

EUSEBIUS

τοῖς εἰς αὐτὸν τὰς ἐλπίδας ἔχουσιν ἀναφανόμενον.

IX. Οὕτω δῆτα Κωνσταντίνου, ὃν βασιλέα ἐκ 1
 βασιλέως εὐσεβῆ τε ἐξ εὐσεβεστάτου καὶ πάντα
 σωφρονεστάτου γεγονέναι προειρήκαμεν, Λικινίου
 τε τοῦ μετ' αὐτόν, συνέσει καὶ εὐσεβεία τετι-
 μημένων, πρὸς τοῦ παμβασιλέως θεοῦ τε τῶν
 ὄλων καὶ σωτήρος κατὰ τῶν δυσσεβεστάτων
 τυράννων ἀνεγηγερμένου πολέμου τε νόμῳ παρα-
 ταξαμένου, θεοῦ συμμαχοῦντος σωτήρος δύο θεο-
 φιλῶν κατὰ τῶν δύο δυσσεβεστάτων τυράννων
 ἀνεγηγερμένων πολέμου τε νόμῳ παραταξαμένων,
 θεοῦ συμμαχοῦντος αὐτοῖς παραδοξότατα, πίπτει
 μὲν ἐπὶ Ῥώμης ὑπὸ Κωνσταντίνου Μαξέντιος,
 ὁ δ' ἐπ' ἀνατολῆς οὐ πολὺν ἐπιζήσας ἐκείνῳ χρόνον,
 αἰσχίστῳ καὶ αὐτὸς ὑπὸ Λικίνιον οὕπῳ μανέντα
 τότε καταστρέφει θανάτῳ.

Πρότερός γε μὴν ὁ καὶ τιμῇ καὶ τάξει τῆς 2
 βασιλείας πρῶτος Κωνσταντίνος τῶν ἐπὶ Ῥώμης
 κατατυραννουμένων φειδῶ λαβῶν, θεὸν τὸν οὐρά-
 νιον τόν τε τούτου λόγον, αὐτὸν δὴ τὸν πάντων
 σωτήρα Ἰησοῦν Χριστόν, σύμμαχον δι' εὐχῶν
 ἐπικαλεσάμενος, πρόεισιν πανστρατιᾶ, Ῥωμαίοις
 τὰ τῆς ἐκ προγόνων ἐλευθερίας προμνόμενος.
 Μαξεντίου δῆτα μᾶλλον ταῖς κατὰ γοητείαν 3
 μηχαναῖς ἢ τῇ τῶν ὑπηκόων ἐπιθαρσοῦντος εὐνοίᾳ,
 προελθεῖν γε μὴν οὐδ' ὅσον πυλῶν τοῦ ἄστεος
 ἐπιτολμῶντος, ὀπλιτῶν δ' ἀνηρίθμῳ πλήθει καὶ
 στρατοπέδων λόχοις μυρίοις πάντα τόπον καὶ
 χώραν καὶ πόλιν, ὅση τις ἐν κύκλῳ τῆς Ῥωμαίων

¹ viii. 13. 12 f.

² This is a translation of the text given in ATER. The

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ment showing mercy and goodwill to those who fix their hopes on Him.

IX. Thus in truth Constantine, who, as aforesaid,¹ was Emperor and sprung from an Emperor, pious and sprung from a most pious and in every respect most prudent father, and Licinius, who ranked next to him—both honoured for their understanding and piety—were stirred up by the King of kings, God of the universe and Saviour, two men beloved of God, against the two most impious tyrants; and when war was formally engaged, God proved their ally² in the most wonderful manner, and Maxentius fell at Rome at the hands of Constantine; while he³ of the East did not long survive him, for he too perished by a most disgraceful death at the hands of Licinius,⁴ who had not yet become mad.⁴

But to resume. Constantine, the superior of the Emperors in rank and dignity, was the first to take pity on those subjected to tyranny at Rome; and, calling in prayer upon God who is in heaven, and His Word, even Jesus Christ the Saviour of all, as his ally, he advanced in full force, seeking to secure for the Romans their ancestral liberty. Maxentius, to be sure, put his trust rather in devices of magic than in the goodwill of his subjects, and in truth did not dare to advance even beyond the city's gates, but with an innumerable multitude of heavy-armed soldiers and countless bodies of legionaries secured every place and district and city that had been reduced to slavery by him in the environs of Rome and in all

shorter text of Eusebius (BDMΣ) runs as follows: "Thus in truth Constantine . . . most prudent father, was stirred up by the . . . Saviour, against those most impious tyrants . . . God proved his ally. . . ."

³ Maximin.

⁴ This clause is a later addition.

καὶ Ἰταλίας ἀπάσης ὑπ' αὐτῷ δεδούλωτο, φραξα-
 μένου, ὁ τῆς ἐκ θεοῦ συμμαχίας ἀνημμένος βασιλεὺς
 ἐπιὼν πρώτη καὶ δευτέρα καὶ τρίτη τοῦ τυράννου
 παρατάξει εὖ μάλα τε πάσας ἐλών, πρόεισιν ἐπὶ
 πλείστον ὅσον τῆς Ἰταλίας ἤδη τε αὐτῆς Ῥώμης
 ἄγχιστα ἦν· εἶθ' ὡς μὴ τοῦ τυράννου χάριν Ῥω- 4
 μαίοις πολεμεῖν ἀναγκάζοιτο, θεὸς αὐτὸς δεσμοῖς
 τισιν ὥσπερ τὸν τύραννον πορρωτάτω πυλῶν
 ἐξέλκει καὶ τὰ πάλαι δὴ κατὰ ἀσεβῶν ὡς ἐν
 μύθου λόγῳ παρὰ τοῖς πλείστοις ἀπιστούμενα,
 πιστά γε μὴν πιστοῖς ἐν ἱεραῖς βίβλοις ἐστηλι-
 τευμένα, αὐτῇ ἐναργεία πᾶσιν ἀπλῶς εἰπεῖν,
 πιστοῖς καὶ ἀπίστοις, ὀφθαλμοῖς τὰ παράδοξα
 παρειληφόσιν, ἐπιστώσατο. ὥσπερ γοῦν ἐπ' αὐτοῦ 5
 Μωυσέως καὶ τοῦ πάλαι θεοσεβοῦς Ἑβραίων
 γένους “ ἄρματα Φαραὼ καὶ τὴν δύναμιν αὐτοῦ
 ἔρριψεν εἰς θάλασσαν, ἐπιλέκτους ἀναβάτας τρι-
 στάτας· κατεπόθησαν ἐν θαλάσῃ ἐρυθρᾷ, πόντος
 ἐκάλυψεν αὐτούς,” κατὰ τὰ αὐτὰ δὴ καὶ Μαξέντιος
 οἷ τε ἀμφ' αὐτὸν ὀπλίται καὶ δορυφόροι “ ἔδυσαν εἰς
 βυθὸν ὡς εἰ λίθος,” ὀπηνίκα νῶτα δούς τῇ ἐκ θεοῦ
 μετὰ Κωνσταντίνου δυνάμει, τὸν πρὸ τῆς πορείας
 διήκει ποταμόν, ὃν αὐτὸς σκάφεισιν ζεύξας καὶ εὖ
 μάλα γεφυρώσας μηχανὴν ὀλέθρου καθ' ἑαυτοῦ
 συνεστήσατο· ἐφ' ᾧ ἦν εἰπεῖν “ λάκκον ὠρυξεν καὶ 6
 ἀνέσκαψεν αὐτόν, καὶ ἐμπεσεῖται εἰς βόθρον ὃν
 εἰργάσατο. ἐπιστρέφει ὁ πόνος αὐτοῦ εἰς κεφαλὴν
 αὐτοῦ, καὶ ἐπὶ κορυφὴν αὐτοῦ ἡ ἀδικία αὐτοῦ
 καταβήσεται.”

Ps. 7, 15. 16

Ταύτη δῆτα τοῦ ἐπὶ τοῦ ποταμοῦ ζεύγματος 7
 διαλυθέντος, ὑφιζάνει μὲν ἡ διάβασις, χωρεῖ δ'
 ἀθρόως αὐταιδρα κατὰ τοῦ βυθοῦ τὰ σκάφη, καὶ
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Italy. The Emperor, closely relying on the help that comes from God, attacked the first, second and third of the tyrant's armies, and capturing them all with ease advanced over a large part of Italy, actually coming very near to Rome itself. Then, that he might not be compelled because of the tyrant to fight against Romans, God Himself as if with chains dragged the tyrant far away from the gates; and those things which were inscribed long ago in the sacred books against wicked men—to which as a myth very many gave no faith, yet were they worthy of faith to the faithful—now by their very clearness found faith, in a word, with all, faithful and faithless, who had the miracle before their eyes. As, for example, in the days of Moses himself and the ancient and godly race of the Hebrews, “ Pharaoh's chariots and his host hath he cast into the sea, his chosen horsemen, even captains, they were sunk in the Red Sea, the deep covered them ”; in the same way also Maxentius and the armed soldiers and guards around him “ went down into the depths like a stone,” when he turned his back before the God-sent power that was with Constantine, and was crossing the river that lay in his path, which he himself had bridged right well by joining of boats, and so formed into an engine of destruction against himself. Wherefore one might say: “ He hath made a pit, and digged it, and shall fall into the ditch which he made. His work shall return upon his own head, and his wickedness shall come down upon his own pate.”

Thus verily, through the breaking of the bridge over the river, the passage across collapsed, and down went the boats all at once, men and all, into the deep;

αὐτός γε πρῶτος ὁ δυσσεβέστατος, εἶτα δὲ καὶ οἱ
 ἀμφ' αὐτὸν ὑπασπισταί, ἧ τὰ θεία προαναφωνεῖ
 λόγια, ἔδυσαν ὡς εἰ μόλιβδος ἐν ὕδατι σφοδρῶ·
 ὥστε εἰκότως εἰ μὴ λόγοις ἔργοις δ' οὖν ὁμοίως 8
 τοῖς ἀμφὶ τὸν μέγαν θεράποντα Μωυσέα τοὺς παρὰ
 θεοῦ τὴν νίκην ἀραμένους αὐτὰ δὴ τὰ κατὰ τοῦ
 πάλαι δυσσεβοῦς τυράννου ᾧδὲ πως ἂν ὑμνεῖν καὶ
 λέγειν “ ἄσωμεν τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται.
 ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν· βοηθὸς
 καὶ σκεπαστῆς μου κύριος, ἐγένετό μοι εἰς σω-
 τηρίαν ” καὶ “ τίς ὁμοίός σοι ἐν θεοῖς, κύριε, τίς
 ὁμοίός σοι; δεδοξασμένος ἐν ἀγίοις, θαυμαστὸς
 ἐν δόξαις, ποιῶν τέρατα.”
 Ταῦτα καὶ ὅσα τούτοις ἀδελφά τε καὶ ἐμφερῆ 9
 Κωνσταντῖνος τῷ πανηγεμόνι καὶ τῆς νίκης αἰτίῳ
 θεῷ αὐτοῖς ἔργοις ἀνυμνήσας, ἐπὶ Ῥώμης μετ'
 ἐπινικίων εἰσήλαυνεν, πάντων ἀθρώως αὐτὸν ἅμα
 κομιδῇ νηπίοις καὶ γυναιξίν τῶν τε ἀπὸ τῆς
 συγκλήτου βουλῆς καὶ τῶν ἄλλως διασημοτάτων
 σὺν παντὶ δήμῳ Ῥωμαίων φαιδροῖς ὄμμασιν αὐταῖς
 ψυχαῖς οἶα λυτρωτὴν σωτήρᾳ τε καὶ εὐεργέτην
 μετ' εὐφημιῶν καὶ ἀπλήστου χαρᾶς ὑποδεχομένων·
 ὁ δ' ὥσπερ ἔμφυτον τὴν εἰς θεὸν εὐσέβειαν κεκτη- 10
 μένος, μηδ' ὄλως ἐπὶ ταῖς βοαῖς ὑποσαλευόμενος
 μηδ' ἐπαιρόμενος τοῖς ἐπαίνοις, εὐ μάλα τῆς ἐκ
 θεοῦ συνησθημένου βοηθείας, αὐτίκα τοῦ σωτηρίου
 τρόπαιον πάθους ὑπὸ χεῖρα ἰδίας εἰκόνας ἀνατεθῆναι
 προστάττει, καὶ δὴ τὸ σωτήριον σημεῖον ἐπὶ τῇ
 δεξιᾷ κατέχοντα αὐτὸν ἐν τῷ μάλιστα τῶν ἐπὶ
 Ῥώμης δεδημοσιευμένῳ τόπῳ στήσαντας αὐτὴν
 δὴ ταύτην προγραφὴν ἐντάξαι ῥήμασιν αὐτοῖς τῇ
 Ῥωμαίων ἐγκελεύεται φωνῇ· “ τούτῳ τῷ σω- 11
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and first of all he himself, that most wicked of men,
 and then also the shield-bearers around him, as the
 divine oracles foretell, sank as lead in the mighty
 waters. So that suitably, if not in words, at least
 in deeds, like the followers of the great servant
 Moses, those who had won the victory by the help
 of God might in some sort hymn the very same words
 which were uttered against the wicked tyrant of old,
 and say : “ Let us sing unto the Lord, for gloriously
 hath he been glorified : the horse and his rider hath
 he thrown into the sea. The Lord is my strength
 and protector, he is become my salvation ” ; and
 “ Who is like unto thee, O Lord, among the gods ?
 who is like thee, glorified in saints, marvellous in
 praises, doing wonders ? ” These things, and such
 as are akin and similar to them, Constantine by his
 very deeds sang to God the Ruler of all and Author
 of the victory ; then he entered Rome with hymns
 of triumph, and all the senators and other persons of
 great note, together with women and quite young
 children and all the Roman people, received him in a
 body with beaming countenances to their very heart
 as a ransom, saviour and benefactor, with praises
 and insatiable joy. But he, as one possessed of
 natural piety towards God, was by no means stirred
 by their shouts nor uplifted by their praises, for well
 he knew that his help was from God ; and straightway
 he gave orders that a memorial of the Saviour's Passion
 should be set up in the hand of his own statue ; and
 indeed when they set him in the most public place in
 Rome holding the Saviour's sign in his right hand, he
 bade them engrave this very inscription in these
 words in the Latin tongue : “ By this salutary sign,