all things visible and invisible. And in one Lord Jesus Christ, the Word of God, God from God, Light from Light, Life from Life, Only-begotten Son, first-born of every creature, begotten from the Father before all the ages, by whom also all things were made; who for our salvation was made flesh, and lived among men, and suffered, and rose again the third day, and ascended to the Father, and will come again in glory to judge the living and the dead.
5. πιστεύομεν δὲ καὶ εἰς ἓν πνεῦμα ἅγιον. τούτων ἕκαστον εἶναι καὶ ὑπάρχειν πιστεύοντες πατέρα ἀληθῶς πατέρα καὶ υἱὸν ἀληθῶς υἱὸν καὶ πνεῦμα ἅγιον ἀληθῶς ἅγιον πνεῦμα, καθὼς καὶ ὁ κύριος ἡμῶν ἀποστέλλων εἰς τὸ κήρυγμα τοὺς ἑαυτοῦ μαθητὰς εἶπεν· ‘πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος’. περὶ ὧν καὶ διαβεβαιούμεθα οὕτως ἔχειν καὶ οὕτως φρονεῖν καὶ πάλαι οὕτως ἐσχηκέναι καὶ μέχρι θανάτου ὑπὲρ ταύτης ἐνίστασθαι τῆς πίστεως ἀναθεματίζοντες πᾶσαν ἄθεον αἵρεσιν.	5. And we believe also in one Holy Spirit. We believe each of these to be and to exist, the Father truly Father, and the Son truly Son, and the Holy Spirit truly Holy Spirit, as also our Lord said when he sent forth his disciples to preach, “Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” Concerning which things we confidently affirm that this is what we maintain, how we think, and what we have held up until now, and that we will maintain this faith unto death, anathematizing every ungodly heresy.
6. ταῦτα ἀπὸ καρδίας καὶ ψυχῆς πάντοτε πεφρονηκέναι, ἐξ οὗπερ ἴσμεν ἑαυτούς, καὶ νῦν φρονεῖν τε καὶ λέγειν ἐξ ἀληθείας ἐπὶ τοῦ θεοῦ	6. We testify that we have ever thought these things from our hearts and souls, from earliest memory, and now think and confess the truth

τοῦ παντοκράτορος καὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μαρτυρόμεθα, δεικνύναι ἔχοντες δι' ἀποδείξεων καὶ πείθειν ὑμᾶς, ὅτι καὶ τοὺς παρεληλυθότας χρόνους οὕτως ἐπιστεύομέν τε καὶ ἐκηρύσσομεν.	before God Almighty and our Lord Jesus Christ. We are able to provide evidence that will assure you that even in times past we have believed and preached the same."
7.Ταύτης ὑφ' ἡμῶν ἐκτεθείσης τῆς πίστεως οὐδενὶ παρῆν ἀντιλογίας τόπος, ἀλλ' αὐτός τε πρῶτος ὁ θεοφιλέστατος ἡμῶν βασιλεὺς ὀρθότατα περιέχειν αὐτὴν ἐμαρτύρησεν. οὕτω τε καὶ ἑαυτὸν φρονεῖν συνωμολόγησε καὶ ταύτῃ τοὺς πάντας συγκαταθέσθαι ὑπογράφειν τε τοῖς δόγμασι καὶ συμφωνεῖν τούτοις αὐτοῖς παρεκελεύετο, ἑνὸς μόνου προσεγγραφέντος ῥήματος τοῦ ὁμοουσίου, ὃ καὶ αὐτὸς ἑρμήνευε λέγων· ὅτι μὴ κατὰ τῶν σωμάτων πάθη λέγοιτο ὁμοούσιος <ὁ υἱός>, οὔτ' οὖν κατὰ διαίρεσιν οὔτε κατά τινα ἀποτομὴν ἐκ τοῦ πατρὸς ὑποστῆναι· μηδὲ γὰρ δύνασθαι τὴν ἄυλον καὶ νοερὰν καὶ ἀσώματον φύσιν σωματικόν τι πάθος ὑφίστασθαι, θείοις δὲ καὶ ἀπορρήτοις λόγοις προσήκειν τὰ τοιαῦτα νοεῖν. καὶ ὁ μὲν σοφώτατος ἡμῶν καὶ εὐσεβέστατος βασιλεὺς τοιάδε ἐφιλοσόφει. οἱ δὲ προφάσει τῆς τοῦ ὁμοουσίου προσθήκης τήνδε τὴν γραφὴν πεποιήκασιν·	7. There was nothing to contradict in this statement of faith we put forward. In fact our most pious Emperor, before anyone else, testified that it was comprised of most orthodox statements. He even confessed that such were his own sentiments, and he advised all present to agree to it, and to subscribe and agree with its articles, with the insertion of the single word, "of the same being as" (homoousios). He gave his interpretation of this word, saying that "<the Son> was not 'of the same being as' according to what we experience in our bodies, as if the Son had come to be by dividing or breaking off from the Father. For his nature could not be subjected to any bodily experiences, as it does not consist of matter, exists in a spiritual realm, has no body. Therefore such things must be thought of in divine, unspeakable concepts." Such were the theological remarks of our most wise and most pious Emperor; but they were intent on adding the word "of the same being as" and drew up the following statement:
8. Ἡ ἐν τῇ συνόδῳ ὑπαγορευθεῖσα πίστις. Πιστεύομεν εἰς ἕνα θεόν, πατέρα, παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν, καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστόν, τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ τουτέστιν ἐκ τῆς οὐσίας τοῦ πατρός, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί, δι' οὗ τὰ πάντα ἐγένετο τά τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ, τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα, ἐνανθρωπήσαντα, παθόντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, ἀνελθόντα εἰς οὐρανοὺς καὶ ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς. καὶ εἰς τὸ ἅγιον πνεῦμα. τοὺς δὲ λέγοντας 'ἦν ποτε ὅτε οὐκ	8. [The Faith pronounced in the Council]. "We believe in one God, the Father Almighty, Maker of all things visible and invisible: and in one Lord Jesus Christ, the Son of God, begotten of the Father, Only-begotten, that is, from the essence of the Father; God from God, Light from Light, true God from true God, begotten not made, of the same being as the Father, by whom all things were made, both things in heaven and things on earth; who for us men and for our salvation came down and was made flesh, was made man, suffered, and rose again the third day, ascended into heaven, and will come to judge the living and the dead; and we believe in the Holy Spirit. But those who say, 'Once he did not exist,' and 'He

ἦν’ καὶ ‘πρὶν γεννηθῆναι οὐκ ἦν’ καὶ ὅτι ‘ἐξ οὐκ ὄντων ἐγένετο’ ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι ἢ κτιστὸν ἢ τρεπτὸν ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ ἀναθεματίζει ἡ καθολικὴ ἐκκλησία.	did not exist before he was begotten,’ and ‘He came to be from nothing,’ or those who pretend that the Son of God is ‘of another subsistence or being,’ or ‘created,’ or ‘alterable,’ or ‘changeable,’ the catholic church anathematizes.”
9. Καὶ δὴ ταύτης τῆς γραφῆς ὑπ’ αὐτῶν ὑπαγορευθείσης, ὅπως εἴρηται αὐτοῖς τὸ ἐκ τῆς οὐσίας τοῦ πατρὸς καὶ τὸ τῷ πατρὶ ὁμοούσιον, οὐκ ἀνεξέταστον αὐτοῖς κατελιμπάνομεν. ἐπερωτήσεις τοιγαροῦν καὶ ἀποκρίσεις ἐντεῦθεν ἀνεκινοῦντο ἐβασάνιζέν τε ὁ λόγος τὴν διάνοιαν τῶν εἰρημένων. καὶ δὴ τὸ ἐκ τῆς οὐσίας ὡμολογεῖτο πρὸς αὐτῶν δηλωτικὸν εἶναι τοῦ ἐκ μὲν τοῦ πατρὸς εἶναι, οὐ μὴν ὡς μέρος ὑπάρχειν τοῦ πατρός.	9. As this formula was being debated, we made sure to inquire in what sense they introduced “from the essence of the Father,” and “of the same being as the Father.” Through intense questioning and explaining, the meaning of the words was examined closely. They explained that the phrase “of the same being as” indicated that the Son is truly from the Father, but he is not a part of him.
10. ταύτῃ δὲ καὶ ἡμῖν ἐδόκει καλῶς ἔχειν συγκατατίθεσθαι τῇ διανοίᾳ τῆς εὐσεβοῦς διδασκαλίας ὑπαγορευούσης ἐκ τοῦ πατρὸς εἶναι τὸν υἱόν, οὐ μὴν μέρος αὐτοῦ τῆς οὐσίας τυγχάνειν. διόπερ τῇ διανοίᾳ καὶ ἡμεῖς συνετιθέμεθα οὐδὲ τὴν φωνὴν τοῦ ὁμοουσίου παραιτούμενοι τοῦ τῆς εἰρήνης σκοποῦ πρὸ ὀφθαλμῶν ἡμῖν κειμένου καὶ τοῦ μὴ τῆς ὀρθῆς ἐκπεσεῖν διανοίας.	10. We felt we could agree to this word when used in this sense, to teach, as it did, that the Son was from the Father, not however a part of his essence. On this account we agreed to the sense ourselves, without denying even the term “of the same being as,” since maintaining peace was our goal, provided we did not depart from the orthodox understanding.
11. Κατὰ τὰ αὐτὰ δὲ καὶ τὸ γεννηθέντα καὶ οὐ ποιηθέντα κατεδεξάμεθα, ἐπειδὴ τὸ ποιηθὲν κοινὸν ἔφασκεν εἶναι πρόσρημα τῶν λοιπῶν κτισμάτων τῶν διὰ τοῦ υἱοῦ γενομένων, ὧν οὐδὲν ὅμοιον ἔχειν τὸν υἱόν· διὸ δὴ μὴ εἶναι αὐτὸν ποίημα τοῖς δι’ αὐτοῦ γενομένοις ἐμφερές, κρείττονος δὲ ἢ κατὰ πᾶν ποίημα τυγχάνειν οὐσίας, ἣν ἐκ τοῦ πατρὸς γεγεννῆσθαι τὰ θεῖα διδάσκει λόγια, τοῦ τρόπου τῆς γεννήσεως ἀνεκφράστου καὶ ἀνεπιλογίστου πάσῃ γενητῇ φύσει τυγχάνοντος.	11. In the same way we also accepted the phrase “begotten, not made,” since the council asserted that “made” was a term used to designate other creatures which came to be through the Son, to whom the Son had no similarity. So according to their reasoning, he was not something made that resembled the things which came to exist through him, but was of an essence which is too high to be put on the same level as anything which was made. The divine sayings teach us that his essence was begotten from the Father, and that the mode of his being begotten is inexpressible and unable to be conceived by any nature which has had a beginning of its existence.

12. Οὕτω δὲ καὶ τὸ ὁμοούσιον εἶναι τοῦ πατρὸς τὸν υἱὸν ἐξεταζόμενος ὁ λόγος συνίστησιν, οὐ κατὰ τὸν τῶν σωμάτων τρόπον οὐδὲ τοῖς θνητοῖς ζῴοις παραπλησίως, οὔτε γὰρ κατὰ διαίρεσιν τῆς οὐσίας οὔτε κατὰ ἀποτομήν, ἀλλ' οὐδὲ κατά τι πάθος ἢ τροπὴν ἢ ἀλλοίωσιν τῆς τοῦ πατρὸς οὐσίας τε καὶ δυνάμεως. τούτων γὰρ πάντων ἀλλοτρίαν εἶναι τὴν ἀγένητον τοῦ πατρὸς φύσιν.	12. So when we considered it, we found that there are grounds for saying that the Son is "of the same being as" the Father; not like human bodies, nor like mortal beings, for he is not "of the same being as" by dividing his essence, or by cutting something off, or by having something done to him, or being altered, or by changing the Father's essence and power (since the Father's nature has no beginning to its existence, and therefore none of those descriptions apply to it).
13. παραστατικὸν δὲ εἶναι τὸ ὁμοούσιον τῷ πατρὶ τοῦ μηδεμίαν ἐμφέρειαν πρὸς τὰ γενητὰ κτίσματα τὸν υἱὸν τοῦ θεοῦ φέρειν, μόνῳ δὲ τῷ πατρὶ τῷ γεγεννηκότι κατὰ πάντα τρόπον ἀφωμοιῶσθαι καὶ μὴ εἶναι ἐξ ἑτέρας τινὸς ὑποστάσεώς τε καὶ οὐσίας, ἀλλ' ἐκ τοῦ πατρός. ᾧ καὶ αὐτῷ τοῦτον ἑρμηνευθέντι τὸν τρόπον καλῶς ἔχειν ἐφάνη συγκαταθέσθαι, ἐπεὶ καὶ τῶν παλαιῶν τινας λογίους καὶ ἐπιφανεῖς ἐπισκόπους καὶ συγγραφεῖς ἔγνωμεν ἐπὶ τῆς τοῦ πατρὸς καὶ υἱοῦ θεολογίας τῷ τοῦ ὁμοουσίου χρησαμένους ὀνόματι.	13. "Of the same being as the Father" suggests that the Son of God bears no resemblance to the creatures who came into being, but that he is in every way similar to his Father alone who begat him, and that he is not of any other subsistence and essence, but from the Father. It also seemed good for us to agree to this term, since we were aware that even among the ancients, some learned and eminent bishops and writers have used the term "of the same being as," in their theological teaching concerning the Father and Son.
14. Ταῦτα μὲν οὖν περὶ τῆς ἐκτεθείσης εἰρήσθω πίστεως, ᾗ συνεφωνήσαμεν οἱ πάντες οὐκ ἀνεξετάστως, ἀλλὰ κατὰ τὰς ἀποδοθείσας διανοίας ἐπ' αὐτοῦ τοῦ θεοφιλεστάτου.	14. So much then for the creed which was composed at the council, to which all of us agreed, not without some questioning, but according to a specific sense, brought up before the most pious Emperor himself, and qualified by the considerations mentioned above.
15. βασιλέως ἐξετασθείσας καὶ τοῖς εἰρημένοις λογισμοῖς συνομολογηθείσας. καὶ τὸν ἀναθεματισμὸν δὲ τὸν μετὰ τὴν πίστιν πρὸς αὐτῶν ἐκτεθέντα ἄλυπον εἶναι ἡγησάμεθα διὰ τὸ ἀπείργειν ἀγράφοις χρῆσθαι φωναῖς, διὸ σχεδὸν ἡ πᾶσα γέγονε σύγχυσις καὶ ἀκαταστασία τῆς ἐκκλησίας. μηδεμιᾶς γοῦν θεοπνεύστου γραφῆς τῷ ἐξ οὐκ ὄντων καὶ τῷ ἦν ποτε ὅτε οὐκ ἦν καὶ τοῖς ἑξῆς ἐπιλεγομένοις κεχρημένης οὐκ εὔλογον ἐφάνη ταῦτα λέγειν καὶ διδάσκειν. ᾧ καὶ αὐτῷ καλῶς δόξαντι συνεθέμεθα, ἐπεὶ μηδὲ ἐν τῷ πρὸ τούτου χρόνῳ τούτοις εἰώθαμεν συγχρῆσθαι τοῖς ῥήμασιν.	15. As far as the condemnation they attached to the end of the creed, it did not cause us pain, because it forbad the use of words not found in Scripture, from which almost all the confusion and disorder in the Church have come. Since then no divinely inspired Scripture has used the phrases, "out of nothing," and "once he was not," and the rest which follow, there appeared no ground for using or teaching them. We think that this was a good decision, since it has never been our custom to use these terms.

16. Ἔτι μὴν τὸ ἀναθεματίζεσθαι τὸ πρὸ τοῦ γεννηθῆναι οὐκ ἦν οὐκ ἄτοπον ἐνομίσθη τῷ παρὰ πᾶσιν ὁμολογεῖσθαι τὸ εἶναι τὸν υἱὸν τοῦ θεοῦ πρὸ τῆς κατὰ σάρκα γεννήσεως. ἤδη δὲ ὁ θεοφιλέστατος ἡμῶν βασιλεὺς τῷ λόγῳ κατεσκεύαζε καὶ κατὰ τὴν ἔνθεον αὐτοῦ γέννησιν τὴν πρὸ πάντων αἰώνων εἶναι αὐτόν, ἐπεὶ καὶ πρὶν ἐνεργείᾳ γεννηθῆναι δυνάμει ἦν ἐν τῷ πατρὶ ἀγεννήτως, ὄντος τοῦ πατρὸς ἀεὶ πατρὸς ὡς καὶ βασιλέως ἀεὶ καὶ σωτῆρος ἀεί, δυνάμει πάντα ὄντος, ἀεί τε κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχοντος.	16. Additionally, it did not seem out of place to condemn the statement "Before he was begotten he did not exist," because everyone confesses that the Son of God existed before he was begotten according to the flesh. At this point in the discussion, our most pious Emperor maintained that the Son existed before all ages even according to his divinely inspired begetting, since even before the act of begetting was performed, in potentiality he was with the Father, even before he was begotten by him, since the Father is always Father, just as he is always King and always Savior; he has the potentiality to be all things, and remains exactly the same forever.
17. Ταῦτα ὑμῖν ἀναγκαίως διεπεμψάμεθα, ἀγαπητοί, τὸ κεκριμένον τῆς ἡμετέρας ἐξετάσεώς τε καὶ συγκαταθέσεως φανερὸν ὑμῖν καθιστῶντες καὶ ὡς εὐλόγως τότε μὲν καὶ μέχρις ἐσχάτης ὥρας ἐνιστάμεθα, ὅθ' ἡμῖν τὰ ἑτεροίως γραφέντα προσέκοπτε, τότε δὲ ἀφιλονείκως τὰ μὴ λυποῦντα κατεδεξάμεθα, ὅθ' ἡμῖν εὐγνωμόνως τῶν λόγων ἐξετάζουσι τὴν διάνοιαν ἐφάνη συντρέχειν τοῖς ὑφ' ἡμῶν αὐτῶν ἐν τῇ προεκτεθείσῃ πίστει ὡμολογημένοις.	17. We had to pass this on to you, beloved, to make sure our deliberation, our questions, and our ultimate agreement, was clear to you. You see how reasonably we resisted even to the last minute as long as we were offended at statements which differed from our own. But when a candid examination of the sense of the words was conducted, we accepted without contention what no longer pained us, since they appeared to us to be in harmony with what we ourselves have professed in the faith which we have already declared.