

Dio Cassius (*Roman History* 56)

[The Senate] declared Augustus immortal, assigned to him a college of priests and sacred rites, and made Livia [his wife]...his priestess...a certain Numerius Atticus, a senator and ex-praetor...swore that he had seen Augustus ascending to heaven in the manner of the traditions concerning Proculus and Romulus. A shrine voted by the Senate and built by Livia and Tiberius was erected to him in Rome, and others in many different places, some of the communities building them willingly and others unwillingly...While his shrine in Rome was being erected, they placed a golden image of him on a couch in the temple of Mars and to this they paid all the honors that they were afterwards to give his statue.

Origen ("First Principles of the Early Church," 3<sup>rd</sup> century)

The kinds of doctrines, which are believed in plain terms through the apostolic teaching, are the following: First that God is one, who created and set in order all things, and who, when nothing existed, caused the universe to be. He is God from the first creation and foundation of the world, the God of all righteous men...Then again: Christ Jesus, he who came to earth, was begotten of the Father before every created thing. And after he had ministered to the Father in the foundation of all things, for "all things were made through him," in these last times he emptied himself and was made man, was made flesh, although he was God: and being made man, he still remained what he was, namely God. He took to himself a body like our body, differing in this alone that it was born of a virgin and not merely in appearance, and truly died in our common death. Moreover, he truly rose from the dead, and after the resurrection companied with his disciples and was taken up into heaven.

Eusebius ("Life of Constantine," 25, 28, 30)

He judged it incumbent on him to render the blessed locality of our Savior's resurrection an object of attraction and veneration to all...Then indeed did this most holy cave [the sepulcher of Christ] present a faithful similitude of his return to life, in that, after lying in darkness, it again emerged to light, and afforded to all who came to witness the sight, a clear and visible proof of the wonders of which that spot had once been the scene, a testimony to the resurrection of the Savior clearer than any voice could give...[and Constantine stated:] 'I have no greater care than how I may best adorn with a splendid structure that sacred spot, which, under divine direction, I have disencumbered as it were of the heavy weight of foul idol worship; a spot which has been accounted holy from the beginning in God's judgment, but which now appears holier still, since it has brought to light a clear assurance of our Savior's passion.'