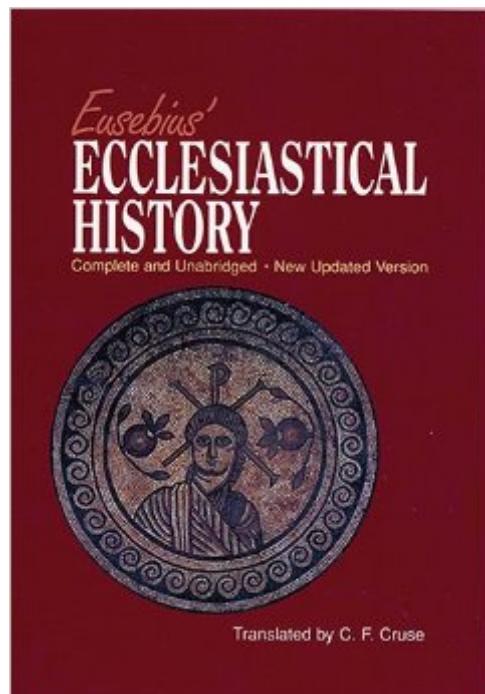


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Eusebius' Ecclesiastical History: Complete And Unabridged



Synopsis

Eusebius' Ecclesiastical History is one of the classics of early Christianity and of equal stature with the works of Flavius Josephus. Eusebius chronicles the events of the first three centuries of the Christian church in such a way as to record a vast number of vital facts about early Christianity that can be learned from no other ancient source. When Eusebius wrote his Ecclesiastical History, his vital concern was to record facts before they disappeared, and before eye-witnesses were killed and libraries were burned and destroyed in persecutions by Rome. He faithfully transcribed the most important existing documents of his day so that future generations would have a collection of factual data to interpret. Thus Eusebius (c. A.D. 260-340) richly deserves the title "father of Church history." "More readable." This is the only full edition of "Eusebius' Ecclesiastical History" that has been retypeset in modern, easy-to-read type. Archaic words have been modernized and the punctuation has been updated according to contemporary standards. "Easier to use." The Loeb numbering system (now the standard way to cite "Eusebius' Ecclesiastical History") has been added to make it easier to locate passages referred to in other reference works. Also, all citations and cross-references have been updated from Roman numerals to the modern form of citation. "More complete." The complete text of all ten books of Eusebius is included. Also included is "Historical View of the Council of Nicea" as well as translations of related documents.

Book Information

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Customer Reviews

Eusebius' 'Ecclesiastical History', also known as Eusebius' 'Early Church Recordings', is a true tour de force on the development of the early Christian Church from the second century to the fourth

century AD. His account is so striking for a multiplicity of reasons, starting with the fact that the works is a chronicle of people, ideas, and events which filled the deep groove of esoteric challenge left by Jesus the Christ. I find no more convincing evidence of the raw power of Jesus than I do here, for his influence in these very early accounts proved to be incredibly fortuitous and contagious. In Eusebius' chronicles we are exposed almost first hand to what people were thinking and saying about Christ, and how they were acting, including becoming martyrs, in the wake of his presence. What this means is that Eusebius has preserved for us a non-fictional look into the time directly after Jesus' departure, and in reading all these separate but not conflicting accounts of the early Christian pilgrims we get not only a fundamental understanding of the more immediate influence of Jesus upon the people of the Near East, but of the foundations upon which the Christian Church grew upon- not upon physical churches per se, but upon people whose faith was so unwavering that they were willing to face axes and lions to maintain the religion's message. We thus see how the Christian Church was formed not upon stones and government regulations, but upon persecuted peoples who were so moved by Jesus' message that they sprouted up between the cracks of the cruel fasces of their era until the wave of religious growth overwhelmed the statecraft authorities. This work takes us as far forward as the aegis of Constantine and the Nicene Council, and no further. The fact that C. F.

I do not find that Eusebius of Caesarea's Ecclesiastical History is a useful general history of the Early Church. Any credible Early Church history from Schaff onward is far more accurate, balanced, and inclusive. If what you are looking for is a history of the Early Christian Church, please look elsewhere. That being said, what does one get in this nearly five hundred page package? The reader gets a mass of useful data on events and personages in the history of the Early Church as well as quote after quote from the Early Church Fathers available nowhere else. In addition to the works of Eusebius in this volume, there is appended to them a short and interesting "... Historical View of the Council of Nicea," written by a British divine somewhere in the late Nineteenth Century, and lastly, a valuable group of documents pertaining to the Nicene Council including the Canons of the Council. Readers should ponder Eusebius's purposes and intentions in writing these ten volumes of "history" and his "Book of Martyrs" which deals with the Diocletian persecutions in Palestine. This is not in any sense modern objective history. Eusebius first attempts to illustrate that Christianity was a fulfillment of the Old Testament in every way possible. It is how Eusebius understood the justification of Christianity both spiritually and temporally. In the Roman world, old and venerable made a religion legal. New and innovative made a religion a superstition. After its

eviction from the synagogues, Christianity was treated by the Romans as a superstition which made it illegal and its adherents subject to persecution and death. Therefore, his first concerns were apologetic as well as historical.

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